

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 two, three and five of the Lesson.

The first is from— TALKS GIVEN BY JOHN W. DOORLY ON THE BIBLE — VOL. TWO.

The second is from—TALKS GIVEN BY JOHN W. DOORLY at the OXFORD SUMMER SCHOOL in 1948.

The third is from John Morgan's—THE GOSPEL OF JOHN— A VERBATIM REPORT OF JOHN L MORGAN given at a COLWYN BAY SUMMER SCHOOL in 1952.

July 9 Subject: God

The Sevenfold Promise

And here (Gen. 12: 2, 3) you get a sevenfold promise to Abraham:

“And I will make of thee a great nation,”—Mind creates,—“and I will bless thee,”—Spirit blesses, “and make thy name great”— Soul names —“and thou shall be a blessing”— Principle demonstrates all things:- “and I will bless them that bless thee,”-the fifth Beatitude is “Blessed are the merciful,”-“and curse him that curseth thee :”-that was their sense at the time, but today we should say, “Love is reflected in love,” the sixth statement in the Lord’s Prayer :-“and in thee shall all families of the earth be blessed”- the fulfillment of the seventh day. The minute you begin to feel the approaching impulsion of the Christ,-divine Principle, Life, Truth, and Love forever manifesting itself as your own true selfhood,- and the minute it begins to be definite to you and you begin to get spiritual understanding and the sense of Soul, at that point you touch that sevenfold blessing. It is a spiritual blessing, but it will be manifested in human experience. If you compare this sevenfold promise with the Beatitudes, you will find that they correspond wonderfully.

CHAPTER 19

Verses 3-12. Marriage is a human symbol of the fact that the real man is both male and female; as such a symbol, marriage should be held sacred. Unfortunately, it is often not regarded in that way. The rarest plants need the most culture, and yet in a great many cases that culture is not given to marriages. But if marriage involves the blending of like qualities and is based on respect and dignity and understanding, then it is a foretaste of reality. In human experience marriage makes a home, and home is the basis of civilization, the bedrock of society. I have no sympathy with those people who cry down marriage, though whether each one of us individually gets married or not should always be a matter of demonstration. On a higher basis, of course, marriage is the unity of Principle and its idea, symbolized by the Lamb’s wife. One day we shall recognize that each of us is wedded to every other in one consciousness, and that each one of us in ourselves expresses the manhood and womanhood of God.

Any relationship that is rooted in love and understanding is developed throughout eternity, and it is never broken, even by death. If a journey doesn’t break a relationship, then why should we believe that death does? A lovely relationship represents in some measure the reality of divine relationship, and therefore it is forever living.

Verses 8, 9. You would think that Philip would have known by now, because he seemed to be that link; but he must have been looking at the human and divine as two.

Verse 10. That is the new relationship we mentioned — “the Father that dwelleth in me.”

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CHAPTER 19 (cont.)

That is a perfect answer to Philip. As we learn to see the spiritual fact about anyone, even though they seem to be in the human, or their qualities seem to be human qualities, then we see the Father. Really, what we see in them isn't a body or a person, but the qualities they express: the way they are honest, or the way they're loving, or the way they're gentle, or courageous. In short, what we love in anyone is their activity. You can't have a quality that doesn't express itself, and so in loving what that person is expressing, what you are loving really is God and not that person at all. What we see is God in action, and it is coincident with what we mistakenly call a person. Man is that which expresses God. (See S. and H. 500:29-4 and Mess. 01. 5:23-27.)

Verse 11. "This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the ever-present reign of harmony, already with us. Hence the need that human consciousness should become divine, in the coincidence of God and man..." (Un. 52:4-9). When the human consciousness becomes divine, this verse is fulfilled, and the mortal concept obliterated.

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 today, 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 marvelous 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.

Verse 13. "that the Father may be glorified in the Son" - that Principle may be glorified in its idea; that Love may be glorified in Mind. "Without a correct sense of its highest visible idea, we can never understand the divine Principle" (S., and H.560:18,19).