

July 26th - Subject: Love

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. Biographies on our contributing authors can be found [here](#).

CHAPTER 14

Verse 1. What a wonderful start! Ye believe in Love, then believe also in Love's expression as Mind; believe that Love mothers its own idea. You know, you could say that to yourself: "What am I troubled about? I believe in God; then I also believe in myself, — because I am God's manifestation.

Verse 2. Mansion means abiding places, stopping-places rather than separate, permanent, private points of view All the varied states and stages of progress are in the one Father's house, in the consciousness of Love. (See My. 132:28-2,) And so Jesus said, "I go to prepare a place for you."

It is the Christ alone that prepares that place for us, because until we let our human, objective sense go, and accept the pure fact of the Christ-idea, there's no lasting place for us. You know how it is: you imagine that if a certain human condition comes about, you will be happy, — you will have a "mansion." But as Jesus said, the "I," the Christ-idea, must prepare that place for you, or else it will be a humanized construction.

Verse 3. They were to be willing to let the personal Jesus go in order to find that every idea has its place in Love's great plan. Hugging our personal concepts and opinions to us may prevent our finding that particular place or satisfaction that we are seeking. In Love's motherhood, you never have to make a place for yourself, it is already made and already fulfilled. (See Misc. 294:1-5, Misc. 182:24-26; My. 149:31-4; My. 244:15-19.)

Verse 4. "the way ye know" — the way is to let; let us accept Science, and let us see through the mortal. Christian Scientists are marvellous at going about with a great battle-axe and hitting "errors" on the head, which isn't the way of Science though it may be the way we start.

Verses 5, 6. The Way is Jesus' living demonstration of the Word, Christ, and Christianity; "the way in Science He appoints." When therefore Jesus told them that they knew the way, he meant that they should follow his example and live out of mortality.

“He was the Way-shower; and Christian Scientists who would demonstrate ‘the way’ must keep close to his path, that they may win the prize. ‘The way,’ in the flesh, is the suffering which leads out of the flesh, ‘The way,’ in Spirit, is ‘the way’ of Life, Truth, and Love, redeeming us from the false sense of the flesh and the wounds it bears” (Un. 55:9-15).

Verse 7. “If ye had known me” — “If you had recognized me.” If they had discerned that the spirituality and power within him were the actual Son of God, they would have recognized the Father also. Principle is seen through its idea. Proof should have led then back to statement.

Verses 8, 9. You would think that Philip would have known by now, because he seemed to be that link; but he must have been looking at the human and divine as two..

Verse 10. There is the new relationship we mentioned — “the Father that dwelleth in me,”

That is a perfect answer to Philip. As we learn to see the spiritual fact about anyone, even though they seem to be in the human, or their qualities seem to be human qualities, then we see the Father. Really, what we see in them isn’t a body or a person, but the qualities they express: the way they are honest, or the way they’re loving, or the way they’re gentle, or courageous. In short, what we love in anyone is their activity. You can’t have a quality that doesn’t express itself, and so in loving what that person is expressing, what you are loving really is God and not that person at all. What we see is God in action, and it is coincident with what we mistakenly call a person, Man is that which expresses God. (S. and H. 300:29-4 and Mess. 101. 5:23-27.)

Verse 11. “This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the ever-present reign of harmony, already with us. Hence the need that human consciousness should become divine, in the coincidence of God and man... (Un. 52:4-9). When the human consciousness becomes divine, this verse is fulfilled, and the mortal concept obliterated.

Verse 12. I think that the greater works are what we might call preventive medicine rather than curative. “The prophylactic and therapeutic’ (that is, the preventive and curative) arts belong emphatically to Christian Science...” (S. and H. 369:23-25). It is a greater thing to understand health, and so forestall disease, than to heal. In a measure, we are beginning to see that today, because we know something about the fundamental principles of spiritual health; not that we need not do healings comparable with Jesus’ — they must always be our aim. I think the point of his statement here is that it remained for a later age to discover the Science on which he worked, and to formulate the Principle and rules of spiritual practice in a way which the whole world could learn and understand. That is a “greater work” (See S. and H. 146:31-5; 147:24-29; Misc. pp.192-196.)

Mrs. Eddy declared that the emphatic purpose of Christian Science was the healing of sin (See Rud. 2:22-7), meaning the redemption from the belief in an existence separate from God, — life, substance, and intelligence in matter. Science and Health, which is based entirely on the Bible, is the one book that effectively states how this is to be done, and thus what Christian Science really is (beyond our present meager sense of it) is a “greater work” even than the marvelous demonstrations of Jesus. He, of course, understood these things to perfection; but the thought of his time was so limited and benighted that it could barely appreciate the coming of the Christ as that which heals, let alone as Science.

Verse 13. “that the Father may be glorified in the Son” — that Principle may be glorified in its idea; that Love may be glorified in Mind. “Without a correct sense of its highest visible idea, we can never understand the divine Principle” (S. and H. 560:18,19).

Obedience

Verses 14,15. “If ye love me” — that’s the higher word, agapa “The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin. Our Master said, ‘If ye love me, keep my commandments’” (S. and H. 241:19-22). Jesus says much in these chapters about “my commandments,” because obedience is Science; Science is obedience. Just as we saw with those words “freedom’ and “discipline” which we considered the other day, obedience involves laying down person for Principle. So obedience also is a marvelous tone of Science which demands something of us; though, of course, the fact in Science is that there is no freewill at all because man is not outside God; he revolves in God’s grooves of Science, and not in an orbit of his own.

