

September 25 Subject: Unreality

DEAR FRIENDS: We plan to use this spot on our web page to bring you a different set of citations each week—expanding on specific citations from the “Weekly Lesson.” A paraphrase can so often open thought to new insights of familiar statements. In this way we hope to share with you some of the wonderful work that has been done in Christian Science over the past fifty years and in to the present by authors you may or may not have yet met.

The first citation this week is from John Doorly’s. *Talk on the Science of The Bible-Vol. VII*. This selection corresponds to Section 1 of the Lesson. For back ground information on Mr. Doorly please [click here](#).

### The Significance of the Firmament

Before we go any further, I want to remind you of what Mrs. Eddy says about the second day in Genesis and the symbol of the firmament. To me this is super-important, and it shows so clearly the futility of so-called higher metaphysics, which says that because God is all there is only one universe, and, that therefore the material universe is a dim sense of that one universe. It isn’t anything of the kind. It is no more our dim sense of the divine universe than  $2 + 2 = 5$  is a dim sense of mathematics.  $2 + 2 = 5$  is no sense of mathematics, it is “non-sense.” Unless we people get this question clear in our thought we won’t go anywhere at all; we shall just have mingling, and mingling is the curse of metaphysics.

So Mrs. Eddy writes of this second day: “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.’ Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament. The divine Mind, the ideas of Spirit apparent only as Mind, never as mindless matter nor the so-called material senses.

“‘And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.’ Spirit imparts the understanding which uplifts consciousness and leads into all truth. The Psalmist saith: ‘The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. ‘Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. Spiritual understanding unfolds Mind, –Life, Truth, and Love, –and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science...God’s ideas reflect the immortal, unerring, and finite are human beliefs, which apportion to themselves a task impossible for them, that of distinguishing between the false and the true.” Only Spirit can discern between the false and the true, nothing else can. “Objects utterly unlike the original do not reflect that original. Therefore matter, not being the reflection of Spirit, has no real entity” (S. &H. 505: 4-25, 28-5).

If the carnal mind could have made a universe more unlike God’s universe than the material universe, it would have done so. Mrs. Eddy says that “from first to last, the body is a sensuous, human concept” (S. & 14. 177: 13-14). God’s man is idea, the mortal man is belief. God’s idea is infinite; the mortal man is finite. God’s idea is spiritual; the mortal man is material. God’s idea is from everlasting to everlasting; mortal man begins, gets sick, and dies. And so in every way “human conception, material sense,” is as unlike reality as it can be. So for goodness’ sake don’t let’s try to draw conclusions about reality from the material universe, because if we do, we shall be drawing our conceptions of reality from the only hell there is, the hell of materiality. Unless we have a firmament, unless we have that spiritual understanding which separates human conception, material sense, from Truth, we shall never go anywhere.

### The Firmament: Some New Testament Illustrations

I have been reading a good deal in the New Testament recently, and I have been very much struck by some of the things which are said there about this same question. For example, Matthew writes: “Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (Matt. 13: 24-30). You cannot gather the wheat until you are able to destroy the tares, and you have to destroy those tares scientifically and metaphysically. Until you have gained that sense of metaphysics which is not only subjective, but has authority and dominion, so that it enables you through the Christ translation to analyze, uncover, and annihilate error in various phases, you can’t demonstrate reality, you can’t gather the wheat into the barn.

Mrs. Eddy says exactly the same thing in “Retrospection and Introspection.” She writes: “Since there is in belief an illusion termed sin, which must be met and mastered, we classify sin, sickness, and death as illusions. They are supposititious claims of error; and error being a false claim, they are no claims at all. It is scientific to abide in conscious harmony, in health-giving, deathless Truth and Love. To do this, mortals must first open their eyes to all the illusive forms, methods, and subtlety of error, in order that the illusion, error, may be destroyed; if this is not done, mortals will become the victims of error” (Ret. 64: 20-29).

The same thought is also expressed by Paul in his Epistle to the Thessalonians, where he writes: “Let no man deceive you by any means: for that day shall not come,”—the day of the Christ, — “except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.... For the mystery of iniquity doth already work: only he who now letteth will let,”—that is, “he who hinders will hinder,”—“until he be taken out of the way.” How are you going to take the belief of evil in its myriad manifestations “out of the way?” You must take it out of the way just as you take mistakes out of mathematics, or inharmonies out of music. You must do it scientifically, systematically, little by little, “precept upon precept,” and you can’t side step it, it’s impossible. The Science of divine metaphysics comes to show you how, through “line upon line; here a little, and there a little,” to analyze, uncover, and annihilate the myriad claims of the human mind, and nobody has any chance of demonstrating reality until he learns to do that. Time and time again in my own humble experience I have proved the truth of that. For instance, the other day I had to help a case in which the governing error was a claim of heredity. That case was healed, but I couldn’t have touched it if I hadn’t known what the claim was. Because it was a claim of heredity, it could only be healed through an understanding of the one parent Mind; nothing could touch it but that.

And so until we learn through Christ to analyze, uncover, and annihilate evil, we shall not be able to demonstrate Christianity, to use the firmament. Now, the people who are straining at what they call higher metaphysics, are trying to do without Christ as the “divine manifestation of God, which comes to the flesh to destroy incarnate error,” and to do without Christianity as that which obliterates the mortal concept. Consequently they are not proving the unreality of sin, disease, and death—they are just *saying* that these are unreal, which doesn’t prove it at all.

What proves the unreality of mistakes in mathematics is an *understanding* of the categories of mathematics. What proves the unreality of discords in music is an *understanding* of the harmonies of music. And so what disproves the errors of the human mind, which we call sin, disease, and death, materiality, is an *understanding* of the divine infinite calculus of God's ideas in divine metaphysics, and nothing else will.

