

# Weekly Lesson Citations

**DEAR FRIENDS:** We plan to use this spot on our web page to bring you a different set of citations each week—expanding on specific citations from the “Weekly Lesson.” A paraphrase can so often open thought to new insights of familiar statements. In this way we hope to share with you some of the wonderful work that has been done in Christian Science over the past fifty years and in to the present by authors you may or may not have yet met.

Our selections this week include two articles of Mary Baker Eddy's, the first article contains the first three pages of her article—THE NEW BIRTH—from MISCELLANEOUS WRITINGS. The second, INSTRUCTION BY MRS. EDDY, and Mrs. Eddy's Reply—from MISCELLANY.

The other selection is from TALKS GIVEN BY JOHN DOORLY ON THE SCIENCE OF THE BIBLE—VOL.FIVE—1 AND 11 SAMUEL. This selection relates to the second section of the Lesson—1 Samuel 28.

**October 22, 2001**

**SUBJECT: Probation After Death**

## **Saul and the Witch of Endor: Principle as Spirit (2)**

Meanwhile Saul is greatly afraid at the sight of the Philistine host,so he resorts to spiritualism, the belief in the mingling of Spirit and matter, as the physical always does.

“And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee” (I Sam. 28: 6-8). The woman then had to be assured as to her safety from punishment, because Saul had always suppressed wizards and those with familiar spirits.

“Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines” (I Sam. 28: 11-19). Saul was “sore afraid” at these words, and fell into a faint. He was later persuaded by the woman to eat something before he departed.

That is the end of the tone of Principle as Spirit. In the tone of Principle as Mind, we saw that the government of Principle, when obeyed, is always the way of intelligence; “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” Then, in the tone of Principle as Spirit, we saw that the substance of true government, when understood, exposes the falsity of mingling, and also exposes the hopelessness of spiritualism. Remember that you can't have spiritualism without death, that death is the belief at the back of spiritualism, and so after resorting to spiritualism, Saul himself is soon killed.

As you begin to understand Principle, you first of all see that the government of Principle always operates through intelligence, you understand something of the light of the government of Principle, and then the sword of Spirit begins to separate and, to wipe out dualism—the belief in the mingling of Spirit and matter. Remember, we are watching the translation from the human to the divine through the symbols of Saul (the spiritual).

## The Development of Prophecy

We are watching prophecy develop into its fulness—the understanding of true manhood and true womanhood, the “disappearance of material sense before the conscious facts of spiritual Truth.” The peak of the translation at this point is reached when David unites Judah and Israel, the symbols of true manhood and true womanhood, but the translation goes on until it is focused in Babylon in the writing of the first chapter of Genesis, which presents the Science of man. Finally, the ideal man is made manifest as Jesus Christ, who ushered in the fifth thousand-year period of Life. It is all one wonderful story of translation, and the shades and shadows of it are exquisite. Remember that it was written over a period of hundreds of years by the most spiritually-minded thinkers. We are only just touching on the beauty and power of the story.

As we saw at the beginning, government and prophecy were combined in Moses and Joshua, but after the time of Samuel prophecy developed apart from the rulership and proved its superiority time and time again. John the Baptist has been regarded as the climax of the prophet age, because the world did not understand the greatest of all prophets Jesus Christ. Today the prophet is Science. Before the operation of Science, the “conscious facts of spiritual Truth,” material sense disappears.

After the time of Samuel, prophecy, which foretold the manhood and womanhood of God’s creating, began to take its proper precedence over government and over church. There will never be true government and there will never be a true church until prophecy is fulfilled, until the ideal man, the Christ, is made manifest as true manhood and true womanhood. Then we shall have true government, the individual, collective, and universal demonstration of Principle,—and we shall have true church,—The understanding of Truth and Love in the thought of the individual, whose outlook must become collective and then universal.

The world today is face to face with this whole problem of government and church. The whole issue is in the melting-pot, but the only answer to the problem is prophecy, the “disappearance of material sense before the conscious facts of spiritual Truth,” and that “spiritual Truth” is true manhood and womanhood. Mrs. Eddy rightly says that generic man will “lead on the centuries” (My. 347: 3), will lead on government and church, because generic man is bigger than either government or church. The human mind believes that man is subordinate to government, but that is not true. Man as God’s idea possesses government: government does not possess man. Man possesses church; man is God’s highest idea, and as we understand the true man, we shall demonstrate the right idea of government and church, but never before. We are watching the birth of that right idea in this Book of Samuel.

