

# 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 first to the Subject as a whole with the first and last two pages of Peggy Brook’s Booklet— GOD’S NATURE AS LIFE.

The other selection corresponds to section 5 and is from John Morgan’s-THE GOSPEL OF LUKE— A VERBATIM REPORT OF JOHN L MORGAN’S— given at a COLWYN BAY SUMMER SCHOOL in 1953.

July 16: God’s Nature as Life

“I am come that they might have life, and that they might have it more abundantly.” Thus did Jesus define his mission, the greatest life-giving mission the world, has ever known. His life-giving mission was demonstrated to humanity in healing the sick, reforming the sinner, raising the dead, and finally in his own resurrection and ascension.

This poses the question: What, then, is the life abundant of which Jesus spoke? Does it consist merely in an abundance of physical health, which can so easily change to disease, or an abundance of wealth, which can disappear overnight? Is it merely length of days, during which a man may contribute much or little that is of permanent value? No. From all Jesus’ statements it is clear that, though such fruits were the outcome of his understanding of Life, the substance of that Life was spiritual. “It is the spirit that quickeneth; the flesh profiteth nothing”, he declared. And “A man’s life consisteth not in the abundance of the things which he possesseth.” “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

This abundant life, which Jesus presented, therefore, was spiritual,-an unlimited universe of spiritual good flowing from the understanding of man’s divinity, from an abiding consciousness of man’s forever oneness with his spiritual Cause, shown in such statements as “I and my Father are one” and “Before Abraham was, I am.”

Here is a definition of Life in the chapter “Recapitulation” from the textbook of Christian Science, a definition written after many years of experiencing the living reality of the spiritual: “Life is divine Principle, Mind, Soul, Spirit. Life is without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases in proportion as the other is recognized. Time is finite; eternity is forever infinite. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which includes in itself all substance and is Life eternal. Matter is a human concept. Life is divine Mind. Life is not limited. Death and finiteness are unknown Life. If Life ever had a beginning, it would also have an ending.

Jesus proved every statement in this definition to be valid. For instance, he justified his reliance on Life as the divine Principle of the universe, and showed this Principle to be Life only, never death. He declared that Life eternal was to know God and “Jesus Christ, whom thou hast sent,”—in other words, Life is divine Mind, and the true life lies in knowing or understanding ideas, in putting on the Mind of Christ. He demonstrated Life to be the Soul, the identity, of man, —that life or being could never change to non-being; and that “the spirit giveth life” because the very substance of Spirit is unconfined and indestructible. All that Mrs. Eddy writes further in this paragraph about the eternity of Life Jesus supremely exemplified by overcoming death and the grave. That “Life is neither in nor of matter” he showed unmistakably through raising Lazarus, Jairus’ daughter, the widow of Nain’s son, and in his own resurrection. “Life is not limited” meant to him not only that man’s identity is eternal and infinite, but that everything connected with him is limitless also. On that basis he multiplied the loaves and fishes, he drew money from the fish’s mouth, wherever he needed to be he was— immediately — without the limitations of time. All these works prove what life really is when lived from its divine Source.

## God's Nature as Life (cont.)

\*\*\*\*\*

### A SUMMARY

Now let us go through these tones, taking them one by one in connection with the Lord's Prayer, and letting the spirit of Life speak to us as we ponder them.

Life as Mind is the one Father, which is the parent Mind. "Our Father which art in heaven, Our Father-Mother God, all-harmonious."

Life as Spirit is inorganic being, which is the new birth. "Hallowed be Thy name. Adorable One."

Life as Soul is the eternality that is timeless and changeless. "Thy kingdom come. Thy kingdom is come; Thou art ever-present."

Life as Principle is the one I AM which is demonstrable. "Thy will be done in earth, as it is in heaven. Enable us to know, as in heaven, so on earth, —God is omnipotent, supreme."

Life as Life is unlimited Being. "Give us this day our daily bread; Give us grace for to-day; feed the famished affections."