The second citation is from *The Gospel of Luke given at Colwyn Bay Summer School in 1953 by John Morgan*. For background on John Morgan please [click here](#).

#### LUKE 13.6-17

Vv. 10-12. He called her. Except for the case of the two blind men this was the only instance where he called anyone to him.

Vv. 13-17. Whom Satan hath bound! In those stories of the men on whom the tower fell, and of the Galilaeans whom Pilate murdered, it was not anybody's sin; it was that which Satan hath bound. In Life as Soul you have an individual responsibility to redeem your man from universal sin. It is not man who sins, it is sin which sins the sinner. You don't commit the sin: sin sins you. Sometimes we are foolish enough to turn our backs on Principle and do silly things which the world calls sin, but for all that we don't originate the sin; the mortal concept wasn't conditional upon Adam, but sin created Adam.

So Jesus is showing here that it is hypocritical to say that the woman was in that condition because of some sin – as he inferred on other occasions. He is taking off that sense of individual penalty, and is saying rather, Satan hath bound her; and you sat there for eighteen years thinking it was her fault. Why don't you, he says, get busy individually and redeem the body of mankind from sin? We have to get to know that there never was a sinner, either individually or collectively.

It is beautiful that Jesus didn't impute any fault to her, for Life as Soul is where fatherhood confers the one sinless identity. Do you remember that in the healing of the man in chapter 5:20, he said, "Man, thy sins are forgiven thee"? That appellation restored him to the sinless categories of being; now here it is "Woman," and nothing about sin. "I have called thee by thy name," says Isaiah, and so Jesus restored to her her true free nature as woman. It is most interesting that it was woman "whom Satan hath bound," because Jesus appeared in an age when woman was little more than one's best horse and she had no rights of her own. He could see the abuse of woman as a violation of the compound idea. It is man that has to unbind woman, because it is the false sense of man that binds the false sense of woman through making demands upon her, and Jesus' words "Woman, thou art loosed from thine infirmity," liberate woman from that position on of degradation and slavery which has been imposed upon her. ...As Isaiah says, (58:6), "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (See also S. and H. 227:14,15.)

To bring this concept of woman right down to the most relative human level, I always feel that inventions like electric light and nylon shirts and washing machines represent Gihon, the rights of woman, for they begin to lift off woman the bondage of domestic labor. Why should we expect any woman to stand on her head in a bathtub washing shirts for the rest of her life? It is no more right for women to be domestic slaves than for men to till the soil, and as each one of us puts on true womanhood—conceptive sense—it is going to transform the human at all points.

We should watch that we do not confuse woman with women; nevertheless it is good to look around and see how the divine idea is everywhere redeeming humanity. It is interesting that in our age the lead in these things comes from America, that country of progressive mentality which believes that man is born to be master of his material environment. It is not so much a country as a state of thought, which gave birth to Christian Science and the idea of the man and woman of God's creating. It is that mentality called America which has gone in for gadgets which take the labor out of life in a big way; of course, many of the ideas have originated in other parts of the world, but the thing is that they were brought to fruition in that atmosphere of Gihon, –the rights of woman acknowledged morally, civilly and socially–of which America today is a symbol. It is that sense of womanhood that is leading on the ages today; that sense of womanhood, which can conceive the idea of Christian Science, is going to liberate individual woman from the belief that she is just a baby machine or a bottle washer or something of that sort. It is a lovely sense of Life as Soul resurrecting us out of physical body. It was woman's body that was bowed together for eighteen years, and as we lift that curse, the men will no longer be slaves to the belief that woman is female.

Let us consider this symbol "eighteen." The tower of Siloam fell upon eighteen, and this woman is mentioned twice as being bowed together eighteen years. Eighteen is three times six, the symbol of manhood resurrected; and that manhood includes men and women, –it is mankind resurrected. You notice it was *men* upon whom the tower fell, and the people believed that they had all been sinners; and it was *woman* who was liberated when Jesus showed that she was not a sinner nor the victim of sin. It was the collective belief that was at fault, for sin is endemic in mortality. So the eighteen is man resurrected out of sin and bondage and penalty into the liberty of sinless identity. When we start to lift the body of man through that eighteen to the resurrected sense, we start to lift it out of the ritual of men who work for their living and of women who exist for the men; it takes the sin off man and the penalty off woman. There is a further illustration of the signification of this eighteen in the fact that Luke mentions Jesus at the age of twelve years and then again at thirty: in that period of time in which we have no record of his life he was establishing the fact of sinless, resurrected man. Vv. 18-21. Notice that it is "a man" in the first case and "a woman" in the second; the body of man is constituted of true man and true woman.

S. & H. 517:8-10 "The ideal man corresponds to, creation, to intelligence, and to Truth..." –that was symbolized by the man throwing the seed abroad; "The ideal woman corresponds to Life and to Love" –that was expressed by the woman taking the leaven of Life and hiding it in the womb of consciousness until the whole was leavened.

Our last selection is from Helen Wright's book *Made Whole Through Our Marriage to God*. . Please [click here](#) for a brief introduction to Helen Wright

## CHAPTER I THE JOURNEY BEFORE US

### The Path to Wholeness

We are starting out on a great and glorious God-inspired, God-led adventure into the land of our marriage to the infinite good we call God–into the land of Christian Science, the ultimate revelation concerning what we already *ARE* in reality, but are unaware of. "...with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, whither," let us be faithful and obedient, and "God will do the rest" (Mis. 158:209).