

July 23, 2007 - Subject: Truth

Dear Friends: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from: the gospel of Luke a verbatim report of John Morgan's Colwyn Bay Summer School 1953.

**LUKE
TRUTH**

(Chs. 16:1 - 20:38)

Manhood is employment of the divine idea.

Now we come to the story of manhood in Christianity, and the tone is that manhood is found in employment of the divine idea. There is a tremendous insistence in all this section on the using and right employment of the faculties of God and that utilization is man.

S. and H. 111:11-14 "The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science". Manhood in Christianity is the utilization of the Christ-Principle.

Again, Misc. 69:5-9 "Christian Science is the unfolding of true metaphysics; that is, of Mind, or God, and His attributes. Science rests on Principle and demonstration. The Principle of Christian Science is divine. Its rule is, that man shall utilize the divine power." The implication is that man is the utilizing of divine power. That's why in Christianity in absolute Christian Science, the word Truth doesn't appear: it is there unseen, in the employment of the divine idea, demonstrating Life and Love. And so manhood in Christianity isn't a thing, it isn't even a quality, it is employment.

In addition to that aspect we get a strong sense here of Truth as oneness for all, and therefore brotherhood; and just as Life was the individual tone, so Truth is the collective tone. Through-out these verses there is the theme of the collective: common interests, common motives, common aims, common ideals, a common zeal for the common good. We can see how that applies to our world today, where it's very obvious that what happens in one little corner immediately affects the whole, because it's a compound whole. If you can't even have a pain in your

little toe without the rest of your physique knowing it, how much more is that true in the collective body of man called human society? So we have a sense of our collective responsibility. In the Life tone, because we were reflecting fatherhood, it was our individual responsibility, but in Truth it's our collective responsibility – where it says to us, What are you doing about it for man's sake?

Truth as Mind – is the parable of the unjust steward, illustrating manhood-as-the utilization of every intelligent faculty.

Truth as Spirit – is teaching and parables on the theme that no man can serve two masters”, showing how manhood must be in accord with the ethics of Truth.

In Truth as Soul – there is much teaching on forgiveness and mutual service; – the ten lepers healed; and the coming of the Son of man. There we see that manhood is found in the service of the compound idea.

Truth as Principle – is the parables of the unjust judge, and of the publican and the Pharisee, and Jesus blesses the little children, illustrating that it is through the persistent keeping of consciousness in line with the divine that impersonal demonstration comes about.

In Truth as Life – the wealthy ruler asked Jesus how to inherit eternal life, and we have Jesus' teaching on the subject, and his foretelling of his own death and resurrection. Manhood cannot be stored up, but obtains in the living.

Truth as Truth – a wonderful tone – is the blind man healed; Zacchaeus converted; the parable of the ten pounds; Jesus enters Jerusalem on a colt and weeps over the city, and cleanses the temple. In this section we see manhood as a transparency for Truth and as a right employment of all the components of the compound idea.

Truth as Love – is all to do with rejection and acceptance; Jesus' authority-questioned; the parable about the husbandman and his maltreated servants; the stone, which the builders rejected; the Sadducees' question on resurrection. The demonstration of manhood is to accept the purpose of Love....

TRUTH as TRUTH
(Chs. 18:35 - 19:48)

Through utilizing pure consciousness, man is a transparency for Life and Love.

Here we read about the blind man healed; Zacchaeus' conversion; the parable of the pounds; Jesus enters Jerusalem on a colt, and weeps over the city; and the cleansing of the temple. It is still the story of manhood in employment, and here in Truth as Truth it is manhood as the employment of the pure consciousness of Truth.

LUKE. 18:35-43

That first comes to us through being a transparency for Truth, when consciousness is so transparent that what appears as us is Truth shining and demonstrating itself. As we have seen, Truth in Christianity in absolute Christian Science becomes the activity of Life and Love, hence in Truth as Truth man is but a transparency for Life and Love. It starts with the healing of the blind man, who was healed of the belief that he was not a transparency.

