

October 6, 2003—Subject: Are Sin Disease and Death real?

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 a short piece by Martha Wilcox CSB.

A fundamental — “A Demarcation between Reality and Phenomena”

1946 M.W. Wilcox

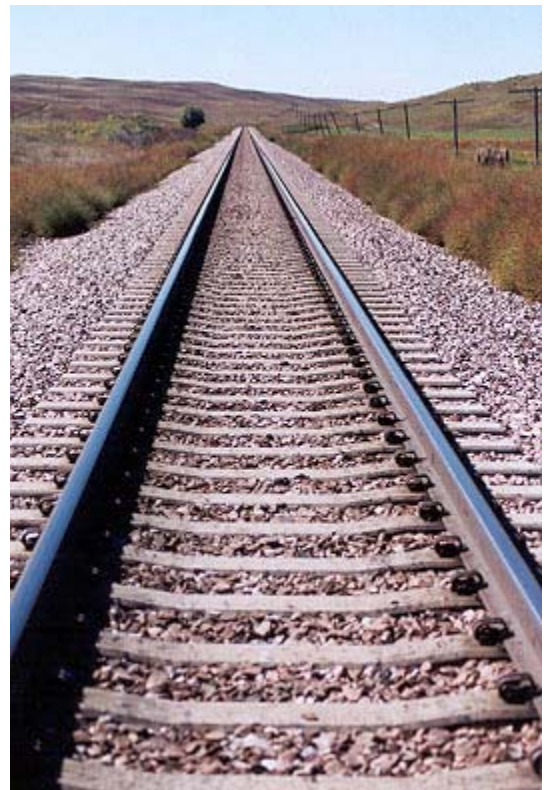
Students, in all metaphysical work, we should maintain a clear demarcation between reality and mere mental phenomena, It is most important to understand that all sense impressions of the supposititious mortal mind such as swelling or pain, are never of the body nor on the body, but are mere mental phenomena — the nothingness of mortal mind.

Our textbook says, “An image of mortal thought, reflected on the retina is all that the eye beholds,” (479;9-10) Then, the inharmonious senses of the body are never bodily conditions, but are the images of mortal thought reflected on the retina or on the human consciousness. It is here that all material sense impressions, in belief, are registered. It is essential that we, as Christian Scientists, know this fun-damental truth that all that we behold as in harmonies are images of mortal thought, otherwise, we are unable to deal with the mental phenomena that seem to confront us and seem to oppose the Truth and Actuality.

The term “phenomena” stands for the appearance of things as distinguished from things as they actually are in Truth. It means that what we see humanly, because of false sense impressions, may appear material, finite and mortal, when in their reality, they are spiritual, infinite and immortal.

With our eyes or our material belief, we behold a converged image of the track, but with our understanding we distinguish between the converged appearance, which we seem to see, and the track, which is parallel. With the understanding that we have of the tracks as parallel we detach the converged appearance from the track and deal with it as we deal with any mental phenomenon and not as a condition or as an entity, but wholly as an image of mortal thought within the realm of supposititious consciousness.

In dealing with mental phenomenon we do not destroy things, nor change things, because the images of mortal mind are not conditions or entities to be destroyed. But we obey the rule in Christian Science, which tells us to rise “above physical theories” and “replace the objects of material sense with spiritual ideas.” (S&H 123:12.) And student’s this rising and replacing is all done within the realm of our own reflected thinking.



Moses saw with his eyes or with his material belief, that the bush appeared to burn, that his hand appeared leprous, and his rod appeared as a harmful serpent, but we read, “the angel of the Lord appeared to him.” And what was the angel of the Lord? The angel of the Lord was the mighty impressions of Reality appearing to the Mind of Moses, and instantly these angels or powerful impressions of all Reality became active as the human consciousness of Moses. Through this spiritual awakening to the Truth of omnipotent and omnipresent Reality of all these things, Moses perceived the nothingness of material appearances or mental phenomenon, and proved that these material appearances, which his eyes beheld, were not attached to the bush, or to his hand, or to the rod.

When Moses, within the realm of his own thought *or* bosom, clearly perceived that reality only was present and had power, immediately he saw the bush was not consumed, his hand as whole, and the rod as a staff to lean upon. Moses clearly discerned that all realities “verities *priceless*, eternal and just at hand.” (Mis Wr. 61) were never touched by false appearances any more than the track is touched with the converged **appearance**. With this same understanding or omnipotent and omni-present Reality, Jesus beheld “the perfect man” as an entity existing in the very place, and at the very instant, where a person or the “sinning mortal man” “appeared to mortals.” Jesus clearly perceived that the person or the sinning mortal man was mental phenomena only, and was not an entity in that place, Jesus knew that sin was not a condition attached to perfect man, and was something to be healed and saved.

Jesus dealt with this mental phenomenon called a person or a sinning mortal man, wholly within the realm of his own thinking. He rejected the image of a “sinning mortal man” for “the correct view” of man, as: perfect, whole and eternally saved, Jesus, in his thinking, arose above physical theories which were not attached to man at all, and replaced these objects of material sense with the permanent ideas of Soul. Students, for us, like Moses, and Jesus, to maintain a clear-cut demarcation between the realities of Mind and the phenomena of mortal mind is indeed a fundamental that is most important.



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