

January 19 - 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 selection this week is from the first few pages in the front of the book and the summary at the end of the booklet — GOD'S NATURE AS TRUTH — No. 2 of a Series on the Sevenfold Nature of God — by Peggy M. Brook. For a brief biography on our featured author, [click here](#).

God's Nature as Truth

The age-old question is still being asked: What is Truth? Mrs. Eddy calls it "the question of the ages" and says that it "convulses the world" (S. & H. 223: 14).

Pilate asked Jesus this question. Jesus had just declared, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." Then Pilate interjected, "What is truth?" Jesus did not answer him; at least he did not answer him in so many words, but in effect he had been answering this question all through his life-his very life had been answering it. Mrs. Eddy writes, "The question, What is Truth, is answered by demonstration, -by healing both disease and sin" (S. & H. viii: 12-13).

One day the world will awaken to realize that two thousand years ago the man Jesus proved to the world what Truth is, yet men are still seeking for truth in all directions. They are seeking for it in physical science, in creed and dogma, and through medical means. But surely Truth is spiritual, for only that which is spiritual and therefore infinite is vast enough to be the basic reality of all existence. And if Truth is spiritual it can only be understood through a spiritual conviction and through proving it in a life of true dominion, -in other words, through revelation and demonstration. Jesus declared that we could know the truth and that the truth would make us free. Truth, therefore, to Jesus must have been something one could know mentally and spiritually through revelation, and then demonstrate with dominion in bringing freedom from sin, freedom from disease, and even freedom from death. But why should it bring such freedom? Surely because the Truth is an eternal standard of perfection. Jesus was aware of Truth as the living ideal constituting the fundamental reality of all creation. When faced with sin, disease, or death, therefore, his consciousness of the living presence of this ideal and infinite standard just flooded and filled the mental atmosphere, so that age-old beliefs of imperfection, inharmony and limitation were swept away before this great dynamic Truth.

One begins to learn, though, that no one can convince another of Truth. The only thing that can convince you is your own consciousness of Truth. People say, "If I saw an outstanding healing through spiritual means I would believe the Truth," but belief in Truth does not necessarily follow such proofs of spiritual power. Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Truth is something that you become convinced of whether you see healings or not, or whether someone reasons well with you on the nature of Truth, or whatever happens. It is something of which you become deeply conscious in your innermost being. Your own Christ consciousness tells you what Truth is. Truth may constantly be presented to you and indeed is all around you, yet nothing can convince you of Truth but your own spiritual conviction.

Let us remember, though, as we consider Truth, that it is always associated with the Christ. And the Christ consciousness is the birthright of every one of us. It is the birthright of the whole world. Therefore if we open our thought to listen to the voice of Truth with this in mind, we ourselves shall become aware of spiritual truths that speak directly to us and are absolutely real to us; and this is because we shall, in fact, be awakening to our true Christ selfhood.

No. 1 of this series of booklets considered God's nature as Love, and one felt the sense of Love as Mother, as the Comforter. One felt the tender, warm sense of God's nature as Love, the All-in-all. With Truth one feels something different. The great thing about Truth is that it is the rock, it is that which is, it is that which is fundamental. You cannot go any farther back than Truth. Truth is permanent, unshakable, and irresistible. In the Bible it is often expressed through the symbol of the rock. Mrs. Eddy says of it also, "Truth is the rock of ages, the headstone of the corner" (S. & H. 380: 5-6).

Mrs. Eddy uses the term Truth prolifically in her writings. Numerically, Mind is the term for God she uses most, but Truth comes second. Later, we shall consider a few of the statements which Mrs. Eddy makes regarding the nature of Truth.

The Infinite Is One

Never let us forget in considering these terms for God that always what we are concerned with is one infinite God. We are not dividing the infinite up into seven gods, as it were; we are considering one, infinite presence and power.

The other day someone who was speaking to me about Mrs. Eddy's definition of God through these seven terms said, "I feel that the whole sense of God can be conveyed by one term, - Principle." I replied, "Yes, I agree with you, but Mind, Spirit, and Soul, and Life, Truth, and Love describe the nature of that Principle." I am always helped in grasping this by comparing the divine Principle to a person, say Mr. Smith. Mr. Smith could be a father; he is obviously a son; he could be a brother; he could also be a musician, or an engineer; and many other things. He could have all those offices which are fulfilled through slightly different qualities, yet they would all be the expression of the one Mr. Smith. In a similar way, Principle is one infinite presence and power, but it has the nature of Mind, of Spirit, of Soul, of Life, of Truth, and of Love.

So when we are considering these synonymous terms for God, we are not considering anything but the one God, or the one Principle, operating in various ways, expressing an ordered range of characteristics, through which we can begin to understand this Principle.

A Sevenfold Aspect Of Truth

Let us take Truth in its sevenfold reflection, as we did with Love. It is one Being that we are considering, and so Truth must operate as Mind, it must operate as Spirit, and as Soul, and as Principle, and as Life and Truth and Love. In fact, if we want to understand Truth, we can only understand it fully through seeing that it is Mind, it is Spirit, it is Soul, it is Principle, it is Life, it is Truth, it is Love.

