

October 17, 2005 – Subject: Probation After Death.

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 1953.

TALK FOUR – WEDNESDAY, SEPTEMBER 2nd.

Let us remember that the great fact in Christianity is that there is only one factor and that One is God the divine Principle of all reality; the divine Principle of all person; the divine Principle of all birth; the divine Principle of all that we call man, – though there isn’t actually any such thing as man. Christianity is the demonstration of how Principle unfolds itself to itself for the sake of its own expression not for the sake of a creature called man because there is no such creature. It is Principle demonstrating itself and you and I are that demonstrating. It is Mind manifesting that demonstrating in the realm of idea, and every individualization of that manifestation is you and me. It’s Soul identifying those individual activities of the idea with the parent Principle, with their source and origin, and that act of identification is you and me. It’s the one infinite Spirit taking up that activity of idea and reflecting the nature of Principle by glorifying it, by radiating the nature of it as fatherhood and sonship and motherhood both towards their Principle and towards themselves and towards every other idea in their universe. Now that is the only thing that is happening; that is the only thing that could be happening. Therefore what is going on on this occasion, is nothing but Principle and if we will lift up this little “I” right out of person and put it into Principle, we’re going to get so much more out of this story of Luke than if we just sit and think, “Now this is lovely, it is coming to me.” It is coming as you and me, really.

Yesterday we followed the tones of Soul in Luke. In Soul as Mind we saw that wonderful picture of how the one Christ identity gathers into its service every desirable characteristic. Then in Soul as Spirit were

the parables of the new cloth and of the new wine; as always in Spirit you get that clear-cut sense that you can't mix it. It stated the incompatibility of Soul with sense.

Then Soul as Soul was Jesus and the sabbath, and his demonstration of the fact that the Son of man is Lord of the sabbath by his healing of the man with the withered hand. Immediately he proved it. Sometimes in Luke we get statement first and proof second and sometimes we get proof leading to statement. The feature of Christianity is that it is interchangeable, either way. And also in that tone we had the twelve disciples chosen, a great climax to this gathering of all the constituents of man's divine identity.

Then in Soul as Principle we had those four quarters of his Sermon defining scientific relationship, and Mrs. Eddy's striking statement, "a divine rule for human conduct." And finally at the end of that Sermon Jesus described the man who digged deep for his foundations and built his house on the rock. That depth of Christianity! Mary pondered these things deep in her heart. Jesus told the disciples to launch out into the deep, to leave the familiar land and the familiar shallows of belief, and to go out into the deeps of metaphysics; and here we touch it again.

Happy, Troubled, Happy

I am quite sure that every single student sooner or later feels the great need to dig deep for scientific Christianity. It is quite natural that we should all be content for a time with a surface kind of Christianity; until the wind blows a bit, one's superficial sense of metaphysics doesn't let the draught through, and we don't feel the need of wrapping our garments close about us; but the wind will blow and it is right that it should, because as Christian Scientists we have no right to expect to be at peace with mortal mind. As Christian Scientists the only peace we have a right to find is when we have turned mortal mind out. One hears it said, "I never had a day of trouble in my life, but when I took up Science all sorts of things started to happen. "Science shakes the foundations of mortal belief and makes us dig for a lasting foundation, so we can always translate this disturbed time into a blessing. It seems to me we all pass through three stages in our development, and that these three stages are

happy, troubled, and happy again. We start out by being reasonably happy in mortality because it is quite an interesting oyster and offers all sorts of things. And then we begin to realize, through Science, through suffering, that that happiness is very precarious if it rests only upon personality and mere beliefs. So we pass through a time of transition, which may be a little troubled if we resist it, during which we are translating our sense of love and joy and relationship out of a merely human context into a divine basis. That time can be tough or it can be something we sail through, but the mortal has to be discomforted so that the scum of the old wash shall pass away. And then we awaken, thank God, to the third stage of being happy and untroubled again, but with what a difference! It is the kind of poise and happiness, which you know, can't shake or shift because you've proved it through the troubled time.

Someone was telling me a beautiful thing just now. They said that if the Lord had quenched the fire in the fiery furnace for those Hebrew boys there would have been no demonstration. The demonstration was that they stuck it out and, came through. That is a wonderful point. So in our journey we have a happy time in matter, and then we go through a time of tribulation when matter isn't quite so happy, and that is a healthy thing; and then if we stick to it we come out into the calm of divine sunshine once again; but the second happiness is divine happiness, and is based on the rock.

