

July 31 - August 6 Subject: Spirit

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.

This week’s first citation is from Peggy Brook’s booklet “*God’s Nature*” as, “*Spirit*” (click here for more information on this material and Its author).

A SUMMARY

Let us conclude by summarizing this sevenfold sense, of Spirit as we have taken it here) feeling the reality of these statements and Jesus’ words in connection with them.

*Spirit as Mind is the pure unfoldment of reality that is creation. “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”*

*Spirit as Spirit is the substance of all reality. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”*

*Spirit as Soul is the pure understanding of good that constitutes the firmament. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”*

*Spirit as Principle is the strength of oneness. “He that cometh from heaven is above all ... For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand.”*

*Spirit as Life is the rhythm of Spirit that is infinite progression—the chain of scientific being. “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and thy are life.”*

*Spirit as Truth is the one pure reflection appearing- as the divine standard. “God is a Spirit: and they that worship him must worship him in spirit and in truth.”*

*Spirit as Love is the purity of holiness that blesses man and abides with him forever. “And I will pray the Father, and he shall give you another Comforter, that he may abide with You for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”*

There has always been resistance to the acceptance or the allness of *Spirit* and the nothingness of matter. Perhaps this is because in general the *spiritual* has been thought of as vague and intangible, and has never been associated with science by the average

man. However, the time is with us when enlightened thought is naturally gravitating towards this inevitable spiritual conclusion. As we have seen, intelligent reasoning processes in the research fields of science and medicine are leading to nonmaterial conclusions as to the nature of reality. Theology is plunging deeper into the truths it has taught and finding a dimension of depth in its teachings,—a dimension which leads away from outward forms to the spirit of truth. The time may be nearer than we think when “material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit” (S. & H. 209: 25-30). This is not a happening that takes place independent of man, however. It is not a state of millennial glory which he will be happy to receive when it comes to pass. It inevitably demands his spiritual participation. We have spoken often of the substance of Spirit, but this substance is no objective reality. Man can only experience it as he is actively conscious of letting Mind’s ideas unfold to him and as him, relying on spiritual substance alone, and willing always to be the “firmament” of understanding in all his ways. Moreover, Spirit demands that man abide in the strength of oneness, never dropping to the level of seeking merely material results from spiritual understanding. It demands that he recognize his only history as forever in and of the eternal order of spiritual being, willing to accept his birthright as Truth’s reflection. It is only through such conscious, active reflecting of Spirit that man can experience the blessing of the eternal Comforter,—Spirit as All-in-all,—and this in no far-off future, but here and now.

The second Citation is from a talk given by John Morgan at Colwyn Bay Summer School titled, *The Gospel of John* and corresponds to section 5. (To learn more of John Morgan click [here](#).)

#### JOHN 5: 1,2

Verse 1. This feast was not a Passover.

Verse 2. I think why ‘John mentions the sheep market is because mortal thought is-like a flock of sheep, idly following whatever leads and having no individual initiative. We tend to follow idly what the papers say, or what custom says, or what our nationality says, or what the weather says, or something like ‘that “All vie like sheep have gone astray” (Isaiah 53:6). Well, we don’t have to be like sheep; and so it would appear -that the impotent man had not at this time grasped his individual initiative as the Son of God.

“Bethesda” means, “house of kindness” or “house of mercy.” It is like Jesus saying to the woman at the well, “If thou knewest the gift of God,” or like Mrs. Eddy’s “priceless sense of the dear Father’s loving-kindness” (S. and H. 366:1, 2). Even the impotent man had been dwelling in that house for -thirty-eight years, yet he hadn’t recognized it.

“having five porches”—they, of course, represent the five physical senses. Like sheep, we follow what the physical senses say, without reasoning spiritually; the physical senses are the basis of material reasoning.

Science and Health 274: 12, 13; 17–20. “The senses of Spirit abide in Love, and they demonstrate Truth and Life .... When what vie erroneously term the five physical senses are misdirected, they are simply the manifested beliefs of mortal mind, which affirm that life, substance, and intelligence are material, instead of spiritual.” If, instead of naming them erroneously, we identify them truthfully, what are they? They are the infinite senses of Spirit; one infinite spiritual sense.

Verse 3. We all lie waiting, hoping for chance to produce something out of a hat for us. Perhaps we think, “I’ll just read the scientific statement of being and go to sleep, and maybe I’ll be all right in the morning.” The time to be all right is *now*, but mortal belief is always waiting, always putting it off.

Verse 4. This angel is the divine idea which comes from Truth and stirs up human thought until it will accept the spiritual fact. Angels are always symbols of God’s ideas, and their office is “to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind” (S. & H. 162: 9-11). Until thought is stirred, onto a different basis and is found to be divine idea, then that angel stirs the waters in vain, and we don’t get down to it and receive the benefit.

Science and Health 540:6-16. “.the prophet referred to divine law as stirring, up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think, in our ignorance that .the Lord hath wrought an evil; but we ought to know that God’s law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin.”

Verse 5. Thirty-eight years was the period of the wanderings of the children of Israel in the wilderness. We refer to it as forty years, but actually ‘they traveled from Egypt to the borders of the promised land in two years. That would be Mind and Spirit leading one to Soul, which is the promised land; and then vie are frightened by the price that mortals have to pay to enter,—that is, to lay down the mortal concept. They said, “Oh no, not just yet,” and so they turned back and wandered for thirty-eight years until a new generation had arisen. We don’t have to do the same; that story is included in the Bible for our instruction.

