

January 17th, 2005 — Subject: Truth

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 — TALKS ON THE ACTS OF THE APOSTLES — given by Peggy Brook, London 1951. For a brief biography on our featured authors, click [here](#).

SPIRIT as Truth (Chapter 5:17-33).

Spirit's reflection is irresistible Truth.

As we throw our weight into the scale of Spirit, its allness and purity, nothing can stop its reflection through us. We shall be impelled to bear witness to Truth, but this will be natural development, natural reflection, natural strength. We shall not be able to help *it*.

You remember that in the tone of Mind as Truth, Peter had to defend the phenomenon of speaking with other tongues, and that in the tone of Soul as Truth the disciples were arrested, because of the healing of the man at the gate Beautiful, and Peter then had to defend that healing, which he did through the spiritual, moral, and physical witness. Now again, in this tone of Spirit as Truth, the disciples meet opposition and persecution and have to defend themselves. Here Peter's defense really is that he has to go right forward and that he has to speak the words of Truth, no matter how hard they try to stop him. They put the apostles in prison, — they try to clamp down on Truth by shutting up the apostles, — but Truth can't be confined or stopped. Spirit as Truth gives the sense that the form of infinite reflection is absolutely irresistible.

VERSES 17, 18. We've already seen that those Sadducees were the religious rationalists of their time, and such rationalism is really the "determination to hold Spirit in the grasp of matter" (S. & H. 28:6-7). They couldn't see spiritual reality because they were so dead set in what seemed to them logical reasoning that they wouldn't accept anything which attempted to go out of matter or above matter. Mrs. Eddy says, "Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and

especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh.” The Sadducees wouldn’t believe in the resurrection, you remember. “Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus’ works and words. Truth is a revelation. Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines” (S. & H. 117:19-31).

A materially-minded mentality won’t see Truth, or Spirit, because it won’t leave the ground, so to speak. Its method is what it calls reasoning, but its premise is matter. Now, Truth is reasonable. Remember that Mrs. Eddy says, “Science would have no conflict with Life or common sense, if this sense were consistently sensible” (*Mis.* 105:12-13). Truth is reasonable, natural, logical, but from a spiritual standpoint. If we make matter our premise, then Truth seems unreasonable and Spirit seems foreign. But if we make Spirit our basis, then Truth is essentially reasonable and Spirit absolutely natural to us. But the Sadducees wouldn’t have that, and so they “laid their hands on the apostles, and put them in the common prison.”

VERSE 19. This verse always reminds me of a wonderful passage from the trial of Mortal Man in Mrs. Eddy’s chapter “Christian Science Practice”: “Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors and Set the captive free” (S. & H. 433:31-1). When you read of the apostles being put in prison, of course, you can take it either literally or symbolically, because it can be taken either way. It’s the same with every incident in Acts, and in any case you find the same spiritual fact behind both the literal and symbolic interpretations. Let’s consider this story symbolically for a moment: sometimes when we’ve voiced Truth, or we’ve done wonderful miracles, or we’ve had marvelous healings, or something like that, mortal mind tries to shut us up — it tries to put us in prison. What it tries to do is to make us think of our personal selves, and that imprisons us, but whenever that happens there’s always the Christ, Truth that will open wide those prison doors.

The form of Truth can’t ever be confined to anything. In the tone of Truth all through Acts, you get a great sense of the form of Truth; I suppose that it is because all the time these apostles were working out what the form of Truth had to be in their experience, and it changed as

they went along. Speaking of the form of Truth, it would seem that the carnal mind's attempt is always to persecute the visible *form* in which it thinks Truth is appearing. It tried to persecute what it felt was the form of Truth when it persecuted Jesus, but of course it never touched his true Christ selfhood, because that wasn't in a material form. If ever you believe that your ideal is in a material form, you suffer from persecution, because you think that the form *is* your ideal and therefore that your ideal is being persecuted. The form of Truth is inorganic; it is never *in* anything, because it is entirely spiritual, and therefore the ideal itself can't ever be persecuted. Jesus knew all this and could have avoided the so-called persecution, and as Mrs. Eddy says, he "could have withdrawn himself from his enemies" (S. & H. 51: 6), but he wanted to prove that the body wasn't him and that you cannot destroy Truth or the true man.

