

**February 20, 2006 – Subject: Christ Jesus.**

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 selection this week is from: THE BIBLE FOR EVERYMAN by Rosalie Maas—Our second selection is from CIVILIZATION LIETH FOURSQUARE by Gordon Brown.

**Jesus Lived the Days of Creation**

Jesus was obviously very familiar with the Old Testament, as all Jews were. But his understanding of it was as something alive and to be used, whereas most of his contemporaries neglected the living spirit of the Old Testament by concentrating on its dead letter.

Jesus Christ not only understood the first day; he identified himself with it by saying, “I am the light of the world.” And because he was so aware of that, he was able to heal a blind man (John 9) the spiritual enlightenment he radiated was always bringing enlightenment at every level.

Again, the firmament of the second day of creation was so real to Jesus that his understanding of it was a dynamic separator of the true from the false. He often cast out unclean spirits and cleansed lepers - he purified thought by washing away gross materiality. In Luke 4 there is an instance of a healing of this kind. The story runs: “And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.” Jesus forced the separation of man from the infiltrations of impurity and evil, and the result was that manhood stood forth in its pure goodness.

The parable of the prodigal son in Luke-probably the best known of all the parables - was Jesus' way of putting the third day of creation into other words. He knew that the dry land of our identity as sons of God can never be lost, though it may seem to be lost to sight through sin. Man just cannot lose his place as the beloved son of the Father, who bestows on him all good, and thus removes any desire to seek material means of satisfaction. The sinner must always return home to the basic truth about his spiritual selfhood, and Jesus was constantly showing that in his ministry.

We saw that the fourth day of creation, introducing the sun, the moon, and the stars, symbolized ideas of universal spiritual power, available to anyone who understands its divine Principle; all sense of personality yields when thought perceives that which is forever in operation. This is clearly brought out in the story told in John 4 of Jesus' healing of the nobleman's son, who was dying. The father besought Jesus to heal his son, and Jesus said, "Except ye see signs and wonders, ye will not believe" - he saw that the nobleman regarded him as a man with a flair for performing miracles, instead of as the obedient servant of Principle. "The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." Afterwards he found that at the moment Jesus had said, "Thy son liveth," his son had recovered. The operation of Principle is instantaneous and impersonal, wherever thought is attuned to it. Jesus was attuned to it because he was continually pondering its operation. No material circumstances, therefore, could make conditions for him.

The fifth day of creation, with its symbols of birds and fishes, represents a tone in the ascending scale, which Jesus was perpetually striking. Think how often he said, "Rise up," and how often he lifted up, and of how he resurrected from the dead: consider the healing of the man sick of the palsy, of Peter's wife's mother, of the woman bowed together who "could in no wise lift up herself," of the impotent man at the pool of Bethesda, of the raising of Jairus' daughter and of Lazarus. Then think of Jesus' sense of the abundance of true living; he said, "I am come that they might have

life, and that they might have it more abundantly,” and he fed the multitudes and showed the riches of inspiration.

No one has risen to the full stature of manhood as Jesus did. He was able to say, “I have overcome the world.” He allowed himself to be tried and crucified in order to furnish the proof of his indestructible spiritual being, and that is why he said to Peter when he was arrested, “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?” Jesus’ everlasting victory over “the world, the flesh, and the devil” was the proof of his understanding of the sixth day of manhood with dominion over all things.

Jesus had a conscious awareness of the seventh day of rest no less than of the other days. Did he not say, “I have finished the work which thou gavest me to do”? He could say that, because he had identified himself with every one of the seven days of creation, symbolizing the nature of God and therefore of His man. Jesus also said, “Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” He constantly proved that the “harvest” is here, by using his sure understanding of the perfection of the spiritual creation to heal someone desperately ill or dying. He demonstrated true womanhood as well as manhood, because he loved and cherished the spiritual above all else and used his understanding of it with the deepest compassion.

Jesus evidently meant us to follow his example; he said, “He that believeth on me, the works that I do shall he do also.” How do we “believe on him”? By making our understanding of the seven days of creation and their illustration throughout the Bible as exact and natural as his was. We start in very small ways, but our dominion inevitably increases, and it is the Bible, which gives us the greatest of all gifts - the ability to use the perfection of the spiritual to bring health and happiness to human life.

