

**April 23, 2007 – Subject : Probation After Death and
 April 30, 2007 – Subject : Everlasting Punishment.**

Dear Friends: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our first selection this week is from: The Holy Bible, the second is from: A Verbatim report of A TALK on Hebrews by Peggy Brook, and then, we return once more to The Bible.

1 Corinthians 15:53 – *For this corruptible must put on incorruption, and this mortal must put on immortality.*

Mrs. Eddy ...writes in “The Apocalypse,” when she’s talking of the Revelator: “With his spiritual strength, he has opened wide the gates of glory,” – with his spiritual strength, it’s our consciousness of the divine infinite calculus of Spirit that opens these gates. “With his spiritual strength, he has opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy” (571). There are the four again. In Revelation, it says this, “And the twelve gates were twelve pearls, every several gate was of one pearl” (Rev. 21:21). Mrs. Eddy writes of that description, “The gates thereof he declared were inlaid with pearl, – likening them to the priceless understanding of man’s real existence, to be recognized here and now” (Mis.30). Isn’t that a wonderful thing, that what we’re going to see is “the priceless understanding of man’s real existence” as the only existence, not to be seen at some future date, but to be recognized here and now? That’s what we saw so clearly yesterday, that this wonderful oneness of being is here and now; it’s not going to be, it’s right here and now, and it’s true that “Beloved, now are we the sons of God” (1 John 3:2).

So now we’ll start at verse 5 and we’re going to see the Word of Life operating as Christ, Truth. What we’re going to be conscious of is the spiritual meaning of the Word and the feeling of the Word, the spiritual meaning and the feeling of the Christ, and so on. We’re not going to see Mind, Spirit, Soul, Principle, Life, Truth, Love – Principle,

Life, Truth, Love, Soul, Spirit, Mind, – just an accustomed order of symbols like that. We're going to feel this one Being, this living Word of Life, this one creator, this one cause, – we're going to feel that sense of the Word. We're going to see that one Being operating as Christ, Truth, operating as the Son, which translates itself right down to the human. So we've got to be flexible and we've got to be awfully big in our thought, and I know we all can be because we all feel this, – all of us here do begin to feel the Word. The Word isn't to us Mind, Spirit, Soul, Principle, Life, Truth, Love on a piece of paper, – it isn't an order like that, – it's the feeling of the one Being, the one flow of divine ideas of which we are firmly a part. And remember, divine Science is not a separate thing from absolute Christian Science and Christian Science. Divine Science is when we see that there is only God going on, and that our being is the operation of Science or the one plan of divinity. "Divine" means "of God", and it's when we're so conscious that this isn't just an interesting system that we're studying, this isn't just words or symbols, but there is just God going on – there's just infinite Life, Truth and divine Love, – and when we're conscious of that we're thinking from divine Science. So when we're conscious of the ceaseless flow of divine Being, that's the spirit of the Word as a whole, and then we're thinking of the Word in divine Science. When we're conscious of the form of that flow, – that it isn't just a nebulous flow of ideas, but that it has form, outline, tangibility and so forth, then we're conscious of that Christ form, we're conscious of the ideal, we're thinking of the Christ in divine Science.

So we're going to see here the Word of Life, the one Being, coming to the flesh through Christ, Truth. Verse 5: "For unto the angels hath he not put in subjection the world to come, whereof we speak." Remember we saw yesterday that whenever we get this "world to come" we can call it Science really or divine Science, and he says here that we cannot operate in the realm of Science with merely an objective sense. "But one" – that was the Psalmist – "in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor and didst set him over the works of thy "hands": it's almost as if he's just given them this wonderful exalted standpoint and then says, "Yes, that's all very well but what is man? What is this going on down here? How does it have anything to do with what has just been stated in that first