So we began on Soul as Life which is the tone of how identity reflects the divine fatherhood, and had read the story of the, centurions' servant and how he was healed through the faith of the centurion. Of course, that word faith means a great deal more than we are accustomed to give it. It means here that the centurion could recognize that an idea of Soul was generic, like the, idea of generic authority in the army, which is obeyed wherever it, is voiced. He saw that Jesus could individualize that generic rule of Soul, and the result was a resurrection of the centurion's servant. We noticed that Mrs. Eddy described that activity as the resuscitating law of Life - the seed within itself; we saw that each individualization of the one generic man carries within itself the seed of its own resuscitation.

The Practitioner

When you are laid out flat with some problem and you work through it, either by yourself or with help from someone else, where does that resuscitation come from? It comes from within; maybe somebody helps you over the stile, but in the final analysis that resuscitation was the seed within itself. If that hadn't, been so no amount of knowing the truth by a wonderful practitioner "over there" could have induced a resurrection "here." "What we call the practitioner simply invokes the law of resuscitation for you: they are really calling into expression in your own experience the fact that man is identified with Life.

That institution called a Christian Science practitioner one of these days is going to fade out; there won't be "authorized" teachers, either. As Jeremiah said, "And they shall teach no more every man his neighbor, and everyman his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord:" (Jeremiah 31:34.) Mrs. Eddy left provision for the authorization of teachers and practitioners, which plainly won't meet the needs if the laws are to be obeyed; quite evidently she intended that the textbook should be our only teacher and practitioner. If we folk, who have come out of one kind of organization into a wider and purer sense of scientific Christianity, are really going to progress right out of those things which were swaddling clothes to us, we must take up our individual responsibility to be our own practitioner, our own priest, and our own teacher. It doesn't do always to be looking to someone else to help us with our difficulties, that's like, looking up the answers at the end of the book. If we don't take up our own responsibilities to prove and explain Principle for ourselves, we don't grow, as we should. Naturally, we love to help each other along the way and there will always be opportunity for "the rich in spirit (to) help the poor in one grand brotherhood," but it's not healthy to remain poor in spirit and think of others as rich. You remember that in Ezekiel the Lord said, "Son of man, stand upon thy feet and I will speak unto thee" (Ezek. 2:1).

Vv. 11-13. Only Luke gives this story of the, raising of the widow's son. He uses it as an illustration of the demonstration of fatherhood. Jesus knew that the one generic identity includes fatherhood, and

therefore he could express the divine fatherhood where it was required. The belief was that not only was she a widow but that her only son had now gone, and you can just imagine that in that woman's consciousness was the fear that her living was gone, as well as the human loss, so what Jesus did for her was to restore the lost sense of fatherhood.

Science and Health 428:3-6 "Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality." A pure tone of Soul as Life.

"The facts of Soul" are the facts of the one incorporeal man, his sinlessness, and unchangeableness, his freedom from limitations and penalty and loss. To demonstrate these facts "in Jesus' way" was to live them, because his way was always to bring out in human experience the living facts of Soul. "Resolves" - a wonderful Soul tone, for Soul: obliterates every dark vision of materials sense through spiritual sense.

Jesus therefore resolved for that woman the dark vision of her belief that man could ever cease to be identified with Life; he, proved it wasn't true, and so lifted her "into harmony and immortality,"

V. 14. "He came" - that is a lovely sense of Soul as Life. The one generic man always "comes" because it individualizes itself to each one's need, just as arithmetic always "comes" individually to wherever it is required.

"He came and touched the bier:" – the touch of Soul – "and they that bare him stood still." What a glorious point that is our human sense of life is the very opposite of standing still: it is one headlong rush from birth to death, and we don't stop on it long enough to think. So here was this young man who had died and they: rushed him out of the city to bury him. In the East, of course, they do bury people very quickly, but here it symbolizes the rush of mortality to get somewhere. But Life isn't getting somewhere: Life is. Can you live more by traveling at seven hundred and twenty two miles per hour? High speed is great fun sometimes, but you, don't touch Life any more by this terrific movement and activity and running hither and thither. Life is. "Be still and know that I am God." So "they that bare him

stood still, and at that moment of stopping still so that they could think, they could identify man with the newness of the one Life, and it could come as resurrection. So often we are being carried, out of the city on the bier of our sense of haste and hurry, and if we are wise we stop before we go and bury ourselves.

