

# 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 on Section 2 of the Lesson. It’s from John Morgan’s Verbatim Report of a Felixstowe Summer School given in 1955 on THE GOSPEL OF MARK.

The second is on the same Lesson section—it is from a Verbatim Report at a Colwyn Bay Summer School given in 1952 also by Mr. Morgan.

Our other citations this week are from John Morgan’s Verbatim Report of a Colwyn Bay Summer School given in 1953 on THE GOSPEL of LUKE and correspond to the Luke selections in section 3 and 4 of the Lesson.

**April 16, 2001**

**Subject: Doctrine of Atonement**

## **PRINCIPLE as MIND (Ch. 1:1-3)**

The divine impulsion proclaims the Messiah and prepares thought to accept the Christ message.

**V. 1.** “The beginning of the gospel of Jesus Christ, the Son of God;” How characteristic of Mark is this start of his Gospel! He is not concerned with getting there, has no long genealogies, no lengthy process of schooling thought but presents the plain fact. The Christ always deals in divine facts, it is dynamic.

**Vv. 2,3.** “As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” There is Principle as Mind impelling both the message and the acceptance of that message; it projects the divine idea and opens the way for its birth. That messenger at one time in human history was represented by John the Baptist, and at another it might have been the church in which we were brought up, or a scrap of encouragement you’ve given to a complete stranger - a million different things have prepared “thy way before thee,” before the full Christ recognition can dawn in consciousness.

S. and H. 195:15-18 “Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought”. There have been many human steps like wise laws and good government, higher standards, or votes for women, or gadgets in the kitchen, which have all lifted mankind higher. Every civilizing impulse the world has ever known has really been the Christ message impelling itself; and transforming the material picture as it does so. That doesn’t mean to say that human improvements and the better things we enjoy in life to-day will necessarily go on and lead to spiritual perfection: they won’t. The tendency is too often to regard such things as material gains, and so to bury thought more and more in human good and the perfectibility of mortal man. We should look upon them rather as the effect upon human life of the impact of the eternal Christ, causing the material to be less gross and more liberated, until eventually there is no material at all in consciousness. So it is that Mark says, “Prepare ye the way of the Lord,” not prepare ye the way of human betterment, but open thought for the birth of a spiritual idealism, come into line, adopt the divine standpoint, be Principled in thought and in deed.

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**PRINCIPLE as MIND (cont.)**  
**(Ch. 1:1-3)**

No. 1:1-6 "To kindle in all minds a common sentiment of regard for the spiritual idea emanating from the infinite, is a most needful work; but this must be done gradually, for Truth is as 'the still, small voice,' which comes to our recognition only as our natures are changed by its silent influence." To kindle in all minds a common sentiment of regard for the spiritual idea, - that is the first prophecy, I send my messenger before thy face, to prepare the way. But she also says that this Truth comes to our recognition only as our natures are changed, and that is like the second prophecy, "make his paths straight." This is Mark's whole story; the divine is changing one's nature, and it is going to do so whether we like it or not, so we might just as well like it! Thus the Gospel opens with the first few soft piping notes of what is going to swell into a tremendous symphony.

The Christ mission and message is to state and prove man's oneness with the Father. This wonderful oneness is his eternal status. There has never been anything else true about any one of us; but that oneness is realized or actualized in practice only as those beliefs of separateness, separate mind, separate nature, separate being, separate selfhood and so on, are faced up to and resolved.

The Christ message turns out to be somewhat different from what one had expected it to be. We sometimes think that the Christ is going to tell us about the divinity of man; well, it certainly is, but not primarily. First and foremost it is telling us about the divinity of God, and as that becomes real and substantial and meaningful to us, it constitutes the divinity of man. The Christ isn't talking about man, it is talking about God. I feel that we often make a fundamental mistake when we say, for example, that man is spiritual. The statement is undoubtedly true, yet the very way we frame it can be misleading. Because we start with the word man the tendency of the human creature is to pop up and say, Oh yes, man, that's me, where do I come in? And so we get interested on the false basis of a wrong kind of man. If, rather, we reverse the statement, and instead of saying man is spiritual, we say, The spiritual is man; the spiritual, through all ages, whether it appears in terms of man or music or mathematics or civilization, that is man, then we are gaining a liberated, impersonal, universal sense of what we really are. Thought is expanded and gains a new conception of body and structure and power that does not immediately appear from saying that man is spiritual.

**Vv. 14,15.** "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. John began his mission with "repent," and it is rather surprising to find that Jesus begins his likewise; when he sends out the twelve they, too, begin their mission with the same word. Therefore it exalts that thing called repentance and shows us that it is not simply a moral improvement or being sorry, but is a completely new change of base and motive.

**Vv. 40, 41.** "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion," - compassion has all the tenderness of Love but fundamentally it has the tone of Principle, because it is based upon a practical understanding of the situation. "Jesus moved with compassion, put forth his hand,"-to bring into the circle that which seemed to be without, -"and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprocy departed from him, and he was cleansed."

