

THE GOSPEL OF JOHN

**A Verbatim Report of John L. Morgan's Colwyn Bay Summer School 1952
- John L. Morgan**

This report is intended to be read in conjunction with the Bible text. It is not designed to be read alone. Contact us at info@mbeinstitute.org if you have any problems downloading or navigating.

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CONTENTS

TALK ONE

Introductory
Chapter 1:1—48

TALK TWO

Chapters 1:43 — 4:54

TALK THREE

Chapters 4:28 — 6:62

TALK FOUR

Chapters 6:63 - 9:7

TALK FIVE

Chapters 9:8 — 11:57

TALK SIX

Chapters 12:1 — 15:12

TALK SEVEN

Chapters 15:12 — 18:27

TALK EIGHT

Chapters 18:28 — 21:22

LIFE AND SOUL

Objectively (1:1 — 1:34) 16
Subjectively (1:35 — 2:25) 52

TRUTH AND SPIRIT

Objectively (3:1 — 5:47) 50
Subjectively (6:1 — 7:55) 91

LOVE AND MIND

Objectively (8:1 — 13:38) 115
Subjectively (14:1 — 17:2.6) 166

PRINCIPLE

Objectively (18:1 — 19:42) 197
Subjectively (20:1 — 21:25) 214

The Four Orders of the Synonymous Terms

The Word

(S. and H.465: 9, 10)

- Mind
- Spirit
- Soul
- Principle
- Life
- Truth
- Love

The Christ

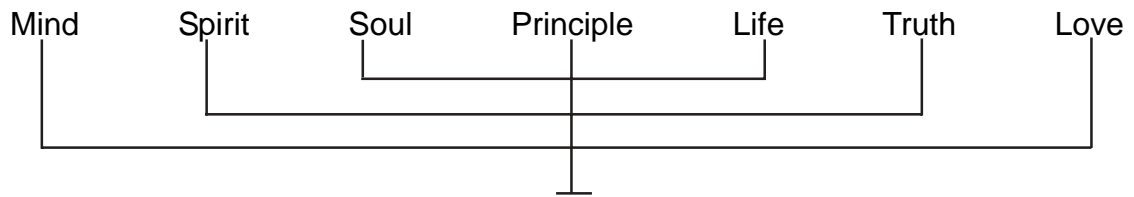
(S. and H. 115:13,14)

- Principle
- Life
- Truth
- Love
- Soul
- Spirit
- Mind

Christianity

(S. and H. 587: 6, 7)

- Principle
- Mind
- Soul
- Spirit
- Life
- Truth
- Love



THE MATRIX

	WORD	CHRIST	CHRISTIANITY	SCIENCE
	order	manifestation	reflection	numerals
WORD	Mind	Principle	Principle	Soul-Life
	Spirit	Life	Mind	
	Soul	Truth	Soul	
		Love	Spirit	
	identity	translation	reality	calculus
CHRIST	Soul	Truth	Spirit	Spirit-Truth
	Principle	Love	Life	
	Life	Soul	Truth	
	line	plane	space	4th dimension
CHRISTIANITY	Life	Love	Mind	Mind-Love
	Truth	Soul	Soul	
		Spirit	Spirit	
		Mind	Life	
			Truth	
			Love	
	omnipotence	omniscience	omnipresence	omni-action
SCIENCE	Life	Soul	Life	PRINCIPLE
	Truth	Spirit	Truth	
	Love	Mind	Love	

TABLE OF CROSS-HEADINGS

One Factor
"For its Own Sake"
Coincidence
Science is Interpretation
Divine Science
The Abstraction and the Correlative
The Candlestick
The Story of John's Gospel
Resurrection, Translation, Ascension, and One Being
Illustrative Verses
The Word of Life
Appearing, Disappearing, and Reappearing
Order
"The divine life-link"
"Grace for grace"
Fact and Function
Science not Spiritualizing Mortal Belief
Israel and Judah
John the Baptist
John's Use of the Word "See"
The Objective and the Subjective
"Come and see"
Coexistence and Coincidence
No Good from a Material Basis
The Passover
Temple: body
The Divine Infinite Calculus
Spirit and Flesh
Translation
The Effects of One Universal Truth
Lifting Up the Son of man
"Working up" by "Working out"
Adopting. the Divine Standpoint
No Weary Journey
"If thou knewest the gift of God"
Man the Flow of Life, Truth, and Love
Mortal Man an Impossibility
Woman and Grace
Scientific Obstetrics.
Divine Idea and Mortal Thought
The Nobleman's Son
Spiritual Idealism
Salvation
Initiative
Waiting
Theology

TABLE OF CROSS-HEADINGS (cont.)

The Fourfold Witness
 The Second Passover
 The Bread of Life
 The Synagogue and the Temple
 Discipline or Freedom?
 Spiritual Sense
 Son of man to Son of God
 Only One Truth
 The Root of Sin
 The Supremacy of Christianity
 Love and Mind Objectively
 Balance
 Sin Sins Us
 Hypocrisy
 Vision
 Significance of Names
 Four Statements
 One to Die for the People
 Love One Another
 The Last Supper
 Obedience
 Spiritual Development Incurs no Loss
 Joy
 Summary of the Last Supper
 Science has a Christ
 One Being being one
 Principle Omni—active as Providence
 "What is truth?"

The following abbreviations have been used in referring to the writings of Mary Baker Eddy:—

S. and H.	Science and. Health with Key to the Scriptures.
Misc.	Miscellaneous Writings.
Ret.	Retrospection and Introspection.
Un.	Unity of Good
Pul.	Pulpit and Press.
Rud.	Rudimental Divine Science.
No.	No and Yes,
Mess. '00.	Message to the Mother Church, 1900.
Mess. '01.	Message to the Mother Church, 1901.
Mess. '02.	Message to the Mother Church, 1902.
Hea.	Christian Healing.
My.	Miscellany.

CONTENTS

The Matrix.....	
<i>TALK ONE - MONDAY, SEPTMBER 8th. 1952.....</i>	
INTRODUCTORY.....	
One Factor.....	
The Four Orders of the Synonymous Terms.....	
Coincidence.....	
Science is Interpretation.....	
Divine Science.....	
The Abstractions And The Correlative.....	
The Candlestick.....	
The Story of John's Gospel.....	
Resurrection, Translation, Ascension, and One Being.....	
Illustrative Verses.....	
Soul and Life (Chapter 1:134).....	
Verse 1.....	
The Word of Life.....	
Verse 2.....	
Verse 3.....	
Verse 4.....	
Verse 5.....	
Appearing, Disappearing, and Reappearing.....	
Verses 6-8.....	
Verse 9.....	
Verse 10.....	
Verse 11.....	
Verse 12.....	
Order.....	
Verse 14.....	
The Divine Life-link.....	
Verse 15.....	
"Grace for grace".....	
Verse 16.....	
Verse 17.....	
Fact and Function.....	
Verse 18.....	
Verses 19 - 22.....	
Verse 25.....	
Verse 24.....	
Verse 25.....	
Science not Spiritualizing Mortal Belief.....	
Verses 26, 27.....	
Verses 28 - 30.....	
Science and Health 334:1020.....	
Israel and Judah.....	
Verse 31.....	

Verse 32.....	
Verse 33.....	
Verse 34.....	
John the Baptist.....	
The Objective and the Subjective.....	
Verses 35, 36.....	
Verse 37.....	
Miscellany 131:13-16.....	
Verse 38.....	
“Come and see”.....	
Verse 39.....	
Verses 40-42.....	
Verse 43.....	
Verses 44- 46.....	
Verse 47.....	
Verse 48.....	
TALK TWO—TUESDAY, 9TH SEPTEMBER 1952.....	
Coexistence and Coincidence.....	
No Good from a Material Basis.....	
Science & Health 309:17-23.....	
<i>Science and Health 546:12-14</i>	
Verse 47.....	
Verse 48.....	
Verses 49-51.....	
CHAPTER 2.....	
Verses 1, 2.....	
Verse 3.....	
Verse 4.....	
Verse 5.....	
Verses 6, 7.....	
Malachi chapter 3-10.....	
Verse 8.....	
Verses 9,10.....	
Verse 11.....	
Verse 12.....	
The Passover.....	
Verse 13.....	
Temple body.....	
Verses 14-16.....	
Science and Health 595:7-9.....	
Science and Health 566:1-9.....	
Verse 17. Science and Health 599:4,5.....	
Verses 18,19.....	
Science and Health 44:5-8.....	
Science and Health 595:9-11.....	
Science and Health 180:8-10.....	
Verses 2-25.....	

Truth And Spirit Chapters 3:1 — 7:53.....
The Divine infinite Calculus.....
Science and Health 475:2.....
Science and Health 492-3,4.....
CHAPTER 3 (Verses 1—6).....
Verse 1.....
Verse 2.....
Verse 3.....
Spirit and Flesh.....
Translation.....
INTERVAL.....
Verse 4.....
Verse 5.....
Verse 6.....
Verses 7,8.....
The Effects of One Universal Truth.....
Science and Health 78:28-32.....
Verses 9,10.....
Science and Health 410:9-13.....
Verses 11,12.....
Lifting up the Son of man.....
Verses 13,14.....
Science and Health 254:19-23.....
Science and Health 272:3—8.....
Working Up by Working Out.....
Science and Health 502:9-14.....
Verse 15.....
Verses 16,17.....
Science and Health 116:5-10.....
Verse 18.....
Verse 19.....
Verse 20.....
Verse 21.....
Verse 22.....
Verse 23.....
Verse 27.....
Verse 28.....
Verse 29.....
Verses 30,51.....
Verses 32- 34.....
Verses 35, 36.....
Science and Health 68:27-30.....
CHAPTER 4.....
Verses 1-3.....
Verse 4.....
Verse 5.....
No Weary Journey.....

Verse 6.....	
Verses 7, 8.....	
If thou knewest the gift of God...".....	
Verses 9,10.....	
Verse 11.....	
Verse 12.....	
Science and Health 167:24-31.....	
Man the Flow of Life, Truth, and Love.....	
Verses 13,14.....	
Verses 15,16.....	
Mortal Man an Impossibility.....	
Verses 17,18.....	
Verse 19.....	
Science and Health 593:4,5.....	
Verses 20-22.....	
Science and Health 141:17-22.....	
Verse 23.....	
Verse 24.....	
Verse 25.....	
Verse 26.....	
Woman and Grace.....	
Verse 27.....	
Verses 28,29.....	
Verses 30-34.....	
TALK THREE — WEDNESDAY, SEPTEMBER 10th.....	
Scientific Obstetrics.....	
Divine Idea and Mortal Thought.....	
Verses 28,29.....	
Verses 30-34.....	
Verse 35.....	
Unity of Good II:24-6.....	
Verses 36,37.....	
Verse 38.....	
Verses 39,40.....	
Verses 41,42.....	
Verse 43.....	
The Nobleman's Son.....	
Verses 44-46.....	
Spiritual Idealism.....	
Verses 47-49.....	
Verse 51.....	
Verse 52.....	
Verses 53, 54.....	
CHAPTER 5.....	
Verse 1.....	
Verse 2.....	
Science and Health 274: 12,13;l.7-20.....	

Verse 3.....	
Verse 4.....	
<i>Science and Health 540:6-16.....</i>	
Verse 5.....	
Salvation.....	
Verse 6.....	
Unity of Good 59:19-3.....	
Initiative.....	
Verse 7.....	
Verses 8, 9.....	
Waiting.....	
Verse 10.....	
Verses 11-13.....	
Verse 14.....	
Verses 15,16.....	
Theology.....	
Unity of Good 9:12-19.....	
Miscellaneous Writings 194:11-18.....	
Verse 17.....	
Verse 18.....	
Verse 19.....	
Verse 20.....	
Verses 21,22.....	
Verse 23.....	
Verse 24.....	
Verse 25.....	
Verses 26, 27.....	
Verse 28.....	
Verse 29.....	
Verse 30.....	
The Fourfold Witness.....	
Verse 31.....	
Verses 32-35.....	
Verse 36.....	
Verses 37,38.....	
Verse 39.....	
INTERVAL.....	
Verses 40-42.....	
Verses 43,44.....	
Verses 45,46.....	
Verse 47.....	
TRUTH and SPIRIT (Subjectively).....	
Chapters 6-1 - 7:53.....	
Vol. 11, p.179.....	
CHAPTER 6.....	
Verse 1.....	
Verse 2.....	

Verse 3.....

The Second Passover.....

Verse 4.....

Verses 5,6.....

Verse 7.....

The Bread of Life.....

Verses 8, 9.....

Verse 10.....

Verse 11.....

Verses 12, 13.....

Science and Health 222:8-10.....

Verse 14.....

Verse 15.....

Verse 19.....

Verse 20.....

Verse 21.....

Verse 22.....

Verses 26-27.....

Verses 28, 29.....

Verses 30-32.....

Verse 33.....

Verse 34.....

Verse 35.....

Verse 36.....

Verse 37.....

Verses 38,39.....

Miscellaneous Writings 165:7-16.....

Verses 40-42.....

Verses 43,44.....

Verse 45.....

Verses 46-50.....

Verse 51.....

Verses 52,53.....

Verses 54-58.....

The Synagogue and the Temple.....

Verse 59.....

Verse 60.....

Verses 61,62.....

TALK FOUR—THURSDAY, SEPTEMBER 11th.....

Verses 63-65.....

Verse 66.....

Discipline or Freedom?.....

Science and Health 552:16-21.....

Miscellaneous Writings 371:19-20.....

Verses 67,68.....

Verses 70,71.....

CHAPTER 7.....

Verses 1, 2.....	.....
Verse 3-7.....	.....
Verses 8,9.....	.....
Verse 10.....	.....
Verses 11-15.....	.....
Verse 16.....	.....
Verse 17.....	.....
Verse 18.....	.....
Spiritual Sense.....	.....
Verses 19, 20.....	.....
Verse 21.....	.....
Verses 22, 23.....	.....
Verse 24.....	.....
Verses 25-28.....	.....
<i>Science and Health 542:1-9.....</i>	.....
Verse 29.....	.....
Verse 30.....	.....
Verses 31-33.....	.....
Verse 34.....	.....
Son of man to Son of God.....	.....
Verses 35, 36.....	.....
Verses - 7, 58.....	.....
Isaiah 55:1.....	.....
Verses 39-41.....	.....
Verses 42-44.....	.....
Verses 47-49.....	.....
Verses 50-52.....	.....
Verse 53.....	.....
<i>Science and Health 581:17,18.....</i>	.....
Only One Truth.....	.....
<i>Science and Health 267:5,6.....</i>	.....
LOVE AND MIND.....	.....
Chapters 8:1 - 17:26.....	.....
The Root of Sin.....	.....
<i>Science and Health 469:13-20.....</i>	.....
<i>Science and Health 339:25-31.....</i>	.....
The Supremacy of Christianity.....	.....
<i>Science and Health 52:1-23.....</i>	.....
Love and Mind Objectively.....	.....
Verse 1.....	.....
Verse 2.....	.....
Verses 3, 4.....	.....
Verse 5.....	.....
Verse 6.....	.....
Verse 7.....	.....
<i>Miscellaneous writings 285:14-19.....</i>	.....
Verse 8.....	.....

Verse 9.....
Verse 10.....
Verse 11.....
Retrospection and Introspection 67:13-17.....
Balance.....
Verse 12.....
Verse 13.....
Verse 14.....
Verse 15.....
Verse 16.....
Verses 17,18.....
Verse 19.....
Verse 20.....
Verse 21.....
Verses 22, 23.....
Verse 24.....
Verse 25.....
Verses 26, 27.....
Verse 28.....
Verse 29.....
Verse 30.....
Verse 31.....
Verse 32.....
Verse 33.....
Sin Sins Us.....
Verses 34-36.....
Verse 37.....
Verse 38.....
Verse 39.....
Verse 40.....
Verse 41.....
Verse 42.....
Verse 43.....
Hypocrisy.....
Verse 44.....
Verses 45, 46.....
Verse 47.....
On Misc. 360:25-8.....
Verses 48-50.....
Verse 51.....
Verses 52-54.....
Verses 55, 56.....
Verse 57.....
Verse 58.....
Verse 59.....
CHAPTER 9.....
Verse 1.....

Science and Health 124:11-13.....
Verse 2.....
Verse 3.....
Verses 4, 5.....
Verse 6.....

Vision.....
Verse 7.....

Science and Health 516:4-8.....

TALK FIVE - THURSDAY AFTERNOON, SEPTEMBER 11th.....

JOHN 9:8-17.....

Verses 8.....

Verses 10,11.....

Verses 12-14.....

Verses 15,16.....

Verse 17.....

Verses 18-23.....

Verses 24-27.....

Verses 28,29.....

Verses 30-33.....

Verse 34.....

Verses 35-38.....

Unity of Good 7:20-22.....

Verses 39-41.....

Miscellaneous Writings 362:8-14.....

CHAPTER 10.....

Verse 1.....

Science and Health 98:31-17.....

Verses 2-5.....

Verse 6.....

Verse 7.....

Verse 8.....

Miscellany 242:3-14.....

Verse 9.....

Verse 10.....

Verses 11-13.....

Verse 14.....

Verse 15.....

Verse 16.....

Miscellaneous Writings 150:25-5.....

Verse 17.....

Verse 18.....

Science and health 51:6-18.....

Verses 19-22.....

Verse 23.....

Verses 24-26.....

Verse 27.....

Verses 28,29.....

Verse 30.....	
Verse 31.....	
Verses 32, 33.....	
Verses 34-36.....	
Verses 37, 38.....	
Verse 39.....	
Verses 40-42.....	
CHAPTER. 11.....	
Verse 1.....	
Significance of Names.....	
Verse 2.....	
Verse 3.....	
Verse 4.....	
Verse 5.....	
Verse 6.....	
Verses 7- 10.....	
Verse 11.....	
Verses 12-14.....	
Miscellany 235:1-13.....	
Verse 15.....	
Verse 16.....	
Verses 17-19.....	
Verse 20.....	
Verses 21, 22.....	
Verses 23, 24.....	
Verses 25, 26.....	
Verse 27.....	
Verse 28.....	
Verse 29.....	
Verses 30- 32.....	
Verse 33.....	
Verse 34.....	
Verse 35.....	
Verses 36- 39.....	
Verse, 40.....	
Verse 41.....	
Verse 42.....	
Verse 43.....	
Verse 44.....	
Four Statements.....	
Verse 45.....	
Verses 46- 48.....	
One to Die for the People.....	
Verses 49-54.....	
Verses 55- 57.....	
TALK SIX - FRIDAY, SEPTEMBER 12th.....	
CHAPTER 12.....	

Verses 1, 2.....
Verse 3.....
Verses 4- 6.....
Verse 7.....
Verse 8.....
Verses 9-11.....
Verse 12.....
Verse 13.....
Verses 14,15.....
Verse 16.....
Verses 17-19.....
Verses 20, 21.....
Verses 22, 23.....
Verse 24.....
Verse 25.....
Verse 26.....
Verse 27.....
Verse 28.....
Verse 29.....
Verse 30.....
Verse 31.....
Verse 32.....
Verses 33, 34.....
Verses 35-36.....
Verse 37.....
Verses 38- 41.....
Verse 42.....
Verse 43.....
Verses 44- 50.....
CHAPTER 13.....
Verse 1.....
Verses 2, 3.....
Verses 4, 5.....
Verses 6-9.....
Verses 10,11.....
Verse 12.....
Verses 13-15.....
Verse 17.....
Verses 18-21.....
Verses 22-26.....
Verse 27.....
Verses 28-30.....
Verse 31.....
Verse 32.....
Love One Another.....
Verses 33, 34.....
Verse 35.....

Verses 36- 38.....

CHAPTER 14.....

Verse 1.....

Verse 2.....

Verse 3.....

Verse 4.....

Verses 5, 6.....

Verse 7.....

Verse 8, 9.....

Verse 10.....

Verse 11.....

Verse 12.....

Verse 13.....

Obedience.....

Verses 14, 15.....

Verses 16, 17.....

Verse 18.....

Verse 19.....

Verse 20.....

Verse 21.....

Verses 22-24.....

Verses 25, 26.....

Verse 27.....

Verse 28.....

Verses 29-31.....

CHAPTER 15.....

Verse 1.....

Verses 2, 3.....

Verses 4- 6.....

Verse 7.....

Verses 8-10.....

Verse 11.....

Verse 12.....

TALK SEVEN—SATURDAY, SEPTEMBER 13th.....

Verse 12.....

Verse 13.....

Verses 14, 15.....

