

# 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 a repeat of one we have used very recently but it sums up the entire Lesson—it is from Lyman Powell’s Biography of Mrs. Eddy. MARY BAKER EDDY by, Lyman Powell.

Our second selection is from John Morgan’s VERBATIM REPORT on THE GOSPEL OF LUKE given at a COLWYN BAY SUMMER SCHOOL in 1953. Corresponding to, Section 5 of the Lesson.

We end this week with citations from John Morgan’s VERBATIM REPORT on THE GOSPEL OF JOHN, also given at COLWYN BAY the same year.

May 14, 2001

Subject: Mortals and Immortals

\*\*\* MARY BAKER EDDY by Lyman Powell

One of the faithful reports the substance of the little Easter sermon she preached to her household. Though the text has slipped from memory, the context would indicate that it was from Ephesians IV:

22-24: That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

Mrs. Eddy said: You must get rid of the old man, the old woman; you cannot make them better and keep them. You are not getting rid of the old man if you try to make him better. If you should succeed in making him better, he would stay with you. If you patch up the old and say it is good enough, you do not put it off, but keep it. If you try to make the old man satisfactory, you are preparing to keep it, not to put it off.

We have but one Mind; and to abide in this perfect freedom of individuality is the resurrection, - is to have risen above material or lower demands. The resurrective sense is positive; it is “yea, yea and nay, nay.” The resurrective sense does not listen compromisingly to error. It is always about its “Father’s business,” - reflecting Principle. Jesus’ whole life was resurrective; that is, his life was a constant conscious rising spiritually above sin, sickness, death; and his resurrection from the grave was to sense a type of divine Love’s final triumph over the human belief that matter is substance, or has power to impose limitations to Mind or man.

\*\*\*\* LUKE \*\*\*\*

Only Luke gives this story of the raising of the widow’s son. He uses it as an illustration of the demonstration of fatherhood. Jesus knew that the one generic identity includes Fatherhood, and therefore he could express the divine, fatherhood where it was required. The belief was that not only was she a widow but that her only son had now gone, and you can just imagine that in that woman’s consciousness was the fear that her living was gone, as well as the human loss, so what Jesus did for her was to restore the lost sense of fatherhood.

Science and Health 428:3-6 “Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus’ way resolves the dark visions of material sense into harmony and immortality.” A pure tone of Soul as Life.

“The facts of Soul” are the facts of the one incorporeal man, his sinlessness and unchangeableness, his freedom from limitations and penalty and loss. To demonstrate these facts “in Jesus’ way” was to live them; because his way was always to bring out in human experience the living facts of Soul. “Resolves” a wonderful Soul tone, for Soul obliterates every dark vision of material sense through spiritual sense.

Weekly Lesson Citations are courtesy of the Mary Baker Eddy Institute at [www.mbeinstitute.org](http://www.mbeinstitute.org)

\*\*\*\* LUKE (cont.) \*\*\*\*

Jesus therefore resolved for that woman the dark vision of her belief that man could ever cease to be identified with Life; he proved it wasn't true, and so lifted her "into harmony and immortality."

V.14. "he came"-that is a lovely sense of Soul as Life. The one generic man always "comes" because it individualizes itself to each one's need, just as arithmetic always "comes" individually to wherever it is required.

"He came and touched the bier:" - the touch of Soul - "and they that bare him stood still." What a glorious point that is. Our human sense of life is the very opposite of standing still: it is one headlong, rush from birth to death, and we don't stop on it long enough to think. So here was this young man who had died and they rushed him out of the city to bury him. In the East, of course, they do bury people very quickly, but here it symbolizes the rush to mortality to get somewhere. But Life isn't getting somewhere Life is. Can you live more by travelling at seven hundred and twenty-two miles per hour? High speed is great fun sometimes, but you can not touch Life any more by this terrific movement and activity and running hither and thither. Life is. "Be still and know that I am God." So "they that bare him stood still," and at that moment of stopping still so that they could think, they could identify man with the oneness of the one life, and it could come as resurrection. So often we are being carried out of the city on the bier of our sense of haste and hurry, and if we are wise we stop before we go and bury ourselves.

"And he said, Young man, I say unto thee, Arise." That "young man" is the tone of Life, of the newness and freshness of Life. "Manhood is its eternal noon" (S and H 246:12).

Vv. 15,16. "And he delivered him to his mother," We could read it that he delivered a new sense of man to his mother, and he delivered to that man a new sense of motherhood,— he delivered him to his Mother. Soul as Life lifts up the whole picture.

Now we come, still in the same tone, to where John the Baptist sends his disciples to question Jesus and it is all this same idea, that identification with the one Life means newness of life.

Vv. 17-19. Again we see that John's sense of Life is that it is going somewhere, -"look we for another?" - "Shall I be well enough to go away at the week-end?"

V. 20. And the answer was in terms of proof.

V. 21. "in that same hour" - that's where we find Life; no longer "he that should come." "The great spiritual fact must be brought out that man is, not shall be, perfect and immortal" (S. and H. 428:22-29)

\*\*\*\* JOHN \*\*\*\*

CHAPTER 17

This is the final chapter of the last supper, illustrating the one Being of Science, and in it he talked, only to the Father. This chapter is the most inspired, statement of oneness of which it is possible to conceive. Jesus is communing with Love, declaring the whole oneness of Being from the standpoint of Love expressed as one Mind, filling all space, manifested, as all idea, and constituting man.

Verse 1. A wonderful statement of the relationship of Principle and idea, and of the idea to its Principle.