### Salvation

Verse 6. Jesus wanted to see how much real desire —“or wholeness that man had,—for spiritual wholeness. He might have said “Do you really love the spiritual, or do you just want a healing?” Now it’s a thoroughly right thing to want a healing, but to love the spiritual is divine. Jesus was really trying to get him to see that salvation is salvation from the belief that we need salvation.

Unity of Good 59:19-3. “Jesus came to rescue men from these excuse.

Verses 8, 9. Jesus’ answer was to state the calculus to him in away which he could follow. “Rise”—the Word; you rise in thought. He said, in effect, “Resurrect yourself out

of that mental apathy, lift your vision above the mist, because that isn't the truth about man. Your identity is identification with the one Life, which is activity; and power, and living. Come on, come out of it, it isn't you."

Then the Christ tone: "take up thy bed"—*reckon* man in Science; spiritualize your ideals. You are not lying on a lot of mortal beliefs, you are dwelling in the realm of spiritual idea."

Christianity: "and walk"—walking is always a lovely sense of Christianity. Go forward, keep in step with the whole of mankind, express the activity which is yours to express.

(Verse 9, to "walked"): that was obedience, and obedience is the tone of Science. "the same day was the sabbath"—and from then on in this Gospel Jesus uncovers the hypocrisy of mortal theological belief; but we'll talk about that sabbath in a moment.

### Waiting

We saw that the impotent man had been waiting for years and years, and we must consider this a little more. Sometimes we have to wait; it isn't always a bad thing. I think, even Peter had to learn to wait: he had to temper his initiative with wisdom, because rushing in blindly isn't always desirable—it may be blind zeal. But there are two senses of waiting, and I think that impotent man was waiting in the wrong sense. He was lying apathetically waiting for mortal mind to produce something for him, in a negative attitude. On the other hand, there is the waiting which is positive spiritual expectancy. Mrs. Eddy says, "Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'hove her perfect work'" (S. & H. 454: 22-24). What Jesus did for this man was to translate a negative sense of waiting into a positive one? When you wait "for divine Love to move upon the waters of mortal mind," it's an intelligent waiting,—resting in action. It is being alert, it's listening; it's saying, "Not my will, but Thine be done," and it's being ready to move when you hear what Principle wants, you to do. The other state is insidious,—chronic procrastination,—and we can't even hear the clarion call of Truth when we should get up and be moving; so if you, find yourself in that negative, sense of waiting, translate it and recognize that you are not waiting, like that but are waiting for divine Love to move upon the waters of mortal mind.

Mrs. Eddy says also that "the human footsteps leading to perfection are indispensable" (S. & H. 254:112). Those human footsteps are, not just going about making human arrangements so that the thing will work out the way that you want, but are purification of sense and self, purification of motive, self-searching. So we should translate, as Jesus did, this whole sense of waiting. We saw that when Jesus had lifted the man out of the belief that he had to wait for something, the healing took place immediately. "Immediately the man was made whole." "Immediately" is a wonderful Science. Word because it means no mediator, no intermediary between Principle and its idea, no intermediary of space or of time or of person.

In verse 9, we noted that John says, "and on the same day was the sabbath." This marks the beginning of open hostility towards Jesus in the Gospel. Truth and Spirit reasons

from the spiritual, and as we reckon from the spiritual, we have at once made an enemy of so-called mortal belief, which reasons from the evidence of the senses. It means that one has to be more positive.

Verse 10. John shows that what Jesus had done in healing that man was to uncover scholastic theology, or old theology, which is “the determination to hold Spirit in the grasp of matter” (S. & H. 28:6-8).

Our last Citation corresponding to Sec 6 is from Gordon Brown’s book, *From Genesis To Revelation (Revised Edition, (see last weeks Lesson to learn more about Gordon Brown)*

Scholars agree that the significance of the little book of Joel is tremendous. Joel means “Yahweh is God.” We collie to the tone of Christ reflecting the Word, and to the second gate oil the north. From the opening chapter onwards, the idea of spiritual fertility persists. The text reads: “That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep...Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.” What has caused Israel’s pitiful lack of spiritual fruitage? Unless understood that the seed of her identity is sown by God the Father, pests of palmerworms, locusts, cankerworms, and caterpillars inevitably come upon the scene and devour what she believes she has propagated personally. These forces of destruction are fundamentally lust, malice, revenge, deceit, covetousness, etc., which *Science and Health* calls an “army of conspirators” and says are “appetites to be abandoned” (S & H 404:5, 405:10).

When, however, God sows (in Hosea) then (in Joel) consciousness is fertile and conception takes place. When God not man is acknowledged as Father “the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.” The reason this army of conspirators is God’s army is because the devastation it causes forces mortals to turn from matter to Spirit for reality, and thereby find salvation.

Joel foreshadows what is to happen on the day of Pentecost following Jesus’ ascension; and this, in turn, foreshadows what is destined to take place “in the last days,” when Christian Science is at work in world consciousness. Perhaps it is this far-reaching vision which gives rise to Scofield’s surprising statement that “Joel...gives the fullest view of the consummation of all written prophecy” (SRB p.930).

“And it shall come to pass,” Joel writes, “that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions” (see Acts 2:17). This prophecy relates to the time when human consciousness is filled with the Holy Ghost, as on the day of Pentecost—when a common mother-tongue, a means of spiritual communication among men, reveals itself divinely, and puts itself into universal expression.

In anticipation of this, Joel cries: “Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow...Multitudes, multitudes fill the valley of decision: for the day of the Lord is near in the valley of decision.”

When (in a tone of Christ as the Word) the spiritual seed is accepted and conceived in its universal meaning (as implied in the message of Joel) the second gate on the north opens, and we move to a stage of spiritual gestation, or where human consciousness bears the idea.