Verse 16.....

Verses 17, 18.....

Verse 19.....

Verses 20, 21.....

Verse 22.....

Verse 23.....

Verse 24.....

Verse 25.....

Verse 26.....

Verse 27.....

CHAPTER 16.....

Verses 1, 2.....

Verse 3.....

Verse 4.....

Verse 5.....

Spiritual Development Incurs no Loss.....

Verse 6.....

Verse 7.....

Verses 8-11.....

Verse 12.....

Verse 13.....

Verses 14, 15.....

Verse 16.....

Verses 17, 18.....

Verses 19-21.....

Joy.....

Verse 22.....

Verse 23.....

Verse 24.....

Verse 25.....

Verses 26,27.....

Verse 28.....

Verse 29.....

Verse 30.....

Verse 31.....

Verse 32.....

Verse 33.....

INTERVAL.....

CHAPTER 17.....

Verse 1.....

Verses 2,3.....

Verse 4.....

Verse 5.....

Verse 6.....

Verse 7.....

Verse 8.....

Verses 9,10.....

Verse 11.....

Verse 12.....

Verse 13.....

Verses 14,15.....

Verse 16.....

Verse 17.....

Verses 18,19.....

Verse 20.....

Verses 21—25.....

Verse 24.....

Verses 25,26.....

Summary of the Last Supper.....

PRINCIPLE (Chapters 18:1 - 21:25).....

Science has a Christ.....

One Being being one.....

Principle Omni-active as Providence.....

CHAPTER 18.....

Verse 1.....

Verse 2.....

Verse 3.....

Verse 4.....

Verses 5,6.....

Verses 7-9.....

Verses 10,11.....

Verse 11.....

Verses 12,13.....

Verse 14.....

Verses 15-18.....

Verses 19-21.....

Verses 22-27.....

TALK EIGHT — SUNDAY, SEPTEMBER 14th.....

Verses 28-30.....

Verses 31, 52.....

Verse 33.....

Verse 34.....

Verses 35, 36.....

Verse 37.....

“What is truth?”.....

Verse 38.....

Verses 39, 40.....

CHAPTER 19.....

Verses 1-3.....

Verses 4, 5.....

Verses 6, 7.....

Verses 8, 9.....

Verses 10, 11.....

Verses 12,13.....

Verse 14.....

Verse 15.....

Verse 16.....

Verse 17.....

Verse 18.....

Verse 19.....

Verse 20.....

Verses 21, 22.....

Verses 23, 24.....

Verses 25-27.....

Verse 28.....
Verses 29, 30.....
Verses 31—33.....
Verses 34-37.....
Verses 38-40.....
Verses 41, 42.....
INTERVAL.....
CHAPTER 20.....
Verse 1.....
Verses 2-6.....
Verse 7.....
Verse 8.....
Verse 9,10.....
Verse 11.....
Verse 12.....
Verse 13.....
Verse 14.....
Verse 15.....
Verse 16.....
Verse 17.....
Verse 18.....
Verse 19.....
Verse 20.....
Verse 21.....
Verses 22,23.....
Verses 24-28.....
Verse 29.....
Verses 30, 31.....
CHAPTER 21.....
Verses 1-3.....
Verse 4.....
Verses 5- 8.....
Verses 9,10.....
Verse 11.....
Verse 12.....
Verses 13,14.....
Verse 15.....
Verse 16.....
Verses 17, 18.....
Verse 19.....
Verses 20-22.....

The Four Orders of the Synonymous Terms

The Matrix

TALK ONE - MONDAY, SEPTMBER 8th. 1952

INTRODUCTORY

I feel that John's Gospel has a wonderful welcome for all of us and for all mankind, that "we all may be one,"- and that's our theme song. It's oneness. I have been so touched and so happy with many of the things you people have said, who have had an opportunity of writing to say how much you are looking forward to this gathering. Because what you've said has been so exactly what I'd hoped you would say. And that is, it's the love of the idea that counts. It is always lovely and comforting to find that we are all of us saying and seeing the same thing as we grow along the way in Science."

Now why have we chosen to talk about John's Gospel? Is it not because the fourth Gospel really gives the metaphysical basis and reason for the other three? The other three are wonderful and vital and need to be appreciated. We can't dispense with any of them any more than we can build a house with one or two or even three walls. That fourth wall merely completes the other three and makes sense of them. Now that fourth wall of our house is Science.

One Factor

I would like to read you a passage that Mrs. Eddy gives on My. 126:28-3. "One thing is eternally here; it reigns supreme today, tomorrow, forever. We need it in our homes, at our firesides, on our altars, for with it win we the race of the centuries. We have it only as we live it. This is that needful one thing - divine Science, whereby thought is **spiritualized**, reaching outward and upward to Science in Christianity, Science in medicine, in physics, and in metaphysics." She emphasizes, as John's Gospel will emphasize for us right through this week, that "we have it only as we live it." How could you be a musician unless you expressed music in composing or in playing? How could you be a mathematician unless you used what you knew? And in Science "we have it only as we live it," - in exact proportion. So she says that the needful one thing is divine Science. And of all the Gospels John's is the one which shows us how to achieve that end. John's picture of Science and his picture of Jesus are based solely on that one thing - divine Science.

In the circular letter we sent you we had that passage from Science and Health: "From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are 'the same yesterday, and today, and forever;"

(S&H 112:16-20) "From the infinite One." Now that's a profound statement. It is so profound that it is almost meaningless on the surface, but if we bear it in mind as we go through John's Gospel we shall find it to be a well of water springing up into everlasting life. This concept that we call One is a well, and is the perpetual inspiration of everything John is going to tell us.

“For its Own Sake”

Also in that letter we had that phrase “For its own sake,” which is a very telling thing. “For its own sake,” Very often humans come to the things of God because they want comfort or they want a healing, which is all very right and proper; but those things are only footsteps. If we are really going to allow Science to speak to us and pour out its riches, let it be with all of us “for its own sake.” The hell of mortal existence is personal sense: the only thing that prevents any of us from doing the things that Jesus did is the little question, “Where do I come in? How does this affect me?”

When Mrs. Eddy had her classes, she wouldn't have people come for a teaching class who were in the middle of working out some physical problem, because she felt that the student's mind was so thrilled with the way that the Truth would deal with that problem that they couldn't appreciate the pure Truth for its own sake. (See Rud. 14:25—11.) I think that in a measure that is true of all the things we do. We all of us have problems of some sort; if we had not, we shouldn't be here; and therefore let us relinquish those things for the moment and just love for their own sake the things that John is telling us. And here's a guarantee: if we will do that, when we turn round and go home and look at our problem again, we shall find it isn't there. Now that isn't a personal guarantee, it's simply pure Science. Because if we really love the Truth for its own sake, we make no reservations, and it is those mental reservations that produce our problems. So let's love this thing for its own sake and not in relation to ourselves. If we will do that and say, “Never mind about my yesterdays and my problems, let me just love the thing,” that establishes in our experience what we call Science.

Coincidence

Early in the year some of you will have had a circular letter in which we quoted that passage from Science and Health 561:16-21, that marvelous piece in which Mrs. Eddy describes John the Revelator's standpoint. “John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood.” That wonderful word “coincidence!” Now, that again, like the concept of One is something that John never loses sight of, and we are going to see it throughout the Gospel illustrated by every sort of Symbol. Let us remember for a moment that the coincidence of the divine and the human isn't one thing called the divine and another thing called the human. It is not the divine redeeming the human, or healing anything, or making us happier in matter, or anything of that kind. Coincidence truly is where the divine fact supersedes the mortal concept. It is something which takes place in what, we call the human consciousness, for it is only at this supposititious point called the human consciousness that we can, in belief, be aware of both the divine fact and the mortal concept.

So the divine fact supersedes the mortal concept and we are left with what, looks to us like an improved human condition. But all that has really happen-ed is that the eternal ever—fulfilled Truth has caused some of the mist of ignorance to disappear. And it hasn't taken place “over there,” it has taken place in our own outlook, in our own consciousness, and so we call it coincidence.

Science is Interpretation

Now this lovely word Science, in a single word, Science is interpretation. Divinely, as Mr. Doorly has told us many times, Science is Principle interpreting itself to itself. Now that is a phrase which we have read; and, objectively, it may sound a little meaningless. As we go on, it will put on flesh and bones and it will build up, and we shall be able to get hold of it. Divinely, Science is Principle interpreting itself. But humanly, as we say, what is the correlative of that? Well, it's where Science

interprets to us the ordinary little details of human experience. I'd like to say that Science is ordinary human experience rightly interpreted. It isn't something contained in a textbook; it isn't something that is mere words, because words are only symbols which we use to describe things of our human experience.

Humanly speaking, then, Science is ordinary experience rightly interpreted. Now that means we haven't come here to get something which is not ours already, because we all have human experience. Some of us have had more and some less, some sweet, and some bitter. It doesn't matter which: we've all had experience. It can't be avoided. Even Kasper Hauser in his dungeon had experience of some sort. Now Science is that which says, "Look! This very thing which you are going through, — your home condition, your business, your journey, your study groups, anything, — interpreted rightly, will be Science speaking to you. Interpreted wrongly, it's just the chaos of the mortal. There's a passage in Science and Health 461:11—15. "Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because Science reverses the evidence before the material senses and furnishes the eternal interpretation of God and man." That's lovely. "It's interpreting to us the eternal, changeless facts of being. And it interprets to us those things of Being in terms of being. Science interprets to us Principle in terms of its idea, interprets to us God in terms of man. That is John's point of view when he says, "the Word was made flesh."

Now I think when we first started to study Science we thought, "Ah yes, the Word, that's where I am; I can understand that, climbing up the ladder. And the Christ means something to me, and Christianity I understand something of, but Science is one of those things I'll look at later on when I've got on a bit." And I think sometimes we may be disappointed in that hope, because we don't find Science like that, in black and white. It is not a fourth thing that we find, so much as a standpoint, from which we turn and look at the Word, Christ, and Christianity in the light of divine fact. Science isn't found in hard and fast forms, because Science is the facts of God and you can't hold down the things of God in black and white. What we see today, tomorrow Science has developed into something finer and more spiritual. So all the time we shall find that this word Science comes to us in delicate tones. It's the feel, it's the spirit! It is the feel which this week is going to give us. You know how it is when someone is talking to you about something they have experienced, something that has thrilled them in Science. And you suddenly see what they mean, and you say, "Oh, yes!" Now that "Oh, yes" is Science, and Science is "Oh, yes!"

It is when you and I suddenly recognize the divine fact that underlies and overlies something in human experience and you say "Oh, yes! Isn't that lovely" "Oh, yes!" is the characteristic of Science, and that remark that we make involves no reservations. I guess we are all of us sinners in that we say "Oh, yes, but..." Now that isn't the same thing! Once again, all through John's Gospel we'll get that marvelous picture of "Oh, yes!" Do you remember where Philip said, "we have found him..." (John 1:I-5) and he went and told Nathanael? Philip said, "This is what we're looking for," and Nathanael said rather doubtfully, "Well..." and then he saw and said "Oh, yes!" too. So we see that Science isn't anything found in hard and fast black and white text, it's the feel, it's the tone, it's something gentle. It is the recognition of what eternally is. So if we'll adopt that attitude of "Oh, yes!" and wholly accept what John is telling us, it's a guarantee that we shall not go home to a problem that was there before we left.

Divine Science

From the word Science, let's think for a moment of the term divine Science. Mrs. Eddy uses that term in both the highest and the lowest contexts. She uses it as the most absolute and abstract statement of divinity, but she also uses it in the most astonishingly relative passages, as we've all noticed. There's a

clear reason for that. Science and Health, (292:4—6) “Divine Science alone can compass the heights and depths of being and reveal the infinite.” “Can compass,” now what is it to compass? It means to go round the whole scale through seeking, finding, using, and being, from the infinitesimal to the Infinite and round again from the Infinite to the infinitesimal. It means that which includes the divine fact and it’s correlative activity in what we call the human; that which includes our human need and the divine fact which meets that need. That’s the whole compass, and divine science alone can do it. Isn’t it grand to think that Science, when it’s divine Science, is the whole range of thought from the Infinite to the infinitesimal? Because it’s based on One. If it weren’t based on One it couldn’t do it. And if we are based on One we can reflect that marvelous range of thought also. We too “can compass the heights and depths of being.” I think that’s such a comforting thing because when we were younger in the study of the text of Science we used to feel, “Well, this is relative, and I must be absolute,” or the other way round, and we divided up the whole picture into watertight boxes, and maybe we thought the other chap was in one box and we were in another and there was nothing in common between us. But Mrs. Eddy says that the introduction of pure abstractions into Christian Science without their correlatives is inadmissible.

The Abstractions And The Correlative

Miscellany 218:13-20, “Jesus demonstrated the divine Principle of Christian Science when he presented his material body absolved from death and the grave. The introduction of pure abstractions into Christian Science, without their correlatives, leaves the divine Principle of Christian Science unexplained, tends to confuse the mind of the reader, and ultimates in what Jesus denounced, namely, straining at gnats and swallowing camels.” She is virtually saying that the introduction of pure abstractions into Christian Science without their correlatives is having no coincidence, and therefore the divine Principle remains uninterpreted. That’s very healthy because we cannot apprehend the abstraction except through its correlative.

I think one of the many lovely things that are illustrated in the Gospels is this fact that the abstraction must have its correlative; it is illustrated by Jesus’ remarks to the people he healed when, for example, he said, “Behold, thou art whole,” or, “Be thou clean.” Now, “Be thou clean” is the equivalent of saying, “Thou be clean.” It’s the fact about man. But when you say, “Be thou clean.” It’s inviting the individual to accept it. Inviting him to say “Oh, yes!” without reservations. Now that is the abstraction and its correlative, and if it didn’t have both it wouldn’t be Christian Science. Somebody said that ninety-seven percent of Mrs. Eddy’s textbook is Christian Science, in that that percentage is all to do with the correlatives, the working out of what we call the mortal problem with divine fact; and if we are going to appreciate Science it must be predominately Christian, --that is, it must be applicable, it must have it’s correlatives. Then it can be proved true.

The Candlestick

(here Mr. Morgan referred, to two charts, one giving the four plain orders of the seven synonymous terms, the other showing how they combine in the symbol of the matrix.) Now you can look either at that chart or at that one because they both give the same picture. [These are the charts you have just seen at the opening of the book—it might help to copy these and then you can follow along with the text]

Most of you have seen it before, and it’s merely a straightforward, layout of the seven synonyms as they come to us from the textbook in those three orders, Mind, Spirit, Soul, Principle, Life, Truth, Love, which we call the Word; Principle, Life, Truth, Love, coming through Soul, Spirit, Mind which

we call the Christ; Principle, Mind, Soul, Spirit, Life, Truth, Love, which we call Christianity. Then if we were to arrange that original basic order as a unit and not as a sequence, “it would look like that picture of the candlestick in which every branch is related to the central one. We read it outwards from the middle and we call it Soul and Life, Spirit and Truth, Mind and Love, and the central fact on which they are all based is Principle. Now Science isn’t in that chart. It’s what you get out of it. It’s the degree in which you can say “Oh, yes,” about it that constitutes Science for you individually.

Sometimes when you talk to people about Soul and Life, Spirit and Truth, Mind and Love, they shut the door and they say, “Oh, that’s beyond me, I can’t understand it.” Well, do let’s watch that we don’t shut the door. Christian Science has opened “the gates of Paradise which human beliefs have closed” (Science and Health 171:4-8); so let us get back into the Paradise which we’ve never really left. The way we’ll prove that we’ve never left it is not to shut those doors. If we didn’t understand these things we wouldn’t be able to smile at our neighbor, or even eat our breakfast or pay our bills or do anything, because all our human activities are the outcome in a relative way of the facts that are summarized by these charts. They are nothing outside our experience. They are all common to every one of us. The language may be different but the idea is basic.

Now we are going to relate John’s Gospel with that right-hand column, which is the picture of the candlestick taken apart and looked at in four sections. We read it humanly as Soul and Life, Spirit and Truth, Mind and Love, but I believe that John the Evangelist’s conception of it was Life and Soul; Truth and Spirit; Love and Mind. That was certainly the way Jesus thought about it, Science is going to give us such a sense of oneness that we’ll be able to look at it either way with perfect facility. It might appear that by starting from Soul and going to Life one is making a journey, and that might give us a sense of twoness; whereas if we start from life as the fact of inspiration, the fact of the well of water springing up into everlasting life, which is eternally reducing itself to human comprehension, is eternally translating the divine facts to the point where you and I can use them, — then that’s oneness and not twoness.

In a nutshell, what Soul and Life or Life and Soul, characterize are the numerals of infinity. What do we mean by the numerals of infinity? Well, you notice that in the Science part of the chart there are four sections, and those four simply epitomize the four great orders which we call the Word, Christ, Christianity, Science, as they appear in Science. Life and Soul represent the scientific fact about the Word, and the scientific fact about the Word is that it’s not the dead letter but the living spirit. Then we can say that Life and Soul give inspiration to the letter of the Word. Instead of plodding along through the days of creation and word lists which are just little black and white symbols on a piece of paper, if we look at it from Life and Soul, Life gives inspiration to that picture and Soul translates those days out of a mere symbol into a living reality. So we can say that life and Soul are the numerals of infinity, whereas Soul and Life might be to us only the text of the days of creation. As we look at them from Life and Soul they become inspired, they become living, they become vital. There’s life in them.

And then thought moves on to the next one, Truth, and Spirit, Spirit and Truth. You see, in Life and Soul, awakened and inspired. Thought begins to see, “Why yes, these days of creation aren’t just the dead letter, they, are the living spirit, they are the real thing, they are that which sets life in motion,” When we begin to see that in the Word, something happens in thought, and we can start to say “Oh, yes!” we can say, “Oh, yes I can use that idea, it’s a living idea, it’s real to me, from the basis of that idea I can look out and I can see that the spiritual is the true fact and that the mortal picture is not true.” And so at once, we can begin to calculate, to reckon man spiritually. This, of course, is the Christ tone.

Then when thought moves on to the third section, which we call Mind and Love or Love and Mind, we

begin to see that this whole functioning of Science is not just a little human mind trying to understand God, but is the fact of Love, that which is ALL, filling all space, and filling all space so intelligently and with so much law and power and omnipresence that it constitutes the only Mind there is. It is the pure reflection of Christianity. So this third one which we call Love and Mind is really Love filling all space as the only intelligence. That's why you and I can think about these things, because Love's complement is the All—Mind.

Love's plan is fulfilled in all ideas knowing Love. Love is the one intelligence. Love is the only thing that can think, because Love and Mind are complementary.

Finally, when we come to think about the fourth one, Principle, we say, "Yes, it's based on that." It is really Principle and idea, but because Principle and idea is one, we use only the word Principle. That's the basis, the foundation, fundamental issue, and this whole scheme of things is the activity of that infinite One, Principle.

Let us just take those in a different way; let's be a bit looser about them. In Life and Soul, it's where we begin to see that this picture is all subjective. It's not "over there," objective, not mortals getting up there, but it's all-subjective. It's Life and Soul, and it starts with Life. It starts with the 1 AM. It starts with nowness, it starts with the fountain. Then in Truth and Spirit we see not only that it's subjective but that it's divine subjective. That's to say, the whole thing is proceeding from God. How often John's Gospel gives us that sense! -That Jesus came forth from the Father; all the way through that's the emphasis, from God. So there in Truth and Spirit we begin to see that it's not only subjective to us, but is divinely subjective.

Now in Love and Mind we see quickly that that divinely subjective standpoint includes its own objectification. Mrs. Eddy says that "divine Love cannot be deprived of its manifestation, or object" (Science and Health 304-: 10), and that is what we mean here, It is not only divinely subjective, but it also includes its own objectification. Love knowing its own glory, glorying in its own glory. Love is knowing the loveliness of itself, and in doing so it knows the loveliness of you and me. Moreover, in doing so it includes the possibility that we can become aware of it. Mathematics, for example, is knowing its own perfection, and in doing so it is also knowing, so to speak, that every little boy in the first class is able to learn the principle and system. It includes its own objectification because, (fourth section), Principle and its idea is one.

I'd like to take it another way. Think, for instance, of when you are trying to see the truth about somebody who may seem to be rather a dismal sort of mortal. Now in Life and Soul you start out by trying to see that the truth about that individual is not the mortal picture, but is something that comes from God. So through Soul you rule out the testimony of sense, and Life gives you an inspired picture. Lets say then that first of all you start out with a respect and an affection for each man's true individuality, because you can never help anybody unless you start out with divine affection for what they truly are. Divine affection. That's Life and Soul, because in Life you love to give, you love to express the fatherhood that God has forever expressed, and you love to entertain divine affection and respect for each man's true individuality.

