

July 30, 2007 - Subject: Love

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 BAYSUMMER SCHOOL 1953.

LUKE

(Chs. 20:39- 24:53)

LOVE

Divine motherhood demonstrated universally as "conception unconfined."

At the beginning of Luke there was much about the birth of the true idea of Christianity; "thought is developed into an infant Christianity."

In the early part it was a very little, undeveloped, infantile sense ; it was really the conception of Christianity and of universal salvation. Now what has been happening to us all through this Gospel? That idea has become bigger and more incorporeal and more profound, more dynamic and more wonderful, until we've arrived at the point where we say, "Why my goodness it's me!" In this tone of Love we know that man is that which is encompassed by divine motherhood; and so in this latter part of the Gospel we have another birth, but it is not the birth of an infant: it is the birth of that awareness where we suddenly see heaven open, and "It's a me!" All the clouds have gone, the limitations are gone, the confinement is over, and that demonstration of infinite motherhood is where one knows oneself to be the loved of Love. It is conception unconfined demonstrated not for an infant, but for man .

Our human sense of birth is that until a certain moment in time there is no child there, not even an embryo. Then later that embryo begins to acquire a life of its own, and after a while it appears as a separate individual entity outside its mother. But the truth about birth is that the child never leaves the matrix of Love, it is never born into an experience outside the womb of Love, because Love is all-encompassing, filling all space, and is under all, and over all, and through

all, and there is no outside to infinite motherhood. Man is that which is encompassed by the matrix of Love; he is not a separate entity.

So in Christianity our birth doesn't take us outside the motherhood of God; rather, the whole story is the gradual obliteration of confining beliefs and man is finally recognized in his full glory as Love has always known him. It is the appearing in consciousness of the greatness of man as he always is and always was and always will be; it is Love's man, Love's image, Love's own idea of itself which now stands revealed. That is the birth, – a revealing; but it could only stand revealed to us because we have been honest and conscientious about dissolving away the mortal concept, step by step up to this point, and now we can view this unconfined conception. The birth process, all through Luke has been a sweeping away of the veil of sense, and now in the remaining chapters we have one coherent picture of this birth fulfilled, and we see man born of the infinite Love, born of the great Forever, man glorious, man supreme.

So here this tone of the motherhood of Love is Love's infinite self-containment, – man never born "out of" the universal Mother, perpetually mothering every detail of that which it contains. It is Love as the All-in-all; the whole in the detail and the detail in the whole, not in terms of space and time but in quality. It is also the tone of our individually accepting and reflecting that divine motherhood, adopting it for ourselves and for all mankind to such purpose that we bring forth what we really are. As we demonstrate conception unconfined, the supremacy of Spirit is proved.

Now let us summarize the tones of Love.

Love as Mind – is Love wedded to its own spiritual idea; it requires of a Christian a love of the idea above all else; the widow threw all she had into the treasury.

Love as Spirit – is the foretelling of the end of the world and the second coming of the Son of man: Love is universal salvation come through spiritualization.

Love as Soul – is the story of the Passover, and Jesus' prayer in Gethsemane, and his arrest. The tone of motherhood here is loyalty, never betrayal.

Love as Principle – is Jesus' trial and his crucifixion. In that section we

see divine motherhood founded unshakably on Principle.

Love as Life – is the resurrection morning. universal motherhood demonstrates individual resurrection.

Love as Truth – is the walk to Emmaus where Jesus explained to the two disciples those things in the Scriptures concerning himself (Christ). Universal motherhood is here demonstrated as collective resurrection.

In Love as Love – Jesus appeared to the eleven, and opened “their understanding that they might understand the scriptures,” and we also have the ascension. The final tone of Love is Universal motherhood. wherein all periods are united in the divine design....

LOVE as TRUTH

(Ch. 24:13-35)

Divine motherhood reveals the man of all the ages.

The story of the walk to Emmaus tells of how Jesus appeared to two disciples, who did not at first recognize him. It is the tone of universal motherhood demonstrated as collective resurrection.