chapter?” You remember Mrs. Eddy says that the son of man is “the highest human concept of the perfect man” (482). And when she’s talking of this son of man, she says, “Jesus as the son of man was human: Christ as the Son of God was divine” (Mis.63). It’s so clear when you read Mrs. Eddy’s references to Jesus and the Christ that Jesus was never a mixture of Spirit and matter. He wasn’t a mixture of a Christ selfhood and a mortal. He wasn’t a container for Christ made for Jesus, but this Christ forever translating itself and dispersing the mist of mortality or belief in material existence produced what looked like Jesus. I see it from the subjective standpoint like this: At the point of fatherhood the mist cleared so much that it produced the man Jesus. It looked like the man Jesus to those who were looking upward through the mist, but to Jesus he never lost sight of the fact that he wasn’t the mist getting better, but he was the Christ dispersing the mist, therefore he never died, because he never had to get out of the mist. He always saw that he never left heaven for earth. True it looked as though the Jesus had to work that out, but at the same time his true selfhood, his Christ selfhood was unchanging forever, and this son of man was the concept of Jesus from our limited and human standpoint, but divinely the Christ was all there was to Jesus. Now we’re going to see this point clearer and clearer as we go on. Mrs. Eddy says, “Christ being the Son of God, a spiritual, divine emanation, Christ must be spiritual, not material. Jesus was the son of Mary, therefore the son of man only in the sense that man is the generic term for both male and female.” So Jesus was the son of man in that he was the son of this concept that man is a material being, but she goes on and she says, “The Christ was not human. Jesus was human, but the Christ Jesus represented both the divine and the human, God and man. The Science of divine metaphysics removes the mysticism that used to enthrall my sense of the Godhead and of Jesus as the Son of God and the son of man” (Mess.’01:10)

Then in verse 7 we had this sense of “Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands.” I always feel that that reference that we took yesterday gives that sense rather wonderfully, where Mrs. Eddy says, “At first, the babe Jesus seemed small to mortals; don’t you think that gives the sense of being lower than the angels? – “but from the mount of revelation, the prophet beheld it from the beginning as the Redeemer, who would present a wonderful manifestation of Truth and Love” (Mis.164).

Hebrews goes on, “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.” Now isn’t this wonderful? You see, it’s just the point that we’ve been talking about, that man was made with dominion, Mrs. Eddy says, “*Man*, governed by his Maker, having no other Mind, – planted on the Evangelist’s statement that ‘all things were made by Him (The Word of God) and without Him was not anything made that was made, – can triumph over sin, sickness, and death” (231). That’s man, man in God’s image and likeness with dominion, but it’s as if the writer of Hebrews says, “Don’t fool yourself. We don’t yet see all things put under him.” And to me that is the truth about this absolutist sense of, We have dominion, we ‘re man, and we’re like God, and we must stay in the absolute, – and then we do the most terrible things in human experience, but we say it doesn’t matter what we do here because there’s only the absolute. Now I think that this man is saying, “You’ve got to face up to this. We know man was made with dominion, we know that there’s only one thing going on and that’s God, the one Being, and we’re His image and likeness, but we don’t yet see that demonstrated, so don’t fool yourself. You can’t say there is sinless being and then sin, as it looks to human sense. You can’t say that there’s purity and incorporeality, or something like that, and then be corporeal and think corporeally, because you can’t fool yourself about these things.” He then brings in Jesus, virtually saying, “That’s the whole point of Jesus’ demonstration. That’s why the one infinite Being manifested itself as Jesus Christ.”

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” Now whenever I read “death” anywhere I never think of it as just what is humanly called death. I’m sure it means being born into this human experience or believing that we were born into this human experience, and that is what Jesus came to show us. You might say he come to taste this human experience to show us its utter unreality. Listen to Mrs. Eddy’s definition of death, for it is really a description of the belief in this material existence. She defines it as, “An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.” Isn’t this body thing the opposite of Life in every way, because it says that it’s finite, it says that it begins, it says that it ends, it says that it’s affected by the comings and goings of this experience, but the truth is that Life

never began, it never ended. You never began, you'll never end. Your life is not in this thing sitting in a room here. Your life has always been one with God just like that Christ that we talked about, one with God. Your life is never affected by the comings and goings of mortal experience. Mrs. Eddy says, "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth" (14). That's what this writer was saying here. Mrs. Eddy goes on in this definition of "death," "Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit; that which frets itself free: from one belief only to be fettered by another, – I think that's a perfect description of this existence when we think of it from a material standpoint. We fret ourselves free from one belief only to be fettered by another, but it's all a lie, it's not true, – "until every belief of life where Life is not yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of being" (584). Mrs. Eddy says that "Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death" (25).