And then you go on, and in Truth and Spirit you consciously behold the true man to the exclusion of the false. Then in Love and Mind you see that because this is the law of Love, then he must and does respond to that truth. That's the good of trying to entertain the truth about somebody and then saying, "Well, it won't do any good, because they're always the same"? That's two minds, isn't it? — And there's no Love in it. So when thought goes on to that Love and Mind tone we see, "This as a wonderful fact, and because it's Love's fact about them they must know it, they must behold it, they

must recognize it, they must see it,” and then they are forced to say, “Oh, yes!” too. They’re bound to. If we see that that one, lovely, All—inclusive fact of Love is the only kind that man has, he is bound to accept Love’s truth about himself. So I’d like to say of that Love and Mind tone, it is abiding in the conviction that he must and does respond to it. I know that often in the practice if one doesn’t do that, one tends to lose the fruits of one’s work. You sit down and you know the Truth and perhaps see it very clearly, and you think it is wonderful because it’s so true, but then sometimes you might forget to see that that fact that you have seen is included in Love, and Love is its own Mind, its own intelligence, its own objectification, and therefore the individual you are helping is receptive to it and they do respond to it. It’s as if Mind is Love’s response. Love loves and Mind responds to Love. It’s the response.

Then the fourth tone is this: we see that it’s all based on Principle, and Principle is imperative, and Principle’s idea is obedience to Principle. It isn’t that Principle’s idea is obedient to Principle, because that might mean that he could be obedient or not obedient, but Principle’s idea is the very quality of obedience. If I make twelve twelves a hundred and forty-four I’m thinking in obedience to the principle of arithmetic, but if I don’t and make it something else I’m just not thinking in obedience to the principle of arithmetic.

Now at that moment of not being in obedience, I’m not being a mathematician, I’m not being man, I’m not being real, I’m not being anything. What is a mistake? It isn’t anything. And so to be a Scientist, to be Principle’s idea, means that we are the actual quality of obedience to Principle.

The Story of John’s Gospel

Now these facts, which we’ve talked about in skeleton, we’ll see much more fully as we go on, as they are the bones on which John builds his Gospel. Let us think now about John’s Gospel itself I expect most of you have spent much of this year thinking about it, — at least, I hope you have, because if you know the text, it will be such a help.

You will have noticed that John gives no account of the transfiguration. We must consider these points in order to appreciate John’s standpoint. Matthew, Mark, and Luke all give that wonderful picture of the transfiguration, when Jesus took Peter and James and John to the top of the mountain, and there gave them such a picture of one being that the mortal concept faded, and instead their thought was alive with the past, (Moses,) and the present, (Jesus,) and the future, (Elias,) all illuminated in light and glory in front of them at one point. We call that incident “the transfiguration which: is, as it were, something that took place at one particular moment in time. The clouds of sense parted for a moment, and they suddenly saw. They saw the glory which Jesus had had before the world was. But as an event, it was something that took place in time. Now John’s Gospel does give a transfiguration, but it’s one continuous transfiguration right the way through from beginning to end. John’s picture of Jesus is really the story of the man whom God knows, not the man who is trying to get up to God or the man who is trying to abide by the Christ, or the man who is trying to demonstrate what he has learnt: it’s the man whose being is the same as God’s Being. It’s the story of the man who is not making a journey, the man who is wholly in idea, in metaphysics.

I believe that there’s something dawning in thought today to all of us which is going to open the gates in a way that few things have done, and that is to understand what it means when we say, “I am idea.” I think John will elaborate that for us as we go through, as John the Evangelist’s picture of Jesus was Jesus as the divine idea. You might almost say that John wasn’t interested in Jesus as a man in writing his story, he was interested in the divine idea, but to write about the divine idea in its purity would be too abstract, so he told the story of God’s idea in terms of the man Jesus, and thus established the divine

and human coincidence. John is writing of metaphysics, but he symbolizes his metaphysical teaching of Science in the person of the man Jesus; eventually the man Jesus goes out of the picture and the teaching, —the idea, — remains. So do let's remember all the way through this Gospel that it's not a human history. It's the story of the relations of Principle and idea told in terms of human history.

You know, supposing we did that for ourselves; supposing we saw, "My goodness, all this business of my birthdays and my past and my present and my future, that's nothing to do with me at all. Really all that my experience has been, has been the infinite interpretation of Principle speaking direct to me, in terms of human experience. So hasn't actually been human experience at all; it's been Principle's interpretation of itself." Mrs. Eddy says, (Science and Health 547:25-27) "The true theory of the universe, including man, is not in material history but in spiritual development." Now that's John's picture of Jesus, and so all the time his emphasis is on the divine side, on the right side. It's from the divine. And so this Gospel unfolds for us one long transfiguration.

Resurrection, Translation, Ascension, and One Being

It occurs to me that not only does the transfiguration in John take place out of time – it takes place right the way through - but so also do the resurrection and the ascension. That's something that has thrilled me beyond words, and I've only seen it recently. The four great sections of the Gospel are Life and Soul illustrating the Word sense of things in Science, Truth and Spirit illustrating the Christ in Science, Love and Mind illustrating Christianity in Science, and Principle speaking of Science from its own aspect. I feel that those four are really resurrection, translation, ascension, and one Being.

You see humanly, resurrection invites a picture of man buried getting out of it; translation invites a picture of a real divine and a real human and then that real divine coming and doing something to this real human and translating it out of itself, - again, twoness. Ascension, even, invites the picture of a man ascending right out of a mortal concept in which he was once confined. But John's Gospel doesn't give us that sense of coming and going. It is one Being from start to finish. And so we are all going to find that a more spiritual conception of what resurrection means will reveal it to us right at the beginning of the Gospel and not near the end. There are some wonderful passages that will build that up for us. Mrs. Eddy indicates many times that the so-called appearing and disappearing and reappearing of God's idea are just the fluctuating mortal pictures of ever-presence (See Un. 65:7-11.) You know sometimes when you are specially inspired, you can glimpse these things that have been true about you since before the world was, and it's so clear and so steady, and then it would seem to fade a bit, and so you experience appearing and disappearing and reappearing; and yet in your heart you know that that eternal fact which you've glimpsed is the only fact about you, and all this other is the mist that is sometimes thinner and sometimes thicker, but always dissolving.

Now that appearing and disappearing and reappearing is what the early disciples thought of as Jesus' resurrection, translation, and ascension. But to Jesus nothing of the sort was going on. He was always working with the Father, from the Father, and, as well as he knew how, as the Father, because he was based on one Being. DO let's see, therefore, that this story of John's isn't a history of a man called Jesus who resurrects himself out of matter, and translates matter, and ascends beyond matter. The whole story is the disappearing of that mortal man called Jesus; in the degree that he demonstrated his preexistence.

He knew "that before Abraham was, I am," - as you and I know at heart. And this whole Gospel is the story of the disappearing of the man Jesus, as Mrs. Eddy's definition of Jesus in the Glossary indicates. Now don't be frightened of that, because no one is going to take your Jesus away from you. You'll

always have a human symbol as long as you've got a human problem to deal with. As someone once said, all mortals are reluctant to lay down the mortal concept because they are afraid they will disappear down the bath plug. We might be afraid that as we dissolve this mortal picture of ourselves there's nothing left. But there is. What's left is pure idea, — true humanhood, “a state of mortal thought, the only error of which is limitation” (Science and Health 585:16-22). You'll be left with true humanhood. You'll be left with that state of being that Jesus had between what we call the resurrection and the ascension, which is the normal state of man.

Illustrative Verses

Now, to give you a little preview of the Gospel as a whole, I've chosen a few key verses which I'll read to you without giving you the places just so that we can get the sequence of John's thought. Now the first three are from the Life and Soul section, and I think they illustrate what we are going to call resurrection.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.” Now there at once he starts out: the whole thing is **from** God, so he starts with being resurrected.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God.”

“Master, where dwellest thou? He saith unto them, Come and see.” Now that's the Life and Soul tone, - it is only a **tone**, and isn't buried in words. That's the resurrection tone - “come - and see.”

Now some verses from the Truth and Spirit tone, which we are going to call translation. “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:” “The Son of man be lifted up:” that is, translated, Translation is taking place all the way through.

God is a Spirit: and they that worship him must worship him in spirit and in truth.” That one is clear.

“Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise:”

“...what he seeth the Father do;...doeth the Son likewise:” that's translation the other way round, because what you see to be the divine fact,—what you see the Father do,—these you can do likewise.

“I am the living, bread which came down from heaven:” That “bread” gives a strong sense of the translating of the substance of Spirit into terms of human substance. That's translation.

Now some verses from the ascension tone, from Love and Mind.

“Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of my self; but as my Father hath taught me, I speak these things.”

That's a little relative for a beginning, but as we go through this Love and Mind tone it becomes more and more ascended above the mortal.

"Verily, verily, I say unto you, If man keep my saying, he shall never see death" — the beginnings of ascension.

"Before Abraham was, I am."

There's an ascension statement. It might appear as if Jesus stood in the flesh and said that, but he didn't stand in the flesh.

He knew that that statement was absolutely true. He knew that man is forever ascended. Again, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

He stood outside the picture, and in that we see the supremacy of Christianity. He was ascended above all this coming and going.

"I have overcome the world." What a marvelous statement of ascension!

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee, before the world was." "And now I am no more in the world."¹

Do you see this? Do you agree that we are getting in these three sections a picture of what resurrection really is, of what translation is, of what ascension really is? It's going to help us in the most marvelous way, because as Scientists we sometimes ask ourselves, "Did Jesus really reappear, and if so, to whom did he reappear, and did only the disciples see him?" and so on. If we'll drop all that approach for a moment, and see that resurrection is something that starts from this moment, and so is translation, and so is ascension, it's going to end all those human questionings. We cannot fathom infinity except through spiritual sense.

Now for a few references from the Principle section, the tone of omni-action. It is one Being, neither coming, nor disappearing, nor going, but is steady and ever-present. The references are somewhat relative, as Being can be understood only in terms of being.

"Now the coat was without seam, woven from the top throughout."

"Woman, behold thy son" (and to the disciple,) "Behold thy mother!"

That is, Love encompassing Truth, and Truth being encompassed by Love. One Being being one. "Cast the net on the right side of the ship, and ye shall find."

Work from Life, Truth, and Love, the right side of the ship. To labor up there isn't one being, but to work from Life, Truth, and Love is one being because you are already there. And here is a very relative reference for the last one, yet it is the pinnacle of Science.

"What is that to thee? follow thou me."

In our individual experience that is what Science really comes down to, "follow thou me." Obedience. Do the job yourself. In a sense, that is the whole Gospel message.

References to the Selected Verses in the verses quoted are as follows:

Life and Soul (resurrection): John 1:1-4;12,13,38,39

Truth and Spirit (translation): John 3:5,6,13,14;4:24;5:19;6:51

Love and Mind (ascension): John 8:28,51,58;10:17,18;16:33;17:5,11
Principle (one Being): John 19:23,26,27; 21:6,22

Now do you see what the feel of these four movements of the symphony are indicating? We are starting out from the point that we are resurrected. This is not something in time, but in Life and Soul, in the eternal resurrection of thought above the symbol and into the spirit. In reading Mr. Doorly's reports, I expect you have noticed how he hammers on the theme, "It must be resurrected," as we are saying today. It must be resurrected into living waters, into living numerals of infinity; the letter of the Word is resurrected into living inspiration.

That we are seeing about Truth and Spirit isn't entirely a matter of calculating the truth about man and dealing with the errors of belief; it is also a matter of translating the Christ into every detail of human experience, which at the same time translates human experience out of itself, so that we find that the human isn't the human at all but is the impress of the divine.

I think that translation and transfiguration are the same thing but with a difference: transfiguration is the glimpse of the whole thing seen once; it is momentary. But translation is where you hold that glimpse and it continues with you. It is more like a process. "It begins with moments and goes on with years" (Misc. 15:13). It is transfiguration "obtained and retained" (Science and Health 598:25).

Then ascension, the tone of Love and Mind, is that wonderful realization that you abide in Love and you begin to feel the wonderful comfort of the fact that you never, never left Love and therefore you have never had any Mind, but the divine, because Love and Mind are complementary. Now that's ascension, in a degree, when we see that. To have forever dwelt in Love, and thought Love and talked Love, and breathed Love, and lived Love, means nothing else has ever happened but that, and I know that in the healing of what the world calls sin that lovely tone of Love and Mind is so accurate, and so acute, and so comprehensive, it is true ascension. "I am no more in the world."

Then Principle, giving us the tone of one being; neither coming nor going, but just getting on with the job right where we are. I think we can be so tempted to wonder what happened to Jesus in those three days, or what happened to Mrs. Eddy or why Mr. Doorly went, and so forth. Those human queries are utterly beside the point, and they don't matter a bit, because being is individual. "What is that to thee? follow thou me," and if you "follow thou me" you'll know the answer. If you don't follow, you will never know the answer because thought will be outside of Science, — which is an impossibility.

Now let us start on the text of John. Chapters 1:1-2:25 present the tone of Science as the Word, or Life and Soul. John, however, gives first the objective and than the subjective sense of their tones, so we will begin with a heading of Soul and Life, and later continue under the heading of Life and Soul.

Soul and Life ***(Chapter 1:134)***

Verse 1.

Isn't that marvelous? John isn't going to say, "There was a man born, called Jesus, who had to work his way up to God and then prove he was never in matter." He's not talking about that: he's simply saying, "Now look, what we are talking about is the things of God, which have been your substance and my substance since before the world was." In the beginning was the divine Word that word which isn't only a range of synonyms running up a ladder or down a ladder, or coming in a sequence. That is only one sense of the Word. But John's Word is the revelation of the infinite range of divine fact. "In the beginning" was nothing but divine fact.

I think that that verse 1 is lovely. "In the beginning was the Word," is where we start off, saying, "Oh yes, the Word,—Mind, Spirit, Soul, Principle, Life, Truth, Love," which is at first the range of the days of creation. That's where we all started.

"And the Word was with God;" and we say, "Oh yes, it isn't merely words in a book, it's the things of God. It is wisdom, and purity—, and spiritual understanding, and spiritual power, and love, and health, and holiness." The Word was with God: ' those days begin to come to us in a resurrected way as numerals of infinity.

"And the Word was God." "what is God? God is... Mind, Spirit, Soul, Principle, Life, Truth, Love." So that third statement indicates the synonyms. John depicts what is forever going on,—the text of the days yielding us inspired numerals, and then those numerals culminating in the synonymous terms. The days of creation become more and more inspired, resurrecting our thought out of the symbols and into the spirit. That is the same with every subject, not only Science. If I want to learn how to play the piano or work the typewriter, I have to learn how to resurrect the black and white instructions into numerals of thought, and then it becomes me. And the Word was God." And that is the way John goes.

The Word of Life

Verse 2.

In Science, the Word is essentially the Word, of Life. Consider this fundamental reference from Science and Health 561:1 1621. "John saw the human and divine coincidence, shown in. the man Jesus, as divinity embracing humanity in Life and its demonstration, reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal self hood disappear, and the spiritual idea is understood."

"...shown in the man Jesus..." is almost secondary. " ...in Life and its demonstration..." What is Life and its demonstration? It's Life and the living. "We have it only as we live it" (My 126:31). The demonstration of Life is inspiration, abundance, exaltation, resurrection, unlimited soaring thought. "...reducing to human perception and understanding..." Reducing: that's Soul, isn't it? "...the Life which is God." Which is God." Jesus said again and again that that was what he was doing, "I'm just showing you the Life which is God'; I haven't got a little life of my own, which my parents gave me, and which might be snatched from me. I am reducing to your comprehension the Life which is God. And how can I do it? Well, by living it; by saying, `Come and see' to everyone. "In divine revelation," Mrs. Eddy goes on, "material and corporeal selfhood disappear, and the spiritual idea is understood." The Gospel is the story of how Jesus dissolved himself as a mortal concept, and how he demonstrated for the benefit of mankind the glory he had had with God before the world was. That's the picture. It's reversing the whole human way of looking at it.

Verse 3.

Now that is the basis of Mrs. Eddy's discovery of Science, that "all things were made by him." God is the only Creator, and God is good and all that is created is created by the Creator whose name is good, God, whose nature is good. Therefore anything that is not of. the nature of good was not created by the one and only Creator, and consequently it is not. Mrs. Eddy puts that in a thousand different ways, and that is the basis of her discovery - one Creator and that one good. Now that is the Science of the Word, which is where we are, in Soul and Life. The Word in Science is that one Creator who creates only ideas, only good ideas.

Verse 4.

"In him was life; and the life was the light of men." Isn't that clear as resurrection? When someone comes to you and gives you a great and abiding sense, of life, it is as if you had seen a light, and you can say "Oh, yes! That life is my light." That is resurrection, out of the darkness of belief.

Verse 5.

The darkness is the long night of materialism, that which is not, not knowing God. "The darkness comprehended it not." Apparently that word "comprehended" doesn't only mean "understood"; it doesn't merely mean that the darkness couldn't understand the light, but that the darkness couldn't quench it, couldn't put it out. As we go through, we shall have a little Greek lesson on the side, because there are numbers of Greek words whose original inspiration is partly obscured by the translation. (You will find the big Companion Bible illuminating here.) Hence, when "the darkness comprehended it not," it means that, however dark your darkness, it can never extinguish the light.

Science and Health 546:2326. "Christian Science is dawning on a material age. The great spiritual facts of being, like rays of light, shine in the darkness, though the darkness, comprehending them not, may deny their reality." Christian Science is dawning on a material age..."It is always a material age." I don't think we are any more material now than we were in Jesus' time. The theory is that mortal mind changes its form and appearance. But it's always the same substancelessness, nothingness. And we have always got the same thing to deal with it, somethingness. That's all there is. If you are interested in fourfold statements, you will find that that whole paragraph, down to line 30, has a clear "four" running right through it, but I won't elaborate it here.

Science and Health 215:1526. "We are sometimes led to believe that darkness is as real as light; but Science affirms darkness to be only a mortal sense of the absence of light, at the coming of which darkness loses the appearance of reality. So sin and sorrow, disease and death, are the suppositional absence of Life, God, and flee as phantoms of error before truth and love. "With its divine proof, Science reverses the evidence of material sense. Every quality and condition of mortality is lost, swallowed up in immortality. Mortal man is the antipode of immortal man in origin, in existence, and in his relation to God."

Darkness, Mrs. Eddy says elsewhere, comes from looking into matter. Mortal belief presents some condition of matter, and we become mesmerized by gazing at it for what it seems to be. We break that mesmerism only when we look at the proposition in the light of Science, the light of divine fact, and then the "darkness loses the appearance of reality." As long as we are looking at that matter problem, it is darkness, and great is that darkness. But all the darkness cannot put out the divine fact, because "Science reverses the evidence of material sense."

Appearing, Disappearing, and Reappearing

Un. 63:711. "The so-called appearing, disappearing, and reappearing of ever-presence, in whom is no variableness or shadow of turning, is the false human sense of that light which shineth in darkness, and the darkness comprehendeth it not." That's startling! It is this whole mortal approach, thinking of Jesus as coming and resurrecting and ascending. This profound statement puts a bomb under the conventional human picture. It makes me realize that we have to look at this Gospel in an entirely different way, I think it's going to be wonderful for all of us. Mrs. Eddy says many amazing things about Jesus which are not always apparent on the surface; but the deeper one goes into them, the more one is convinced that her sense of Jesus was the exact opposite of the human concept. She didn't think

of Jesus as a man who came and showed the way and suffered and then went, but as man, who never left. He rested in that divine consciousness which is coincidence of the divine and the human, and from that basis he did the works, and healed the sick, and showed the way. But he never left, and so Mrs. Eddy says that the so-called appearing and disappearing and reappearing of ever-presence is the false human sense.

Verses 6-8.

John the Evangelist's sense is that everything comes from God and even John the Baptist, who humanly would seem to symbolize the Word, claimed that all things come from God. S. & H. 561:32-3. "John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the spiritual idea as the Messiah, who would be baptized with the Holy Ghost, divine Science." "The immaculate Jesus..." forever resurrected, forever translated, forever ascended; untouched by flesh, never circumscribed by flesh, never limited. " And John saw in those days the spiritual idea..." He saw **the spiritual idea**, not Jesus, as the Messiah" and that is the John The Baptist standpoint. John the Baptist represented a relative sense of the Word. Just as we, when young in Science, think of the vast range of spiritual ideas, and we think of ourselves as a window-pane for them; "I am the place that God shines through," or something like that, so I think that John the Baptist might have said, "I'm a window-pane, I am a transparency for Truth." But when Jesus came along, he said, "No, I'm not the window-pane **I am the light**," and he lifted it off the symbol into the spiritual idea, into the reality behind the symbol.

