

# 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 only selection this week corresponds to sections three of the Lesson. It is from John Morgan's, Verbatim report on, THE GOSPEL OF LUKE, given at a 1953 COLWYN BAY SUMMER SCHOOL.

July 2, 2001

CHAPTER 22 LOVE as SOUL, (Ch.22:1-65)

V. 1. As you all know, that feast of the Passover is a profound symbol throughout the Bible. It represents the great exchange point, the climax in the journey out of Egypt and into the wilderness, and as the Christian in us develops and unfolds, the Passover involves different kinds of sacrifices.

Here Luke is telling us about the compound idea, and in order to see how it fulfills the design of Love we must pass over from self to Soul, —not from sense to Soul because that is a Word phrase, —but from self to Soul. Moreover as we've seen all through Luke, what would break up the compound idea is self-interest; and so the Passover in Luke's Gospel represents the passing over from self-interest to the one compound interest of Soul and that is what demonstrates universal Love. This Passover was, of course, a Jewish feast which was celebrated in a pagan way, and Jesus took it upon himself and in his own personal experience embodied the truth about it, which is self-renunciation and self-sacrifice; and through this feast of Soul and, correspondingly, famine of self, he demonstrated loyalty to Love's plan of salvation.

We too can see that demand, and then there is a “but,” because of our unwillingness to be loyal to this demand of Love as Soul. Jesus was loyal to it, and therefore triumphed. He identified himself with the purpose of motherhood and served the divine interests; that was his loyalty. When he prayed in Gethsemane he prayed that he might be loyal to the great purpose of Love in him; and, conversely, we see there the so-called betrayal. Judas covenanted to betray Jesus; at the supper table the disciples wrangled amongst themselves, as to who should be greatest, and that was a betrayal of the compound idea; Jesus foretells Peter's denial, — the betrayal of the Christ. Do you see that? The fact of Love as Soul demonstrates loyalty and causes all “betrayal” to serve the divine purposes.

Now the beauty of this story is that Christianity is not a matter of a poor struggling human using a spiritual idea to have a battle within himself over the evil nature of man; what we are seeing is that divine motherhood resolves the conflict within oneself, changing betrayal of the idea into loyalty to Love's purpose. You see that illustrated in Peter. Jesus could see that Peter could only betray the idea because he hadn't lived, to the point where he could be loyal to it; it was just inevitable; but at the same time he said, Although you will betray me at first, when you are converted, strengthen your brethren. So he knew that Peter would win through, and would exchange his betrayal for a deeper loyalty.

Vv. 2,3. Luke shows that it wasn't Judas but the: carnal mind;. Christianity never personalizes good or evil.

Vv. 4-6. Judas wanted to exchange the divine idea for money; that was a lack of loyalty to the spiritual ideal.

Vv. 7,8. This preparation for the Passover is a lovely story. “Prepare us”! Us, that we may eat! The family tone, the compound idea of Soul. He sent Peter and John; as you know from your symbols, Peter represents Life because of his initiative and John represents Love because of his motherhood.

V. 9. Where in human experience can we prepare to celebrate the Passover? In a pure consciousness; in a state of mind that is entertaining the elements of thought and which is capable of conceiving man as the image of God. We find this type of thought in the next verse.

Weekly Lesson Citation Courtesy of the Mary Baker Eddy Institute ([www.mbeinstitute.org](http://www.mbeinstitute.org))

## CHAPTER 22 LOVE as SOUL, (Ch.22:1-65) Cont.

V. 10. A man bearing a pitcher of water was a very rare sight in the East because it was a woman's job, and so there we see at once a man who has begun to lay off his mortal manhood and to put on womanhood. In that pitcher of water, — not empty, but filled with the elements of thought, — he has a consciousness of the whole range of Mind's ideas; he is uplifting the idea of conception unconfined. Follow that man, for he knows the true value of idea.

You meet some people in the world today who are carrying a pitcher of water, and at once you find a point of exchange with them: they are full of ideas, bubbling over, and you can prepare your Passover with them quite happily because they are not thinking about self, they are conceiving the idea of man. And then you meet others who are not carrying a pitcher, and so have nothing to say, and there is no communion. Mrs. Eddy says that in this age the earth will help the woman, and wherever manhood is becoming womanhood the great Passover has begun.

What brings people like you and me into this sense of Christian Science? It is because we have been men carrying pitchers of water. For one reason or another we have begun to think about God, and we've done our best in our funny little human way to fill up that pitcher and carried it in order to give water to the thirsty, and then the Christ has come and said, "I can use you!" and so the Passover is celebrated within our consciousness. Thank God for that!