Verses 2, 3. To have "life eternal" depends upon no mere belief in a person, but is to know and to work from one source, one Principle one origin; and at the same time it is to understand that whatever proceeds from that divine basis is one's life and substance, even as Jesus did. (See S and H 410:4-15)

\*\*\*\* JOHN ~ CHAPTER 17 (cont.) \*\*\*\*

Verse 4. "I have glorified thee on the earth:" I have shown forth the glory of Love at the point of manifestation, or intelligent application as idea in Mind. "I have finished the work which thou gavest me to do". Jesus finally did everything for its own sake. When we have done a job not because of its effects on the human but for its own sake, then we too have finished the work we were sent to do.. "His mission was to reveal the Science of celestial being, to prove what God is and what He does for man (S. and H. 26:16-18) - to prove the divine Cause first, and its effects secondarily. As long as we continue to deal in effects, we do not finish our work.

Verse. 5. There is a statement of preexistence, of being one with being; it is the tone of pure Science coming into the text. In Science as Science there is only one Being through "time" and eternity, and here Jesus is dissolving the time concept. This verse shows too the coincidence of Love and Love's expression, the unity of the matrix with that which it conceives. Jesus always worked out from his preexistence as Love's idea.

In thinking of Jesus' mission and that reference we have just read, proving what God is, is to prove that God is Mind, Spirit, Soul, Principle, Life, Truth and Love; to prove what He does for man is to show how those facts of Being operate through the Word, the Christ, Christianity and Science; what He is, for His own sake, and how this divine Principle operates as function. That was Jesus' mission to show the coincidence of the divine fact with what we think of as its human application; it is truly one thing.

You always fulfil your mission; sometimes mortal mind says that you won't get through the job before you, but you will always fulfil your mission if you start out from proving what God is and what He does for man." You are, as it were, the fulfilment of your own mission, and so naturally must fulfil it. Nothing can rob you of it, nor of the fruit of your work, nor of the evidence of your healing nor of our fulfilment in all ways as a normal human being. Your demonstration isn't yours, it's God's, and you fulfill your mission because you are the expression of the fact that Love has forever fulfilled its own mission as the metaphysics of Mind.

Verse 6. "Divine Love is infinite, Therefore all that really exists is in and of God, and manifests His love" (S. and H. 349: 12-14). The All-Love manifested as Mind, manifested as every possible idea in either the absolute or the relative.

Verse 7. As the oneness of Being dawns on thought, we begin to see, as the disciples began to see, that all there is to the other fellow is divinity.

Verse 16. "They are not of the world, - that's why they didn't perish; and that's why individuals don't go down under times of adversity, because truly they are not "of the world." What we call the human spirit overcoming adversity is really the fact, -that man is not of the world, -asserting itself.

Verse 17. "thy word is truth" - "thy" is emphatic. There is only one thing that is true and that is Truth, the divine ideal. Because everyone has the Mind of Christ, we can all express Truth as truth. "Let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" (Man p. 41).

Verses 18,19. He sanctified himself through self-immolation. To emulate the example of Jesus is to practise Christianity as the All-Love and the All-Mind, - only one Mind and Love's universal realm. As we do that, the mortal concept is dissolved in the light of the divine, and that is how we sanctify ourselves through the Truth.

\*\*\* JOHN ~ CHAPTER 17 (cont.) \*\*\*

Verse 20. "through their word" - the universal availability of spiritual understanding. "In divine Science, where prayers are mental, all may avail themselves of God as a very present help in trouble. Love is impartial and universal in its adaptation and bestowals" (S. and H. 12:31-3).

Verses 21-23. That wonderful phrase, "that they may be made perfect in one," is rendered in the Revised Version as "that they may be perfected into one." Perfection is oneness, Oneness is perfection. "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbour as thyself;' annihilates pagan and Christian idolatry, - whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (S. and H. 340:23-29).

This reference shows how unifying takes effect in detail; but what causes it is "One infinite God, good," and, that One understood. How often do we think of that when we read the daily papers, I wonder? Unity means that there is no separation between me and all good, or between me and all mankind.

Verse 24. "where I am" - where was he? At the point of omnipresence, in the fourth dimension, the realm of infinite Love which fills all space through metaphysics; that is where we all are. Idea, in Love, is instantaneously wherever it needs to be, because it is always ascended beyond the limitations of sense.

"For thou lovest me before the foundation of the world" -that is the truth for all of us. Love loves its own expression before anything called a matter concept arises in thought. We know it when we prove it. Every time we see Truth demonstrated in human experience, we see something of the love of Love which has been "before the foundation of. the world."

Verses 25, 26. "thy name" - thy nature; thy Being, thy self-existence and self-expression. "I declared (it) and will declare it" - the great fact of Love is forever repeated in the record of Mind. "LOVE sends forth her primal and everlasting strain."

"That the love where with thou hast loved me may be in them, and I in them. "Unity is the essential nature of Christian Science. It's Principle is One, and to demonstrate the divine One, demands oneness of thought and action" (Misc. 264:10-12). Everything is based on the divine One, as no one knew more demonstrably than Jesus. He was the very activity of Mind's idea in the matrix of Love; and knowing that fact as individually true for himself, he knew it was also true universally, about everyone.

It is noticeable that this chapter 17, Jesus' own prayer, falls under the three clear headings of the individual, the collective, and the universal. He starts with declaring his Own individual unity with the one Life, identifying his mission with the one "self" (verses 1-5). Then the collective is where he prays for his disciples; he prays in terms of brotherhood, that the One common Truth may enable his disciples to follow his example (verses 6-19). Finally he prays for those others "which shall believe on me through their word." - the universal tone (verses 20-26). The universal, of course, means not only the manifold and multiform expressions of Love, but also the original sense of being "turned into one;" and those verses give especially that second sense of it "I in them, and thou in me, that they may be made perfect in one." I think it is singularly beautiful that Jesus' greatest recorded. prayer should take that form of the individual, the collective, and. the universal, exemplifying Life, Truth, and. Love.