It would appear as if John the Baptist was not prepared to go beyond the symbol. He wouldn't start out with resurrection. Resurrection to him was something which came later. "He that cometh after me is preferred before me" (John1:15). But John's picture of Jesus is not the symbol, but the idea itself. So the joyous message of the Word in Science is that Soul and Life resurrect us out of the belief that we are the symbol, and give us instead the fact that we are the actual spiritual idea. We are the light. It is what Jesus declared, and what Jesus declared we can all declare with equal truth.

Verse 9.

Mrs. Eddy says that that "true' light" is the incorporeal sense of the Christ, not a personal Saviour, nor a physical Jesus (See My. 257:416).

Verse 10.

Why is it that sometimes we can't receive a spiritual idea? It is because we are too often trying to see where we fit into the picture and so we receive nothing. What made Jesus the Savior was that he accepted Truth completely and fully, and rejected mortality completely and fully. John the Baptist or Mary the Virgin could have been the Way, had they accepted fully. But for one reason or another we don't accept these things fully.

Verse 11.

"He came unto his own, and his own received him not." We make reservations, and that's the trouble with all of us, which we have to face and dissolve. It is this business of seeing how it affects me. But "Oh, yes!" has no reservations. S. and H. 192:3031. "Whatever holds human thought in line with unselfed love, receives directly the divine power." Again on S. and H. 333:1923, Mrs. Eddy indicates that the Christ comes to all prepared to receive Christ, Truth. That is the first and important thing: are we prepared to receive? Sometimes we go to help someone who seems to be in the ditch and they just

don't accept what we are saying. They are not prepared to receive. We all of us have a personal sense of ourselves, to some extent, and we think that a person is telling us and we don't want to take it from a person. Therefore let us see that we are the receiving of Truth. "To all prepared to receive Christ, Truth.

Verse 12.

This and the next verse are wonderful. I expect you all know the Bible lesson on that text by Mrs. Eddy, in Misc. pp.180185. Here's a lovely statement from that article. "His sonship, referred to in the text, is his spiritual relation to Deity: it is not, then, a personal gift, but is the order of divine Science" (Misc. 181:2022).

Order

Now that can't mean the order of Mind, Spirit, Soul, Principle, Life, Truth, Love, because, as Mr. Sinton has pointed out in several of his publications, that isn't order, that is simply sequence. (see, for instance, page 221 of the Verbatim Report, Part II, of Mr. Sinton's 1950 Summer School.) But order is something that embraces sequence and it has something besides. Order is as it were, the cement that holds all the relations of Deity in their proper place and in relation to each other; It is not necessarily sequence. I think that order is a kind of cement, it is the established fact of scientific being, it is that bond of union which holds together all the infinite relations of Deity, so that the divine system functions harmoniously. So Mrs. Eddy says that this sonship, which we can receive if only we will accept it, is the order of divine Science. Webster defines order, in part, as "a condition in which everything is so arranged as to play its proper part." If, then, we will see that our relationship to God isn't something which we climb up to through sequence, but is the status from which we start, then we begin with "the order of divine Science.

"God and man are not the same, but in the order of divine Science, God and man coexist and are eternal. God is the parent Mind, and man is God's spiritual offspring" (S. and H. 356:28-31). Once again, that term order is seen to indicate the divine relationship.

Verse 13. Apparently "blood" ought to be plural; in the original it is "bloods." That is to say that we are not born of all sorts of different inheritances, a Father and a mother, a background of mortal beliefs and prenatal influences, and so on. All that is plurality, "bloods," but what John is talking about is receiving our one sonship from the one Father, not born of bloods but born of God. So often, the problem is this belief that man is born of a mixture of two families, two nationalities, two strata of society, two conflicting temperaments, and two of all sorts of things. Then the product, the little boy or the little girl, becomes a battleground for these false beliefs to work themselves out. There's just not one scrap of truth in it, and I've seen that truth of there being only one Son proceeding from one Father and one Mother most forcefully demonstrated in the case of a little child of whom mortal mind, said that his parents' blood groups were incompatible. It just wipes out all those ridiculous theories about blood and inheritance and background and one thing and another. "Born not of bloods...but ,of God."

Mrs. Eddy finishes this article in Miscellaneous writings with this statement: "As many as received him, —as accept the truth of being, —to them gave he power to become the sons of God. The spiritualization of our sense of man opens the gates of paradise that the so-called material senses would close, and reveals man infinitely blessed, upright, pure, and free" (Misc.. 185:17-22). Resurrection, isn't it? "The spiritualization of our sense of man" that is when we begin to see that we are not buried in this corporeality at all. We were never in it. As the divine impulsion begins to spiritualize my sense

of man through Life and Soul, I get an inspired sense of my identity.

I have a living sense of my body, not as an object of physique, but as inspiration embodied, Life embodied, given form and functioning according to the rule of Soul. Not body, but embodiment, in the sense that music finds embodiment in harmony and yet is not in the harmony. You know that Soul is that which is not in anything and Life in the fifth day is the open firmament; so this beginning of John's Gospel, the tone of Life and Soul, is resurrection taking off the limits, and revealing man. Mrs. Eddy goes on, "infinitely blessed, upright, pure, and free; having no need of statistics by which to learn his origin and age, or to measure his manhood, or to know how much of a man he ever has been: for, "as many as received him, to them gave he power to become the sons of God." (Misc. 185:21-26).

That's how John begins, and he says, "Start from resurrection. Start from the fact that you are born of God, and that you never were born of matter or mortal beliefs."

Verse 14.

"...the Word was made flesh." The world would have it that the flesh is made Word—that matter can be spiritualized.

But what John is saying isn't anything to do with the flesh at all, in the sense of matter-substance. It is not a uniting of Spirit and flesh, not materializing Spirit, he means, but that the Word, God's revelation of Himself as divine ideas, —is always tangible, understandable, and provable, On Misc. 182:29-30, Mrs. Eddy says that the Word made flesh is "rendered practical."

Look at the chart in Science as the Word, Life is always complementary to Soul. In the fact of the Word, or the Word in Science, Life is eternally saying, "I am the Word of Life, and I am always rendered practical, - forever identified, forever made tangible, made understandable, forever reducing myself in a way that meets every possible need." That is always true about every subject, and not only divine metaphysics. So it is a very fundamental conception when we see in Science that the infinite things of Life, - the word of Life, - are forever reduced, embodied, made flesh, rendered practical.

The Divine Life-link

Science and Health 350:24-30. "The Word was made flesh. Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus, that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error." Jesus represented the life-link between the seen and the unseen. Life and Soul: Life linked to life, and reduced to practice.

Mrs. Eddy speaks also of Jesus as "appointed to speak God's word and to appear to mortals in such a form of humanity as they could understand as well as perceive" (S. and H. 352:23-26). Again, she writes of the incarnation as "seen of men, and spiritually understood" (My. 124:28). It's all the same idea, Life and Soul. I think that's so healthy because the lazy mortal thought would love to go soaring off on clouds of abstract metaphysics and get its feet off the ground, which is unbalanced and therefore unhealthy. If we can see, however, that Life is always complementary to Soul, that the word of Life always has its correlative, that it is always embodied or has its correlative in the relative, sense of things, then we shall have the Word made flesh.

Abstractions divorced from the correlatives means Science divorced from proof. I think that there is sometimes a danger with us, as students, when we go soaring off to the realms of abstract thought, so that what we see can't be communicated to the other fellow because we speak a sort of airy

metaphysical language of our own. It isn't good for us, and it isn't good for mankind. It's certainly not good for the name of Christian Science.

So, then, Life is always linked to Soul. It's always tangible, always definite, always understandable. It always has its symbol, though it is never in its symbol.

Verse 15.

There is a metaphysical statement of the Word, the Christ, and Christianity, and it's similar to Jesus' statement, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John [5:13]). "He that cometh after me:" that which comes after the Word is of course, the Christ; "is preferred before me:" because unless thought goes out from Principle in the Christ sense of things, the Word is barren. The Word isn't the human working out of a thorny problem, or climbing out of mortality through sweat and effort. The Word is, relatively speaking, our response to the Christ; it is our reaction to it, our response to it. "For he was before me:" that is, Christianity is the effect of the Christ impelling the Word.

"Grace for grace"

Verse 16.

Apparently that means grace instead of grace. That's rather lovely, because John the Baptist has been saying to the people, "NOW look; you've got to purify your thought, you must be better men and women, you mustn't take too much profit, you mustn't rob the poor," and all that sort of thing, and here John the Evangelist steps in and says that when the Christ sense comes, it gives you grace instead of grace. It gives you a divine sense of grace instead of just a human sense of grace. That is, let your concept of grace be resurrected. For instance, you may read in the papers of some man who has been in a position of trust, perhaps as a cashier, and for forty-nine years he hasn't taken a penny. It never occurred to him to do so; and then suddenly he falls to a temptation and takes something that doesn't belong to him. Now why? Because his sense of honesty was a human sense of honesty, and a human sense is always fallible. And so when the Christ comes, honesty becomes a positive love of the divine standard instead of mere human honesty. It gives you a standard that is divine, and not mere human convention. It gives you grace, the divine grace; the aura of holiness, and not just human graciousness.

Somebody once said to me that one of the things a young Christian Scientist has to watch, is that they don't "get by" by being just pleasant personalities, because that isn't Christian Science. It has to be grace, real grace. As someone said the other day, it's like swimming in the shallow end when you can put one foot on the bottom and nobody knows, but when you get to the deep end you've got to swim! Now that's grace instead of grace, it's swimming instead of merely having a toe on the bottom.

Verse 17.

The law, of course, was the objective sense, the rather negative approach with its "thou shalt not." But grace and truth came by Jesus Christ: when the picture becomes subjective to you, your early Word sense of climbing up there, your study of the days of creation which could sometimes seem like a labor, become resurrected, they become alive. They become grace and truth, something beautiful and warm and refreshing.

Fact and Function

Verse 18.

"In the bosom of the Father:" he never left heaven for earth, and that's true about every single one of us. "No man hath seen God at any time:" Principle is known through its idea; ...Mind....must be understood through the idea which expresses it..."(S. and H. 467:2952). As the sun isn't seen in lots of little suns, but is seen in light, so Principle isn't seen in lots of little persons, and egos, but is seen in light, in inspiration, in living, in loving, in being, in manhood, in womanhood,—qualities, in fact. To consider coincidence once again, the divine fact is seen in function, Life is seen in living, Truth is seen in wholeness and dominion, and Love is seen in unity. Those activities may be quite relative, but even brotherly love is a derivative of Truth, and so fact is seen to be coincident with function.

What the Evangelist is saying here is that our human sense of loving and being honest and decent and loving and kindly is all right, but it must be resurrected from a merely conventional human sense so that we can see it as the outpouring of the divine, and then it will be safe. Then it will expand, and grow, and be potent, and do wonderful things.

Science and Health 300:284. "The universe reflects and expresses the divine substance or Mind; therefore God is seen only in the spiritual universe and spiritual man, as the sun is seen in the ray of light which goes out from it. God is revealed only in that which reflects Life, Truth, Love....Now what reflects Life, Truth, and Love? It is living, and exercising our manhood, and exercising that wonderful quality of love which knows no division, which heals and unites and blesses. So if we want to see God, let it be through that sense of function, —through qualities. Perhaps I should make it clear that it is really the other way round: merely living and loving on a human basis is no guarantee of spirituality at all, whereas if we start from the consciousness that we are "the only begotten Son, which is in the bosom of the Father," then that divine fact will find expression even in terms of human behavior. Life, Truth, Love, the facts of the divine nature, will automatically express themselves as function at the point where we are individually.

Verses 19 - 22.

"...them that sent us" are materialistic hypotheses. I had a long letter from a man who has been reading those lectures that I gave called. "The Science of Man." He is a physical scientist, an engineer by profession and. a very clear thinker. He said, in effect, "Who art thou? what authority have you for making these terrible statements that man isn't a matter creature but is idea?" The vast majority of thinkers today are trying to account for the phenomena of existence on a materialistic basis. You can't even have a "miracle" healing without someone wanting to give it a rational explanation.

Verse 25.

John made the way straight, he prepared thought, but Jesus was the way John, as it were, cried at the wayside. He indicated the way but he wouldn't go along it. He wouldn't be it. Now we can't blame John for that, because he was fulfilling his mission; we may think that John didn't do all he could have done, or that he made a mistake, or we think he stopped short of the Christ, but then we all do just that. We get to a point sometimes when we are tired, and. we can't be bothered, and. we say, "Oh, I'll let someone else do it," and that would seem to be what John the Baptist was doing. He saw the whole picture. He saw everything he was at the wayside.

Verse 24.

We read a lot, about the Pharisees in this Gospel, and we need to be clear that they are not a lot of old boys with white beards, who wore purple, but it's the Pharisee in you and me. It's an aspect of mortal belief, rigidity and intolerance; material conservatism; that which would attempt to hold Spirit in the grasp of matter; that which has blinkers on, and won't see Truth (or believes it cannot). The Pharisee is just the hypocritical mortal in us.

I don't think there's anything quite so healthy in Science as to see that the other fellow's faults are similar to one's own, though perhaps differently expressed. If we weren't making those mistakes, we wouldn't be here I think that is so comforting, because it shows that it's not his faults or my faults, but is the one carnal Mind "sinning us."

Verse 25.

They always wanted an authority, but Science is "divinely *authorized*."

Science not Spiritualizing Mortal Belief**Verses 26, 27.**

"I baptize with water." Now that baptism with water represents the improving of mortal belief. We all of us do that; we say, "I must get a better sense of my home," or "I must love my husband a little more," and we try to improve mortal belief. Of course, the desire to improve is a good thing, but let it be not from the mortal tending upwards; let it be the impulsion of the Christ forcing us to do these things because we can't help it. Baptizing with water isn't truly resurrection, although it may appear to be a spiritualizing factor. It is actually just improving mortality. (See S. and H.545:7-20).

John goes on, "there standeth one among you, whom ye know not" isn't that Science? the divine fact we haven't recognized. Mrs. Eddy says that "Science is the `stranger that is within thy gates,'" (S. and H.146:20-22). Your own Christ: selfhood in Science is that "stranger that is within thy gates," which John describes by saying, "there standeth one among you whom ye know not." But if they were to have said, "Oh, yes, I can see that, I'm born of God," then it would not have been a stranger any more. Man is not a wanderer from the parent Mind trying to find his way to God. Let's say to that stranger whom we know not, "Oh, yes! that's me. I am the light, I am the inspiration, I am the power, I am that which expresses being; not a body, not a lump, not a human history, but the very function of idea, incorporeal, divine, supreme, and infinite."

Thinking of the stranger "whom ye know not," do you remember that on the resurrection morning Mary saw Jesus but didn't recognize him? She thought he was the gardener, and the gardener is a marvelous symbol; he stands for digging in mortal belief to make it better, to make it, produce something. It's tilling the soil so as to spiritualize matter, and it's based on the belief that man is actually planted in matter and must grow out of it. She thought he was that sort gardener, and so she couldn't see him; but when he said "Mary," he cast on her thought the true identification of what she was, spiritual sense, and she suddenly saw. It wasn't "thought tending spiritually upward," but was just being with God, coincident and coeternal. Later on we will consider this garden symbol again.

Verses 28 - 30.

Mrs. Eddy says of the Lamb of God, "spiritual idea of Love; self-immolation; innocence and purity: sacrifice" (S. and H. 590:910). That is a fourfold statement, but, as so often when Mrs. Eddy gives four

statements, they are not in the order of the Word, Christ, Christianity, Science, and I think this is one of them. I think this is Science, Christianity, Christ, and the word.

"The spiritual idea of Love, she starts with; it is from the holiest. And then, self-immolation, which is Christianity or the obliteration of the mortal concept. Then the Christ; "innocence and purity;" pure consciousness, not knowing evil. Finally, sacrificed is what the Word might appear to be in a relative sense of things. So when John saw the Lamb of God, what he saw is what Mrs. Eddy says about the Lamb of God here, that is, the tracing of the idea outwards from Science, through Christianity, the Christ, to the point of the Word. It is always from the divine.

Science and Health 334:1020.

"...The spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done; even before the human Jesus was incarnate to mortal eyes." "...in the eternal order of divine Science..." Order is not sequence, hence this is not climbing up but being there. For example, when you arrange a room in order, everything is correlated in harmony with everything else, but you set about the job in a sequence. So Mrs. Eddy is indicating that the Christ fact, which is the order of divine Science, is what takes away the sins of the world. As that idea dawns in thought, we recognize man as the Lamb of Love, having never left that status.

Israel and Judah

Verse 31.

"manifest to Israel..." You remember that the nation was divided into the two halves of Israel and Judah. Israel symbolizes the womanhood and Judah the manhood. Israel, the northern kingdom, was scattered, and Judah, (after captivity in Babylon, and the return to Jerusalem) was finally destroyed as a nation by the Romans at Jerusalem. Now Israel, womanhood, comes into this Gospel a great deal. We find that Jesus keeps going from to, Galilee. Have you noticed that? It comes in again and again.

I think that is very significant, because we do the same thing. Sometimes our sense of manhood leads us to get on our high horse, and we push Science, we have a battling sense. That's manhood, the Judah in us. And then there comes a time when we say, "Oh, yes; that's lovely; let me understand." Then thought becomes quiet and gentle and receptive and we can accept and receive new inspiration, and that's womanhood. That takes place in Galilee, (or Israel), and often in this Gospel we shall see that whenever Jesus is in Galilee, it's a womanhood sense, and whenever he is in Judea, it's a contending sense. So John saw that he should be made manifest to Israel. "Woman must give it birth." (Ret.26:23) It's womanhood that accepts.

Verse 32.

"abode upon him" John uses the Greek word translated as "abide" or "remain" or "dwell" forty-one times; the other three Gospels together use it only twelve times. (Companion Bible p.1511.) It signifies Science, the eternal, unchanging status of being, the idea established in its Principle.

"Dove. A symbol of divine Science; purity and peace; hope and faith (S. and H. 584:26-27). A symbol. John saw the symbol descending. When you and I are like John the Baptist, and are prepared to receive Christ, Truth, we shall see that dove descending, the symbol of divinity appearing at the very point where we thought it was a mortal John saw the Spirit descending like a dove, and it abode upon him; it had to, because Jesus was always at that point.

Verse 33.

"remaining on him" that's the same word in the original as "abide."

Verse 34.

That word "Son" just pervades this Gospel. Could you think of a more magnificent symbol to indicate this relationship of the idea to its Principle? It is not a personal relationship. What is the son? It is that which is derived from the Parent that which, when it was conceived, had no separate existence from what the Parent gives it. It's the product of one divine Cause. It's the divine effect of the divine Cause. It's the impress of heaven, this Son. It is that which expresses the nature of its origin, the Son of God.

John the Baptist

Now let's consider for a moment this character John the Baptist, who saw these marvelous things and yet stayed where he was, looking as them. On Misc. 81:10-82:12, Mrs. Eddy has that very lovely and very profound statement about John the Baptist in which she answers this point "understanding this fact in *Christian Science*, brings the peace symbolized by a dove; and this peace floweth as a river into a shoreless eternity. He who knew the foretelling Truth, beheld the forthcoming Truth, as it came up out of the baptism of Spirit, to enlighten and redeem mortals. Such Christians as John cognize the symbols of God, reach the sure foundations of time, stand upon the shore of eternity, and grasp and gather—in all glory what eye hath not seen" (Misc. 82:4-12).

"Such Christians as John cognize the symbols." To cognize a thing means to perceive what it is for the first time, to know; to recognize it means to perceive what it is with the knowledge that you had about it before the world was. Now when you and I recognize our God-given heritage, we recognize, we know again, that which has been true eternally about us. But Mrs. Eddy says that John only cognized the symbol of God, and I feel that means that he thought he wasn't there. He thought he hadn't been there before, that it was a point to which mortals must develop.

