

Weekly Lesson Citations for March 26th 2001

The first citation this week—pertaining to Section 2—is from, John Doorly's talk on THE SCIENCE of THE BIBLE—I AND II KINGS.

Solomon Accedes to the Throne: Mind as Principle

“So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem”—we often find that a king is said to have reigned for forty years, because that was the usual time allotted by the writers to each reign, and it is of course a symbol of the calculus of reality. “Then sat Solomon upon the throne of David his father; and his kingdom was established greatly” (I Kings 2:10-12)—there is a lovely combination of Mind and Principle in that statement, “his kingdom was established greatly.”

We are seeing the establishment of the kingdom sense, which is manhood and government. The idea of government really originated in the Scriptural record with Moses, who gave the children of Israel the Commandments; then it developed through Joshua and the Judges, and in the Books of Samuel we saw how it became a sense of prophecy and a sense of government as kingship and manhood. We saw David's marvellous exemplification of manhood, and how he united Judah, the type of the male, and Israel, the type of the female, through some understanding of the man of God's creating, who is both male and female. We have seen how David's sense of manhood brought true womanhood into play, to protect and support and purify. So in the Books of Samuel prophecy led to government as kingship and to the manifestation of true manhood.

Today, through Science, as we understand the nature of Principle and so demonstrate man (the idea of Principle), we shall be able to demonstrate true government for humanity, and then that government will bring forth prophecy. Mark's words will thus be fulfilled: they shall speak with new tongues.” Spiritual vision, which is what prophecy is, will enable men to analyze, uncover, and annihilate material sense, and so they will see the “disappearance of material sense before the conscious facts of spiritual Truth.” As we said earlier on, today in Science we see manhood demonstrated from Principle, from the motherhood of God, which is the aspect presented by Science. Don't ever forget Mrs. Eddy's definition of “Mother.” It is the most spiritual definition in the Glossary in her textbook. It reads like this: “God; divine and eternal Principle; Life, Truth, and Love” (S. & H. 592: 16-17). She speaks of “Father” as “the divine Principle, commonly called God,” but her definition of “Mother” is the highest definition she gives.

Remember also that the infinite is infinite in office, infinite in outline, infinite in form, and in every way that you can think of. Moreover, the infinite is infinite in expression—infinite in manifestation, in delineation, in reflection, and in representation. That infinite expression is man, and as you understand man, you arrive at an appreciation of the divine ideal, and then you find that divine ideal forever in its Principle, and so you see God as All-in-all.

Don't let us fail to see that the Bible is the *revelation* of true manhood as embodying both manhood and womanhood, whilst Christian Science is the *demonstration* of true manhood. Through her study of the Bible Mary Baker Eddy saw in Science the motherhood of God as “divine and eternal Principle; Life, Truth, and Love,” and from that point of view she wrote her textbook and presented true manhood as idea, reflection, manifestation. So the Bible and the Christian Science textbook are indissolubly wedded, and any one of who wants to explain the Bible will inevitably have to bring that explanation back to “Science and Health,” and anyone who wants to understand “Science and Health” will have to start by really understanding the Bible. Mrs. Eddy discovered the system of divine metaphysics in the Bible, and that is where we must find it. If we try to explain the Christian Science textbook without using the Bible, we shall fail, because each complements the other and it is impossible to consider them apart.

Solomon's Prayer for Wisdom: Mind as Truth

So we come to the tone of Mind as Truth, in which Solomon establishes the kingdom of true manhood on divine wisdom.

At this point Solomon marries the daughter of a Pharaoh of Egypt, and brings her into the city of David. Then there follows the familiar story of how Solomon asked God for wisdom, and we shall see what a wonderful illustration it is of Mind as -Truth.

"And the king went to Gibeon to sacrifice there ... In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee, And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day"-Truth always gives the sense of sonship. "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in" (I Kings 3:4-7)-Jesus gave a sense of manhood when he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Children take Truth naturally and spontaneously, and if we want Truth that way, then we must "become as little children."