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Our second selection is from: Civilization Lieth Foursquare by Gordon Brown.

## **Standpoint Defined**

### **Twentieth Century Flood**

“IT IS I; BE NOT AFRAID,” said the voice of the new world order to a boatload of human beings toiling in the dark in a storm-tossed sea contrary to the prevailing wind. “Peace, be still,” was the command to the engulfing wave. An imperturbable confidence, based on the certain scientific knowledge that the forces governing the universe are in truth beneficent, surmounted the raging turmoil, controlled the otherwise uncontrollable, and restored a natural calm. Jesus comforted the frightened disciples: “LET US PASS OVER UNTO THE OTHERSIDE.” He said, AS HE LED them TO ACCEPT A RADICALLY NEW OUTLOOK ON LIFE.

In mythology, the sea is the symbol of what, today, psychoanalysis calls the collective unconscious, that unfathomable realm of the mortal psyche from which, apparently, latent mental forces rise malevolently into human experience beyond conscious control. So widespread and virulent do these forces seem to be in the closing decades of the twentieth century that mankind may be forgiven for believing that its world is drowning. When, in accordance with the gospel, men learn to understand the real source of their being -what the I, the Ego, the Self, truly are - they will no longer be afraid, and the violent upheavals will cease.

Actual historical data in support of the gospel story seems so scant that perhaps one does not believe such a person, as Jesus of Nazareth really existed; one doubts that the man ever lived who said and did the things the New Testament claims. Undeniable, however, is the fact that the Gospels propound a universal Life-principle, with intelligible ideas, rules, and laws, such that when these are understood and practiced, their Principle proves its saving ability in individual and collective experience. In the measure that mankind bases itself understandingly on this Principle it will come to exercise the same spiritual power, be governed by the same spiritual laws,

perform the same spiritual works, as those ascribed initially to the way-shower, Christ Jesus.

At the same time, an appreciation of the underlying Science of the Scriptures, viewed comprehensively in relation to the civilization journey of mankind, begins to convince unprejudiced thought that the man Jesus did inevitably appear in human history at the moment accorded him, proving the deathless reality of man, exemplifying from beginning to end the solution to the universal life-problem, whether there are adequate historical records of this or not. Certainly someone had to formulate and utter the gospel teachings; otherwise they would not be there. Why not one who so understood and loved their Principle that he supplied the living, indelible proof, which the Principle itself demands?

The prophets in the Old Testament as well as Jesus and the apostles in the New, proclaim that the power, which comes to rescue the human race from its self-imposed agonies, divisions, and destructions, does so in two phases. These are called the first and second advents of the Messiah, or Christ - the twofold appearing of the healer, redeemer, and Saviour of mankind. The first is where a single inspired individual demonstrates before the world the total solution to the problem of mortality; the second is the revelation, in consequence, of the living Science of this solution, interpreted by a Principle which the world itself can understand, and whereby it can follow the example set by the first individual. Armed with the Science of universal Christianity, all mankind will solve at last the problem of being in the way Jesus solved it, and civilization in consequence will be none other than the ecumenical city foursquare envisioned in the book of Revelation as the ultimate ideal of all human society.

Foretelling the coming on this universal scale of the very Christ-idea which he himself was expressing and being, Jesus, according to the gospel, declared the following: "As the days of Noe were, so shall also the coming of the Son of man be." Today, the general state of corruption and violence in the world seems closely to resemble the Biblical account of the days of Noah. Opposing the widespread terror, however, and happening simultaneously, is the second coming of the Son of man. That is to say, a "Son" is even

now being born to “man” (man in the generic sense), which is the unity, sanity, and harmony of man himself as the Son of God.