When we "cognize the symbols of God," that would be the Word sense of things. Then the Christ sense of things: "reach the sure foundations of time." What are the sure foundations of time but this, "Beloved, now are we the sons of God?" (I John 3:2). The sure foundations of time are that we start out from now. Now the tone of Christianity: "stand upon the shore of eternity." That shore is not so much a hard and fast dividing line as the disappearing point. It's the dissolving of the mortal concept and the appearing of pure reflection. "and grasp and gather — in all glory— what eye hath not seen." That is, we touch the scientific fact.

What a marvelous statement for John the Baptist that is! I don't think it belittles John one bit that he didn't go further than that, in this experience. As I say, I think he just got tired, as many folk would appear to do. They make great progress, and then it may seem that it's too much of a bother to hold on, and so they just don't hold on.

Here's another lovely reference that throws light on to John the Baptist: S. and. H. 471:32-4. "This Science teaches man that God is the only Life, and that this Life is Truth and Love; that God is to be understood, adored, and demonstrated; that divine Truth casts out suppositional error and heals the sick." "...God is the only Life..." and then there's a comma. Now if you think of the word sequence there, it would seem that John got to the point of Life where he could discern the forthcoming Truth,— he could cognize the symbols of God,— but he wouldn't go on and see that what he saw was God's Truth about himself. He wouldn't take himself into it and be it. That is the point where so many of us stick, and it's old theology. It's the theological belief of the human mind which will resurrect itself up

to a point, and then say, "Lord, I'm not good enough, or I'm not there yet," or something of that kind. We will discern the point of Life, but we won't go on and see "that this Life; is Truth and Love". We refuse to be it, for some reason that mortal mind suggests such as lack of spirituality or lack of drive or lack of tenacity; we just won't be it.

That's the theory— the lie, — so let's be awake to it and know that we cannot divide Life from Truth and Love. Then if we discern Life from the point of resurrection we can go on and see that what we have discerned is actually us. It is our substance, our being, our manhood and our womanhood. So it would appear that John the Baptist got to that point of Life, and then he stopped because he wouldn't make it Truth and Love.

Why? Probably because he was looking at it from a "getting there" standpoint; but John the Evangelist is showing us that it's all one infinite Being which includes in itself resurrection and translation and ascension because it is based on one Being. John the Gospel writer— certainly recognized that "this Life is Truth and Love." It's all one story, and if we can see the oneness of it, we shall not rob ourselves of the joy of infinitude.

John's Use of the Word "See."

From the Bible Commentaries one learns that when John says "saw," or see, or "behold," he uses a variety of different words in the original Greek, which are mostly translated as the one English verb "to see." For instance, the Companion Bible, (in Appendix 135), distinguishes between twenty-three different Greek words carrying important shades of meaning, for which the one English word "see" is quite inadequate. It will help us if we consider four of them, but remember that it is spiritual sense rather than Greek scholarship which unfolds these things to us.

1. blepo: to look at; to perceive; to notice.

Example: John 20:1 "...and **seeth** the stone taken away from the sepulchre."

2. theoreo: to be a spectator at; to inspect; to gaze.

Example: John 1:32 "I saw the spirit descending...like a dove..."

3. horao: to take heed; to discern clearly (physically or mentally).

Example: John 9:37 "Jesus saith unto him, Thou hast both **seen** him, and...."

4. eidon: to see; (by implication) to know; i.e., the subject knowing the object, knowing what it sees. Understand; comprehend.

Example: John 1:39, "saith unto them, Come and **see**"

When John says here in verse 34, "I saw and bare record....." The word, is horao, meaning to take good heed. It is the equivalent of Mrs. Eddy's statement that "such Christians as John cognize the symbols of God."

The Objective and the Subjective

If you have been reading Mr. Doorly's verbatim report on John's Gospel, you will know that these chapters are divided up into the tones of Life and Soul from two standpoints: first that of Truth, and then that of Love. Then the next group of chapters come under the heading of Truth and Spirit, the next under Love and Mind, and the last under Principle, and each group is from the standpoint first of Truth and then of Love. Now I don't want to go deeply into that, because some of you will have studied it that way and some of you not. It doesn't matter much, as our progress is individual. But the point we have arrived at, at this verse 34, is the end of the tone of Life and soul in its more relative sense, and

from this verse onwards, we go to the end of the next chapter with Life and Soul but from the higher aspect.

Mr. Doorly used to say that it was Life and Soul from the standpoint of Truth and then it was Life and Soul from the standpoint of Love, and I think that would be the same as saying that it is Life and Soul objectively, and then Life and Soul subjectively. Life and Soul first from the human point of view, and then from the divine point of view. Or even better, perhaps, we could say that the first of the two parts is Soul and Life, and then the second part is Life and Soul; and similarly with the other tones. It's just a matter of viewpoint.

This matter of viewpoint is so delicate, and we do need to be adaptable about it. Perhaps somebody comes up and tells us something that is wonderful to them, and to us it's just nonsense because we can't appreciate the standpoint from which they are looking. So now at verse 34 we finish with the tone of Soul and Life, —that is, the objective sense, — and are now going to look at it from the other aspect. We are going to see it as Life and Soul.

Verses 35, 36.

John always seemed to **stand**, didn't he? He stood about. He wouldn't go along the way. Jesus, however, was always moving about in this Gospel — he was "about (his) Father's business." Those two disciples were Andrew and John. "...And looking..." The Greek there is a different word from the verse before, and it indicates merely physical looking. It was as if he said, "Look at that! I wish I could be there." Notice that Jesus was walking, not standing.

John said, "Behold the Lamb of God." Now the first time he said that, at the baptism, (verse 29) he went on, which taketh away the sin of the world," but this time he doesn't say that. This time it's the subjective, — it is from the standpoint of the Lamb of Love, and there's no sin of the world to be taken away, so he doesn't say it.

Verse 37.

They **followed** Jesus. In all the other Gospels Jesus **called** them. He said, "Follow me"; but Science is an individual discovery and you must follow it of your own volition. We see that again later in this Gospel when Jesus carried his own cross, whereas in the other Gospels it was carried for him. And so they followed him. We must recognize the worth of Science. People can talk to us about Science, or give us help over problems and so on, but unless we are recognizing the worth of what's coming to us, we are not really following it. We are sitting there like the little bird in the nest waiting for another worm, and we can go on like that for a long time, until something jerks us out of it.

These disciples were already seekers, and I think that's the thing that matters in anybody. Are you a seeker? Do you love the spiritual? I sometimes think that is the only question that matters at all — "Do you love the spiritual?" It isn't a case of, "Do you love the spiritual more than the material?" because Science doesn't demand comparisons. It is simply, "Do you love the spiritual?" If you can begin to say "Yes," then you are on the track and you can go forward and nothing will stop you. The disciples, then, were already seekers because they had attached themselves to John, and so when he said, "Look, the Lamb of God! That's the real thing!" they just followed. They left the symbol for the idea.

Miscellany 131:13-16.

"May apostate praise return to its first love, above the symbol seize the spirit, speak the 'new tongue'

— and may thought soar and Soul be.” Let your sense of things be resurrected from Soul and Life to Life and Soul. “May thought soar,” — that’s Life in the Word, isn’t it? — “and Soul be.” Let it be, — now, not tomorrow. That is really what the disciples saw when they left John. They left the symbol and they grasped the spirit.

Verse 38.

He wanted to draw a response from them. If we are worthwhile as seeker we’ll have some answer. We’ll have a reason for following.

“Come and see”

Verse 39.

“Come and see:” one of the most profound statements in the whole Bible. “Come and see.” Where do you live as a Scientist? In Being; in demonstrating Science. Where do you live as a Christian? In demonstrating Christianity. It’s in the measure that you **live** it that you be it, — in the measure that you see the living **fact** expressed in terms of function. “Come and see.” “Look and say, ‘Oh, yes!’” It’s that same story.

Isn’t this marvelous for Life and Soul in Science, —the Science of the Word really? “Come and see:” be resurrected. It says to us, “Look, it’s right under your nose.” In Science, man dwells at the point of demonstration. I think that the disciples thought of Jesus as dwelling at the point of demonstration, while Jesus thought of himself as the actual point of demonstration. He wasn’t **at** it: he **was** it. He just was it, like the window versus the windowpane. John the Baptist might be said to have thought of himself as the windowpane, but Jesus said, “No, I’m the light itself.” So, “Come and see” is the only place you can demonstrate anything, where you can **be** anything. You can’t **be** something tomorrow, that’s **going** to be. Whatever is of the nature of the Son of God in us is so at this moment, at this place, — coexistent and coincident with Life and Soul.

Life and Soul deal with time and space because they are respectively coexistence and coincidence. **Time** is the belief that man is separated from his Principle by an **existence** of his own; **space** is the belief that man is separated from his Principle by a body or location in matter. Both errors dissolve in the light of **one** being — the **co**-existence and **co**-incidence of the idea with its Principle.

The only place where you can “come and see” is in your own experience; not in the textbook, not in shutting yourself up and doing hours of study and then going back and being an ordinary mortal; but in taking your study into your ordinary human experience and saying to the world, “Come and see.” It is living it that strips away the veil of belief in an existence separate from God.

That’s what Jesus was saying to them. “Come and see”. Look,” he said, “what I’m doing isn’t anything to do with me. it’s God expressing Himself.” They came and saw:... They were determined to see: ”...and abode with him that day...” Isn’t it lovely, that abiding? They got there and they meant to stay there. Then Jesus said, “Come and see,” it’s the Greek **word eidon**, — the highest sense of “see;” It means to comprehend. It indicates full perception when you really see the deep implication of what someone has said. Spiritual vision, really, isn’t it? That is “day.”

“They came...and abode with him that day:” what was this day? Well, isn’t it “Day” in the Glossary? (S&H 584:1-8). “The irradiance of Life; light, the spiritual idea of Truth and Love. “ And the evening and the morning were the first day.’ (Genesis 1:5.) The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded.

This unfolding is God's day, and there shall be no night there." You start from Life, and let the fact of Life irradiate, illuminate, inspire, and resurrect everything in your universe, That's God's day. "The irradiance of Life." Doesn't "irradiance" have a marvelous sense of pervading everything? And Mrs. Eddy goes on, "The objects of time and sense disappear in the illumination of spiritual understanding..." What a true picture of Soul! Time is dealt with by Life, sense is dealt with by Soul. "...disappear in the illumination" — that's Life, — "of spiritual understanding," — that's soul. And so that day where they abode with him was the illumination of their sense of the Word. They saw that the irradiance of Life operates as the rule of Soul, to resurrect their sense of "getting there" into "being there."

Verses 40-42.

"when Jesus **beheld** him," — that's a different word again, meaning to discern the true nature of Jesus discern the true nature of the man. It was the irradiance of Life which gave Simon his true identity. It's true that that word "stone" means a stone such as one can kick about, but that was just a human misconception of divine fact, for Simon really was a rock: he was the first to acknowledge the Christ. And so Jesus discerned his true spiritual identity. Do you remember that earlier we were saying that Life and Soul is where you have respect and affection for each man's true individuality?

Verse 43.

Apparently Philip was the only disciple whom Jesus called. We may see why later. He is mentioned several times.

Now we come, in verses 44-51, to Nathanael. He illustrates the "come and see" idea again, but it is now carried a step further.

Verses 44- 46.

Jesus had bidden the disciples "Come and see," and now they were showing that they had learnt their lesson.

Verse 47.

An Israelite: that is, an Israel and not a Jacob. Jacob was the struggling mortal, while Israel was his new name when spiritual sense touched him. Nathanael, then, was being an Israel, — woman and not man. He was sitting; as it were, mothering the idea. The Israel in him was accepting in spite of what the Jacob said. He was willing to accept. So Jesus said "Behold an Israelite indeed." He's not a Jacob, not duplicity, not deceit, not that which supplants, or struggles with a **real** mortal. He was an Israelite because he sat and accepted the spiritual.

Verse 48.

Now Nathanael was a man of meditation, and the expression, to sit under one's fig tree, was a common eastern symbol of meditation and quietude. See (Micah 4:4). It is the equivalent of your going away with your books and having an hour by yourself. "Working and praying with true motives, your Father will open the way" (S&H 526:20-21). That is what was happening. He was seeking the way. He was sitting under that tree thinking, Well now, there must be a better way than constantly struggling with mortality, overcoming this and dealing with that," and so he was being an Israelite.

TALK TWO—TUESDAY, 9TH SEPTEMBER 1952

Science is born of God; it's not born of the human mind. You remember that John the Baptist was able through spiritual sense to grasp and gather - in all glory what eye hath not seen, and it's the same with us: we can't see it with the human intellect. It's a matter of feel.

So in thinking about Life and Soul, it is delicate. First of all it comes to us as Soul translating out of corporeality into newness of Life. That seems to be the first way it dawns on thought: Soul, through spiritual sense translating us out of corporeality into newness of Life,

Then we look at it the other way round: it's the divine Word of Life reduced to human comprehension. The same thing, yet we see it in those different ways. It's the divine Word reduced to practice, because Soul is the point of practice. Soul is always the point of practice because it is that point of spiritual definiteness where the wheat is gathered and the chaff burnt up. In relation to our studies of science, we could think of it as Life resurrecting the dead letter. Of course, the letter is never dead, but to uninspired thought it may appear to be. If we will look at the subject from the point of inspiration, if we will say to ourselves, "I haven't got to get something out of my textbook this morning; let me rather say, inspiration is, and begin to identify myself with that wonderful fact," then that textbook will be resurrected from a plain letter in black and white into terms of spiritual sense; and that's our resurrection.

Let us put it another way; if we put this in a dozen different ways it begins to become fluid in thought. Couldn't we say that the laws of Life are the laws of enablement? Life is the great Giver. Laws of Life are laws of enablement which operate through Soul to rule out the limitations of the senses. We know from our studies that Soul is freedom, and Life also is freedom but in a slightly different sense. I feel that means that the laws of Life are infinite laws of enablement, that law which say, I give all, and which takes form for us at the point of Soul, where we can recognize it as the law of resurrection from the beliefs of limitation, - the belief that I am limited to what the senses say of me. As Soul does that for us, it restores man's heritage of liberty and freedom.

Then Life and Soul come to us like this they say, "**Be** untouched by the world." "**Be** thou clean," "**Be** thou whole," and so on, is the dictate of Life. **Be untouched**: That state of being intact, untouched, never touched by the flesh, nor by sensation, nor by the heritage of matter, is the sanctity of Soul. When we come across anything *like that* in the Gospels, "Be thou whole "Be thou clean," -it's really a tone of Life and Soul because it is touching thought to resurrection; touching thought to spiritual issues results in resurrection.

Sometimes we may get worried, or hurt, or critical, or something like that, and thought sinks to the level of the problem; then we should turn to Life and Soul and listen to what the word is saying. Life and Soul will say to us, "Be untouched, be calm, be dignified, be what you really are, be undisturbed." Be undisturbed: that's the beginnings of resurrection.

Coexistence and Coincidence

Now there's another wonderful point about Life and Soul which I have hardly mentioned, and which I believe is really the pith of it. That is, these two words coincidence and coexistence. When you think of two things coinciding it eliminates space, because coincidence means occupying the same place. As thought begins to accept the coincidence of God and man, Principle and idea, we begin to realize that man is at that very point where God is manifesting Himself; in fact, he is that point. And so coincidence is having nothing in between, and thus it eliminates this belief of space.

Now coexistence is the same thing but in terms of time instead of space. Those two express perfectly the tone of Soul and Life, the Word in Science. Soul is that which is incorporeal; it doesn't occupy physical space; it doesn't utilize a physical body which has dimensions in a physical world. Soul is that which is spirituality and it is the demonstration of coincidence. Wherever you see a fact about God and you recognize that "your" truth and God's Truth coincide; that is a tone of Soul because it has eliminated space for a moment. Similarly, whenever you see that you **are**, "before Abraham was," (as Jesus said,) then time is eliminated for a moment and that is a tone of Life.

Now just think what it means when we begin to see that space and time go out of the picture. It is a deep, true sense of resurrection. As we go on a little further with this tone of Life and Soul we shall see something of that. One of those days we shall appreciate what it meant for Jesus to have passed through closed doors, He wouldn't accept a body in space or a body in time. He understood and demonstrated coincidence and coexistence. He proved that wherever Principle is, the idea is, and that's nothing whatever to do with time or space. For instance, has an idea like integrity or loveliness any relation to time or space? Idea is completely outside a world of *space* or time. When through Soul and Life we achieve that resurrected sense of body *as* that which is coincident with and coexistent with God, we too shall move through closed doors. I don't know if that would be a good thing to do at this stage; probably you would be crucified by the world if you did; but it's a symbol of that complete obliteration of the mortal concept.

You know, when space and time begin to fade from thought, that is the tearing aside of the veil. Old theology says that once upon a time God made man in his image, and then man ate an apple (the knowledge of good and evil), and he fell, and that he's now separated from God by a great gulf - that's space. God is spiritual and man is material and there's a vast space in between. And the other boggy in between is **materia medica**, which says, "You are sick, but you will get better in time." For most complaints it says that. So you see that the two barriers of belief between yourself and perfection are old theology and materia medica, which are at root space and time, so you can see how radical these things are. We begin, therefore, to deal with them right at the beginning of this Gospel, not at the end but right now with the marvelous tone of Life and Soul. Now let's go on with Nathanael who sat under his fig tree.

No Good from a Material Basis

Chapter 1:45-46. Can there any good thing come out of Nazareth? Now I don't think that Nathanael was trying to be difficult in saying that, I believe it was spiritual sense awakening, and that what he said was wonderfully true.

What we have to learn in the tone of Soul and Life is that good **is**; it doesn't **come out** of some human experience. You don't learn happiness through unhappiness; you don't find life through death. Good can never come out of anything evil. The belief that it can is grossest materialism, as it would suppose that the end justifies the means, and that Spirit works through matter.

Now we must think about that, because it is a very deep-rooted belief of the human mind that we are better for our trials and tribulations. We certainly are better for them, in a sense; but we are not better because of the evil but because of the lesson we've learnt. Yet in Science we could have learnt that lesson anyway, without having the bitter experience. Science says, "suffering **or** Science" (S. and H. 296:4-9). Now good was not in the evil or in the sorrow, or in the sickness, but despite those things. How could good, which is God, be associated in any way with that which is not? Let's always be clear about that. It's absolutely fundamental in Science that good stands wholly apart from mortality and is

not arrived at through a tough time. Good is ever-present, and the tough time or the sickness is simply our refusal to see it.

Science & Health 309:17-23.

“If these children should go astray, and forget that Life is God, good and that good is not in elements which are not spiritual, - thus losing the divine power which heals the sick and sinning, they were to be brought back through great tribulation, to be renamed in Christian Science, and led to deny material sense, or mind in matter, even as the Gospel teaches.” Now that’s startling. “If (we)...forget that good is not in elements which are not spiritual, (we lose) the divine power which heals...” Why? Because we build up two universes. We say that God is good and is spiritual, but at the same time there is a nasty material situation here which is doing us good also. We divide our allegiance between two powers. We rob God and bless the error, and so lose our power to heal.

Science and Health 546:12-14.

“‘There went up a mist from the earth.’ This represents error as starting from an idea of good on a material basis.” Now that’s the same thing. The mist is the illusion that good can arise from a material basis. Now do watch when you are going through a difficult time and you say, “I’m glad of this because it is teaching me something good.” It isn’t the difficult time that is teaching you something good, it’s the impulsion of the Christ which is forcing you to accept the Truth. That is what’s teaching you something good, and not really the difficult time at all. Mrs. Eddy ends her poem “The New Century” with this line: “Right reigns, and blood was not its price.”

The doctrine that “everything’s good” is a very attractive one, but it is not necessarily Science. It may be pantheism; it may be “ostracism”; or it may be plain hypocrisy. Sometimes it is the attitude of the student of Science who is reacting, like the swing of a pendulum, from the demand to make nothing of evil. Instead of nothing of it, the student adopts the attitude that “everything is good,” which is highly dangerous. So this fundamental point calls for clear thinking.

Nathanael, then, in asking if anything good could come out of Nazareth, was on the right lines, and not being truculent. So Philip said to him, “I won’t argue with you, come and see.”

Philip was a great character. Always in this Gospel he seems to have been the link between the divine and the human. Each time we meet him he is operating as the messenger. In our own experience, perhaps Mr. Doorly would say something big and dynamic, but so far above our heads that we’d say, “Well, I don’t know what he is talking about:” and then somebody would come and reduce that statement to our comprehension, and we’d say, “I can understand that now.” That messenger would be a Philip, the life-link between the unseen and the seen. You notice that Philip always has that office as we meet him in this Gospel. Do you remember that in Acts chapter 8, Philip was told to approach the eunuch who was reading Isaiah in his chariot? Philip might have wondered if he should call the eunuch up into his chariot, but the Spirit said, “You go up into his chariot.” That was characteristic of him; he went to meet him where he was, and as we go on we shall see this wonderful picture of Life’s reducing itself to human comprehension.