### **From—MISCELLANEOUS WRITINGS by MARY BAKER EDDY ~ THE NEW BIRTH**

St. Paul speaks of the new birth as “waiting for the adoption, to wit, the redemption of our body.” The great Nazarene Prophet said, “Blessed are the pure in heart: for they shall see God.” (Nothing aside from the spiritualization—yea, the highest Christianization—of thought and desire, can give the true perception of God and divine Science, that results in health, happiness, and holiness.)

The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love.

Time may commence, but it cannot complete, the new birth: eternity does this; for progress is the law of infinity. Only through the sore travail of mortal mind shall soul as sense be satisfied, and man awake in His likeness. What a faith-lighted thought is this! that mortals can lay off the “old man,” until man is found to be the image of the infinite good that we name God, and the fulness of the stature of man in Christ appears.

In mortal and material man, goodness seems in embryo. By suffering for sin, and the gradual fading out of the mortal and material sense of man, thought is developed into an infant Christianity; and, feeding at first on the milk of the Word, it drinks in the sweet revealings of a new and more spiritual Life and Love. These nourish the hungry hope, satisfy more the cravings for immortality, and so comfort, cheer, and bless one, that he saith: In mine infancy, this is enough of heaven to come down to earth.

But, as one grows into the manhood or womanhood of Christianity, one finds so much lacking, and so very much requisite to become wholly Christlike, that one saith; The Principle of Christianity is infinite: it is indeed God; and this infinite Principle hath infinite claims, on man, and these claims are divine, not human; and man’s ability to meet them is from God for, being His likeness and image, man must reflect the full dominion of Spirit—even its supremacy over sin, sickness, and death.

## THE NEW BIRTH (cont.)

Here, then, is the awakening from the dream of life in matter, to the great fact that God is the only Life; is that, therefore, we must entertain a higher sense of both God and man. We must learn that God is infinitely more than a person, or finite form, can contain; that God is a divine Whole, and All, an all-pervading intelligence and Love, a divine, infinite Principle; and that Christianity is a divine Science.

This newly awakened consciousness is wholly spiritual; it emanates from Soul instead of body, and is the new birth begun in Christian Science. Now, dear reader, pause for a moment with me, earnestly to contemplate this new-born spiritual attitude; for this statement demands demonstration. Here you stand face to face with the laws of infinite Spirit, and behold for the first time the irresistible conflict between the flesh and Spirit. You stand before the awful detonations of Sinai. You hear and record the thunderings of the spiritual law of Life, as opposed to the material law of death; the spiritual law of Love, as opposed to the material sense of love; the law of omnipotent harmony and good, as opposed to any supposititious law of sin, sickness, or death. And, before the flames have died away on this mount of revelation, like the patriarch of old, you take off your shoes, lay aside your material appendages, human opinions and doctrines, give up your more material religion with its rites and ceremonies, put off your materia medica and hygiene as worse than useless—to sit at the feet of Jesus. Then, you meekly bow before the Christ—the spiritual idea that our great Master gave of the power of God to heal and to save. Then it is that you behold for the first time the divine Principle that redeems man from under the curse of materialism, sin, disease, and death. This spiritual birth opens to the enraptured understanding a much higher and holier conception of the supremacy of Spirit, and of man as His likeness, whereby man reflects the divine power to heal the sick.

A material or human birth is the appearing of a mortal, not the immortal man. This birth is more or less prolonged and painful, according to the timely or untimely circumstances, the normal or abnormal material conditions attending it.

With the spiritual birth, man's primitive, sinless, spiritual existence dawns on human thought—through the travail of mortal mind, hope deferred, the perishing pleasure and accumulating pains of sense—by which one loses himself as matter, and gains a truer sense of Spirit and spiritual man.

### THE FIRST CHURCH OF CHRIST SCIENTIST AND MISCELLANY BY MARY BAKER EDDY

#### INSTRUCTION BY MRS. EDDY

We are glad to have the privilege of publishing an extract from a letter to Mrs. Eddy, from a Christian Scientist in the West, and Mrs. Eddy's reply thereto. The issue raised is an important one and one upon which there should be absolute and correct teaching. Christian Scientists are fortunate to receive instruction from their Leader on this point. The question and Mrs. Eddy's reply follow.

“Last evening I was catechized by a Christian Science practitioner because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in flesh that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the Sentinel, so that all may know it.”

#### *Mrs. Eddy's Reply*

You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.