I've got such a lot of references that I'd like to read, but I'd better not do so or we shall never get on. There's one lovely passage, though, where Mrs. Eddy is talking about Jesus' birth. Here in verse 9 it's saying that this one infinite Being, this one Life, this Father, has a Son. You wouldn't know that a father was a father unless he could prove a son, would you, and it seems as though this one infinite Life proved its manifestation, its Son, through Jesus coming to earth. The Christ in divine Science always shows us the way through the Son, – through a form or manifestation that is tangible to us in some way, Mrs. Eddy says that Jesus' birth took place in this way: – "The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth," – Christ in divine Science, – "demonstrating God as the Father of men" – Life in divine Science. "The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed" (29). When I was reading this today I thought, Yes, in this period if we begin to take on true womanhood, every one of us,

and we begin to have that spiritual sense of creation which silences “material law and its order of generation,” which silences the belief in material creation we shall bring forth, I believe, not what looks like a material child, but I think we shall give birth in this age to this concept of generic man that we talk of so much, this concept of one man, one universe, this concept of universal Science, because it’s a similar thing really that’s happening collectively today as happened with Mary bringing forth Jesus. You might say that Mrs. Eddy bringing forth Science was a similar thing. Whenever spiritual sense, true womanhood, lifts its thought, it gives birth to something, it must, but today I think it’s coming to every one of us. I’m sure that’s the difference, that every one of us who loves this idea, who sees spiritual being, to whom it matters more than anything in all the world, – every one of us is going to bring to this world, (that is what it will look like,) this understanding of generic man, so that all men will, become “kings and priests unto God” (Rev. 1:6), and we shall no more teach our neighbor, “Know the Lord; for all shall know me, from the least to the greatest” (Heb. 8:11). Today the difference is that as we identify ourselves with this one Life, this one Father, this one Being, and we see that all there is to us is this divine Life, then I think that every one of us is going to bring forth this ideal, this Christ, Truth, for all men in a wonderful way, in a way that I think we just don’t realize yet.

Now it goes on: “For it became him, for whom are all things, and by whom are all things,” – isn’t, that a wonderful sense of the one Being, a sense of “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1), – “in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings”. Really Jesus came to show us that whether it is through suffering or whether it is through Science there is only one thing that is true, only one thing that we’ll all come home to, and that is our true estate as heirs of God. “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,” – that gives you a wonderful sense of the one Being, because you might say it looks as though one person comes and purifies (“to sanctify” means to purify), and other people feel that purifying, and as if one individual, Jesus *Christ*, came and purified a lot of other individuals, but he’s saying it’s nothing but the one Being going on. The Christ manifest as Jesus, the people whom he touched, its all the operation of the one Being. He says there’s

nothing but this one Being going on. That's why Mrs. Eddy says, "His resurrection was also their resurrection" (34), because it was part of this one Being operating. You and I, when we really see the one Being, will feel every time we work something out that we're working it out for everyone else, because it's one operation. We're all part of one another. Mrs. Eddy gives the sense that what Jesus did and what he accomplished was for every one else, for he was a part of the whole, as it were, and that he wasn't working out his own personal salvation and just touching a few individuals who were near to him and who happened to be where he was when he was preaching and when he was performing his ministry, but that it was for the whole world, that the whole world felt the influence of it, for there is only the one timeless Being. Therefore, he is not ashamed to call them brethren." Mrs. Eddy says, "Jesus acknowledged no ties of the flesh. He said: 'Call no man your father upon the earth: for one is your Father, which is in heaven.'" This one Word of Life. "Again he asked: 'Who is my mother, and who are my brethren,' implying that it is they who do the will of his Father. We have no record of his calling any man by the name of father. He recognized Spirit, God as the only creator, and therefore as the Father of all" (31).

So what lies behind what Jesus did, what lies behind what anybody does who inspires anyone else, is the active presence of one Father. Jesus said, "The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise" (John 5:19). So the fact that Jesus inspired other people, the fact that he proved the nothingness of this material experience and so forth, was because Life is always operating as Truth. The one, Life inspired the other people. The other people felt the inspiration because the one Life was their natural being. It's because this one Life is common to us all that anything ever takes place at all in the way of inspiration and in the way of proving this one infinite Being.

Romans 6: 23: *The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

Galatians 6: 1-9: *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

- 2: *Bear ye one another's burdens, and so fulfil the law of Christ.*
- 3: *For if a man think himself to be something, when he is nothing, he deceiveth himself.*
- 4: *But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.*
- 5: *For every man shall bear his own burden.*
- 6: *Let him that is taught in the word communicate unto him that teacheth in all good things.*
- 7: *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*
- 8: *For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*
- 9: *And let us not be weary in well doing: for in due season we shall reap, if we faint not.*

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