

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 3 and 5 of The Lesson.

The first is from— TALKS GIVEN BY JOHN DOORLY AT HIS OXFORD SUMMER SCHOOL IN 1948 a VERBATIM REPORT VOL.TWO — MATTHEW AND REVELATION.

The other is from John Morgan's - VERBATIM REPORT ON THE GOSPEL OF MARK— Given at a— FELIXSTOWE SUMMER SCHOOL in 1955.

June 18, 2001

Subject: Is the Universe, Including Man, Evolved by Atomic Force?

MATTHEW 1

MIND AS SPIRIT (Chapter 1: 18-25). Creation through purity.

Verse 1 8. As you know, there is a great deal of controversy today as to whether there really was a virgin birth. It has been much more generally discredited of late, but I don't see anything more miraculous in some pure, spiritually-minded woman conceiving that God was the only creator, which enabled her to bring forth the man Jesus, than someone being instantaneously healed of a tumor through Christian Science treatment, as I myself have witnessed. A woman came into my office with a tumor, and I declared the truth, and that tumour dissolved. When thought is ready for it, material law can be overruled in any particular direction. In those days, every good Hebrew woman was hoping to be the mother of the promised Saviour, and so there seems to me nothing extraordinary in the fact that the spiritual concept of the Son of God should have made a woman conceive. I don't believe that kind of thing will happen in this age, because the incidents of an age are governed by the thinking of the age, and in those days there was the expectation of a human Messiah. Today the Christ is born to you and to me every minute of the day as Science, as a calculus of divine ideas, because this is the scientific era. Whenever the Christ-idea comes to us, because with pure and earnest desire our thought is reaching out scientifically to receive it, there is a virgin birth. The spiritual idea has been born to men in one way or another throughout the ages-in the way for which thought has been prepared. For instance, it came to Abraham and Jacob as fatherhood, and then the idea of sonship began to develop in the prophetic era, and at the time of the Virgin the spiritual idea was beginning to be conceived of as fatherhood, sonship, and motherhood. The Virgin conceived of the Son of God, and that it should have manifested itself humanly is not to me in any way extraordinary.

It says that Mary was found with child of the Holy Ghost." Mrs. Eddy speaks of the Holy Ghost as the advent of some understanding of divine Science (see S. &H. 43: 3-10). As your spiritual understanding advances, that is the coming of the Holy Ghost, the Comforter, the "Spirit of truth," which Mrs. Eddy defines as the development of eternal "Life, Truth, and Love" (S. & H. 588 : 7-8). I am absolutely certain that at these meetings we are experiencing in a great measure the descent of the Holy Ghost. There is nothing far-fetched about it at all, nothing mysterious or miraculous. Science is the most natural thing in all the world to spiritual consciousness; it is understandable and provable through spiritual consciousness.

VERSE 20. Joseph was spiritually-minded enough to see that Mary was with child of the Holy Ghost; he was pure enough to see that true creation is divine, not human. We need that Joseph state of spiritual enlightenment, because we have each individually to reflect fatherhood, sonship, and motherhood to the spiritual idea as it appears to us.

MATTHEW 1

MIND AS SPIRIT (Chapter 1: 18-25). Creation through purity. (cont.)

VERSE 21. "Jesus" is the Greek form of "Joshua," which means "Saviour." I love the fact that it says that he was to save them from their sins, if you can save a man from his sins, you can certainly heal him of disease. On the other hand, you can sometimes heal him of disease without saving him from his sins. Mrs. Eddy says, "It is easier to cure the most malignant disease than it is to cure sin". The author has raised up the dying, partly because they were willing to be restored, while she has struggled long, and perhaps in vain, to lift a student out of a chronic sin (S.& H. 373 5-9). To heal a man of a sin is undoubtedly a much greater proof of the Mind of Christ. Lots of different systems of mental healing to-day heal people of disease, but the healing of sin is a different matter. I have healed a lot of people of disease, but the joy it brings is as nothing compared with the joy of healing people of sin. The only healing there is, is the breaking up of the belief of animal magnetism. Your only patient is animal magnetism. Animal magnetism would try to get you to deal with a human patient instead of animal magnetism itself. Disease, physical personality, sin—it is all animal magnetism. Mrs. Eddy says, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?" In other words How can I heal the body, without beginning with so-called mortal mind, which directly controls the body? (S. & H. 399 29-1). That "so-called mortal mind" may also be termed "animal magnetism".

