

January 8, 2007 – Subject: God.

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 — VERBATIM REPORT ON TALKS OF THE GOSPEL OF JOHN by John L. Morgan Colwyn Bay Summer School 1952.

Soul and Life

(Chapter 1:1-34)

Verse 1. Isn't that marvelous? John isn't going to say, "There was a man born called Jesus, who had to work his way up to God and then prove he was never in matter." He's not talking about that: he's simply saying; "Now look, what we are talking about is the things of God, which have been your substance and my substance since before the world was." In the beginning was the divine Word, that word which isn't only a range of synonyms running up a ladder or down a ladder or coming in a sequence. That is only one sense of the Word. But John's Word is the revelation of the infinite range of divine fact. "In the beginning" was nothing but divine fact.

I think that that verse 1 is lovely. "In the beginning was the Word," is where we start off, saying, "Oh yes, the Word, – Mind, Spirit, Soul, Principle, Life, Truth, Love," which is at first the range of the days of creation. That's where we all started.

"And the Word was with God;" and we say, "Oh yes, it isn't merely words in a book, – it's the things of God. It is wisdom, and purity, and spiritual understanding, and spiritual power, and love, and health, and holiness." The Word was with God: those days begin to come to us in a resurrected way as numerals of infinity.

"And the Word was God." "What is God? God is...Mind, Spirit, Soul, Principle, Life, Truth, Love." So that third statement indicates the synonyms. John depicts what is forever going on, – the text of the

days yielding us inspired numerals, and then those numerals culminating in the synonymous terms. The days of creation become more and more inspired, resurrecting our thought out of the symbols and into the spirit. That is the same with every subject, not only Science. If I want to learn how to play the piano or work the typewriter, I have to learn how to resurrect the black and white instructions into numerals of thought, and then it becomes me. "And the Word was God." And that is the way John goes.

The Word of Life

Verse 2. In Science, the Word is essentially the Word of Life. Consider this fundamental reference from Science and Health 561: 16-21. "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, – reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood." "...shown in the man Jesus..." is almost secondary. Life and its demonstration..." What is Life and its demonstration? It's Life and the living. "We have it only as we live it" (My. 126:31). The demonstration of Life is inspiration, abundance, exaltation, resurrection, unlimited soaring thought. "...reducing to human perception and understanding..." Reducing: that's Soul, isn't it? "...the Life which is God." "Which is God." Jesus said again and again that that was what he was doing. "I'm just showing you the Life which is God; I haven't got a little life of my own, which my parents gave me, and which might be snatched from me. I am reducing to your comprehension the Life, which is God. And how can I do it? Well, by living it; by saying, 'Come and see' to everyone." "In divine revelation," Mrs. Eddy goes on, "material and corporeal selfhood disappear, and the spiritual idea is understood." The Gospel is the story of how Jesus dissolved himself as a mortal concept, and how he demonstrated for the benefit of mankind the glory he had had with God before the world was. That's the picture. It's reversing the whole human way of looking at it.

Verse 3. Now that is the basis of Mrs. Eddy's discovery of Science, – that "all things were made by him." God is the only Creator, and God is good and all that is created is created by the Creator whose

name is good, God, – whose nature is good. Therefore anything that is not of the nature of good was not created by the one and only Creator, and consequently it is not. Mrs. Eddy puts that in a thousand different ways, and that is the basis of her discovery – one Creator and that one good. Now that is the Science of the Word, which is where we are, in Soul and Life. The Word in Science is that one Creator who creates only ideas, only good ideas.

Verse 4. “In him was life; and the life was the light of men.” Isn’t that clear as resurrection? When someone comes to you and gives you a great and abiding sense of life, it is as if you had seen a light, and you can say “Oh, yes! That life is my light.” That is resurrection, out of the darkness of belief.

Verse 5. The darkness is the long night of materialism, that which is not, – not knowing God. “The darkness comprehended it not.” Apparently that word “comprehended” doesn’t only mean, “understood;” it doesn’t merely mean that the darkness couldn’t understand the light, but that the darkness couldn’t quench it, couldn’t put it out. As we go through, we shall have a little Greek lesson on the side, because there are numbers of Greek words whose original inspiration is partly obscured by the translation. (You will find the big Companion Bible illuminating here.) Hence, when “the darkness comprehended it not,” it means that, however dark your darkness, it can never extinguish the light.

Science and Health 546:23-26. “Christian Science is dawning on a material age. The great spiritual facts of being, like rays of light, shine in the darkness, though the darkness, comprehending them not, may deny their reality.” “Christian Science is dawning on a material age.. .” It is always a material age. I don’t think we are any more material now than we were in Jesus’ time. The theory is that mortal mind changes its form and appearance. But it’s always the same substancelessness, – nothingness. And we have always got the same thing to deal with it, – somethingness. That’s all there is. If you are interested in fourfold statements, you will find that that whole paragraph, down to line 30, has a clear “four” running right through it, but I won’t elaborate it here.

