

April 28, 2003 - Subject: Everlasting Punishment

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 — SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES- by Mary Baker Eddy. Our second is from —THE GOSPEL OF LUKE—A VERBATIM REPORT OF JOHN MORGAN’S COLWYN BAY SUMMER SCHOOL—1953. For a brief biography on Mr. Morgan please [click here](#).

Question: Have Christian Scientists any religious creed?

Answer: They have not, if by that term is meant doctrinal beliefs. The following is a brief exposition of the important points, or religious tenets, of Christian Science:

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.
2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God’s image and likeness.
3. We acknowledge God’s forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.
4. We acknowledge Jesus’ atonement as the evidence of divine, efficacious Love, unfolding man’s unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.
5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.
6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.

LUKE 15:11—17
LIFE as LOVE (Ch. 15:11—32)

Fatherhood fulfilled in motherhood.

Here we have the parable of the prodigal son, who was lost and found again. The story is akin to the two previous parables, except that there is brought in an additional tone, Fatherhood is now presented not only in its individual office, but also as universal in its nature; fatherhood is seen fulfilled in motherhood.

V. 11. You all know the story. The “certain man” is a type of the spiritual, and the two sons represent the two first degrees.

V. 12. The younger one is the first degree; he goes off into a far country, — the physical.

V. 13. Neglect of Principle is the starting-point of all trouble. (See S. and H. 480:12,13 and 14:25—28.)

V. 14. Well, he had a high old time, but a feast of sense inevitably becomes a famine of sense; pleasures pall, and one yearns for a deeper satisfaction. It is through the very unsubstantiality of a material sense that we are weaned away from the physical.

V. 15. He went and joined himself to person instead of to Principle, and his only association was with the swinish element of human nature.

V. 16. When, in belief, we divorce ourselves from God we also divorce ourselves from man, and therefore no man gives to us.

V. 17. “when he came to himself” — a vivid description of how we awaken from the amnesia of physical sense. He suddenly remembered the wonderful relationship that exists between Principle and idea and between idea and its Principle.

V. 18. “arise and go to my Father” — Christianity takes everything back to Principle. Mrs. Eddy says, “The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship” (S. and H. 316:3—7). It’s that turning that is important.

V. 19. “no more worthy to be called thy son” — even if you want to, you can’t renounce your divine sonship; nothing can obliterate the Son of God. Mortals may think they won’t be the Son of God to-day, and try to throw out the divine nature with a pitch-fork, but it comes back again when they aren’t looking.

V. 20. If you make a mistake in arithmetic, and you turn to the Principle, the whole of arithmetic comes running to meet you. How much more is that so at the instant of our turning to Life, Truth and Love!

V. 21. It was very right that the son should see that. He over-stated his case because one can’t ever be unworthy of being the Son of God in reality, but a proper sense of one’s mistakes is essential for Christianity. I think that in Christianity one learns first a deep sense of sin, and only secondarily that there is no sin.

Here is a very important statement on the subject. “Three cardinal points must be gained before poor humanity is regenerated and Christian Science is demonstrated: (1) A proper sense of sin; (2) repentance; (3) the understanding of good. Evil is a negation: it never started with time, and it cannot keep pace with eternity. Mortals false senses pass through three states and stages of human consciousness before yielding error. The deluded sense must first be shown its falsity through a knowledge of evil as evil, so-called. Without a sense of one’s oft-repeated violations of divine law, the individual may become morally blind, and this deplorable mental state is moral idiocy. The lack of seeing one’s deformed mentality, and of repentance therefor, deep, never to be repented of, is retarding, and in certain morbid instances stopping, the growth of Christian Scientists. Without a knowledge of his sins, and repentance so severe that it destroys them, no person is or can be a Christian Scientist” (Misc. 107:lk—31).

V. 22. The father never accepted the son’s suggestion that he should be no longer called his son: he just didn’t hear it. Of course, the Father doesn’t hear it, but it’s right that you and I should see that what we have done from time to time is not in accordance with the Son.

“Bring forth the best robe” — the Commentaries say that “best” should read, “former,” — “Bring forth his former robe.” Bring out his own original unfallen *status*.

Vv. 23,24. “this my son” — the father recognized the unbroken relationship. It is Love that holds inviolate and close the relations of Father and Son, so we have here in this tone of Life as Love a picture of patience and tenderness that is much more like motherhood than fatherhood.

V. 25. Now we come to the elder son, who is rather a self-righteous character who isn’t going to recognize any relationship with his brother. He signifies the second degree, when it is human morality. “in the field” — “engaged in around of regular, but loveless, religious observances,” says the Century Bible. The field is frequently the symbol of human experience.

Vv. 26—29. We reap the blessings of Life and Love not merely by refraining from moral sins, but by positively overcoming. There is little virtue in never being tempted.

V. 30. “this thy son” — not, this my brother; he’s not going to accept their relationship in the compound idea, but wants to hold the sin onto the man. “which hath devoured thy living with harlots lots” — that wasn’t in the record; it was an extra cannibal tidbit!

V. 31. What a tone of fatherhood and motherhood! “Son, thou art ever with me,” — the omnipresence of encompassing motherhood; “and all that I have is thine” — because it is the nature of the Father to give perpetually the whole of divinity to the Son. So this tone of fatherhood climaxes here, in Life as Love, as fatherhood fulfilled in motherhood.

“all that I have is thine.” It’s ours for the using; we have it as we live it. “You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this” (Paul. 4:9—11).

V. 32. “thy brother” — he emphasizes that relationship; it is truly motherhood that obliterates hate and division. Fatherhood gives the fact of individual sonship, but it is motherhood that unites those individual interests in the one family.

As long as we think that fatherhood is only an individual matter, we fail to recognize that our brother’s good is our good. Thus it is that the symbol of “Life as Love” enlarges that concept, and we learn that fatherhood is not only individual but is collective and universal in its scope and adaptation.



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