VERSE 20. Mrs. Eddy writes, "We have strength"— the strength of Spirit —"in proportion to our apprehension of the truth, and our strength is not lessened by giving utterance to truth" (S. & H. 80:1-3). Isn't that applicable here? These apostles were in prison, and then the command came, "Go, stand and speak in the temple to the people all the words of this life." Sometimes when you really love spiritual reality, but temporarily you feel in prison and you think, "Oh, I don't know any Truth and I don't feel a bit spiritual; I just feel completely material, and everything material seems real to me," it's just at that moment that you need to go and "stand and speak to the people in the temple all the words of this life." If you do go forward in that way, you find a wonderful spiritual influx coming to you. I know that, because on many occasions I have proved it.

I remember two instances when I had a call to go and see someone who was ill, and I was not feeling very spiritual, and rather as if someone should have been coming to see *me!* But I went, because I knew that the Christ was impelling me, although I didn't know a bit what I would say. On each occasion very clear spiritual facts dawned on both of us and a rich blessing poured out on us. If mortal mind is trying to stop you and yet you know that Truth is irresistible and so you go *forth* and *speak*, it's wonderful what takes place as a result.

You and I constantly feel in prison in that we feel that we can't do a particular thing or go forward in a certain way, but **if** we'll listen to Christ, Truth, irresistible Truth, and if we'll obey Truth, as the apostles always

did, and *go forth* and speak, and not be confined by mortal mind saying that we can't do it, and that we're no good, — if we'll say, "This is Truth, and I am the reflection of this Truth, and nothing can stop the reflection of Truth,"— then we shall be out of prison in a moment! You can't stop reflection — any more than you can stop the sun from shining.

Mrs. Eddy says also, "Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must,"— I like that "if you must"; it isn't always necessary —"to the dungeon or the scaffold, but take not back the words of Truth. How many are there ready to suffer for a righteous cause, to stand a long siege, take the front rank, face the foe, and be in the battle every day? Science speaks when the senses are silent, and then the evermore of Truth is triumphant" (*Mis.* 99:12-18; 100:19-20). So when your material senses are trying to keep you in prison, — trying to shut you up so that you feel, "I can't do it, I'm not spiritually-minded," and so forth, — think of those words, "Go, stand and speak in the temple to the people all the words of this life." it's the strength of Spirit that will enable you to go, and the irresistible nature of Truth that will enable the victory to take place.

VERSE 21. "And when they heard that, they entered into the temple early in the morning, and taught"—the wonderful thing about the apostles is that they always did at once what their inspiration told them to do.

VERSES 21-23. This reminds me of when the women went to the sepulcher and found the stone rolled away and Jesus not there, and two angels said to them, "He is not here, but is risen." That is what happened here. It always amuses me to think of all these pompous officials getting together to try the apostles and then finding that they weren't there in the prison! Jesus said, "the prince of this world cometh, and hath nothing in me."

When mortal mind delivers its blow to silence you forever, you're not there — you've come out of it; Christ, Truth, has made you come out of that box of a mortal man. You know, it is our "determination to hold Spirit in the grasp of matter" which stops us experiencing these things more.

Mrs. Eddy says of Jesus, "He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath" (*S. & H.* 49:2-23) — and that is true of the Christ in us. The apostles proved it

here, although to a lesser degree than Jesus. When I was thinking of the high priest and all the people gathered together ready to try the apostles, it seemed to me a false sense of the collective, because they were trying to get all these many mortal minds together to try the Christ, Truth. They couldn't do it! The reflection of Truth is irresistible and it can't be stopped. That reminds me of another thing Mrs. Eddy says of Jesus: "Human law had condemned him,"— that collection of mortal minds thought it had condemned him, — "but he was demonstrating divine Science. Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. The divine must overcome the human at every point" (S. & H. 43:22-27). That's what happened to those apostles; they had been in prison humanly, just as sometimes we think we're in prison humanly, but their divine nature had to overcome the human at every point, and so it must with us.

VERSE 25. I think that's a wonderful story — here were the apostles actually standing in the temple and teaching the people! It was a *fait accompli!* Truth can't ever be resisted, and it must be reflected.

VERSE 26. The "people" again — the idea had become collective. Whenever the idea becomes collective in this story of Acts, it becomes safe. When we see this idea of Science springing up everywhere independently of persons, almost in spite of them, as we do today, mortal mind can't do anything to stop it, because it has become collective.

VERSE 29. I think that in one sense obeying God is really recognizing the irresistibility of divine reflection; there's a great sense of reflection in obedience. I know that one usually associates obedience with Principle, and, interestingly enough, it is in the second tone of the fourth day (Principle as Spirit) that a sense of obedience is brought in; Mrs. Eddy says at this point, "Truth and Love enlighten the understanding, in whose 'light shall we see light'; and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense" (S.& H. 510:9-12).

