

March 14th, 2005 — Subject: Matter

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 GOSPEL OF LUKE A VERBATIM REPORT OF John Morgan's COLWYN BAY SUMMER SCHOOL 1954. For a brief biography on our featured authors, click [here](#).

TRUTH AS LOVE

(ch. 20:1-38)

The demonstration of manhood is to accept the purpose of Love.

We have in the first eight verses Jesus' authority questioned; then the wicked husbandmen who would not accept the representative of their landlord; then the stone which the builders rejected; next, "Render unto Caesar;" and lastly the imaginary case of the woman with seven husbands. It is the same story all the way through the message of acceptance. Fully to demonstrate the divine manhood involves complete acceptance of the purpose of Love.

CHAPTER 20

V. 1. "in the temple" — it is now a purified sense.

V. 2. There can be no answer to this question, nor an explanation of a healing, in terms of the human mind unless one is willing to accept the spiritual, because the very nature of Science is that it deprives the human mind of authority.

Vv 3-8. You might have read in The Listener for July 30th. 1953 that talk by Robert Peel on Christian Science called, "Moving Mountains, — a very good talk indeed, representing quite a milestone in human history; he presented Christian Science as a subject worthy of serious consideration in its own right and not as just one more religion. After its initial publication, The Listener has printed letters for and against it for several weeks, and you can see from them that the human mind isn't within a million miles of understanding what Christian Science is

all about. What we understand of Christian Science is not through the human mind, but through spiritual sense. We apprehend the nature of divinity only in the measure that we accept the purpose of Love, and no longer cling to the ends and means of human existence.

So these verses on Jesus' authority show that there can be no answer to this sort of question unless we are willing to accept spirituality.

Speaking of Jesus' mission, Mrs. Eddy says that it was "to attest the reality of the higher mission of the Christ-power to take away the sins of the world" (S. and H. 150:15-17). The higher mission is something that is not understood from a matter basis, as the purpose of Love is to obliterate the mortal concept.

S. and H. 26:14-18 "Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does for man. Well, what does God do for man? Spiritualizes the human consciousness; makes mortal man less mortal; liberates Spirit from the grasp of matter; disembodies the body; reduces sin and sickness to nothing; and naturally no human sense can understand that. As we accept manhood on the authority of Love, as the mission of Love fulfilling its plan, then it will just bear fruit and provide satisfactory answers to every question; but if we want manhood on our own terms like the Pharisees did, we labour in vain to get some meaning out of life.

We live in a time of great perplexity, — greater perhaps than has ever been known, with prospects of annihilation or enormous prosperity in the balance, and there's a great urge in all fields to find the integrating principles that will resolve the dilemmas and point to a solution. Radio talks and literature today are very much alive; and in the sciences, too, the many isolated fields are tending to draw together to find a science of man as a whole. Yet the world will never discern the meaning of human experience until it begins to accept that the mission of Love is to dissolve the mortal concept. The answer is in Truth as Love.

Vv: 9-16. In the parable of the wicked husbandmen we see once again how the human mind cannot accept divine revelation without renouncing something of itself and of its own claim to sovereignty. The symbol can be interpreted in many ways, but it seems to me that in this context the four rejections represent the material calculus in all

its various forms. The theory that man is the product of life, substance and intelligence in matter, electricity, animal nature and organic life, would slay the spiritual idea.

“Atheism, pantheism, theosophy, and agnosticism are opposed to Christian Science,) (S. and H. 139:28,29), and these four might well signify the four types of material reasoning which would prevent an acceptance of the purpose of Love. Atheism is denial of an intelligent God, and therefore holds man to be a material outgrowth. Pantheism would have God, Spirit, mixed up with matter, and holds that man is a psychological proposition. Theosophy, with its theory of reincarnation, would hold man subject to his environment. Agnosticism is the doctrine that the Infinite is the great unknowable, and would refute a Science of Being. All such material systems of reasoning must fall before Truth as Love, because they all reason “ from the lower end.”

Vv. 17,18. We have seen how the human consciousness rejects the divine idea, — the spiritual calculus of being, — because its demands make us uncomfortable. But the beauty of it, — and this is where Love fulfils all things, — is that the human mind’s very rejection (or failure to calculate divinely) is its own self-destruction. Whether the builders accept or reject: the divine infinite calculus, the human mind goes, anyway.

“Whosoever shall fall upon that stone shall be broken:” if anyone jibs against the calculus, they won’t be able to demonstrate the wholeness of man; “but on whomsoever it shall fall, it will grind him to powder” is the sense that whatever Truth’s calculus deals with is utterly annihilated. On the other hand, the right usage of the calculus fulfils Love’s plan for man.

