

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 first selection this week is from—**THE GOSPEL OF LUKE—A VERBATIM REPORT OF JOHN MORGAN'S COLWYN BAY SUMMER SCHOOL-1953.**

The other selection is from—**MADE WHOLE THROUGH OUR MARRIAGE TO GOD—**by Helen Wright

November 12, 2001

SUBJECT: Mortals and Immortals

**LUKE 15:II-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 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”— 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 today, and try to throw out the divine nature with a pitchfork, but it comes back again when they aren't looking.

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

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 overstated 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 therefore, 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. 107:1'4—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 a round 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"—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" (Pul. 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.

Seeking Understanding of Infinite Good

Mrs. Eddy saw, “The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind [your real Mind] and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts” (S&H 402:8). The counterfeit can only come up, as a falsity, a negation, because the Truth is already there. If a truth didn’t exist no lie could be told about it.

“The last appearing of Truth will be a wholly spiritual idea of God [your own right Mind] and of man, without the fetters of the flesh, or corporeality... The daystar of this appearing is the light of Christian Science...—the Science [with its system] which rends the veil of the flesh from top to bottom. The light of this revelation leaves nothing that is material; neither darkness, doubt, disease, nor death. The material corporeality disappears; and individual spirituality, perfect and eternal, appears never to disappear” (Mis. 165:7). Why? Because “there is no return to a position outgrown...” Thought must become spiritualized and Godlike in order to apprehend Spirit, or what we in reality already *are*.

Truth, Mrs. Eddy teaches us, is without beginning or end. What created $2 \times 2 = 4$? It always was. There has never been a creation. Your true being always was. It never “began.” Our great, our only need, is to renounce the mortal concept of Life, forsake the perishable, transient sense of things, leave the material basis of belief and unite with the one Mind. All that seems to have a beginning is error, evil, illusion, hypnotic suggestion. All that is really going on is the one and only “I” that I AM, “knowing only [your real Mind’s] own all-presence, all-knowledge, all-power” (Un. 27:14).

“You are Spirit,” infinite good, as Mrs. Eddy revealed numerous times in the first edition of Science and Health. All that Spirit (understanding, unfoldment, reality, infinite good) is, we are, in Truth. All right mentality is the Father (our real Mind), the primal Cause. “I and the Father [Mind] are one.” Mrs. Eddy affirmed, “God is All, and there can be but one All.” And, “Nothing exists beyond the range of all-inclusive infinity.”

Truth, which in the first edition Mrs. Eddy says you are, is made manifest through revelation, and revelation is, of course, the natural activity of the God-Mind, your real Mind. Therefore the ideas of God rising from a “boundless basis” constitute revelation.

In the first edition of Science and Health Mrs. Eddy insists “we are Spirit,” “we are Soul,” “we are Principle,” and “we shall be Life, Truth, and Love when we understand them.” This is “Revelation’s pure zenith [our marriage to God].” This is Mind’s point of view—the point of view from which “The first edition of my most important work, Science and Health, containing the complete statement of Christian Science [was written]” (Ret. 37:1).

Mrs. Eddy saw that perfection and wholeness are our present state, therefore we should steadfastly CLAIM perfection and wholeness—claim every quality and attribute that characterizes God, defined as: “Mind, Spirit, Soul, Principle, Life, Truth, and Love.” When we understand these seven synonyms through the infinite ideas of Mind, the infinite ideas of Spirit, the infinite ideas of Soul, the infinite Principle and the infinite ideas of Life, Truth, and Love, then we understand Mrs. Eddy’s great revelation in the Second Coming of the Christ.

We have not yet understood one-millionth part of what Science and Health reveals. The seven synonyms for God tell us what in reality we are, but our true being and divine nature has been hidden by the Adam dream and by eons of false education. We need RIGHT education, because without it we are in danger of taking scholastically-educated people seriously. Jesus told the materially educated around him that they knew not whence they came. But, he said, “I know whence I came and whither I go” (John 8:14). “I came from the Father [Mind] and... I go to the Father [Mind]” (John 16:28).

When Philip said to Jesus, “Lord, shew us [Truth] the Father,” Jesus answered, “Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen [Truth] the Father” (John 14: 8, 9).

Jesus was trying to tell Philip that good is to be realized; it is not to be achieved. “The kingdom of God is within you.” All of infinite good is already where you are, just as all of the round earth was right where everyone thought the flat earth was.

Seeking Understanding of Infinite Good (cont.)

We must learn to turn within and let the imprisoned splendor come into visible being. This is done as Christian Science awakens us from the cruel dream and hypnotic state presently holding us in bondage to the belief that we live in a matter body and can be fearful, sick, sinning, selfish, sensual, sad, or sorrowful. The day is coming, and it will be a great and wonderful day, when we will look to no authority outside our own divinity, our own real Mind.

A Greek legend tells of how the gods, in searching for a place to hide Truth so man could not find it and thereby become their equal, finally decided that the safest place would be where man had never been known to look-within himself.

But today this has changed. Because of the Second Coming of the Christ man IS looking within himself. He is becoming aware that God is his own Mind—becoming aware that infinite good is not a separate wisdom from the wisdom we possess—and that “Existence separate from divinity, Science explains as impossible” (S&H 522:10). Why? Because, in reality, we are wedded to divinity. We are one with it; the Mind that is God is our real Mind.

Mary Baker Eddy's great revelation divorces us from matter, and weds us to infinite good, to that inner realization that causes harmony to appear. “We are Spirit” [a synonym for God], she insists in the first edition, telling us that our own real Mind is God, and this real Mind that is our Christ Mind is the creator of all, meaning that which sees “the omnipresence of present perfection.” There is no God up in the sky that does the creating. You are not a channel for God. When you know enough, you, like Jesus, can say “I AM the Truth.” In reality, you are individual Mind. (See Mis. 101:31). “The Christian Scientist is alone with his own being and with the reality of things” (101 20:8). Your real true Mind is the only creator (See definition of “creator,” S&H 583:20). You are never separated from God. Our wonderful astronauts found this to be true when they walked on the moon. “We were not alone,” they reported, “a spiritual presence was there.”