Vv. 33-39. In the other Gospels this incident covers two blind men healed outside Jericho. Luke also has the "two" but only by implication. Blindness, or dense materialism, is frequently a birth belief associated with male and female; a sense of false conception hides from our view the manhood and womanhood of God's creating. Luke's one man invokes the name of David, because the son of David is that which inherits the divine manhood and womanhood wedded in one divinely united spiritual consciousness.

It is interesting that in the Gospels only the blind men addressed him as the son of David. (There is one exception in the Syrophenician woman in Matt. 15:22.) That's a wonderful instance of how Jesus' clear sense of the wedding of Principle and its idea governs the wedding of man to man in the one compound whole, the wedding of manhood and womanhood in each individual, and of how that wedding deals with that opaque material belief called blindness. It would seem that through blindness one doesn't view clearly and serenely the unity of man, and the state of being divinely wedded is what obliterates that segregated conception. Do we see our brother's need and supply it? Have we got a beam in our own eye which clouds our vision of man? If thine eye be single – all men united in your outlook in the one spiritual reality – thy whole body (of man) shall be full of light.

V. 40. Jesus stood. That's wonderful! He stood at the focal point of infinite Spirit, where he saw the very essence of manhood

unvarying and wholly spiritual. He stood because vision is where your divine, outward vision coincides with what appears to present itself to you from outside, and that kind of seeing holds man to be the very focus of Spirit, and identifies him with it. Vision is one's own Christ beholding man in Science right where the senses say otherwise. If you will look up all that Mrs. Eddy says about focus and focal, you will see why Jesus stood.

V. 41. He said in effect, "I want to be a transparency for Truth, - for the consciousness of one man." (S. & H. 295:16-24.)

Vv. 42,43. . "Receive thy sight" - might well mean, Let your world present to you its native spirituality. Be a transparency.

CHAPTER 19

Now the story continues with, Zacchaeus the publican, expanding that same theme. Truth as Truth shows that manhood is the embodiment of that transparent vision of divine consciousness. The Bartimaeus, - the blind man who was healed - and the Zacchaeus who wanted to climb a tree to get a better view of man, is the same state of thought, because the moment you are healed of the density of material seeing the next thing you do is to climb a tree and see how much you can discern of the Son of God in everybody.

Vv. 1, 2. Here's an illuminating thing: the name Zacchaeus means transparent, pure. Isn't that wonderful?

V. 3. "he sought to see Jesus who he was;" - he also wanted his sight.

V. 4. Think of the moral courage of that man: he was the chief among the publicans, yet he didn't care what people thought of him; he was going to see. Could you imagine a senior civil servant in our Foreign Office climbing a lamp post to see Mr. Churchill go past? No false sense of dignity - or of one's unworthiness can hinder the demonstration of the compound idea. The text says that he was little of stature; perhaps at one time he might have thought he was not worthy or not spiritually-minded, and so belittled himself like we all do occasionally; but he wanted to see, and he saw.

V. 5. Jesus saw his brother's need; and then we see how he supplied it. "at thy house" - the Son of man must abide in that house or state of consciousness which is a transparency for Truth.

V. 6. Zacchaeus was determined to see what constitutes the kingdom

of heaven in man and he didn't mind what it cost him in the way of human dignity. He found his own largeness by being big enough not to count the cost, and that brought into his consciousness a great gathering of man.

Vv. 7, 8. Zacchaeus stood. Jesus had stood at that focal point of spiritual consciousness when he healed the blind man, and Zacchaeus now stood because he could see.

"If I have taken anything..." - that was rather a naive statement but naivety is really transparency, which was the characteristic of Zacchaeus. That remark was evidence of his conversion, proving that he had seen something of the compound idea man and of our rights and obligations.

V. 9. Salvation, as we saw, is, "Life, Truth, and Love understood and demonstrated as supreme over all;..." that is Life, Truth, and Love seen within and seen without.

V. 10. The purpose of manhood in Christianity, Truth as Truth, is to seek and to save that which was lost: that oneness of man which is perverted by a material sense of things into segregation and self-interest, is "saved" when we see our obligation to our fellow man, and not only see it, but do it.

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