Life as Truth is the steadfast inspiration that beholds the true man. "And forgive us our debts, as we forgive our debtors. And Love is reflected in love."

Life as Love is the loving Father-Mother that preserves and blesses. "And lead us not into temptation, but deliver us from evil; And God leadeth us not into temptation, but delivereth us from sin, disease, and death."

Then the Lord's Prayer ends, "For Thine is the kingdom, and the power, and the glory, forever." "Forever" seems to climax this Prayer in Life. Mrs. Eddy interprets this, "For God is infinite, all-power, all Life, Truth, Love, over all, and All."

The "kingdom," the "power," and the "glory" are all traced back to God, the great First Cause, the Creator. Again, this is the sense with which we started. It seems almost as though in the Lord's Prayer Life, in keeping with its eternal nature, manifests itself as a circle without a beginning or end. Life as Mind declares that divine Life is the First Cause, the Creator, the "Father-Mother God, all-harmonious." This Life is spiritual, timeless and changeless (Life as Spirit and Soul). The one Life is the Principle of the universe, unlimited, unfailingly inspired and uplifted, and capable only of preserving and blessing its creation because its very nature is Life, Truth, and Love, —the great "Father-Mother God", all-harmonious.

Let us open our thought to what Life really is as Jesus taught and exemplified it and as spiritual sense cognizes it, —Life that is forever flowing free, without beginning and without end, an unlimited expression of good. From this higher understanding and reckoning of Life as fundamentally our life and the life of all creation, we find the limitations of human existence fading, so that we take on our true liberty as the sons of God.

Do not these words of John the Revelator then have a new significance and reality to us as we rise in thought to accept God's nature as Life? "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

\*\*\*\*\*

## SOUL as TRUTH

Luke (Chs. 7:36 - 8:21): Identity as the compound idea, with manhood and womanhood. It is balanced in each individual.

Here we get Jesus eating in Simon the Pharisee's house, and Mary Magdalene comes and anoints his feet, and then follows the discourse on forgiveness; also we have Jesus in Galilee, and many women with him; and the parables of the sower and of the candle, and finally that wonderful occasion when Jesus identifies his mother and brethren aright.

Now what would you expect to find in Soul as Truth? Soul as the one compound identity in Christianity reflecting Truth? Well, you know that Truth in its highest sense in Christianity is life and Love expressed, and therefore Soul as Truth is going to show that identity is the complete man and complete woman in one. The one divine identity is a compound idea, conferring a balance of manhood and womanhood on each individual, completely irrespective of whether we are male or female or neuter. Male and female are simply the lowest, physical category; masculine and feminine are the mental category, —second degree; man and woman are the spiritual category, the third degree. But fatherhood and motherhood are divine, because God is Father-Mother, Life and Love.

Vv. 36,57. That sinner, which is what the world would call the harlot, is simply an extreme expression of the unbalance which is found in every one of us. If we believe that we are more male than female, or more female than male, that is an unbalance, and we feed it and perpetuate it in one way or another. The greatest balance in Christian experience is the balance of manhood and womanhood in each individual's consciousness, and, as we all know, the thing that most disturbs the equilibrium of life is belief in the male and female of mortal mentality. Soul as Truth defines the one identity as man who reflects Life and Love, and that enables us to put on our full manhood and womanhood.

Vv. 38,59. False manhood is always ready to condemn. You remember it starts with Adam; he ate the apple but didn't admit that it was his fault; it was much easier to implicate Eve. The manhood of the Pharisee could only detect an actual sinner, whereas Jesus' balanced manhood uncovered the belief as unreal. He let that unbalance called sexuality uncover itself, and it was doing so through repentance. It was doing so by the weeping, and the wiping of his feet with the "hairs of her head." She was abasing what the world calls the crowning glory of womanhood at the feet of the highest representative of the compound idea man.