V. 13. The two suggest the collective; it was relationship, a give and take, “to a village called Emmaus.” Emmaus means “warm spring.” As you remember, they said later, “Did not our heart burn” within us?” That is the warm spring, when the exchange of a divine idea brings the Son of man into our mutual experience. “Threescore furlongs” is sixty, signifying man. In Love as Truth the resurrected Saviour appears to us collectively as man.

V. 14. They talked together. That is the tone of true conversation, when the Christ speaks from heart to heart.

V. 15. Matthew 18:20 says, “where two or three are gathered together in my name, there am I in the midst of them.”

V. 16-19. “he said unto them, What things?” Why should he have known about them? He wasn’t “here” in our sense of here: he was in a different kind of presence which held no consciousness of all the sacrifice and cruelty and so on, and therefore he was a stranger to these things. Concerning a mistake in arithmetic, two times two making four might say, “What five?” Or you can be so filled with

the consciousness of God that when you go into the presence of sickness it can be healed while you remain a stranger to the healing.

“And they said unto him, Concerning Jesus of Nazareth, which was a prophet...” That shows where their thought was: he was, as yet, only a prophet to them. Incidentally, Cleopas and this other one who was unnamed were not of the twelve, showing that however much of a chosen disciple you may be, you are not necessarily the one who is going to see the risen Christ on the walk to Emmaus. (S. & H. 573:3-12.)

Vv. 20, 21. “But we trusted that it had been he which should have redeemed Israel,” so he was! The human mind wants Love to fulfil its purpose for man, but it doesn’t. Love fulfils all things as man; that is Love as Truth. And so their confined conception couldn’t see him.

Vv. 22-27. The things concerning himself! He didn’t open to them the Scriptures as he did in the next tone, he expounded unto them only the things concerning himself - the compound idea man.

Why only beginning at Moses? It seems to me that these two were seekers, and they already loved the idea of Mind and of Spirit; they loved to commune together about spiritual ideas, and therefore their thought had already traversed the first and second thousand years of Bible history or human experience, and so they stood at the point of Moses, - the third thousand years. So he began there, where they were. This shows how Christianity is the timeless interpretation of the Scriptures as man, and how divine motherhood reveals the man of all the ages. (S. & H. 55:15-22; 358:9-18.)

V. 28. Jesus might have found it unnatural to remain here for forty days between what we call his resurrection and ascension. “he made as though he would have gone further.” He wanted to lead them out of Moses and all the prophets, and to take them into the new testament of the risen Christ. He wanted to show them conception unconfined, never born and never dying.

V. 29. He stayed, because Love’s translation is always gentle. Love doesn’t drag us along faster than we can develop, but leads us out of mortality through collective resurrection.

Vv. 30, 31. As the new-old idea is born, the mortal concept vanishes. As the meaning of Life and Love appears through a

Christianization of thought and desire, Truth as a man vanishes, and the man of spiritual sense remains as the very substance and activity of all that we know about God; but he vanishes out of the range of material sense.

V. 32. There is the epitome of Love as Truth. Emmanuel, the living Christ, is recognized within our own consciousness as the Scriptures open. "Did not our heart burn within us...?" – one heart, one common, mutual glow of divine cognition. There's the answer to heartburn – to accept this limitless man.

You remember that at the beginning of the Gospel Mary and Elisabeth had both conceived the infant idea of man, and as they talked together they too were on a walk to Emmaus; and Elisabeth said, "as soon as the voice, of thy salutation sounded in mine ears, the babe leaped in my womb..." There was a case of, "Did not our heart burn within us?" It is the same story, seen first from Principle as an infant Christianity, and now seen from Love as the man of all the ages. When heart speaks gently to heart, - when your heart burns within you with a new conception of man, - it is where you suddenly gather into the focus of consciousness all the many aspects of the one identity; that burning burns out the mortal concept, and you are then alive with the spiritual idea. But it can only happen in the collective: in this Gospel Elisabeth needed Mary and Mary needed Elisabeth and these two also needed one another, so that, the compound idea could unfold to them.