Verse 47.

What a thing to be said about anybody!-”in whom is no guile.” Spiritually, of course, it’s true about everyone, but we wouldn’t always care to say it. An Israelite that is, one who was not a Jacob, one who was not battling with duplicity; somebody who had sat down under his fig tree and said, “Well, I don’t

know, mortality doesn't seem much to me, there must be a better way than this." He had ceased struggling and, was ready to accept. Mrs. Eddy writes about the Soul inspired patriarchs who heard the voice of Truth, and Nathanael came into that category. (S and H 308:14).

Verse 48.

Nathanael was looking up, but Jesus was looking out. Mrs. Eddy says, (S and H 210:11-12), "knowing that Soul and its attributes were forever manifested through man, the Master healed the sick,..." We've all had an experience like that. Perhaps we've been sick in bed or feeling low about something, and someone comes along and says, "You know, I love the way you're going, you always express such joy," or poise or vision. They give you some sort of encouragement which seems so much the opposite of what you've been thinking about yourself at that time. "Knowing that Soul and its attributes were forever manifested through man" -that's what he saw about Nathanael.

Verses 49-51.

Nathanael had said, "thou art the Son of **God**," and Jesus answered that there's something greater even than that. What is this greater thing? That "ye shall see heaven open" -you'll see Science interpreting itself; that's the open firmament. And "ye shall see the angels of God ascending and descending upon the Son of **man**. He calls that a greater thing, and that's very true. Anybody can say, "Ah yes, the Son of God, marvelous; but..." And then we put that gap of space and time between us and it. But a far greater thing is to say, "We shall see heaven opened, - we shall see the infinite facts of Science just interpreting themselves, - so that what is true about the Son of God will be seen to be true about the Son of man also." We shall see the divine and human coincidence and that's a greater thing because it involves the laying down of a concept of space and time. Do you see that?

Science and Health 560:10-15. "Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man." That's where you see heaven opened, "in man," - a striking passage. That is what Jesus meant when he said to Nathanael that the greater thing is to see the angels ascending and descending upon the Son of man. It is tantamount to saying, "Begin to resurrect your Son of man now. Begin to take your concept of the Son of God." - (that is really the right-hand, side here on the chart) -"let those ideas ascend and descend on the Son of man, -(that's your Soul and Spirit and Mind sense of things) Start to resurrect your Son of man now in the light of the Son of God."

You notice that in verse 51 Jesus says, "Verily, verily." That double "verily" is used twenty-two times in John and nowhere else in the Gospels. It is hardly playing with words to say that that phrase means that what is divinely true is also humanly true. It is noticeable that wherever this phrase is used it introduces a picture of the divine and human coincidence, and we could quite honestly read it this way, - that what is true about God is true about man.

Once again, let us see that, this coincidence of the divine and the human is not two things. It is the divine fact superseding the mortal concept and doing so only at this point which we call the human consciousness. As the divine fact supersedes the mortal concept, what you are left with is truer **humanhood**, a purer ideal, a lovelier human experience, a healed body. But really it is not for that purpose it has come. It has come not to heal a body but to give a clearer sense of what health is, and as it does that, it dissolves something of what is not. Now "what is" and "what is not" can never really coincide as two entities or two truths, because one is and one isn't; but the original belief is that this

supposed human consciousness can hold both what is and what is not simultaneously. This is the fruit of the tree of knowledge of good **and** evil.

On the other hand, the positive and spiritual sense of coincidence is that God and the real man coincide in divine Science, and Jesus furnished the relative example of this great fact.

CHAPTER 2

Verses 1, 2.

Now we come to chapter 2 and the marriage in Cana where Jesus turned the water into wine. It is still the tone of Life and Soul. Mr. Doorly's verbatim gives a wonderful and profound sense of how the water of the days of creation must become resurrected with the inspiration the wine of Life, so that they are not just days but numerals of consciousness. That is, you see them as active, vital qualities which really mean something to you. "The third day." You remember that Mrs. Eddy says at the end of the third day in her Genesis chapter, where it is Soul as Life, "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection,..."(S&H 5O8:28-4). I hadn't really seen that till this moment; it certainly is showing us that what we are seeing here in Life and Soul really is resurrection-taking place at the beginning of our journey and not at the end.

This marriage in Cana of Galilee: Galilee was situated in the old kingdom of Israel, now dispersed, and is a great symbol of womanhood. Notice that the mother of Jesus was there. She knew: she was already at the point of marriage to her Principle; that was what had enabled her to be the Virgin-mother. She didn't have to get there: she was there. But you notice that "Jesus was **called**, and his disciples." So John the Evangelist gives this little hint that Jesus was having to overcome the mortal at all points. There were six of them, Jesus, Andrew, James, Simon, Philip and Nathanael. The seventh was the mother; she had already achieved wedding, - she was already at the point of fulfillment and completeness. But the six men at this point had to resurrect themselves out of the belief of manhood into the understanding of womanhood.

Verse 3.

I can just imagine how Mary, who knew that you couldn't possibly have wedding without inspiration, said, "Look, they're trying to get wedded without inspiration!" You can't ever be wedded to Principle without inspiration. You can't do it with words, you can't do it with plain text; it's got to be living, it's got to be vital, it's got to be subjective, it's got to be **you**. It's got to be **wine**.

Verse 4.

That doesn't mean that he was rude to her. Apparently that mode of address was quite a usual and polite one. It would be like saying, "Madam" in polite society. What it means metaphysically is that he's saying, "Ah **yes, woman**; I've got to put on Womanhood." Now what is woman as opposed to man? Woman is manhood fulfilled; woman is that which is undisturbed, calm, poised, gentle, tranquil; that which is consistent; that which knows; that which isn't becoming but is being. Woman develops and becomes mother, but for a start it must be woman; and so he says, "Woman, what have I to do with thee?"

How can you become woman unless you have first fulfilled man? Man and woman are not, of course, anything to do with men and women, but are states of consciousness. You cannot attain to womanhood

until you have first fulfilled the good offices and purposes of manhood. What are the purposes of man in us?

Man is that which is vision, and courage, and progression; that which is going to make the grade; that which sets its hand to the plough and doesn't turn back; that which likes to **do** things, even humanly. Now you cannot jump from being a child into being woman in Science; you have to fulfill your manhood first. So there are six men there, and there were six water pots, and those six water pots had to be filled to the brim.

Verse 5.

She knew that he would just have to respond to Love's impulsion.

Verses 6, 7.

The six water pots of stone are like our manhood in human experience,-courage, vision, progression, determination; what we would call the truly masculine qualities of thought. Fill them up, use them, express them, **be** them, then they are transformed into woman. Woman isn't just something that is soft and gentle, because something that is soft and gentle can be pushed about and it gets hurt, that is so often what happens to woman in mortal belief. But true woman has already fulfilled the six water pots of her manhood, and then she is some woman," she's the woman that **is** the woman who is forever undisturbed. You remember that the Shumanite woman in II Kings 4, "was a great woman," as Mary the Virgin was. She had fulfilled her manhood first.

Malachi chapter 3-10.

"Bring ye all the tribes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" - but the first command is, "Bring ye all the tithes" -that is, fill the water pots with water. Take a consecrated sense of the qualities of manhood into your life. Lift up your human sense of manhood: take it off the male and put it onto man; that's filling those six water pots with water. The human belief is that we have many good qualities, in some respects either as man or as woman, but that we lack certain essential ones. That couldn't possibly be true - it's only mortal belief. So he says, "Bring out the complete range of manhood, and fulfill it" as woman.

Verse 8.

When did the water actually become wine? At the moment of drawing out. One of the commentaries is appalled at this enormous quantity of wine, and says that one hundred and thirty gallons of wine was most improper for a family of that size, but surely the point is that the water wasn't wine in the water pots, but only became wine as they used it. Metaphorically, that's the case with us. How do you know that the tap, for example, has water in it until you turn it on? It's the **using** of anything that is the measure of its utility. It is the using of the water that gives us inspiration or refreshment. Just to contemplate a lot of water in a tap doesn't mean a thing; and so the water became wine as they used it. If at this point we think in terms of the days of creation, - for they are our water, - we see that it is the using of our days intelligently and lovingly that translates them into wine, into numerals. Even so, it is the moment of actual expressing a divine quality that turns it into wine. That moment of "drawing out" identifies us with the generic nature of the idea, so that its spiritual essence becomes alive.

Verses 9,10.

The ruler of the feast might have been conventional human morality; custom, that bids us do our ordinary chores; perhaps even the motive with which we do things. Here, this marriage was fulfilling a human convention, but in our experience it may be a different sort of marriage: it may be wedding ourselves to a more useful concept of existence, or something of that kind. Our motive at that moment is the ruler of the feast. So the ruler tasted this new concept of wine and was amazed. He said that normally you start out with good wine and then it begins to go a bit sour on you before the end, - which is exactly what your ordinary human motives and conventions do. You start out with goodwill, but if it's based on human good or human convention only, that wine soon palls, it doesn't last the pace. It loses its sweetness and sparkle. So what Jesus did was to resurrect the whole conventional sense of doing a job on human inspiration and instead gave it divine inspiration. And then the wine stays sweet.

You notice that the governor of the feast called the bridegroom, and the definition of the bridegroom in the Glossary is, "Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power" (S&H 582:17-20). The governor of the feast thereby gained a more inspired sense of bridegroom, he glimpsed that "God is the only creative power." Once again, it is our earlier point of Soul and Life and Life and Soul. It looks as if this marriage was being conducted humanly on the basis of wedding thought to its Principle in an upward way, but when he called the bridegroom and he realized that God is the only creative power, he began to see, "Why, of course, it works out that way!" and then the wine is perpetually inspiring and perpetually sweet. As you know, if you start with **a human** best it sometimes dies on you, but if you start with spiritual idealism it will never die on you.

Another interesting detail in this story is that the governor of the feast didn't know where the wine came from, but the servants did. Who then are these servants? Well, they are your kindness, your goodwill, your friendship, your tenderness, your unselfishness, all those little qualities that you employ at every wedding. And **they** know where inspiration comes from: you know at once if your motive is selfish or if it is pure. If you know where the wine comes from, it stays with you.

Verse 11.

That word "miracle" which occurs in all the Gospels, is here, a mistranslation of a Greek word which doesn't mean miracles at all, and is a different word in the original from the one the other evangelists use. The word translated "miracles" in John means properly signs or significations, or works. It's important to see that John isn't talking about miracles as unexplained, supernatural happenings, but about demonstrations of an understood Principle. A sign is proof following statement, something that is explained. Mrs. Eddy says that Jesus' acts were the demonstration of Science (S. and H. 273:26), and that is what John means by the word miracles. John's sense of Jesus' acts would be different from the others because his Gospel is based on this wonderful symbol of the candlestick. Again, "his acts (were) of higher importance than his words," meaning that these proofs were the correlatives of what he taught, that they confirmed what he taught. (S&H 475:26-31)

Verse 12.

"not many days" - it's a good thing not to rest too long on what we call a demonstration, because if we do we bury omniaction in a human **event**, which is time and space, and thus lose the whole point of it. We must always love the Truth more than its effects, and then the idea continues with us.

The Passover

Verse 13.

You notice that Jesus had now left Galilee (the womanhood sense) and he goes up to Jerusalem. There are three separate Passovers mentioned in John Gospel, one in the Life and Soul tone (the Word), one in the Truth and *Spirit* tone (the Christ), and one in the Love and Mind tone (Christianity). The Passover, which sometimes represents the passage from sense to Soul, also indicates the passing over from the objective to the subjective, and my sense of it here is that it highlights the change of emphasis when Soul and a third from Mind and Love to Love and Mind.

Temple body

Verses 14-16.

You notice that Jesus didn't turn the sellers of doves out; he turned out the animality, but he merely said to the dove-sellers, "This isn't the right way of doing it."

Science and Health 595:7-9.

"Temple, Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love;..." Now that's the positive sense entirely: even the word body in this definition of temple is a positive sense. The negative part of the definition is, "a material superstructure, where mortals congregate for worship" (S. and H. 595:9-10). So Mrs. Eddy in this definition of temple is really defining body, as not a material superstructure but the idea of Life, substance and intelligence. That is what we are beginning to see in the tone of Life and Soul, as space and time begin to fade from thought. You know, this body is just space and time. It is that which occupies space, and it's been doing so for too long, - or not long enough, -at any rate for a period of time. That's all that the matter body is. It's spatialization of mortal beliefs, which claim to exist in time, versus the omnipresence of the idea of Life, Truth, and Love which abides in the infinite **now**. So Mrs. Eddy says that body, truly, is Life, Truth, and Love in expression. God the fact, man the function, and our functioning in accord with Life, Truth and Love is body. It's the only body we have. You know, when thought is lifted out of the days of creation, it begins to lift thought out of body, out of a text, out of something that is in space and time; and as thought is lifted out of the days of creation it is lifted into the numerals of infinity. We gain a resurrected sense of the same thing and it no longer occupies space and time. It is something that is quality, alive, active, vital, functioning. So Life and Soul give us a resurrected sense of body. You could call it, if you like, a timeless embodiment of the numerals of infinity. It is out of time and out of space.

Science and Health 566:1-9.

"As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear - as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy, - so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God."

This Passover in chapter 2 is really the resurrection from the symbol into the spirit, from the thing into the idea, from time and space into coexistence and coincidence. It is wonderful what body is going to mean to us, and it is certain that this sense of body as the activity of spiritual function is going to help us to see healings that really will be healings. It's going to dissolve all this business of healing a body,

and it's going to give us so much more activity, so much more vitality, so much more usefulness, so much more joy, right at this point.

I like that verse 16. It would seem to mean that we don't have to buy a dove in order to make our atonement with God. If we start by seeing that inspiration is, holiness is, peace is, purity is, then we don't **buy** that dove we simply accept it. We are all of us in that position where we think, for example, "If I stop criticizing so-and-so, and start to love a little bit more, I can achieve some sense of peace and happiness. Now that's a very proper thing to think, but it could be bargaining with God, buying a dove to make our peace with God. In Science we don't have to get a right sense of human thinking. All we have to do is to cease thinking humanly and start thinking divinely, and that isn't as difficult as it sounds, as we all of us know at those moments of inspiration, for to think divinely is the most natural thing in the world.

Verse 17. Science and Health 599:4,5.

"Zeal. The reflected animation of Life, Truth, and Love. Blind enthusiasm; mortal will." That's body. The first part is a perfect definition of true body. The difference between a body and a corpse is that the body is animated, and that indicates that true body is "reflected animation of Life, Truth, and Love." Let it be alive, let it be living, vital, that which goes outward. Then conversely, "blind enthusiasm; mortal will" suggest the push and pull of the mortal, and that's the false sense of body or temple. So this cleansing of the temple, which is the climax of the Life and Soul tone, is the resurrected sense of body lifted out of space and time, and put into "the reflected animation of Life, Truth, and Love."

Verses 18,19.

"Destroy this temple" means, be willing to lay down this mortal concept of space and time. Lay it down. When Jesus said, "destroy," he never gave authority for destroying anything real or useful. "I am not come to destroy, but to fulfill" (Matt. 5:1-7). You must destroy your faith in "this temple." Don't put substance and intelligence into it. Be willing to lay down the mortal, and Soul will reproduce the normal body.

Science and Health 44:5-8.

"The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. His three days work in the sepulchre *set* the seal of eternity on time." The three days work identifies us with the timeless *facts* of Life. It sets the seal of eternity on the very experience we have called an event in time. It resurrects the time factor and shows it to be a fact of eternity. In a relative way, we sometimes have a sepulchre experience, when mortal sense would bury our health or our joy out of sight. Then we should learn to see that health or happiness or anything worthwhile is not produced by matter, nor destroyed by it, nor is it in any way conditional upon material circumstances. Our "three days work" will show us that happiness is, in eternity not time. That is "setting the seal of eternity on time"; and it takes place where we are, it is coincidence.

That's a marvelous reference, I think, for giving the metaphysics of temple; Jesus was doing his three days' work all the way through, and to see the "final" resurrection involves starting to resurrect ourselves now, at this point, in every aspect of body. Body, of course, isn't just this lump: body is everything you think, everything that mortal mind thinks about you; it's just everything to do with the mortal concept.

Science and Health 595:9-11.

“Resurrection. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding.” The three statements of that definition give a wonderful picture of the three days. When Jesus said, “I will raise it up,” that “I” is the “I am” or divine Principle. Mrs. Eddy says, “Christian Science shows clearly that God is the only generating or regenerating power” (Mess. 01, 9:4,5). This is the tone of Life and Soul again. Life is the generator, that which gives life, and Soul, is that which reproduces or regenerates whatever is needful at this point of human experience. The whole paragraph from which that reference comes suggests Jesus’ line of thought during those three days.

Science and Health 180:8-10.

“...in Science one must understand the resuscitating law of Life.” There again we see that the fact of Life, which is eternity, always includes the ability to resuscitate, to rejuvenate, to resurrect, to restore to renew, whatever needs that aid in what we call time or human experience. And it does it through Soul, through the offices of spiritual sense, whereby the corporeal concept is exchanged for the divine identity, and man’s being is found never to have been in matter anyway.

Verses 2-25.

“he knew what was in man” —spiritual sense, the penetration of Soul, told him all that he needed to know. Mr. Doorly says in “Christian Science Practice” (page 68) that the more you know of God the more you can read the carnal mind. The more you know the facts of Life, the more you have the penetration of Soul for discerning that which is not.

Nobody knew what was in the human mind as Jesus did; or nearer our time, as Mrs. Eddy did. Her analyses of mortal belief are the most profound words ever written. There’s only one way to read the human mind, and that is to read God. If we know God, that uncovers everything for us that we need to know; everything. But if we try to read the human mind, we are trying to read darkness, whereas to know God is to read the light. Now that’s how John finished this tone of Life and Soul, “he knew what was in man,” He had resurrected sense: he wasn’t limited by all this embodiment of space and time.

***Truth And Spirit* Chapters 3:1 — 7:53**

Now we’ll turn to the next chapter, which begins the tone of Truth and Spirit, — or, as we shall regard it first, Spirit and Truth. What this tone is going to give us is an idea of **substance** that is wholly, spiritual. It’s going to be a tone of transparency rather than reflection; the light, rather than the windowpane It’s going to be the thing itself, rather than its effect in the human.

The Divine infinite Calculus

Now you know that in the matrix that tone of: Truth and Spirit is the symbol of what is called the **divine infinite calculus**, but what does that mean? It’s a wonderfully clear tone really, although it may appear rather abstract when we first meet it. Think for a moment of Truth as being God’s consciousness of Himself, —think of Truth as that which knows itself.

Truth is intelligent Truth, and it knows nothing but Truth; in knowing itself it knows Truth with a capital T, and it also knows truth, — that is, all the derivatives and possible applications. It knows everything about itself because Truth involves the Truth, the whole Truth, and nothing but the Truth.

Now as that fact shines in the realm of what **is**, it is like the light shining in darkness: it goes on shining and knows nothing about the darkness, or that which **is not**. But an observer, who supposes himself to be outside, on seeing this light coming *into* the darkness may say, “Now there’s a little more light and a little less darkness.” And so there would seem to be a point where the light deals with the darkness, but that is only in the eyes of the beholder. The light doesn’t know anything about that at all. Truth goes on being Truth.

Science and Health 475:2.

“To Truth there is no error - all is Truth.” That statement summarizes Spirit and Truth: “there is no error” - Spirit; “all is Truth” - Truth. The allness of Truth naturally involves the nothingness of error, and that is the basis of what we call the divine infinite calculus.

When you look at it the other way round it is where you have to start by spiritualizing thought, and begin to reckon man spiritually. We say, “Let me order my thought, and think about the things of God in way which says, ‘yea yea’ to Truth and ‘nay nay’ to error.” And so we arrive at Truth through reasoning; but divinely it’s Truth knowing Truth and nothing else ever going on; Truth knowing itself to be Truth

Now it might seem to us that Truth appears through spiritualization of thought, but really Truth appears through its own modes; it doesn’t come **through** the human mind. Truth comes through Spirit; through spiritual substance. When we think we can discern a spiritual fact, that isn’t us thinking it, it is Truth thinking us, and is nothing to do with you and me as a human mind. It is all in the realm of Truth, the divine consciousness; it’s based on Truth, governed by Truth, perpetuated by Truth. It’s entirely from Truth and is nothing whatever to do with a human mind thinking **about** Truth.

