

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 6 of The Lesson.

The first is from John Morgan's - VERBATIM REPORT ON THE GOSPEL OF JOHN— Given at a— COLWYN BAY SUMMER SCHOOL in 1952.

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

June 25, 2001

SUBJECT: Christian Science

JOHN 14:11-13

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. 369:23-25). 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 a “greater work.” (See S. and H. 146:31-5; 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 meager 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.

Verses 16,17. The Comforter, the Spirit of Truth, is the Holy Ghost, which is defined as “divine Science; the development of eternal Life, Truth, and Love” (S. and H. 588:7,8). Divine Science is the all-inclusive term: it is the most absolute, and yet at the same time it includes within itself the ability to reduce itself to every conceivable point of relative thought. It is the Infinite, and its infinite interpretations. So the Comforter is the fact that you don’t have to swallow Science wholesale, but that it develops itself in infinite ways. Relatively considered, it wouldn’t be loving of divine Love to force the whole issue of spiritual existence in one minute, would it? And “the development of eternal Life, Truth, and Love” is both, “upwards,” leading thought to vaster conceptions and more spiritual realms, and in the minutiae of human experience, leavening our daily work with grace.

Verses 25,26. “The Comforter shall teach you all things” because the Comforter is “the development of eternal Life, Truth, and Love” and the only teaching there is, it is the unfoldment of what being truly is.

JOHN 14:11-13 (cont.)

That "remembrance" is the spiritual interpretation of what we call our human past, enabling us to discern the significance of what we had regarded as chance happenings. It also means your realization of what you eternally are, before the world was because Science interprets the facts of preexistence and coexistence. I expect that every one of us here has had a glimpse, a vision really, of the glory that we had with God before the world was. 'For example, in pondering this Gospel together, even if we have not read it or studied it very much, yet it is speaking to us something that we have known since before time was. It strikes that chord which is the song the angels sang, and so we can say "Oh, yes!" to it with all our hearts. That is ascension.

"The true theory of the universe, including man, is not in material history but in spiritual development" (S. and H. 547:25-27). If you look back on your so-called human life and interpret it in terms of spiritual development, that is the Holy Ghost taking it out of time, and lifting you into the realm of the now.

Verses 29-31. When we have established, as Jesus did, the All-Love and the All-Mind, there is nothing else to be said. Everyone then knows that he has everything that Love knows about him, and nobody can add anything to him or take anything from him. When we understand Christianity as Love and Mind filling all space, we won't be half such chatterboxes as we used to be, because we'll love to be quiet and listen to God, and talk much less except on the things that matter.

"for the prince of this world cometh, and hath nothing in me" - because he was completely willing to lay down the personal Jesus. There can be no channel, no medium, for false belief if we become wholly impersonal.

REVELATION 10:1

CHAPTER 10

VERSE 1. "another mighty angel"—Christianity as the Christ (Spirit, Life, Truth). The Christ forever revealing itself in true Christianity enabled Mrs. Eddy to see Life in and of Spirit and to discover Christian Science.

"clothed with a cloud"—the tone of Mind. Mrs. Eddy devotes the opening section of her chapter "The Apocalypse" to the first two verses of Chapter 10, and she begins by saying, "This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense Science seems at first obscure, and dark; but a bright promise crowns its brow" (S. & H. 558: 9-12). That gives much the same sense as "darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light : and there was light"—Mind made manifest. (See also S. & H. 298 : 2-7.) "and a rainbow was upon his head"—the tone of Spirit. The rainbow symbolizes the sevenfold reflection of the divine order. The correlative statement in Mrs. Eddy's interpretation reads, "When understood, it is Truth's prism and praise" (S. & H. 558 :13), and she says elsewhere, "It only needs the prism of this Science to divide the rays of Truth , and bring out the entire hues of Deity , which scholastic theology has hidden. The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter" (Mis. 194 :13-18). The prism of Spirit splits up the light of Truth into its numerals. "and his face was as it were the sun, and his feet as pillars of fire"—the tone of Soul. Mrs. Eddy says of this, "When you look it fairly in the face, you can heal by its means, and it has for you a light above the sun, for God is the light thereof. It's feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error " (S. & H. 558 :13-19). The face always symbolizes identity, and the sun is a "representation of Soul outside the body" (S. & H. 510 :16-11) "Feet as pillars of fire" indicates that Soul destroys false material sense, — burns the tares —and so reveals true identity.

VERSE 2. "and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth" the tone of Principle, the divine system, which demands to be understood and demonstrated. The "little book" contained the revelation of divine Science, reduced to the divine system of Christian Science. Mrs. Eddy writes, "This angel had in his hand 'a little book,' open for all to read and understand.