Parallels exist, therefore, between the symbolic story of Noah in the early chapters of Genesis, the prophesied Second Advent, and events of our own day. The earth is corrupt and “filled with violence,” God is represented as saying to Noah when telling him of the cleansing, destroying flood that is to come upon the human race. Interpreting the story metaphysically, Noah was bidden to build himself an ark of spiritual understanding, and to find truth and safety therein. Then, when the baptismal flood had fulfilled its purpose, and humanity was purged of its suicidal lusts, hypocrisies, and greed, the world itself would be born again. This is symbolized in Genesis by Noah and his family emerging from the womb-like seclusion of the ark and beginning life all over again on new foundations - living and working, that is, If you wish to live and not perish you must be born again, Jesus said in effect to Nicodemus. This same rethinking, repentance, rebirth has to take place today on a world scale if mankind is not to destroy itself, and if civilization is not to perish in the dead-end of materialism.

Jesus was talking with his disciples on the Mount of Olives, looking at the buildings of the old sacrosanct Jewish temple, when he drew these parallels between the world of Noah, the Christ’s second advent, and the circumstances of our own day. All our solid- looking, long established beliefs and practices will be thrown down, he implied, if we do not release them for a deeper and more enduring reality. Through the coming of the impartial, impersonal Science of Christianity human life-values will become spiritual instead of material, infinite rather than finite, resources will not be expendable but inexhaustible, they will not be localized physically but will be everywhere available mentally and spiritually.

The institutional gods, which humanity has raised up over the centuries and worshipped, and to which it has turned for the solution of its problems, will be found one and all to have let man down. Material methods will no longer work in the way they seemed to in the past. The unprecedented upheavals in human circumstances that challenge the twentieth century will be such that a totally new

system of ideas and laws - new in science, in religion, in politics, in economics, in government, and in education generally - will gradually become imperative for the survival of the race. These ideas will not be thought up humanly by clever intellectuals; divinely and intelligibly they will reveal themselves to unbiased thought, and through their acceptance and implementation, humanity will be born again. Such revolutionary changes in human thinking and behavior herald the second coming of the Son of man. Little by little, unto us (humanity) a "Son" is being born in this present epoch, which is our own indestructible, integral identity in Christ, the Son of God.

Eventually, not one stone of the old materialistic temple state of thought will be left standing upon another, Jesus told them. The word temple is from the Latin root *tempus*, meaning time. "I saw no temple [time] therein," says John the Revelator of his vision of the world-city, the goal of civilization. "Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close," wrote Mary Baker Eddy (No 45:24).

Foreseeing the coming of our present incisive, scientific era, and the beginnings of the end of the old way of life, Jesus said: "Many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled... For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places... And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

The "elect," called also in the Old Testament the "remnant," are signified by the state of thought, which is Noah, and by the ark-like structure of his spiritual understanding which mothers the embryo of a completely new kind of world. Hence, as the days of Noe were, so shall also the coming of the Son of man be."

"Only through time time is conquered," wrote T. S. Eliot. Time, the measuring and organizing of which played so important a part in launching our present civilization movement some 6000 years ago,

is transfigured and replaced in Revelation's holy city by ideas of Life, of Truth, and of Love which are timeless, indestructible, self-existent, infinite. There shall be "time no longer", says the angel in Revelation 10, when he brings the little open book, Science and Health, from heaven.

Not, then, a tumultuous sea, typical of the collective unconscious (preoccupied as this is with mythological origins and primordial time), but what is meant by heaven must be found the source and origin of mankind's earthly existence. Indeed, when the Revelator sees a "new heaven and a new earth" (identical with the coming of the holy city) there is "no more sea." That earth and heaven, humanity and divinity, are one and indivisible; that "earth" is born divinely of "heaven," and does not come up myth logically out of a deep unconscious "sea," will prove to be the solvent of all the frightening forces of division and disruption that have, down the ages, sought to torture and abuse the human race, and are today nearing their self-destruction. Jesus could comfort his disciples and rescue them from drowning because, in understanding his own true origin, and therefore the true idea of time he understood the harmony and indestructibility of man.

Join Us!



*The Mary Baker Eddy Science Institute will hold a workshop entitled "The Seven Days of Genesis Today" in Houston, Texas, March 24th through the 26th 2006.*

*Those interested in attending please contact the Institute at 239-656-1951.*