We need to be clear about these things, because they may sound as if we are cutting out the human and desolating all that is normal and right in this present experience. But unless we are based on one we are based on two or plurality, and then it isn’t Science any more. Science alone is oneness, and everything else is duality. Divine Science alone is based on one, one factor, one basis, one starting point, one standard, one reality, one Truth, — and that Truth the whole Truth, the only Truth, and nothing but the Truth. The phrase, “the truth, the whole truth, and, nothing but, the truth” ‘suggests analysis, uncovering and annihilation — or divine calculation.

Science and Health 492-3,4.

“For right reasoning there should be but one fact before the thought, namely, spiritual existence.” “For right reasoning” - that’s calculating. All the way through these chapters in John dealing with Truth and Spirit it is that “one fact before the thought,” **Truth**, which operates in human experience through the corrective of Spirit to correct, to alter, to ameliorate, to do whatever is necessary in order to vindicate the allness of Truth.

The appearing of Truth as we saw earlier when we were considering the word good, is always in spite of the human and never because of the human mind. What we call the appearing of Truth is really the disappearing of some of the mist of ignorance, because all the Truth there is, **is** anyhow. That word “is,” is Science, isn’t it? Truth is, health is, consciousness is, everything real is. And as we follow that, as we say, “Oh, yes!” to it, it begins to reason us out of mortality. **It** reasons **us** out of it. Truth is reasoning itself, and in reasoning itself it reasons us out of error.

Now to consider the text. Chapters 3:1—5:47 give the tone of Spirit and Truth, in that order; then chapters 6:1—7:53 give the subjective aspect, Truth and Spirit. We start with the story of Nicodemus,

which describes how the inspired thought of the word must become the substance of Truth. Remember our reference, "...God is the only Life, and that this Life is Truth and Love." The Nicodemus incident is John's keynote for the new tone of Truth and Spirit, — the Christ in Science; we will read it first as a whole and return to the details later.

CHAPTER 3 **(Verses 1—6)**

Verse 1.

Nicodemus was, traditionally, one of the three richest men in Jerusalem, and we may suppose that he would represent the mentality that wishes to translate matter substance into spiritual substance.

Verse 2.

It is evident that there were the beginnings of resurrection: thought was lifted off a material basis. (See S and H 268:1—9)

Verse 3.

"Verily, verily "again — the divine and its correlative, Truth **and** Spirit. That is, if thought is born of the divine consciousness, one sees everywhere the reflection of Spirit. Thereafter (verses 4-6) Nicodemus failed to follow what Jesus was telling him, because his thought would not go on to Truth and Spirit. Perhaps we, in helping somebody, do not seem to take very much notice of their physical condition, and they might say, "Well, don't these Scientists take any notice of the body?"

Truth and Spirit is radical, and "that which is born of the flesh is flesh," and doctoring the flesh, or healing the flesh, or listening to what the flesh is saying, is (within limits) no use at all. We must turn to the facts of Spirit, and as we learn to do that with confidence, the flesh has to respond. It just has to; because, what is the flesh? It's the objectification of our misconception of Spirit. It's our ignorance of Spirit, gone solid, and how can we doctor an ignorance, whether it has gone solid or whether it is still fluid in thought? So we have to turn to the spiritual fact, to the Truth.

Spirit and Flesh

When Jesus is telling them, then, that one must be born of water and of the Spirit, it's lifting thought off a material basis. Perhaps that's still a sense of resurrection carried on from the previous tone; it seems to run on for a chapter or two; but we are beginning to see here Jesus translated thought: he is beginning to show that what we look at and think is flesh, — now let me say this carefully, — is truly Spirit; but, — and this is a most delicate point in Science,— that does not mean that we spiritualize matter. It is a question of consciousness. It is never true to say in Science, when we look at a lump of flesh, that this is Spirit, and yet leave it as flesh; because if we really understand what we say, we will transform that flesh and it will become healthy, it will become young, and active, and vital, and everything about it will be less fleshly than it was. If it is not less fleshly than it was, then we are just talking nonsense, — we are trying to say that error is Truth. Let us follow this thought further, in a calm and gentle way.

Translation

Miscellaneous Writings 67:24—6. "Do you believe in translation? If your question refers to language,

whereby one expresses the sense of words in one language by equivalent words in another, I do. If you refer to the removal of a person to heaven, without his subjection to death, I modify my affirmative answer. I believe in this removal being possible after all the footsteps requisite have been taken up to the very throne, up to the spiritual sense and fact of divine substance, intelligence, Life, and Love. This translation is not the work of moments; it requires both time and eternity. It means more than mere disappearance to the human sense; it must include also man's changed appearance and diviner form visible to those beholding him here." We won't strain out gnats and swallow camels, because we cannot work out life's problem in a day. We never need to feel a sense of frustration, or a compulsion to see these things as all-in-all. It is neither wise nor the demand of Science; but here's a lovely hint of what we are going to see, -that translation is the work of "both time and eternity." That is to say, we have to start translating now, in what we call time, and that will fulfill itself by giving us not merely a more spiritual **sense** of existence, but a more spiritual **actual** existence, "visible to those beholding him here." I think that's marvelous. It answers the illusion that spiritualization is solely something in thought. Spiritualization is not solely something in thought, because human thought and human body are one, and if thought is truly spiritualized, the body and the attitude to life must also reflect that spiritualization, else thought is not honestly spiritualized. (S&H 167:32-3).

There is another side to that picture which is perhaps more comforting. I may say that my aunt Matilda is much sweeter and easier to get on with now than she used to be ten years ago. Actually, is it her, or have I altered. Somewhere between her and me there has been a translation, —"man's changed appearance and diviner form visible to those beholding him here." Now that's true about everybody: it should be said about us all that we are a little sweeter or nicer or better in some way than we were a few years ago; and that is the beginnings of translation.

What brings it about? Well, these things are the fruits of the Spirit, and the fruits of the Spirit are the effects of Truth, one infinite Truth which is the divine ideal dwelling in God, and not knowing anything about us as a mortal, but which is always calculating itself in terms of the fruits of the Spirit, in terms of loveliness, friendliness, unselfishness, every desirable quality. That is the Son of God, translating itself in terms of the Son of man. Let me say once again that this may be a perplexing point to some of us; if you find anything perplexing in Science, leave it until growth and experience interpret it to you.

INTERVAL

Let us consider some of the details of the Nicodemus story again, beginning at verse 3. S. and H. 274:9-11. "Ideas,...are born of Spirit, and are not mere inferences drawn from material premises." If you are born of the Spirit, that development which comes to you called an improved human belief, is not an inference or a deduction from material premises. It is not a case of, "My sore is getting better." It's a case of "Thank God, I'm seeing a little more of Truth than I saw yesterday." Nothing ever happens from "the lower end." Nothing happens from the darkness; it's just negation, there's nothing there. The new birth depends on and proceeds from Truth and Spirit.

Verse 4.

Apparently Nicodemus wasn't prepared to take that step over, — that pass over, when he asked if a man can be born again from his mother's womb. As with us, it just means that he wasn't prepared to lay down the mortal at that point. To him, to be born again was a development from a material premise, but truly it means to be born of the matrix of Truth and Love.. There isn't any other womb. Those of you who have given thought to this arrangement of symbols on a chart which we call the matrix will appreciate that that is what we are born of—, we are always in it. the matrix is "the seal of

Deity” and man “has the impress of heaven.” (See S. and H. 511:11,12.) It is a word symbol of the womb of the divine Mother. But if you have not been able to devote time and thought and study to the matrix and these symbols; it doesn't matter: accept what you can accept with joy, and the rest of it will look after itself; but don't feel despondent if some of it doesn't make sense to you. There are bound to be states and stages of thought. Born of the matrix: “conceived and born of Truth and Love” (S. and H. 463:14).

Verse 5.

“of water” — of the elements of thought; “and of the Spirit” and of divine qualities. I feel that that means that we require both “thought tending spiritually upward,” **and** the understanding of divine fact. The water and the Spirit; the Word and the Christ.

Verse 6.

That is, it must be ‘nay nay’ and ‘yea yea’ for true calculation.

Science and Health 356:9-18. “Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his spirituality. Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites, — as error and Truth, not contributing in any way to each other's happiness and ex-istence. Jesus knew, ‘It is the spirit that quickeneth; the flesh profiteth nothing.’

“There is neither a present nor an eternal copartnership between error and Truth, between flesh and Spirit. The marginal heading is “Irreconcilable differences.” There is in reality **no** point of contact between Truth and error, between Spirit and flesh. The only point of contact which they **appear** to have is in what we call human consciousness, which is a mistaken premise; but they have in fact no point of contact whatever. That is why “a healing” takes place in human consciousness. A healing doesn't take place in Spirit because Spirit doesn't need healing; nor does it take place in matter, because matter is just a mistake anyhow. It takes place in human consciousness, which is the name we give to the disappearance of ignorance. Jesus is showing, in this tone of Spirit and Truth, that one does not attain to Truth by trying to spiritualize matter, but by laying matter aside.

Verses 7,8.

That's lovely. As we sit quietly and start thinking things out with Truth, something begins to happen. We are calmed. and comforted and something is mended, or healed, or restored, or forgiven; we don't know how it comes about, nor what effect that Truth will have universally; we can “not tell whence it cometh, and whither it goeth,” and that is because we have been loving Truth. If we love Truth, Truth operates through Spirit as a corrective, as an ameliorative, as a comforter, as a renewer.

The Effects of One Universal Truth.

Science and Health 78:28-32.

“Spirit blesses man, but man cannot ‘tell whence it cometh.’ By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science.” We don't know what lies behind some of the wonderful things that happen in the world. For instance, since 1875, when Science and Health first appeared, things have happened in the world in fifty or seventy years that were unheard of for hundreds and hundreds of years before that. I like to think that the great and useful inventions come to light as a means of overcoming

the limitations of the senses. Or look at what is happening in America at this moment, with this super-important issue of who shall be President of the United States. It looked at one time as if “the angry men” would have got in, which might have been bad for the world. Now it looks as if the running lies between two men of dignity, and integrity, and ideals. It doesn’t seem to me to matter which of those is elected because they both appear to be men of the right caliber. Now humanly it may be said, “Oh well, it was the money behind them, or something like that. But that is not the point. The thing is that there is thought in the world today which loves Truth; there is a force at work which is a true idealism, and because there is that love for the ideal in thought it produces effects in things like elections which can daily bless mankind, and will guide human affairs along the lines of wisdom and peace. Now that isn’t politics: it is the effects of one universal God,” - the fruits of the Spirit which have the impulsion of Truth behind them. If we will see it that way, mankind’s trust will not be betrayed.

“So is every one that is born of the Spirit.” It is up to us, every one of us, when we read our papers to turn aside from that mortal picture of discord and hate and fear, and to give birth anew to our world: see it born of the Spirit, not born of hate and division. If civilization is to be saved from *destruction*, it depends on us. As the posters outside the churches say, “It all depends on me, and I depend on God.” That is, let me be glad to see men of vision and integrity at the helm, but let me rejoice **more** at the spiritual fact of God’s government.

Verses 9,10.

Jesus is asking, in effect, “Surely you are not a Jacob? Are you not an Israel? Can’t you mother the idea, can you not conceive of what true birth is?” Apparently Nicodemus couldn’t see, in the same way that John the Baptist wasn’t prepared to see, that inspired thought must be translated into substance. Then in the tone of Soul and Life thought is resurrected from a material basis and you begin to accept the gift of God, the next thing that happens is that it becomes substance, spiritually, mentally and physically. It becomes the actual substance of our being; if it doesn’t, we are all Nicodemus in that we stick at the point of Life and we don’t move on to Truth. I think that changeover point is the difference between not doing the works and doing them. As Jesus was trying to convey to Nicodemus, the divine translation should mean something tangible to us, so That we feel “born again.”

Science and Health 410:9-13.

“The Scriptures say, ‘Man shall not live by bread **alone**, but by every word that proceeded out of the mouth of God, showing that Truth is the actual life of man; but mankind objects to making this teaching practical.’ There is the crux: “Truth is the actual life of man.” That is what Jesus was telling Nicodemus. If we’ll think out from Truth, we are being born of the Spirit, and that is **us**. Our thinking from Spirit **is** us, and if we are not thinking from Truth and Spirit there isn’t any thinking taking place, — there isn’t any man. The only us there is, is the measure in which we think **from** Truth and Spirit; true calculating, reckoning oneself in Science. “But mankind objects to making this teaching practical.” That’s the whole thing, —that “but.” We look down and we “but,” and then we don’t see.

This is an important changeover for all of us in Science. It’s thrilling to look up in an inspired way and to say, “Oh yes, it’s marvelous!”- but let that “Oh yes” **be** you, Let it be your **substance**, and then you’ll be born of the Spirit. It’s then truly you, and you make it practical. I think that the impulsion comes very strongly with all of us when we have to recognize that the things which we study, and read, and love, and talk about, are not merely things we are interested in, they **are us**. They are the actual substance of man; and that concept will grow with us as we go through this Gospel.

Verses 11,12.

“We speak that we do know,” — that is, the consciousness of Truth voices itself; “and testify that we have seen,” — what we have seen is the fruits of the Spirit reflecting Truth. Jesus was telling Nicodemus that **his** outlook was from Truth and Spirit, and that if Nicodemus would also look that way, he would be born of the Spirit and would have a measure of dominion and demonstration and supremacy that nothing else could give. Mrs. Eddy indicates that the *still* small voice of Truth utters **itself**. (See S. and H. 523-29,30) Truth utters itself and man accepts that utterance; that is Truth and Spirit: Truth utters itself and man is the acceptance of it.

Lifting up the Son of man

Verses 13,14.

That is John’s whole message. “No man hath ascended up to heaven” — that’s the .Word, “but he that came down from heaven” — that’s the Christ; “even the Son of man, which is in heaven” — that’s Christianity. Then verse 14, “And as Moses lifted, up the serpent in the wilderness, even so must the Son of man be lifted up” indicates Science as John is showing it to us. John is saying, “Look, if you will lift up your present human experience and see it in the light of Science, it’s no longer **human** experience at all, — it’s spiritual fact.” So there is a glimpse of Science as the coincidence of the divine and the human, not something “over there” separated from us by space and time. If we want to see, the Son of man which is **in** heaven, let’s lift up the Son of man where we are; translate human experience, translate this picture of oneself and one’s job and one’s universe and see it as Truth expressing itself through the fruits of the Spirit.

Yesterday we thought of resurrection, translation, ascension and one being, and at this point we are in the tone of translation. It’s a perpetual process, and not something that happened once to Jesus. As we read on Misc. 68:2-6, “This translation is not the work of moments; it requires both time and eternity. It means more than mere disappearance to the human sense; it must include also man’s changed appearance and diviner form visible to those beholding him here.” That is lifting up the Son of man.

Science and Health 254:19-23.

“But the human self must be evangelized. This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual.” Evangelizing the human self is lifting up the Son of man. Instruct it with Truth, it will be receptive.

Science and Health 272:3—8.

“The spiritual sense of truth must be gained before Truth can be understood. This sense is assimilated only as we are *honest*, unselfish, loving, and meek. In the soil of an ‘honest and good heart’ the seed must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it.” “The spiritual sense of **truth** must be gained.” — that’s lifting up the Son of man, “before Truth can be understood” — before The Son of God can be understood. It’s translation. It’s translating your human love and your human kindness and unselfishness, and seeing that they are nothing to do with human qualities but are divine fact expressed. Mrs. Eddy goes on “This sense is assimilated...” To assimilate is to make like. When you assimilate Truth you take in the substance of Truth: you become that substance and it becomes you. “honest, unselfish, loving, and meek? — if you are interested in “fours,” there is a very clear one. The Word demands **honesty**, integrity, really following the way; “unselfish”—the

Christ unselfish, because it gives us our true selfhood; “loving” that’s Christianity; and “meek” — is Science because the little “I” goes out of the picture — the I goes to the Father.

Working Up by Working Out

So in saying that “no man hath ascended up to heaven,” Jesus is telling Nicodemus that you don’t **get** there, — you start out by there. It may sound a paradox, but one of the most profound truths in Science is that we “get back” to God only by going out from God. That is, if we attempt to “get back” to God from a human basis, we have postulated me here and God there, which is trying to arrive at a goal which is always receding, like the universe disappearing faster than we can see it. But if we start by seeing that God is, and I am God’s idea coexistent and coeternal with Him, then we learn what being is by starting out from God. That is John’s picture of Science. It isn’t something abstract or remote from our common experience, really, but is simply lifting up our ordinary human experience (the Son of man) until it is rightly interpreted by Science as the Son of God.

Science and Health 502:9-14.

Spiritually followed, the book of Genesis is the history of the untrue image of God, named sinful mortal. This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis. “Rightly viewed” Truth and Spirit, isn’t it? That is starting with the divine standard and seeing that standard reflected or viewed outwards; then whatever we are looking at will begin to be translated. We won’t do it in a jump. We can’t make the flesh into Spirit; but what happens is that flesh means less and less to us, and Spirit means more and more, until ultimately that moment arrives when we are conscious of nothing but Spirit and we are completely unconscious of flesh. We **have** to lift up the Son of man to see that it isn’t the Son of man at all really, but is the fruits of the Spirit; and having seen that we have to lay down the human symbol in order to gain the divine idea. It is really ‘yea yea,’ and ‘nay nay,’ which is Truth and Spirit.

Verse 15.

“Eternal life” is something that John refers to again and again, and of course the story of Science is the story of **being**. It is found in the living of it. As we see it, we **be** it, and that is coexistence, or eternal life.

Verses 16,17.

These verses are John’s testimony of Jesus as the Savior. (S and H 494:15-20). “The miracle of grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well as the infinite ability of Spirit, thus helping erring human sense to flee from its own convictions and seek safety in divine Science. Reason, rightly directed, serves to correct the errors of corporeal sense;...” Truth and Spirit is “reason, rightly directed” and that is salvation. Salvation is working from a basis that Science has a Christ. That will enable us to have reason **rightly** directed.

Science and Health II6:5-10.

“Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, ‘The last shall be first, and the first last’, so that God and His idea may be to us what divinity really is and must of necessity be, all-inclusive.” In lifting up the Son of man, we start by thinking that we are improving human belief and that it will lead us to the Son of God; but Mrs.

Eddy says that Science reverses that, translates the picture entirely, and explains that lifting up the Son of man isn't us **doing** anything, but it's the fruits of the Spirit being made manifest where we are.

Verse 18.

“believeth” — reckons from that basis.

Verse 19.

“darkness” — the idea of good on a material basis.

Verse 20.

“reproved” — convicted.

Verse 21.

I think what he is saying there is, in effect, that there's no **material** Truth, (S. and H. 273:2), that all the Truth, and all the light, and all the intelligence there is, is **from** the divine. Acting in obedience to Truth and Spirit is what Jesus commended to Nicodemus. If we take the standpoint of Truth, then Spirit comes and we don't know whence it cometh or whither it goeth: it just does its own work.

There is the story of Byron Winslow who was rung up and asked to heal a boy of acute tonsillitis, and he worked all night about the condition of tonsillitis. Next day he heard that the tonsillitis was as bad as ever, but that all the boy's warts had disappeared. Perhaps you have had a parallel experience. If we really try to know Truth, and not outline what Truth has to do, then it operates through Spirit to heal and restore in its proper way, and we cannot say what that way is.

Verse 22.

In this Gospel we frequently find that Jesus comes to Judea when the emphasis is from the left-hand side of the candlestick, i.e. Spirit and Truth objectively; and that he appears to go to Galilee when the emphasis is on the right-hand side, when he is working from God.

Verse 23.

“Aeon” means place of springs:” a symbol of the Word, a well of water springing up. We cannot condemn the John the Baptist type of baptism. He had moral courage and guts that one can only admire. Baptism in the Glossary is given, in part, as, “submergence in Spirit” (S&H 581:23,24), and Jesus took John's baptism, the baptism of water, and translated it so that it became “submergence in Spirit.”

Often one hears of a wife who is Scientist, and a husband who is not, or vice versa. The wife does not want a doctor, and the husband does, and there may be a sense of division over certain issues. But if we can see that the husband wants to baptize with water, then the wife can take this and translate it into “submergence in Spirit.” There are many things which look as though they are not up to our standard and we condemn them. Jesus did not condemn John the Baptist's baptism but translated it, and that is a helpful point for us.

Verse 27.

The divine standpoint emphasized again. Adopting the Divine Standpoint.