In this Christianity sense, as I expect you find, the synonyms become so flexible in thought; when you come to Christianity, you realize more and more that it isn't the words that matter so much, but the spiritual sense of the tones, which by now we have some feeling for. When we first began to study the Word, our sense of the tones was rather rigid;

with the Christ we began to feel the power of what we understood; now with Christianity we're using it, and using it in infinite ways, and so it's becoming flexible.

In connection with obedience, Mrs. Eddy says, "To obey the Scriptural command, 'Come out from among them, and be ye separate,' is to incur society's frown; but this frown, more than flatteries, enables one to be Christian... To fall away from Truth in times of persecution, shows that we never understood Truth... Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves all for Christ forsakes popularity and gains Christianity" (*S. & H.* 238:6-9, 12-13, 22-24). She also says, "God is the fountain of light, and He illumines one's way when one is obedient. The disobedient make their moves before God makes His, or make them too late to follow Him. Be sure that God *directs* your way; then, hasten to follow under every circumstance... To obey the principle of mathematics ninety-nine times in one hundred and then allow one numeral to make incorrect your entire problem, is neither Science nor obedience" (*Mis.* 117:27-32; 118:8-11). In the tone of Spirit throughout Acts we find this sense of "all or nothing." In Spirit as Life, Ananias and Sapphira were half-hearted, and so they died spiritually; the apostles, on the other hand, put everything into the scale with Spirit, — they were obedient, — and so they demonstrated an abundance of healing and regeneration. In Spirit as Truth, Peter and John were obedient to the voice that said, "Go, stand and speak in the temple to the people all the words of this life," and as a result they went forward, — they enjoyed spiritual progress and its fruits.

VERSE 32. Here is this sense of being witnesses again. The apostles had witnessed Jesus' resurrection; they had seen him alive after his crucifixion. But this verse also implies that whether witnessed physically or not, the understanding of Life, Truth, and Love (the Holy Ghost) is sufficient witness of Jesus' resurrection, for that convinces us of the spiritual and therefore indestructible nature of man.

There is something in us, — the spirit of divine Life, Truth, and Love, — which, in spite of not always seeing the physical manifestation, says, "Spirit is All, and man *is* spiritual. I'm not fooling myself. This is fundamental reality." Paul said, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). Mrs. Eddy says, "I believe that of which I am conscious through the understanding,

however faintly able to demonstrate Truth and Love” (*Un.* 48:19-21). It’s good to remember that when mortal mind tries to make us discouraged because we haven’t proved Science in a certain instance. We know that Science is true, and we feel it in every fibre of our being, and it seems that when discouragement tries to come in, because we haven’t yet proved it in some situation, if at that very moment we are *faithful* to spiritual reality, then the light dawns and an overwhelming blessing comes to us. “The darkest hour precedes the dawn.” I’ve often found that when discouragement has tried to overwhelm me; I’ve thought, “Lord, to whom shall we go? thou hast the words of eternal life.” There’s nothing else but Truth, and so one sticks, and then the light comes immediately.

VERSE 33. Mrs. Eddy says, “it requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion” (*S.& H.* 97:22-25).

Our second selection is from a Lecture by Dr. Hendrik Jan de Lange C.S.

The Blue Glass

The use of human comparisons for explaining spiritual facts is always more or less futile. In this connection, however, it may be helpful to draw your attention to the following illustration. Looking through a blue glass, everything and everybody appears blue. To get rid of the blue, one has to remove the blue glass. Delusion, sin, disease, and death arise,” according to the textbook (p. 301), “from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance with everything turned upside down.” Here is the illuminating explanation of Mrs. Eddy, showing that the difficulty is in a wrong approach.

Instead of conceiving existence through the finite and fallible human senses, one must behold it In terms of Truth. Then existence is discerned as it really, divinely, is, not externally, but inclusively. Thus one finds that man, as divine manifestation, is universal. When this is seen, all will appear increasingly well, because *all is well!*

It is never a question of how many persons are knowing the truth; although your knowing of the truth— and thereby living it—humanly may

appear as more people seeking the truth. It is always the question how well, how consistently, how fully, how infinitely, how lovingly, you are knowing the truth as Truths manifestation.

Truth's Realization Dynamic

In the sacred clarity of your spiritual being. In that crystal sense that all existence is Truth manifesting itself in all its majesty and glory, things really happen. That is to say in this mighty inner understanding all is well, and even the argument that something is wrong has not any more to be silenced — because It simply does not exist. God's law operates in all-encompassing directness and unfailing efficiency. This is Love's reign and realm.

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