“And he said, Young man I say, unto thee, Arise.” That “young man” is the tone of Life, of the newness and freshness of Life. “Manhood is its eternal noon” (S. and H. 246:12).

Vv. 15,16. “And he delivered him to his mother.” We could read it that he delivered a new sense of man to his mother, and he delivered to that man a new sense of motherhood, – he delivered him to his Mother. Soul as Life lifts up the whole picture.

Now we come, still in the same tone, to where John the Baptist sends his disciples to question Jesus and it is all this same idea, that identification with the one Life means newness of life.

Vv. 17-19. Again we see that John’s sense of Life is that it is going somewhere, - “look we for another?” - “Shall I be well enough to go away at the weekend?”

V.20. And the answer was in terms of proof.

V. 21. “in that same hour” - that’s where we find Life; no longer “he that should come.” “The great spiritual fact must be brought out that man is, not shall be, perfect and immortal” (S. and H. 428: 22-29).

It is small wonder that John was imprisoned, having that sense of things, despite the fact that he was greater than all who had gone before him, as Jesus said. The moral courage and purity of purpose of John must have been enormous, and compare with Jesus’ own courage in flaying Pharisaical thought when dining in one of their houses.

Vv.22, 23. Jesus quotes them six points, and the seventh is the blessing on him who can accept. So our identification with Life means newness of life from the point we are at. The human mind wants to have resurrection not from this point of experience but from another. “If only,..” we say. “If only I could get over this difficulty, or if only that person wasn’t so unpleasant to me.” We have this big hurdle in front

of us and believe that if we can get over it, life the other side is just fine. But we have to start to recognize that life is fine already this side of the hurdle; Soul as Life means here and now. And so here in his answer to John, Jesus gave them the individual evidence of the rule of Soul. It was the living Christ-identity proved as infinite individual resurrection, physically, mentally, morally, and in every way.

V. 24. Here, and in the next two verses Jesus interprets John's mission. You remember that Mrs. Eddy gives those three words, repentance, spiritual baptism, and regeneration" (S. and H. 242:1,2) and those three tones characterize the individuality which is John the Baptist then and now.

"What went ye out...for to see? A reed shaken with the wind?" He was saying, not a bit of it. John's speech was certainly no reed shaken by the wind. His strong moral demands pointed to the necessity of repentance.

V. 25. You don't find the softness and ease of material living in a desert, in a Baptist, and so he was saying that John's ascetic life pointed to the necessity of baptism. He's asking them if they got the message. What did you go out to look for? Just to see somebody dressed up nicely? No, he said. You went out to see how John's asceticism was a moral pointer for you, for you to go and baptize your consciousness.

Vv. 26,27. So he shows for the third point that John's office of the forerunner urged the necessity of being born a new regeneration. So you see Jesus takes up the mission of John and shows what John's individuality is in the one identity. That's Soul as Life. It lifts great characters out of mere personality.

V. 28. "But he that is least in the kingdom of God is greater than he" – John, we gather from the text, didn't take himself into the kingdom, he stayed outside. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John. 3:13). So the least state of consciousness, which is in heaven, is, greater than that which goes up to it. (See also My. 117:3,4.)

Vv, 29-32. Jesus there is using as an illustration the picture of children piping wedding music and children playing at funeral, mourning. He

is saying, well, when I tell you to get wedded to God you don't take any notice, and when John told you to mourn and get rid, of mortality, you still didn't take any notice. The playing for a wedding is the beginning of mortality I and the playing for a funeral is the end of mortality. But Soul as Life is the one birthless deathless, identification with the one Life and has neither beginnings nor endings, Jesus' never spared mortality one thing; if he could have made it plainer to human, consciousness, he would have done so.

Vv. 33-35. Well, he is just showing the ridiculous unbalance of mortality. It never knows what it wants.

So there we leave Soul as Life, which has defined for us in different ways how the one compound identity reflects fatherhood; it reflects the authority of fatherhood; it reflects the fact that fatherhood gives life, and supply, and raises the dead; it reflects the fact that fatherhood isn't going anywhere, but simply confers newness and nowness of life.

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