The term Truth, by itself, can mean anything according to the standpoint from which we are considering it. Pilate asked, "What is truth?" and, as we have seen, Jesus answered this by showing forth the fruits of Truth. Mrs. Eddy says, "The question, 'What is Truth,' convulses the world" (ibid.). But she discovered the same Truth that Jesus proved, and from her own living experience could answer that question by stating, in effect, "It is Mind-that is Truth, because Truth is mental; Truth is Spirit- it is spiritual; Truth is Soul-it is incorporeal; Truth is Principle -it operates scientifically and irresistibly; Truth is Life-it is being, without beginning or end; Truth is Love-it is 'altogether lovely.'" These terms express its nature, and if we want to gain a real sense of Truth, we can do so by thinking of it in this full way.

This is how we are going to consider Truth in its sevenfold aspect:—

*Truth as **Mind** is **revelation** that comes as **idea***

*Truth as **Spirit** is the **infinite calculus** that comes as **real understanding***

*Truth as **Soul** is the **divine form** that comes as the **identity of man***

*Truth as **Principle** is the **rock** that comes as the **one foundation***

*Truth as **Life** is the **living ideal** that comes as **healing***

*Truth as **Truth** is the **universal Christ** that comes as the **compound idea man***

*Truth as **Love** is the **perfect plan** that comes as **true comfort***

What we are going to see is the *revelation* of Truth-Mind; the *infinite calculus* of Truth-Spirit; the *divine form* of Truth-Soul; the *rock* of Truth-Principle; the *living ideal* of Truth-Life; the *universal Christ*, Truth; and the *perfect plan* of Truth-Love.

When we considered God's nature as Love, we took the twenty-third Psalm, which gives a beautiful sense of Love in its sevenfold operation.

In thinking about Truth, a Bible verse that comes constantly to thought is from the Song of Moses in Deuteronomy: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Whenever I think about Truth, this verse always comes to me, particularly the passage, "a God of truth and without iniquity, just and right is he." One day I looked up this Bible text (see Deuteronomy 32: 1-4), and also what John Doorly says about it in his Verbatim Reports on the Bible, and I was deeply interested to find that he interprets these verses as expressing the full operation of Truth, i.e. Truth as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. These opening verses of the Song of Moses give a very clear picture of Truth. So we will take them as we go through and see how they illustrate the sevenfold nature of Truth.

A Summary

Let us now sum up by going through this full sevenfold reflection of Truth, together with the verses from the Song of Moses:

Truth as Mind is revelation that comes as idea.

“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.”

This involves listening with the Mind of Christ for the revelation of Truth in any situation.

Truth as Spirit is the infinite calculus that comes as real understanding.

“My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.”

Here we see that the nature of Truth is spiritual, and therefore we must calculate and reckon spiritually in every situation; this will give us a real basic understanding of things. And it is supremely natural, as the Song of Moses indicates.

Truth as Soul is the divine John that comes as the identity of man.

“Because I will publish the name of the Lord: ascribe ye greatness unto our God.”

Truth’s form is incorporeal; it is not confined in matter and therefore cannot be touched or affected by anything material. Thus is the greatness of man as God’s image; He is always greater than his circumstances, because he is never in them.

Truth as Principle is the rock that comes as the one foundation.

“He is the Rock, his work is perfect.”

Truth as the great Principle of the universe is overturning and overturning. It can never be resisted; it never has been and it never will be, because it is fundamental.

Truth as Life is the living ideal that comes as healing.

“For all his ways are judgment.”

This is where we live Truth; it cannot be dead, it is alive. You remember how we saw that this involves a continual judging, - not a labored, nagging kind of judging, but being awake; and alert, being a “lively stone.”

Truth as Truth is the universal Christ that comes as the compound idea man.

“A God of truth and without iniquity.”

This is the Truth that is “the light of the world.” It is the compound idea man because it includes all creation. It is not divided into sects, “isms,” nor “ologies;” it is Truth as the light of the whole world, without any deviation from its pure standard.

Truth as Love is the perfect plan that comes as true comfort.

“Just and right is he.”

Here is the sense that as well as being accurate, exact, rock-like, Truth is always “altogether lovely” in its tenderness of operation. This is its comfort.

So we have gained some sense of what Truth is, but as we have said, no one can really tell another what Truth is. We can all help one another by voicing our sense of Truth as it has appeared to us, but Truth comes individually to every one of us as a conviction of reality, because it is our Christ selfhood. What is so comforting is the fact that we cannot get away from it, for it is the Principle of our being. If we listen for it, we shall hear it, and as we hear it, it comes to us spiritually, it comes to us as something unchangeable about ourselves and the universe, something that cannot be resisted, something that is living, something that we have in common with all men, and something that is irresistibly fulfilled in the loveliest way.

Once we touch the divine order, it comes in and abides with us because it is not made up; it is in fact one presence and power that is always at work.

How heart-searching and challenging in its simplicity is Paul’s question to the Galatians, - a question we can also ask ourselves, - “Who did hinder you that ye should not obey the truth?”



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