"And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude"-he was beginning to glimpse the compound idea man. "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee" (I Kings 3: 8-12)-there is nothing to be compared with the true man, God's idea.

"And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days"-remember that in the sixth day, of creation man was given dominion over all the earth. "And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke, and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings and offered peace offerings, and made a feast to all his servants"(I Kings 3:13-15). Solomon there gained a true sense of manhood through the wisdom of Mind. He saw that nothing in the world mattered but true manhood-consciousness, true appreciation of relationship-and it enabled him to establish the kingdom of true manhood on divine wisdom.

Our only other citation this week pertains to Section V and is from THE GOSPEL OF MARK by, John Morgan.

So we go on to blind Bartimaeus, which is another aspect of this same tone of Love as Life.

Vv. 46-48. And they came to Jericho: and as he went out of Jericho.. .blind Bartimaeus, sat by the highway side begging. Notice the contrast of Jesus striding along the way and Bartimaeus sitting by the side of it. "And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me

Bartimaeus was a wonderful man; he had the vision, but he couldn't externalize it. He had the vision to see that Jesus was the son of David, - he saw something of the unity that exists between Principle and Principle's idea, - and when they told him that he ought not to bother the Master his sense of urgency and persistence made him cry out the more.

We should never be content with our lot, but should always be expecting more and lovelier spiritual things to happen, because we are the children of Infinity. So he had the vision, but couldn't see how Love's benediction could be individualized for him. Can you see how this follows on from the rich young ruler and James and John? The rich young ruler wanted to know how he could gain the infinite riches of Life, James and John said, Somebody is going to get the best seats, how can we get hold of them? Bartimaeus sitting there saw that there was a wonderful blessing going on, but couldn't see how to come near it. He had an old rag of a veil in front of his vision: he thought that it ought to come to him, like all these people did in this section.

Jesus' answer always was, It doesn't come to you, it goes forth from you as you go ahead along the way. Nothing of value ever comes to us from without; even the Christ is the still, small voice speaking from within.

V. 49. "And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee." It is a very rare thing in the Gospel that Jesus stood still; but when he commanded him to be called, he saw something of the greatness of this man. Often we are called to obey when we do not yet fully understand Love's purpose, and it is good spiritual discipline to act through faith, not sight.

V. 50. "And he, casting away his garment, rose, and came to Jesus." He threw away the old man, he cast off that old rag of believing that richness or vision or spirituality is something that comes, to one. It is as if he'd had his head in a bag all this time, and now Love showed him clearly the way of Life.

V. 51. "And Jesus...said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight." Sight has that lovely office of being a bridge between what we envisage within and what we can see without. Bartimaeus' difficulty was that he had rich vision within,- look, at his recognition of Jesus as the son of David,— but could not relate the man within with the man. without. Let's be bridge-builders, let's relate the absolute with the relative.

V. 52. "And Jesus said unto him. Go thy way;"- step out on the way of Life - "thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." Jesus' way was always to relate the infinite Unseen with the human-always making a bridge, resolving the dark visions of material sense into harmony and immortality. He gave him the garment of praise for the spirit of heaviness, for faith eventuates in sight.

Love shows us the way of Life, for what we accept by induction will always be externalized. Love as Life confers a completely satisfying and rewarding individuality upon each one of us. The text presented this truth by inversion. The rich young man wanted to be told one thing to do, as a key to possessing it all. Jesus knew that he himself would have to earn it by going up to Jerusalem and laying down the mortal. James and John wanted it on the hire-purchase.

Bartimaeus knew it was true but couldn't see how it would fulfil itself for him. And so Love as Life unfolds the secret,-we earn our way by living Love. Now this new-found vision of Love as Life reveals in Love as Truth the completely fulfilled compound idea. A new realization dawns of how man is fulfilled richly in every detail. Here's a reference that gives the link from Love as Life to Love as Truth. S. and H. 264:13-19 "As mortals gain more correct views of God and man multitudinous objects of creation, which before were invisible, will become visible..."