

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 selections this week correspond to Sections 1 and 4 of The Lesson.

The first is from—TALKS GIVEN BY JOHN DOORLY ON THE SCIENCE OF THE BIBLE VOL. NINE.

The other is from John Morgan's - VERBATIM REPORT ON THE GOSPEL OF LUKE— Given at a— COLWYN BAY SUMMER SCHOOL in 1953.

June 11, 2001

Subject: God the Preserver of Man

Life as Spirit: One Infinite Being

So we come to the tone of Life as Spirit, which we have captioned like this: The exaltation of Life always develops a real sense of the “Adorable One.” Mrs. Eddy writes: “We acknowledge and adore one supreme and infinite God” (S. & H. 497: 5-6). In the first two tones of Life-Life as Mind and Life as Spirit-Nehemiah gives a sense of the first two statements of the tenets of Christian Science: first, the acceptance of the inspired Word as our guide to the one eternal Life, and second, the acknowledgment and adoration of one supreme and infinite God.

Nehemiah writes: “Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiab, Bani, and Chenani, and cried with a loud voice unto the Lord their God . . . Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee” (Neh. 9: 4, 6). As we understand Life as Spirit, because we have been willing to lay down the mortal concept in some measure, we always find the development in our thought of a true sense of the fatherhood of God, which is not creative but is that which always maintains, sustains, and preserves and there comes to us the wonderful sense that I and my Father are one.” Jesus time and time again accentuated the divine fatherhood, and as we understand Life as Spirit we too gain that sense of the ever-present, eternal, divine fatherhood, in which “we live, and move, and have our being.” You remember that it was at this point that Mrs. Eddy was healed of an injury which was pronounced fatal by the physicians; she discerned the fact of “Life in and of Spirit” and immediately recovered (see Mis. 24: 1-20). As we understand, through the manifold illustrations in the Bible, the operation of Life as Spirit, we too shall find our true being in the one infinite divine fatherhood, which always maintains, sustains, inspires, exalts, and resurrects.

Life as Soul: Life Maintains All True Identity

Thus we come to the tone of Life as Soul, which we have captioned as follows: The fatherhood of Life maintains and sustains the identity of all ideas. How wonderful it is to know that as the exaltation of Life develops a real sense of the “Adorable One”—the infinite fatherhood of God—that fatherhood maintains and sustains the identity of all ideas. At that point we really have a true sense of what constitutes true fatherhood. Nehemiah illustrates this by recalling how God maintained and preserved the identity of the children of Israel during the third thousand-year period, the period characterizing Soul.

Life as Soul: Life Maintains All True Identity (cont.)

He writes: "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous: and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them" (Neh. 9: 7-15).

"But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also thy good spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan" (Neh. 9: 16-22). The tone ends at verse 25. Few passages in the Bible present a more striking picture of Life as Soul—the identification of the divine fatherhood and the maintenance and sustenance which comes to all ideas through that identification.

Mrs. Eddy writes: "When God went forth before His people, they were fed with manna: they marched through the wilderness: they passed through the Red Sea, untouched by the billows. At His command, the rock became a fountain; and the land of promise, green isles of refreshment ... Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home" (Mis. 153: 6-40; 152: 26-29). What has led us every step of the way that we have come? Why do we fear no one, hate no one, criticize no one, condemn no one? We are enjoying and understanding true maintenance and sustenance as we identify the right idea of Life as the divine fatherhood. We are able to face our shortcomings and our backslidings, and yet all the time we see developing the infinite progression of Life, the fatherhood of God. Every one of us who is in earnest can feel in his very being, as he reads this symbolization of Life as Soul, how he himself has been, and is today, conscious of the divine fatherhood that maintains and sustains all ideas. This sense of the fatherhood of God has been identified to us time and time again, and out of that identification the waters have always brought forth to us inspiration, exaltation, multiplication, individuality and all that is worth while, in abundance. We are finding that it is true that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

These stories in the Bible, the most wonderful stories in the world, were written for our inspiration and example, but we can never understand or demonstrate them until we accept the Pentateuch. And you notice that immediately after the acceptance of the Pentateuch, which includes the first chapter of Genesis, the writer of this story shows what that acceptance brought, and will forever bring, to everyone who takes the name of Israel, "ruling with God."

LUKE

LIFE as LOVE

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" - a 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. 516:3-7). 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.

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.

LUKE

LIFE as LOVE (cont.)

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 therefor, 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. 107:14-51).

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 around 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.4:9-1).

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.