It is the woman sense which makes you give up the nonsense of saying that a sin or a disease is yours. If you think that it is yours, you just let it bind you. Your only hope is to throw it back to where it comes from, to trace it back to animal magnetism. People tell you that sin or disease is in your consciousness, but it isn't—it's in animal magnetism. The practice of Christian Science shows you that there is only one enemy, and Mrs. Eddy makes it abundantly clear that that one enemy is the carnal mind. It is true that if you admit an illusion to your thinking, you've got to eradicate it, but what is your mortal thinking but part of the carnal mind? Where the real metaphysician deals with trouble is in the carnal mind, which claims to operate as disease, as sin, as individual mortal mentality, as person, and as truth. You can bind it with divine Mind, and if you don't do that, disease and sin will appear to you as personal. The carnal mind is "a liar, and the father of it," and that is all there is to it. We uncover the specific individual lies of the carnal mind, but the enemy we deal with is the carnal mind itself.

Verses 23-25. Here we have a perfect sevenfold statement

"Behold, a virgin shall be with child—the parent Mind bearing the child."

and shall bring forth a son "-the birth of Spirit.

"and they shall call his name Emmanuel "-naming, the tone of Soul.

"which being interpreted is, God with us at one-ment." "Principle and its idea is one" (S. & H. 465 17). Principle is also that which interprets itself.

"Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife "- raised" gives the sense of exalted thought, rising above the mortal, which we have in the fifth day of creation. You remember too that it is in the fifth day of creation that we first find the phrase "after their kind," and here we have that same sense of manhood and womanhood.

"and knew her not till she had brought forth her firstborn son"—till the fact of true sonship was established. True womanhood brings forth generic man, the man of God's creating, who has dominion over all the earth.

"and he called his name Jesus—"Saviour." Love is the great deliverer.

MARK 5:1-5

Ch. 5:1-4. "And they came over unto the other side of the sea, into the country of the Gadarenes.."And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains, because that he had been often bound with fetters and chains and the chains had been plucked asunder by him and the fetters broken in pieces; neither could any man tame him". We can't bind error with error, or chain the animality of the male with human will. There are many characteristics in our make-up that we'd like to bind with human control, but it can't be done, for Soul alone holds the control. Truth as Soul confers upon us a generic nature, and identifies us with the completeness of divinity. There are many philosophies today, such as mental science and so forth, like that book on positive thinking that was serialized a few months ago in one of the papers, all telling how you can control yourself and better yourself through the exercise of the human mind; such books are legion, but they are a kingdom divided against itself, because they divide Mind into minds and man into men. Only Science can bring into subjection the primitive animal elements.

V. 5. "And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." The tomb, of course, is the symbol of mortality. It's the prison of the corporeal body from which man escapes only by death. Truly, man moves in God's grooves, of Science. You know, they say that the only difference between a rut and a grave is that a grave has ends to it; God's grooves of Science, however, are continuous, it is a matter of going along in the divine order. The mortal belief is that we get out of God's grooves of Science and we revolve in an orbit of our own. This always reminds me of a gramophone record which has got stuck in the same groove, and as it goes round mortal man says, "I want, I want, I want!" That is all it is: mortal man has got the wants, and that is his chief disease. But salvation is ever present, and Truth as Soul ends all that by making us see that we haven't got the wants, we are divinely complete, divinely satisfied; entire, balanced, fulfilled, and fruitful from within.

On the other hand, if we listen to it, error always makes its man mortal; it's womb and tomb from start to finish, and this is the "real" dementia. The effect of dementia is always isolation. Because it is a species of madness to believe that man is separate from God, the effect of it is to isolate one from other people; they don't understand or appreciate us, and we in turn get them all wrong. . It's simply the belief of mind in matter and self-hood in corporeality. Truth as Soul reverses this belief of being cut off, and demonstrates one man.