“Learn to obey; but learn first what obedience is. When God speaks to you through one of His little ones, and you obey the mandate but retain a desire to follow your own inclinations, that is not obedience. I sometimes advise students not to do certain things, which I knew it was best not to do, and they comply with my counsel; but, watching them, I discern that this obedience is contrary to their inclination. Then I sometimes withdraw that advice and say: ‘You may do it if you desire.’ But I say this not because it is the best thing to do, but because the student is not willing — therefore, not ready — to obey” (Mess. 00. 8:26-7). When, therefore, Jesus says, “keep my commandments,” it means that we have to grow to that point where we are ready to obey the bigger commands by fulfilling the lesser ones first. Obedience is acting in accord with Principle according to our lights, according to what we understand today, and it would not be obedience to try to work out a problem streets ahead of the point we are at. So obedience, truly, is a very gentle tone and not a harsh demand.

Verses 16,17. The Comforter, the Spirit of Truth, is the Holy Ghost, which is defined as “Divine Science; the development of eternal Life, Truth, and Love” (S. and H. 588:7,8). Divine Science is the all-inclusive term: it is the most absolute, and yet at the same time it includes within itself the ability to reduce itself to every conceivable point of relative thought. It is the Infinite, and it’s infinite interpretations.

So the Comforter is the fact that you don't have to swallow Science wholesale, but that it develops itself in infinite ways. Relatively considered, it wouldn't be loving of divine Love to force the whole issue of spiritual existence in one minute, would it? And "the development of eternal Life Truth, and Love" is both "up-wards," leading thought to vaster conceptions and more spiritual realms, and in the minutiae of human experience, leavening our daily work with grace.

Verse 18. That's so true. We are never alone. The fact is that divine Love has filled all space since before Abraham was, and Love is never without its tangible expression. It is this fact that fills what we would call a vacuum, or a personal loss or something of that kind, or offers comfort and assurance or reassurance when we appear to be ploughing a lonely furrow. The great fact of divine Science — Life, Truth, and Love, eternally develops itself in every direction, and unfolds to its idea the ever-present qualities of God.

Here, then, John depicts Jesus as supremely conscious of the motherhood of Love, which always bestows on its idea the eternally developing concept, and he was expressing to his students this wonderful fact that every human loss or lack is already met in divine Love. Every contingency is provided for before it "happens," because our human need is simply the negative appearing of Loves fact of omnipresence.

Verse 19. "You will live as I have been living, — by living the things of God" is what Jesus is telling him.

Verse 20. Love's plan, and the All-Mind, coincide in what we call man.

Verse 21. As we love Love, then Love is made manifest to us by the operation of one Mind. That is, if we acknowledge Love, we must express it through our whole approach to life; through more graciousness, toleration, understanding, tact, and so on. Those things represent the manifesting of Love in terms of human experience, and unless they shine from us then we know very little indeed about divine Love. As we love Love, then Love will be made manifest as the infinite provision of one Mind, the operation of one Mind, resulting in a keener sense of unity, not only between God and man, but also between man and man. "The cement of a higher humanity will unite all interests in the one divinity" (S. and H. 571:19-21).

Verses 22-24. That was an intelligent question, and Jesus' answer would appear to be indirect. Love's Christ is already universally manifested, but we only know it when we try to express it. Whenever one loves to express the things of God, he has the Christ made manifest to him, Jesus is saying; but if he doesn't want to do it, or doesn't love to do it, then that person is not aware of the Christ. It is a perfect answer, as it shows the automatic action of Love and Mind: if you think love, then Love flows, and if you don't, you hide yourself from the great facts of God. Such an impersonal reply!

Notice that passage in verse 25, "and we will come unto him" that "we" is the first occurrence where Jesus talks about God and himself as "we." It is complete oneness; and

he could only take such a statement from the standpoint of ascension.

Verses 25,26. “The Comforter shall teach you all things” because the Comforter is “the development of eternal Life, Truth, and Love” and the only teaching there *is*, is the unfolding of what being truly is.

That “remembrance” is the spiritual interpretation of what we call our human past, enabling us to discern the significance of what we had regarded as chance happenings. It also means your recognition of what you eternally are, before the world was, because Science interprets the facts of preexistence and coexistence. I expect that every one of us here has had a glimpse, — a vision really of the glory that we had with God before the world was. For example, in pondering this Gospel together, even if we have not read it or studied it very much, yet it is speaking to us something that we have known since before time was. It strikes that chord which is the song the angels sang, and so we can say “Oh, yes!” to it with all our hearts. That is ascension.

“The true theory of the universe, including man, is not in material history but in spiritual development” (S. and H. 547:25-27). If you look back on your so-called human life and interpret it in terms of spiritual development, that is the Holy Ghost taking it out of time, and lifting you into the realm of the now.

Verse 27. As we saw previously, when Love gives a gift, it is not given and then left with us so that we can lose it, or spoil it. What Love gives, Love retains, and never lets go of the gift. So the peace that is given “not as the world giveth,” remains Love’s peace and not our peace, and that’s the greatest joy. When Jesus says later on “your joy no man taketh from you,” that is because it’s not “your” joy but God’s joy; and if we could see that every gift of God, — health and resurrection and joy and peace and loveliness, home and heaven, — are not anything to do with you and me, that would be real peace. They are the gift of Love, and Love retains them, holds them, sustains them, maintains them, guards them and blesses them. They will never diminish, never be snatched from us, never be clouded over. The Giver and the gift are one, as Love and Mind are one.

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