REVELATION 10:1 (cont.)

Did this same book contain the revelation of divine Science, the right foot or dominant power of which was upon the sea, —upon elementary, latent error, the source of all error's visible error that is, a secondary power was exercised upon visible error and audible sin. (S. & H. 559 :1-8). As Christ, Truth, comes to you, and you begin to understand the system of Principle, that enables you to deal with the fundamental error of the carnal mind and also with its effects—sin, disease, and death. (See also Ret. 38 :27-30) Remember that in the first vision the Bible was sealed with seven seals, and that in the second vision those seals were opened-through scientific analysis. Now in the third vision we have come to the point where Truth has uncovered error and is revealing the "little book," which to-day we call Science and Health, and this "little book" is not sealed, but open for all to read and understand. Our two textbooks are the Bible and "Science and Health." The Bible tells the story of the fatherhood of God and of the sonship of God as manhood, and Science and Health tells of the womanhood of God and the motherhood of God. The "little book" symbolizes the fulfillment of the true sense of manhood in the revelation of the womanhood and motherhood of God as the system of Science. But never forget that although you and I may see the correlation of the "little book" with the historical fact of "Science and Health", that "little book" is really a symbol of an eternal, spiritual value. Here it illustrates the idea of system. When you write something in a book, you systematize it, and so the "little book" is introduced to give the tone of Principle. It is true that historically we do value these symbols immensely, but we can't demonstrate them as such, and we must never limit the application of these symbols to a particular period in history or in our own experience. We have got to see their metaphysical significance here and now, so that they point the way to that which is eternity, that which is reality, that which is infinity. Every detail in Revelation is a symbol, and must be recognized as a symbol. The important thing to bear in mind is that all that is really happening is the coming to mankind of the Christ-idea in infinite Science, which reveals the right idea of God and man, the unity or coincidence of God and man from all eternity, and which brings to light the fact that man as God's likeness is the idea of Mind, Spirit, Soul, Principle, Life, Truth, and Love. The right idea of man is the recognition of the manhood and womanhood of God's creating. God made man "male and female," and each one of us individually reflects the fatherhood and motherhood of God.

Verses~3-6 have the tone of Life, of the eternity and indivisibility of being, and they coincide with Mrs. Eddy's statement, "The still, small voice" of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth". It is heard in the desert and in dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones" (S. & H. 559 : 8-14). With the coming of the "little book," the reduction of divine metaphysics to a system, the uncovering of error goes on apace, but when the "seven thunders" have "uttered their voices," Life demands, "Seal up those things which the seven thunders uttered, and write them not," and declares that there shall be time no longer—error is no longer to be recorded, because its uncovering has shown it to have no history and it therefore it is no longer believed in. The belief of time gives place to eternity. Life uncovers the nothingness of the record of error and this uncovering demonstrates immortality. So here we have a perfect symbol of the laying down of the mortal concept. (See also S. & H. 595:17-21 and 44: 5-8.)

VERSES 7-9. Now we have the tone of Truth—Christian Science, revealing the ideal man—and Mrs. Eddy elucidates this passage in these words, "Then is the power of Truth demonstrated,—made manifest in the destruction of error. Then will a voice from harmony cry: 'Go and take the little book. . . Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.' Mortals, obey the heavenly evangel" (S. & H. 559 :14-20). The "little book" which Truth demands that we take is the right idea of the manhood and womanhood of God, which today we know as Christian Science. Remember that Mrs. Eddy's first pamphlet on Christian Science, afterwards embodied in her chapter Recapitulation, was called "The Science of Man."

The sixth period prepares thought for the final revelation of divine Science, contained in the "little book" and no longer to be hidden.

REVELATION 10:1 (cont.)

10, 11. Lastly, we come to the tone of Love, the universal and impartial. Mrs. Eddy says, "Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle, —thus partaking of the nature, or primal elements, of Truth and Love, —do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs, for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope" (S. & H. 559 20-31).

Now let's summarize briefly the seven tones in Chapter 10, as elucidated by Mrs. Eddy

- "A bright promise crowns its brow" —Mind.
- "When understood, it is Truth's prism and praise" —Spirit.
- "When you look it fairly in the face, you can heal by its means" —Soul.
- "This angel had in his hand a little book open for all to read and understand" —Principle.
- "It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones" —Life.
- "Then is the power of Truth demonstrated, —made manifest in the destruction of error" —Truth.
- "Take divine Science" —Love.