Vv. 11,12. A large upper room furnished: Love's plan is always an exalted conception, and is furnished and complete in every detail. No matter what human experience lies before you, if you go towards it with the expectancy of being led to a large upper room furnished, the chambers of consciousness will be enlarged and prepared, and that business meeting or whatever it may be will prove a holy communion.

Vv. 13-15. Jesus knew very well that once he'd got the disciples over that Jordan state of thought of drinking the cup; they were all right, they were "made" for all eternity. That's why he yearned to develop them to the point where they could eat that Passover with him and be willing to lay down self for Soul. His supreme desire was to get this handful of people to see what his lifework meant, and then he could leave. And once we've eaten that Passover and tasted that cup and found it not so bitter, our way forward is clear, too.

Vv. 16,17. He gave thanks for that cup, if we get into the divine habit of giving thanks for every cup of "sorrowful" effort that we are required to drink, it won't be so sorrowful; Love as Soul is only benediction, and translates cursing into blessing. "Take this, and divide it among yourselves:" each one has to taste of it, we each have our individual effort to make.

V. 18. He was saying that the fruits of Love come when you have made the final demonstration and have completely renounced self for Soul. He was no longer, going to drink the bitter sense of it, only the inspired sense.

Experience has shown us all that as we drink that cup with joy, Love translates the bitterness into a blessing. The laying down of the mortal looks like an awful stile that has to be crossed, and it's "bitter" because someone tells us we have to cross it; but when from within our own consciousness we are convinced that that is the only way our birth comes about, then we think, Oh, how worthwhile, how wonderful. And so it is no longer a cup of bitterness, but becomes now the inspiration of Love.

If something tells us that our cup is a bitter one, that is simply because we are listening to the carnal mind. Love never knows a bitter cup; Love's cup is one hundred per cent inspiration, and the bitterness is simply our hanging onto the dregs of mortality. We all do it, but we don't have to.

## CHAPTER 22 LOVE as SOUL, (Ch.22:1-65) Cont.

My. 161:16-18 "Mortals must drink sufficiently of the cup of their Lord and Master to unself mortality and to destroy its erroneous claims." Sufficiently to unself mortality, that's all; only a sip may be necessary to start us on the way.

V. 19. . That giving of thanks is the gratitude with which the Gospel started, where Zacharias sent his incense of praise back to Principle. Here the thanks seem to be gratitude for Love's great purpose fulfilling itself in man; Jesus was showing his disciples that fulfilling the design of Love renders self-sacrifice no sacrifice, - and that's true for all of us.

The bread here signifies the bread of Truth, which is the body or substance of the ideal man. Through explaining the nature of Truth to them, he enabled them to partake of the compound idea man. Every time we take the bread and discern some quality of Truth in the body of man, we are doing it in remembrance of the "me," —of the divine ideal. That communion is the realization that all men's interests are one in the one divinity.

The things that old theology says about this last supper just don't bear thinking about. Read enough of the Bible Commentaries, and you'll go back to Science and Health and say with all your heart, "Thank God for Christian Science."

V. 20. The new testament. This is the second time the cup is mentioned. At first it was the belief that it is bitter, but here it is "my blood," which Mrs. Eddy defines as "the cup red with loving restitution, redemption, and inspiration,..." (My. 151:10,11). Restitution is restoring, - "He restoreth my soul," and through the second, inspired, sense of cup, the bitterness is gone; and we then realize that it is through that blood, through the beauty and the magnitude of what Jesus did in obliterating the mortal concept, that man has his true manhood restored to him.

The orthodox churches say that the bread and the wine are the very body and blood, of Jesus, and the Roman church has the doctrine of transubstantiation, which holds that the physical substance of bread and wine becomes transmuted into the actual body and blood of Jesus at the moment of the Elevation. The other orthodox churches have the same theory, although they water it down a bit and wouldn't go quite so far. Moreover all material religions are based on the cooperation of matter and Spirit which is flatly contradictory to what Christianity tells us. You cannot make matter into Spirit, but in the measure that you dissolve matter, then you have Spirit, and that is quite a different story.

We celebrate the sacrament through reflection. When we embody the divine attributes and so become at one with the divine; we identify ourselves with Jesus' sacrifice and mission. Mess. 01 1: 22-5 "As Christian Scientists you seek to define God to your own consciousness by feeling and applying the nature and practical possibilities of divine Love: to gain the absolute and supreme certainty that Christianity— is now what Christ Jesus taught and demonstrated—health, holiness, immortality. The highest spiritual Christianity individual lives is indispensable to the acquiring of greater power in the perfected Science of healing all manner of diseases." The highest spiritual Christianity in individual lives is indispensable: that is the sacrament and our communion, and it was his loyalty. Now because the nature of Christianity is always twofold, he shows how that loyalty deals with betrayal.