Incidentally, one notices the appalling hypocrisy of mortal man who condemns the defaulting woman but overlooks the male. Human convention provides punishment in the form of ostracism, if nothing worse, for the woman alone. But this is really a wonderful metaphysical pointer, because the world's censure on the woman is based upon the sanctity of true womanhood. It is woman that must lead man out of the sex-belief.

V. 40. Jesus' way of making a point in Luke's Gospel is nearly always to ask a question. " The other Gospels do that too, but Luke seems to specialize in this attitude of questioning so that the answer shall come from within. Now we will come to that a little later because this questioning and answering is something that concerns all of us very much. Life makes demands upon us and it says, What do you know about Life, what does Life mean to you, do you accept it? And our answer is in the fruits of Love which we bring forth.

V. 41 They both owed the "five". Whether we have a great many mortal beliefs to lay down or only a few, they are still the five of laying down the mortal. Actually we all have exactly the same proposition to face and the same Mind of Christ with which to dissolve it.

## SOUL as TRUTH (cont.)

V. 42 Of course, there is no forgiveness in Christianity without obliteration of the mistake. When they had nothing to pay means that they had really paid it, and therefore their debts were wiped out, (See No and Yes pp. 30-32).

V. 43. He makes Simon recognize it - question and answer.

Vv. 44-46. Those three things, — the washing, the kiss of companionship, and the anointing with oil, — are Life and Truth and Love.

Misc. 110:1-3. "Repentance is better than sacrifice. The costly balm of Araby, poured on our Master's feet, had not the value of a single tear." The male element wants a sinner to be sacrificed; it sees somebody making a mistake and says, They've got to suffer for that before they come out of it. And it demands a sacrifice, whereas woman sees that repentance absolves from sacrifice; — it is mercy and not sacrifice" That costly balm! Making a great show by saying, "Well, I'm terribly sorry," might not mean much, but the tear means that one is really touched to the quick, and longs to make amends.

Vv. 47. "for she loved much" - how true that is. Observers of human nature have for centuries pointed out that the Magdalene are very often big-hearted and loving. The particular form of their womanhood becomes unbalanced and leads them into ways that don't conform to human society but their salvation lies in the fact, very often, that they love much. In the long run it doesn't matter much what you have done; the question is, Do you love much? Because if you do, you'll love God and man enough to snap out of it before long; whereas without love we take the long way round.

Vv. 48-50. I read a little while ago in a copy of the Sentinel the testimony of a practitioner who was sitting in her office one day when a woman came in suffering from venereal disease, and it was pretty obvious that her occupation had led her into that condition. The practitioner turned away from the condemnation that began to arise in her mind, and then she thought, What did Jesus say? And she glimpsed what Jesus saw when he said, "Thy sins are forgiven. Go in peace." Then she found herself saying to this woman, "Go in peace, thy sins are forgiven." And the woman got up from her chair and began to walk towards the door and suddenly she said "I'm healed, I'm healed!"

Now, why shouldn't it happen? But the only thing that can bring about a healing like that is the sort of consciousness that doesn't hold people as personal sinners. That sort of consciousness is Soul as Truth, which can identify man with the nobility of manhood and the purity of womanhood. The condemnation which the human mind holds for anybody who has made a mistake is sometimes a tough thing to dissolve, yet it has to go. We cannot heal anything unless we learn how to forgive sin divinely.

Through Soul as Truth we gain the fact that identity is entire and whole and satisfied; conceiving of man in that way, as the equipoise of manhood and womanhood, we shall be able to cancel out the unbalance and the deficiencies and the excesses which constitute the male and female of mortality. That would lead us to see how we can begin to heal the dissatisfaction with one's mortal self which tempts mortals into sins and crime. Identity is a generic term for all that is meant by man and by woman, and therefore one's identity is God-completed, God-fulfilled, God-fathered, God-mothered; as we learn that, we shall have a sense of satisfaction and entirety and balance that will be proof against temptation of all sorts.