S. and H. 46:5-12 "In the walk to Emmaus, Jesus was known to his friends by the words, which made their hearts burn within them, and by the breaking of bread. The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and will speak through it in every age and clime. It is revealed to the receptive heart, and is again seen casting out evil and healing the sick." Year by year, since Science and Health was published, mankind has been seeing that the Bible is the story of man. To-day we are beginning to see that Science and Health like-wise is the story of man, and as we make this journey "by the way" together, we share our findings with mutual give and take, and there is born an unlimited conception of man, or collective resurrection. (See Misc. 363:30-2.)

Vv."33-3.5. He was known to them in the breaking of bread: we recognize the one Christ as we let spiritual sense interpret to us all the details of daily experience.

Then they went at once to share it and to make it universal, so the tone goes now to Love as Love.

LOVE as LOVE

(Ch, 24:36-53)

Divine motherhood demonstrates Love universal and triumphant.

Here Jesus reappeared to the eleven; he opened their understanding, that they might understand the Scriptures; and finally the ascension. It's a beautiful tone of all periods united in the divine design, wherein motherhood demonstrates universal resurrection and salvation.

V. 36. Here is the infinite benediction of Love where man is beloved of Love' and moreover he knows that he is the loved of Love because his incorporeal saviour stands in the midst of consciousness..

Vv. 37-40. Mrs. Eddy refers to "Jesus' unchanged physical condition after what seemed to be death..." (S. & H. 46:20-24), but we need to be clear that Jesus' demonstration was of such supremacy that he didn't carry with him any consciousness of having been a mortal who was crucified, went somewhere for three days, and then came back. A scar signifies the memory of an actual event; but the signs on Jesus' body were simply, to show mankind that death doesn't destroy the individual nor transform him; they were simply a means of identification. Jesus didn't live in the past, he lived in God; and he was just showing, mortals by those scars not that he was holding in memory a material history but that it was still himself, otherwise the human mind would have thought he was a spirit, and his demonstration over the limitations of corporeal belief would not have been understood.

Vv. 41,42. He was making the situation normal for them; it was he who asked them, in accordance with the requirements of Christianity. It was as if he was inviting them also to be mothers to the idea.

Vv. 43-45. "Then opened he their understanding, that they might understand, the scriptures." That statement summarizes all that this tone of Love as Love means. Divine Love bestows upon everyone true motherhood, and opens their understanding so that their own conception, now unconfined may bring forth eternally new

richness, new life, new salvation, – a new man, individually, collectively and universally. Love as Love sets before us: an open book, the Lamb's book of Life, which reveals the consonance and interrelation of everything in the universe.

Vv. 46, 47. "Beginning at Jerusalem" - this universal mission of scientific Christianity, he is saying, is to go out among all nations and all people, and it begins from your own home summit, from where you are now. You start to prove the universal from your own standpoint of the individual.

Vv. 48, 49. With all of us, the Christ message must be made our own before it will carry conviction. "Tarry ye in the city of Jerusalem" – in home, heaven, until the rich meaning of what we've been hearing together, becomes you. Put on your divine motherhood, and let your child develop naturally for the full time before you try to bring it to birth; "Tarry ye in Jerusalem until ye be endued with power from on high."

S. and H. 271:1-5 Our familiar basic reference, and see now how it gives us the tone of Life, Truth and Love. "Christ's Christianity is the chain of scientific being reappearing in all ages," - the timelessness of Life; "maintaining its obvious correspondence with the Scriptures" - the Scriptures are the story of man, Truth; "and uniting all periods in the design of God" – the all-encompassing Love. There we have what Jesus was showing them after his resurrection, Life, Truth, and Love filling all space, demonstrating the eternal Principle.

V. 50. Bethany means "house of fruits," and it signifies that the Christ leads us out to the point of demonstration and it says,, "There now, you have proved it" and so the symbol can disappear.

Vv. 51-53. The ascension is the symbol of Christianity demonstrating omnipresence, proving the supremacy of Spirit, and liberating man from every confinement. "We live in an age of Love's divine adventure to be All-in-all" (My. 158:9, 10).

But Luke doesn't finish there. Christianity doesn't "end" at all, but brings us full circle, as we see from the first chapter of Acts: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same

Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven: (Acts 1: 10,11). That is to say that at the point of Bethany or demonstration, when we gain an ascended sense of man, we learn that we come from God and go to God, and never leave His orbits. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" - and that is Luke's story.

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