

# 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 section three of the Lesson. The first is from — THE GOSPEL OF MARK — A VERBATIM REPORT OF JOHN MORGAN'S FELIXSTOWE SUMMER SCHOOL — 1955.

The second is from CHRISTIAN SCIENCE ITS “CLEAR CORRECT TEACHING” AND COMPLETE WRITINGS by Herbert W. Eustace, CSB

**September 10th — Subject: Substance**

## MARK LOVE as LIFE

(Ch. 10:17-52)

### **The ideal lives Love and so earns eternal Life.**

Love as Principle told us that we are wedded to Principle in theory and in practice, both to the divine and to humankind. Love as Life now tells us that this wedding isn't something that happened once, and which one can ever afterwards take for granted, assuming that you're held in wedlock. Not a bit; if you want this wedding to bear any kind of fruit, it must be a perpetual being-weddedness. This is brought out by the young man saying, How can I get eternal life? He wanted a gimmick, he wanted one little trick which would give him the whole thing for keeps; we get a similar thought in James' and John's request to sit on his right hand and on his left. He explained that they didn't understand; you can't get the fruits of Life just by one payment or by another's beneficence; you've got to earn it all the way. Blind Bartimaeus represents the same thing he was sitting by the way-side and wasn't going along it; eventually when Jesus called him, he threw away his old garment and saw that he didn't need to sit in sackcloth and ashes, wishing that Life would give him something, he could go along the way and, earn the fruits as he went. In the divine education, we work our way through college.

So Love as Life reward always follows work shows that the ideal lives Love and so earns eternal Life. When we ran through those headings of: the All and the nothing, we had under Life, The allness of Love's reward and the nothingness of personal gain. Gain isn't necessarily the same thing as reward. Gain is what you can get, but reward always follows work, and that is the strong tone of Love as Life. There is some work involved, - not heavy labour but beautiful work. We're white-coated workers in the Christ, clothed with divinity. So we saw man as the image in Love, under Mind; as the emanation from Love, under Spirit; his compound selfhood, in Soul; his wedding to Love, in Principle; and now in Life, his life earned from Love.

**Ch. 10:17.** “And when he was gone forth into the way” - the way of Life appears at once, - “there came, one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?” The sense of inheritance seems to indicate that he wanted to improve himself to the point where Life would drop into his hands. The only way to enjoy an inheritance is to accept it continually; for example, in the papers the other day there was an item about a man in Canada who turned out to be the heir to some Scottish lands, and he had to decide whether he would come home and accept the inheritance or whether he would stay where he was and not accept it. To have the inheritance, involves acceptance. You know, we have the most wonderful inheritance in all creation, yet we accept only fragments of it! Acceptance is that sweet and lovely prerequisite for all spiritual growth; do let's accept and accept without any sense of restriction.

## The ideal lives Love and so earns eternal Life. (cont.)

**V. 18.** “Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.” It is the sense of the oneness of Principle carried forward; Jesus is also showing that one is no more good than another. The one Good is universal good, and, everyone can partake of it and be enriched by it, if they’ll accept it and live it and love it.

**V. 19.** “Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.” Those are the more negative Commandments, the second table. He is bidding him keep faith with man.

**V. 20.** “And, he answered and said unto him Master, all these have I observed. from my youth.” That word observed means in the Greek to be on guard against,” and so the young man naively said, Oh yes, I’ve been on guard against all those things from my youth! The man thought that merely by abstaining from rupturing human relationships he could gain eternal life, but as we have so often seen, abstaining from is not overcoming.

**Vv. 21, 22.** “Then Jesus beholding him loved him,” —one couldn’t help loving such transparent thought as that, — “and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven:and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.” This young man had got the wants. The concept of possessions is the absolute opposite of Life. As we know, life is an expression and not a possession. We can’t even possess our own life, or riches, or health or friendships, but we can express those things ad lib. So what is uncovered here is possessiveness. Man isn’t a bucket, he is a transparency. Be wedded continually and perpetually, not only to Principle but to all men; keep faithful to the divinity of man, and the urge to possess drops away.

**V. 23.** “And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!”

Jesus was warning not against riches themselves, but against the mortal conviction that we need to get something; its the getting habit that holds us as mortal. “If only people appreciated me a bit more or, If only I could get some more friendship,” or a nice carpet! It cannot matter fundamentally to us whether we are appreciated or have adequate material things or not. Are we rich toward God? If so, all the normal things will follow as the fruits of the Spirit. Let’s be honest with ourselves.

I remember reading the life story of Brother Mandus, the non-sectarian spiritual healer; he’s a real transparency for Truth, that man. He records that when he was a young man he had a good business that was making a lot of money, and one day he realized that he had spiritual power to heal and help people. He felt the call to work for God and man, and he thought, I don’t want to do it, but if God wants me to I’ll have to. I’ll work very hard at business for some years and make pots of money so that I can leave business and give all my earnings to God. So he worked very hard and made a lot of money; then there came a financial crash and he lost every penny of it. And then he thought, Now, how can I work for God? But God touched him on the shoulder and said, Don’t be a fool, now you can start working! So he left all, and went out and now does this wonderful universal healing work.

**V. 24.** “And the disciples were astonished at his words”. But Jesus answereth again, and saith unto them, “Children”, — that is, be children, not adults, a child doesn’t need to possess anything, but knows there will be a bed and food and clothing for him. “Children, how hard is it for them that trust in riches to enter into the kingdom of God!” -that is, rely upon riches or human provision or income in any form. Why? Because it takes away the necessity for resting upon demonstration. Good human things are all very nice and normal, but the question is, Are you master of those things? Would you be just as happy without them tomorrow? If you would, then you may keep them, is what the Christ says.

## The ideal lives Love and so earns eternal Life. (cont.)

**Vv. 25-28.** "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And they were astonished...saying,..."Who then can be saved?" And Jesus looking upon them saith, "With men it is impossible, but not with God: for with God all things are possible." This tone of Love as Life shows that Love has a modus operandi, and has its methods of taking care of these things, provided one is faithfully wedded to Principle in the first place. "With God" here in Greek means, quite literally, "in company with."

**My. 287-288** "...Divine Love is the noumenon and phenomenon, the Principle and practice of divine metaphysics..." The whole article gives a wonderful sense of how Love is a living and vital thing, and how it enriches. The spiritual love that goes out from us is our only income. Income is a completely upside-down word, for it makes mortals think that they depend upon, what comes in, whereas the only income we can have is our out-going truly speaking. "Supply" seems to start from outside, but abundance is a well springing up from within.

**28-30.** "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren;...and children, and lands, with persecutions; and in the world to come eternal life." "With persecutions" is a little bonus! It represents a reminder from Love that we may not value material things too highly or we lose them. Jesus is comforting them with the fact that they hadn't given up anything which wasn't going to earn them spiritual gain both here in the present as well as hereafter.

**31.** "But many that are first shall be last; and the last first." Love as Life overturns the human order of precedence. What we get out of it is what we put into it. It is this reversal of income into outgoing; and personal, material gain is spiritual loss.

**ALL IS THINE**  
by  
**BESSIE MOORE EUSTACE**

Why worry for the future?  
Eternal good is mine.  
For have I not His promise  
"SON, all I have is thine."

Why fret about past failures?  
God would not have me pine  
Because these words I doubted,  
"SON, all I have is thine."

Why live not for the present?  
Love knows no other time  
In which to prove this blessing  
"SON, all I have is thine."

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