V. 19. “against them” — they took his mission personally and failed to see it as the purpose of Love. When one of our pet beliefs is touched by someone, we are wise if we accept the rebuke, because unless we are glad it’s been uncovered, how should we get rid of it?

Vv. 20-26. The answer of supreme wisdom! — “Render.... unto Caesar the things which be Caesar’s, and unto God the things which be God’s.” If we accept the divine demands, and recognize that the purpose of Love is to bless and to spiritualize, then we can fulfill our human obligations. Sometimes we think that those obligations are not much of a blessing, but are a darned nuisance or an imposition or something

of that sort, and so we miss the manhood of Truth fulfilled in the right usage of everything.

If we render first “unto God the things which be God’s” then the rest will follow. When manhood accepts the mission of Love it fulfils all things in order; it never neglects the right demands of human experience, and yet it is always being led out of the bonds of mortality.

Jesus’ answer is such a good illustration of that. Wisdom enabled him to give the perfect answer every time, and his reply here achieves the balance between extreme points of view. He showed how trying to fit our immature and un-lived sense of Science with our human affairs is contrary to the usages of Love. Every one of his answers was an example of how to fulfill all things through wisdom and love.

V. 27. The Sadducees were a sect of very cynical materialists. Disbelieving in any resurrection, they yet asked Jesus what happen at the resurrection. The question was intended as a mockery of spirituality, and it is an example of the futility of trying to figure out a spiritual conclusion from a material basis. Truth as Love shows that as manhood is properly employed, Love has a way of resolving these hypothetical questions because by the time we get to this sort of predicament Love will have altered the circumstances so that the question doesn’t even arise. The materialist would try to cross his spiritual bridges before he gets to them.

Vv. 28-32. Last of all the woman died also — and I’m not surprised!

This fable shows how wedding thought in succession to the letter of the days of creation, hoping that it is going to result in fulfillment, is a barren occupation if it’s only intellectual. There are no children, and in the end they’re all dead. But if we fulfill our days by being really wedded to each one as we study it, then each day will bring forth a child. Your genuine desire to study and to know God (your manhood) becomes womanhood or conceptive sense and a right employment of the days will lead to the fruits we call numerals of infinity. The days of creation represent ideas of God objective to us, and when we wed ourselves to them they should yield us numerals of consciousness, — living, warm, practical ideas, not just words. The right employment of the days gives us the means with which to prove the allness of Mind and the nothingness of matter with which to prove the supremacy of Spirit and the nothingness of flesh; the rule of Soul and the nothingness of

corporeal body; the power of Principle and the nothingness of person and of animal magnetism it gives us a sense of the livingness of Life which lifts us out of the belief that life is cumulative; a sense of manhood as divine consciousness, which obliterates the belief that we are a man or a woman; and, finally, it gives us a sense of the ever-presence of ministering Love, so that we know that we can never be outside God in any way. So we wed ourselves intelligently to the days of creation, and our manhood is fulfilled in a fruitful conceptive sense, — Truth as Love.

Vv. 35-36. “Neither can they die any more:” I like that “any more” because mortals just go on dying and dying; as Paul says, “I die daily.” But when we learn to identify, — to wed — our manhood with Love’s purpose we won’t die any more, we start to live some more. He’s telling them that resurrection is daily, anyway, and that their hypothetical question sprang from a complete misapprehension of the truth.

“Being the children of the resurrection” means that a resurrected conception of man will be neither male nor female, but will be divinely neuter, and so the original supposition of marriage problems “over there” cannot be dealt with from the standpoint we have here.

Vv. 37, 38. One’s whole demonstration of manhood is to live the purpose of Love.

That concludes the tone of Truth where manhood in Christianity is found in utilization. In Truth as Mind manhood is employment of every faculty of Mind, as was illustrated by the unscrupulous steward. Then Truth as Spirit, through Dives and Lazarus illustrating the utter divorce of the material from the spiritual, told us that manhood is the employment of the ethics and morale of Spirit. In Truth as Soul, employment of manhood now becomes dedicated to the service of the compound idea, and so you employ everything for man’s sake. This was illustrated through the discourse on forgiveness and the healing of the ten lepers. And then Truth as Principle: man is that consciousness which is the employment of the divine. The importunate widow’s persistence was our example. In Truth as Life we see that manhood cannot be stored up, but is the employment of the livingness of Life; the answers he gave to that young man were the five Commandments all concerned with human living and relationship. Truth

as Truth is, manhood as a transparency, manhood the employment of that transparent consciousness of the things of God, wherein you can see the rights and proper usages of everyone and everything in your world. Then Truth as Love, the demonstration of manhood is fulfilled in accepting the purpose of Love.

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