**JOHN 14:11-15**

**Verse 11.** "This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the ever-present reign of harmony, already with us. Hence the need that human consciousness should become divine, in the coincidence of God and man..." (Un. 52:4-9). When the human consciousness becomes divine, this verse is fulfilled, and the mortal concept obliterated.

## JOHN 14:11-15 (cont.)

**Verse 12.** I think that the greater works are what we might call preventive medicine rather than curative. "The prophylactic and therapeutic (that is the preventive and curative) arts belong emphatically to Christian Science..." (S. and H. 569:23-25). It is a greater thing to understand health, and so forestall disease, than to heal. In a measure, we are beginning to see that to-day, because we know something about the fundamental principles of spiritual health; not that we need not do healings comparable with Jesus' they must always be our aim. I think the point of his statement here is that it remained for a later age to discover the Science on which he worked and to formulate the Principle and rules of spiritual practice in a way which the whole world could learn and understand. That is greater work." (See S. and H. 146:51-5; 147:24-29; Misc. pp.192-196.)

Mrs Eddy declared that the emphatic purpose of Christian Science was the healing of sin (See Rud. 2:22-7), meaning the redemption from the belief in an existence separate from God, - life, substance, and intelligence in matter. Science and Health, which is based entirely on the Bible, is the one book that effectively states how this is to be done, and thus what Christian Science really is (beyond our present meagre sense of it) is a "greater work" even than the marvellous demonstrations of Jesus. He, of course, understood these things to perfection; but the thought of his time was so limited and benighted that it could barely appreciate the coming of the Christ as that which, heals, let alone as Science.

**Verse 13.** "that the Father may be glorified in the Son - that Principle may be glorified in its idea; that Love may be glorified in Mind. "Without a correct sense of its highest visible idea, we can never understand the divine Principle" (S. and H. 560:18,19).

**Vv. 3, 4.** The fatherhood of Life perpetually gives and sustains the wholeness of man, because a father which could permit its son to be gradually whittled away through losses and sins would soon be no father. Life demonstrates the true Father and the perfect Son, and therefore we are entitled to think, in the relative sense, that fatherhood is always longing to restore all our lost "sheep," - our "lost" qualities.

**V. 5.** Fatherhood certainly rejoices when it restores to the son that which seemed to be lost, for that is how it fulfils itself.

**V. 6.** "rejoice with me" is making it a compound rejoicing. In Life as Truth every individual element is requisite to make the whole.

**V. 7.** As we find and embody that lost quality, we are healed of sin or incompleteness. It is a lovely sense of the purpose of Christianity to seek and to save that which was lost, because that is the practice of the presence of God. We cannot practice that presence if one of our sheep is missing, because that one represents in some measure the presence of God, It's a quality that's mislaid, and that quality is nothing to do with a human being but is part of Truth's compound idea of itself.

**V. 9.** Here with the Pharisee and the publican is the same moral -the necessity of putting Principle before person. "trusted in themselves - Truth as person instead of Truth as Principle. To trust in oneself is to be one's own principle and standard of right, and because that would dispense with Principle its inevitable outcome is a rupture of the brotherhood of man.

**V. 10.** The temple signifies the body of man.

**V. 11.** "with himself - whom do you pray with, anyway? All those things which we indulge, self-congratulation, self-consciousness, - would seem to divorce us from Principle.

## LUKE 18:12-17

“God I thank thee, that I am not as other men...” -keeping our eye on persons, we lose sight of Principle. If there's one message that stands out for me in reading Mr. Doorly's Verbatim Report on Luke, it's this point of the necessity of losing personal sense in order to find one's oneness with Principle. It's all about person; he simply hammered at it.

**V. 12.** Once again it is that cumulative sense of man, building up a deposit account with God, so that when the trumpet sounds you are well set. The belief that one can heap up merit against a day of reckoning is based entirely upon a personal God and a personal man, and the theory becomes nonsense when God is seen as the Principle and man is understood to be the utilizing of that Principle. Life is found in the living.

**Vv. 13,14.** It's true relatively, of course, that the publican was a little nearer the right attitude than the Pharisee, but the fact of the matter in Christianity, where we are trying to demonstrate manhood through the impersonality of Principle, is that it is no more right to condemn yourself than to be full of self-righteousness. Either way you are substituting person for Principle, with good person or an awful little rotten person, and neither of them is right; self-inflation and self-depreciation are extreme forms of the same lie. Mr. Doorly says in Christian Science Practice (p. 279) that very often where people can't tell you how good they are, they'll tell you how bad they are, and such a state needs to forget itself and reflect on Truth.

Isaiah says, “Judgment also will I lay to the line,, and righteousness to the plummet’ (Isa. 28:17). The plummet is the divine unerring standard against which all uprightness is measured. If we measure our righteousness not against other people's righteousness, or lack of it, - but with what is divinely right, and see how near we can get to that, then we have enough to get on with for the moment and there's no cause for self-congratulation or self-condemnation. Heaven knows, as mortals we are all, poor fish, and we none of us do one tenth of what we could do:, but the thing is, Are we trying to measure our lives by the divine standard?