Science and Health 215:15-26. “We are sometimes led to believe

that darkness is as real as light; but Science affirms darkness to be only a mortal sense of the absence of light, at the coming of which darkness loses the appearance of reality. So sin and sorrow, disease and death, are the suppositional absence of Life, God, and flee as phantoms of error before truth and love.

“With its divine proof, Science reverses the evidence of material sense. Every quality and condition of mortality is lost, swallowed up in immortality. Mortal man is the antipode of immortal man in origin, in existence, and in his relation to God.”

Darkness, Mrs. Eddy says elsewhere, comes from looking into matter. Mortal belief presents some condition of matter, and we become mesmerized by gazing at it for what it seems to be. We break that mesmerism only when we look at the proposition in the light of Science, – the light of divine fact, – and then the “darkness loses the appearance of reality.” As long as we are looking at that matter problem, it is darkness, and great is that darkness. But all the same the darkness cannot put out the divine fact, because “Science reverses the evidence of material sense.”

Appearing, Disappearing, and Reappearing

Un. 63:7-11. “The so-called appearing, disappearing, and reappearing of ever-presence, in whom is no variableness or shadow of turning, is the false human sense of that light which shineth in darkness, and the darkness comprehendeth it not.”

That’s startling! It is this whole mortal approach, thinking of Jesus as coming and resurrecting and ascending. This profound statement puts a bomb under the conventional human picture. It makes me realize that we have to look at this Gospel in an entirely different way, I think it’s going to be wonderful for all of us. Mrs. Eddy says many amazing things about Jesus which are not always apparent on the surface; but the deeper one goes into them, the more one is convinced that her sense of Jesus was the exact opposite of the human concept. She didn’t think of Jesus as a man who came and showed the way and suffered and then went, but as man, who never left. He rested in that divine consciousness which is coincidence of the divine and the human, and from that basis he did the works, and

healed the sick, and showed the way. But he never left, and so Mrs. Eddy says that the so-called appearing and disappearings and reappearing of ever-presence is the false human sense.

Verses 6-8. John the Evangelist's sense is that everything comes from God, and even John the Baptist, who humanly would seem to symbolize the Word, claimed that all things come from God. S. & H. 561:32-3. "John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost, – divine Science." "The immaculate Jesus..." – forever resurrected, forever translated, forever ascended; untouched by flesh, never circumscribed by flesh, never limited. "And John saw in those days the spiritual idea..." He saw the spiritual idea., not Jesus, as the Messiah; and that is the John the Baptist standpoint. John the Baptist represents a relative sense of the Word. Just as we, when young in Science, think of the vast range of spiritual ideas, and we think of ourselves as a window-pane for them; – "I am the place that God shines through," or something like that, – so I think that John the Baptist might have said, "I'm a windowpane, I am a transparency for Truth." But when Jesus came along, he said, "No, I'm not the windowpane, I am the light." and he lifted it off the symbol into the spiritual idea, – into the reality behind the symbol.

It would appear as if John the Baptist was not prepared to go beyond the symbol. He wouldn't start out with resurrection. Resurrection to him was something which came later. "He that cometh after me is preferred before me" (John 1:15). But John's picture of Jesus is not the symbol, but the idea itself. So the joyous message of the Word in Science is that Soul and Life resurrect us out of the belief that we are the symbol, and give us instead the fact that we are the actual spiritual idea. We are the light. It is what Jesus declared, and what Jesus declared we can all declare with equal truth.

Verse 9. Mrs. Eddy. says that that "true light" is the incorporeal sense of the Christ, – not a personal Saviour, nor a physical Jesus (See My. 257:4-16).

Verse 10. Why is it that sometimes we can't receive a spiritual idea? It is because we are too often trying to see where we fit into the

picture and so we receive nothing. What made Jesus the Saviour was that he accepted Truth completely and fully, and rejected mortality completely and fully. John the Baptist or Mary the Virgin could have been the Way, had they accepted fully. But for one reason or another we don't accept these things fully.

Verse 11. "He came unto his own, and his own received him not." We make reservations, and that's the trouble with all of us, which we have to face and dissolve. It is this business of seeing how it affects me. But "Oh, yes" has no reservations. (S. & H. 192:30-31). "Whatever holds human thought in line with unselfed love, receives directly the divine power." Again on S. and H. 333:19-23, Mrs. Eddy indicates that the Christ comes to all prepared to receive Christ, Truth. That is the first and important thing: are we prepared to receive? Sometimes we go to help someone who seems to be in the ditch and they just don't accept what we are saying. They are not prepared to receive. We all of us have a personal sense of ourselves, to some extent, and we think that a person is telling us and we don't want to take it from a person. Therefore let us see that we are the receiving of Truth. "To all prepared to receive Christ, Truth.

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