Vv. 6, 7. "But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." I expect many of you have had that experience, of going into a mental hospital to help somebody, and the very fact that you are upholding the Son of God seems to draw the devil out in the most startling way; you often get a lot of froth and apparently very little co-operation; but don't be put off by that. The man of Soul within is greater than the man of sense without, and you'll win. Notice that in these verses the claim is "I,"- what have I to do with thee, I adjure thee by God that thou torment me not. That "I" is the one male of mortality, the belief that the little I is a creator; the egotism of belief wants to possess, — to possess strength, or prestige, or money, or power, or someone else's body. All lust is really possessiveness, wanting something that you think you haven't got.

Vv. 8, 9. "For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered saying, My name is Legion: for we are many. "A Roman legion was usually about six thousand men, so it may indicate that the sense of manhood was awry. More metaphysically, legion means anything more than the divine One. The moment you add anything to oneness, it becomes a flood of plurality. So if we will cultivate the one Christ nature, the one Christ identity, the one Christ character, that starts to resolve our legion of false characteristics.

Vv. 10-14. "And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea.

MARK 5:1-5 (cont.)

Vv. 10-14.(cont.) And they that fed the swine fled..." Of course we cannot accept that exactly as it stands because everything Jesus did was to save life and not to destroy it; what it obviously indicates is that the swinish element in human nature is swallowed up in its own native nothingness. The two thousand refer to the wind and the sea which were silenced originally, —the two conflicting elements. The division of man from God in it's derived form is man divided into male and female.

V. 15. "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. "A wonderful tone of Truth as Soul, man calm and balanced and complete.

I had a visit the other day from a young man who was a hundred percent normal. His parents brought him along simply for the joy of showing him off because for a long while I had visited that boy in a mental hospital; he was pronounced both dangerous and incurable. Over the course of months he came out, the legion having left him when he began to feel that he was loved, and wanted and appreciated and that he was as important and as worthwhile as anybody else. When that boy came to us he was "sitting, and clothed, and in his right mind."

In Truth as Soul we have that beautiful blending of the real masculine and feminine qualities. For example, if you hear Solomon playing a Beethoven piano concerto, there is in his playing the most wonderful sense of the strength of manhood and of the tenderness of womanhood. As Mrs. Eddy says, "Tenderness accompanies all the might imparted by Spirit" (S. and H. 514). The character Jesus exhibited was a marvellous example of might clothed with tenderness. And here this man had been savage and then he found the calm and balm of Soul. (S. and H. 201:7-12) "Truth makes a new creature, in whom old things pass away and all things are become new. Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality,... and the super-abundance of being is on the side of God, good." As Truth makes us a new creature, these six false characteristics of animal man are wiped away.

Vv. 16-21. "...And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends..." That was the point that seemed to be the healing: he had led an isolated existence but Truth as Soul presents generic man, and so it says to us, Go back to thy friends, get back to the community of mankind, realize that you have a place, and a niche in the family of man, that you're wanted and are worthwhile.

Peter and John to enable this man to see his true identity as spontaneous in Life, —never born into matter, never living in matter, —so he entered the true temple, the true sense of body.

"And they were filled with wonder and amazement at that which had happened unto him" —I'm trying hard these days not to be "filled with wonder and amazement" when someone gets healed quickly, because it's divinely natural, and the more we can see that it's natural, the more these so-called miracles will take place. When one feels that one hasn't had anything at all to do with a healing, because God has done it, one usually isn't filled with such wonder and amazement and it does seem perfectly natural. Mrs. Eddy says, "It was the consummate naturalness of Truth in the mind of Jesus that made his healing easy and instantaneous. Jesus regarded good as the normal state of man, and evil as the abnormal; holiness, life, and health as the better representatives of God than sin, disease, and death" (Mis. 200: 1-6).

The "consummate naturalness of Truth in the mind of Jesus"! If we could see that it was natural. to be well, natural to be healthy, natural to be happy, natural to have dominion, natural to love, and so forth, those things would come to us so much more easily. It's Science which is going to let us see that, too, because Science is exact and Science is harmony and there's no penalty in Science. Sometimes if you've been healthy for a very long time, you begin to wonder what might happen to you! Or if things have been going swimmingly, or well and happily, you're apt to think, "This is too good to last!" That's just superstition, and if we accept Science, there's got to be good, because good is exactness, harmony, perfection, and if we are working from Science we should expect these things, and we shouldn't be "filled with wonder and amazement" at them. Glorifying in the goodness of God as supremely natural is a lovely thing to do, and it's something we've all got to learn.

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