Verse 28.

I think that the Baptist in us is sometimes that consciousness which is unduly concerned over what is going on in the human mind. We sometimes ask ourselves this sort of question: "If it's all in consciousness, and we see some dirt in the room, is the dirt in the room or is it in my consciousness?" We can be so bogged down with *that query and we can get no further*. The answer, surely, is neither, but that **purity is**. If we adopt that positive approach, it will tell us whether the dirt is in our consciousness or in the room: it won't leave the matter undealt with. If I see somebody with a difficulty, is it them, or is it me? There's no direct answer to it, but activity **is**, health **is**. That's Science, isn't it? — and the other is digging in the human mind, which is the human sense of John the Baptist. It is trying to say that if you think right, you'll be all right, which may be just the human mind and perhaps have nothing Godlike in it.

Verse 29.

The bridegroom here is he who has accepted Science and wedded himself to it. He who has adopted the divine standpoint. The friend of the bridegroom, is the best man; and as you know your human best often isn't good enough. It may be the best you can do in the circumstances but if it isn't Truth, of God, if it is not from above, then it's not good enough, and of course the world's history has shown that time and time again.

Verses 30,51.

We see from Luke 1:5-7 that John the Baptist was born of an over-age mother and therefore he had already begun to break the "laws" of human conception, — had already begun to resurrect himself from the belief that man must be born of the flesh. He had made a start; that's why, of course, he could be the forerunner of Jesus. That I must decrease — Misc. 286 26-4. "It should be understood that Spirit, God, is the only creator: we should recognize this verity of being, and shut out all sense of other claims. Until this absolute Science of being is seen, understood, and demonstrated in the offspring of divine Mind, and man is perfect even as the Father is perfect, human speculation will go on, and stop at length at the spiritual ultimate: creation understood as the most exalted divine conception. The offspring of an improved generation, however, will go out before the forever fact that man is eternal and has no human origin."

Now John, if he was born, as Luke says, and as Mrs. Eddy hints on Misc. 181:31-2, of a mother who was past the age of child-bearing, would represent "the offspring of an improved generation," but even that isn't good enough. The human best isn't good enough, and so Mrs. Eddy says that that sort of offspring will eventually go out "before the forever fact that man is eternal and has no human origin." It once again emphasizes, as John does all the way through, that it must be Truth and Spirit, the divine manhood causing one to be born anew, and then it won't be "the offspring of an improved generation," it will be the Son of God appearing and causing what **we** call an improved human belief.

So John the Baptist would seem to have got tired of trying to make the grade, as it were, and he just faded from the picture, but he recognized that Jesus standpoint was the one that carried the day. "He must increase but I must decrease."

Verses 32- 34.

Those words "unto him" in verse 34 are not in the original text, and should not be here. God giveth not the Spirit by measure." God doesn't give the Spirit **to** anyone: God is the Spirit, universally and

impartially. The only measure is the degree in which we will accept it; it is given infinitely. Science and Health is full of such phrases as “in proportion as” or, “in the degree that” or, “man is in a measure as perfect as,” indicating that the measure is in acceptance and not in the gift itself. Let us accept Science...” (S&H 249:1).

Verses 35, 36.

The Son is the derivative of the Parent, and either we accept that sonship with its attendant blessing, or, in belief, we don't accept it and thereby deprive ourselves of the blessing. He who loveth the fruits of the Spirit has begun to love their source, if they are seen to be not just human good but the effects of Truth.

Before we leave John the Baptist, here are two more references which indicate that advancement in Science is not adding bits on, but is spiritual unfoldment. Perhaps there was a time when we used to think, “Now, I must **get** this, and **get** that, and understand divine Science, and the system, and the matrix,” and so on, and that concept of growth would have been accretion, not unfoldment. (Misc, 206:5-12) “above the waves of Jordan, dashing against the receding shore, is heard the Father and Mother's welcome, saying forever to the baptized of Spirit: 'This is my beloved Son.' What but divine Science can interpret man's eternal existence, God's allness, and the scientific indestructibility of the universe?

“The advancing stages of Christian Science are gained through growth, not accretion”;

Science and Health 68:27-30.

“Christian Science presents unfoldment, not accretion it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe.”

CHAPTER 4

Verses 1-3.

”He left Judea, and departed again into Galilee. Isn't it lovely that you can't contend for very long if you go back to Galilee? He went back, as it were, from the relative to the absolute, from the objective to the subjective, from manhood to womanhood.

Verse 4.

“And he must needs go through Samaria” - as we all do, time and time again. Samaria was the province halfway between Judea and Galilee. In sense it indicates the second degree, the moral. Regarded positively, the second degree is the “true humanhood” that results when the spiritual dissolves something of the physical, - when the Christ dissolves something of the Adam, leaving us with the Jesus. Regarded negatively, it is merely human betterment, - an improved human belief, which we **hope** will lead up to spirituality. Jesus needed to go through this Samaria experience to be able to translate the picture of **becoming** Godlike into **being** Godlike.

Verse 5.

Sychar means “intense intoxication,” suggesting the mesmerism of the belief that man is a mortal and has to journey upwards to God. Later we read that the woman had five husbands, and the picture is that she was the womanhood of mortality who is intoxicated with the physical senses.

The significance of Jacob and Joseph being mentioned is, I think that they both represented thought which had a struggle to make the grade, Jacob more so than Joseph. (S&H 589:4-7;19-22). Jesus was about to translate that struggling sense into understanding.

No Weary Journey

Verse 6.

I don't believe for a minute that Jesus himself was wearied, but I think that what was going on was that the human mind was arguing that it is a wearisome business trying to get up to Truth. So he would have paused there to ponder the truth about that suggestion. What the wearisome business is, is symbolized by this woman who goes to the well and gets a little inspiration which helps her on her way, and then it runs out and she has to go back for another bucketfull; it is this human habit of dipping for Truth that is wearisome, because it's always "over there," always objective and outside oneself. The good lady was a dipper, and Jesus translated her out of it so that she had a well of water springing up within her own consciousness. So this business of being wearied is the human sense of having to make the grade; who hasn't at one time said, "Why ever did I hear about Christian Science? It demands too much of me"? Of course, it is animal magnetism, nobody and nothing, but sometimes we listen to it and it would claim to weary us.

"and it was about the sixth hour" - it was the period of manhood. Truth and Spirit translate the conventional picture of manhood into something that is infinitely refreshed, infinitely newborn, — born of God. Mrs. Eddy says that that six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all" (Misc. 279:13-21). That is why Jesus had to rest at this point to demonstrate that fact.

Verses 7, 8.

I don't believe that Jesus was thirsty; Jesus was master of every detail, all the way through, and I think he was merely uncovering this belief of the human mind that the journey can be a wearying one. So he was just identifying for the purpose of destroying it, that claim that one could be thirsty or weary in Science. His disciples were gone away into the city: they had not accepted Truth as the actual Life of man, as Jesus had.

If thou knewest the gift of God..."

Verses 9,10.

Now here's the crux of this story: "If thou knewest the gift of God..." If we were to know the gift of God, as we **can** know it, we would not go dipping for Truth: we would start from Truth; as the be-all and end-all of our being, and that would give us the inspiration and loveliness and joy of Spirit all the time. "Christian Science comes to reveal man as God's image, His idea, coexistent with Him — God giving all and man having all that God gives" (My, 5:8—10).

You know, this good lady with her bucket is just like us: we have a little problem, and we turn to the textbook and think, "I'll get a good thought, and then I'll be all right," and that's dipping, — it's hoping to arrive at Truth through a little inspiration. Of course, that approach may be requisite in the beginning, but do let's go on and not stick there. We should translate this habit of dipping until it becomes a perpetual well of water. I think that Jesus was saying to her, "Act as if you have the gift of

God, —**be** the gift of God.” If we knew the gift of God as Jesus knew it, we would not have constantly to lift thought up: we would accept the heritage and stand at the point of dominion.

Verse 11.

That is the equivalent of our saying: ”It was all right for Jesus, because he started that way round; but what about us? —we have to work up to it.” That is the very belief we have to deal with here; we started where Jesus started. He was “the only immaculate” (01,8:26) because he alone accepted that man is born of the Spirit. We only have to accept it. We are beginning to glimpse today that the only way to get up **to** God is to work out **from** God, but the woman could not discern that conception at that point.

Verse 12.

Her thought went back to “father Jacob:” that’s conversation rooted in matter, going back into tradition and time and background. It’s the attitude of “I can’t accept Science because I was brought up in the Church of England,” or something of that kind. It’s going **back** all the time, instead of going **forward** and being it. Her thought, like mortal thought everywhere, was based on a man who was outside God instead of the man who is God’s activity, so she thought that she had to derive inspiration from something outside herself, which is really reasoning from the material.

Science and Health 167:24-31.

There is but one way- namely, God and His idea – which leads to spiritual being. The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way. On this fundamental point, timid conservatism is absolutely inadmissible.” Conservatism is not politics, but is the stickiness of mortal thought, with its reluctance to go forward; apathy, inertia, mental laziness, timid conservatism rooting in beliefs of background and heredity. It is the “but” of mortal mind, and springs from the belief in matter origins. “Only through radical reliance on Truth” can we be born anew of the Spirit.

Man the Flow of Life, Truth, and Love

Verses 13,14.

This well of water Jesus characterized as “springing up into everlasting life.” I like to think that man; **is not** merely a **well** of water, but rather is he the actual **flow**. We sometimes think of ourselves as a channel for Truth, which is true in a relative way; but it’s very much more to the point in Science to see that man is not a channel for Truth but is the flow of Truth. The difference between a river and a lake is the flow, isn’t it? A lake might become stagnant or a channel might become dry, but to gain the “well of water springing up” is to identify ourselves with the **flow**. Let me be the flow of Life, Truth, and Love expressing themselves. I think that the physical belief called a clot or a stroke is sometimes the idea that man is just a **channel** for Life and Truth and Love rather than the actual flow, and the healing is the fact that this flow flows of it’s own accord, and not through personal channels or individuals. Life, Truth and Love flow through inspiration, through the living of it, through the activity of it, through the being and the using of it.

Activity is the thing that counts, - not physical movement but mental alertness, “We have it only as we **live** it” (My. 126:51).

Activity is not merely sitting down and entertaining God's ideas in a passive way: it involves entertaining, them both for their own sake **and** for the joy of knowing that they carry within themselves the seeds of healing and regeneration and spiritual power. It is evident from Mrs. Eddy's biographies that she was abundantly active; Jesus was certainly active in the most wonderful way - he was always "about (his) Father's business," – not sitting down as the channel for it and waiting for God to tell him something, but keeping on tip-toe and being the very flow of Life, Truth, and Love.

That is a Passover, a climacteric in our journey as students. As long as I think of myself as a channel, I could still be a person. I could be a good channel or a bad channel, and that is not Science. But if I admit that I am the flow, there's no choice about it, and person is no longer a factor. So the well of water that Jesus is talking about is the actual flow of being. Do you remember that in the tone of the Word in Science, Life and Soul is that which closes the gap of space and time, giving us coincidence and coexistence of the idea with Principle? Now Truth and Spirit says to us, "All right, **be** it. If you now understand that there is no gap, be the flow, be the using, be the living, be the loving." Translate your resurrected sense into the substance, — the flow, — of divine idea.

Verses 15,16.

At the wedding at Cana in Galilee Jesus had wedded himself to his Principle -he had put on his womanhood at that point, and now he was trying to get this woman to see that if she would wed herself to spiritual idealism, — her husband, — she would experience that well of water; so in verse 16 he is wanting to call up to her thought the thing that is lacking, — he is uncovering it. "The Spirit and the bride say, Come" — that is what he was really saying to her; "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

Mortal Man an Impossibility

Verses 17,18.

As with the symbolism of all these stories, you can interpret that "five" in a number of ways; but my sense of it here, keeping it in line with Truth and Spirit, is that Jesus is saying that after you have wedded thought in succession to the five physical senses, what you are landed with is mortal man, — that is the sixth "whom thou now hast." But he identifies him "whom thou now hast" as "not thy husband" — because he knew that it is quite impossible for God's man to be wedded to materiality.

He saw that it just is not true that man is wedded to the flesh; You can't be wedded to something that isn't there. You know, "As I was going up the stair, I met a man who wasn't there..."? Well, that's what Jesus Was saying to her "You are trying to go up in succession through the five physical senses, improving mortal belief, dipping for a little inspiration here and there, and what do you land up with? A mortal concept of a matterman; and you're not really wedded to that, are you?" And she was forced to see, "Of course not!" and the bubble was burst.

Verse 19.

She suddenly saw, "Why, what a racket!" And it is a racket.

Science and Health 593:4,5.

"Prophet. A spiritual seer; disappearance of material sense before the conscious facts of spiritual

Truth.” Isn’t that a clear tone of Spirit and Truth? “disappearance of material sense...” that’s the corrective of Spirit; “before the conscious facts of spiritual Truth” the tone of Truth beholding the divine ideal, A most exact illustration of what we mean in Science by this concept of Spirit and Truth.

I think that this sequence of the five husbands, the five physical senses, points to what we sometimes do; we wed thought in succession to what we hope will be a little better than that which we had yesterday. On that basis we never arrive at satisfaction because we are starting from dissatisfaction, we have postulated dissatisfaction as a premise, and therefore we never arrive at the positive; but we arrive at satisfaction by working out from satisfaction. The woman may have thought she was trying, but trying to improve mortal belief is a vain pursuit.

An experienced practitioner told me that a woman used to keep coming to her, hoping to have her domestic difficulty worked out for her, and she used to say, “But I do try.” Then one day the practitioner was impelled to say, “For God’s sake stop trying and **be** it!” I can sympathize with that, because sometimes mortal mind needs a bomb under it to jerk it out of itself. Of course, **trying** is vital if we are to be Scientists, but let it be persistent effort to work outwards **from** Truth rather than a negative tilling.

Verses 20-22.

Jesus would appear to have been a little unkind there, pointing out that she was merely a Samaritan while he was a Jew, but the point was that the Samaritans were self-labeled as outsiders. The world graded them as outsiders and they accepted that they were outsiders. The Jews, of course, believed that nobody could have salvation except themselves, and the Samaritans were put outside the pale; but if mortal mind puts you outside the pale you don’t have to accept it.

Science and Health 141:17-22.

“For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made ‘kings and priests unto God.’ The outsiders did not then, and do not now, understand this ruling of the Christ;...” “all believers:” Jesus was leading the woman to see if she would adopt the standpoint of the Jews,— which was, at any rate nominally, the ideal of one God and one chosen people, — then she would no longer be an outsider; she would bring herself into the fold. But as long as she had all these strings of husbands and strings of water pots, and was always going to get a little more, to get a little more, to get a little more, she made herself an outsider. No one else makes you anything; it’s just what you make yourself.

Verse 23.

Jesus wasn’t going to bother any more with that sense of becoming “now is.” “Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practiced there from (My.242:5-7).

Verse 24.

That ought to be, “God Is Spirit,” the “a” doesn’t belong; that is spiritually true as well as textually accurate. “and they that worship him must worship him in spirit and in truth” — in motive and in fact; in spirit and in truth. Truth is the real Christ tone, and to “worship him in spirit and in truth” is when we start to see that nothing can give satisfaction but that which is substance, that which is truly of the

Christ. Mrs. Eddy says on S. and H.48:13,19, “Truth, Life, and Love are substance,” which is the sense of things we get when we look out from Truth towards Spirit.

Verse 25.

She was still waiting for something to turn up. She wasn't quite healed yet of this habit of dipping.

Verse 26.

The wonderful insistence of Jesus that he was **at** this point! He thought out from Truth. “I that speak unto thee am he” not the personal Jesus but the voice of Christ, Truth. That Truth speaks to us is the Christ.

Woman and Grace

Verse 27.

How much woman comes into this Gospel! He was communing with womanhood; it was his own divine womanhood. They marveled at his talking with her not so much because she was a bad lot or because she was a Samaritan, but because rabbinical policy strictly forbade the teaching of the law to a woman.

“It were better to burn the precepts of the law than to teach them to a woman.” (Century Bible) Why should conservative theology say that? Because if you did teach the precepts of the law to a woman, woman would translate them into grace.

Now *isn't* that what happens when you get women in parliament, women in public life, — the Florence Nightingales, the Mary Baker Eddys, the Elizabeth Frys? Woman has taken the precepts of the law and transformed them into grace. Woman has taken them and hidden them in the three measures of meal, and it has become grace instead of law. We can all do that; whenever we see what seems to be a harsh sense of law, whether it be physical, or moral, or commercial, translate it, — be woman, and translate that law into grace. (S&H 118:13-25.)

Verses 28,29.

She left it; she was converted from that sense of getting a little and getting a little. I think this city in verse 28 is the city of mortal belief, life, truth, intelligence, and substance in matter. “is not this the Christ?” — the Christ is “...the divine message from God to men speaking to the human consciousness” (s. and H. 332:9-11). Jesus had touched her thought to spiritual issues.

Verses 30-34.

“Master, eat” -they wanted him to eat to build up substance by adding bits on, by accretion, but that was what he had been teaching the woman **not** to do. “My meat is to do the will of him that sent me” — to **be** Godlike, to **express** Life, Truth, and Love; as I do that, it satisfies me, and provides for me, and substantiates me. Now we must finish there for today.

TALK THREE — WEDNESDAY, SEPTEMBER 10th.

Scientific Obstetrics

What is happening in every one of us here is the birth of the Christ-idea as Science, that Christ-idea

which is your own true selfhood, and my true selfhood, and every man's true selfhood. We have never had any other selfhood but this John's Gospel is saying to us, "Meet yourself."

On S and H 46, 3:5-20, at the end of her chapter "Teaching Christian Science," Mrs. Eddy says, "Teacher and student should also be familiar with the obstetrics taught by this Science." Teacher and student do not necessarily mean persons: radically, it means principle and idea; Principle is the only teacher, and its idea, which accepts, is the only student. "To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe." "Detaching mortal thought" is what we so earnestly need to do every day; when we wake up we should start by knowing that "this" isn't us at all; all there is to man is what God knows about Himself. When, you start to get close to God in the most sincere way you know, then you are detaching mortal thought from its material conceptions. The way to begin is to see that there is only the divine One, and that is Principle and its idea and when mortal mind asks, "Where do I come in?" the answer is, "It's what God is telling you; that's what you are." And if we detach mortal thought from its material conceptions, and we love this story that is being born to us; we shall be, as Mr. Doorly says, adaptable and expansive, and able to conceive this child freely, and able to give it natural birth.

"Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth." In the very early editions of Science and Health there is an account of Mrs. Eddy's attending a birth case and she went up to the room and she said to the woman, "let the birth take place," and the birth took place with no trouble whatever. That is a lesson for us. "Let the birth take place." "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." It is not so much getting rid of wrong thoughts that removes whatever is offensive, but holding to the divine truth that a spiritual idea has not a single element of error. That involves lifting up every occasion, and this one in particular; so lift it up, love it, keep it holy, and see it born of God.

"The new idea, conceived and born of Truth and Love" — born of its matrix — "is clad in white garments"—not a spot or a blemish; no human opinions, nothing human in it. "Its beginning will be meek" it certainly will be if we have no sense of self in the picture,— its growth sturdy, and its maturity undecaying."

"When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering." "born of the Spirit"— born of that which is infinite development, infinite expansion, infinite room for blessing, infinite newness. "and can cause the mother no more suffering" everyone is a mother to the spiritual idea in a relative way, because we are all mothering our own true selfhood. That is, Love has already mothered it, and you and I are reflecting that divine Mother. It is the activity of reflecting the glory of **Love's** motherhood that is the guarantee of no suffering, and then the child is "born of the Spirit."

"By this we know that Truth is here and has fulfilled its perfect work." If that birth were not at this moment fulfilled and complete and present, we should not even see the beginnings taking place. There's nothing happening in human experience but the recognizing of that which is already accomplished. So Truth has fulfilled its perfect work and therefore the idea is acceptable to us.

Divine Idea and Mortal Thought

Now there is something in that passage which is tremendously striking, and fundamental for us at the point we have reached in John's Gospel, and that is the distinction Mrs. Eddy makes between "thought" and "idea." Broadly, but not entirely, she uses "thought" as synonymous with the human consciousness, which would appear to be receptive both to the divine idea and mortal illusions. Here on line 8 it is

clear that scientific obstetrics consists in discerning between mortal thought with its material conceptions, and spiritual understanding with its divine conception. All through this paragraph Mrs. Eddy emphasizes the spiritual **idea** as distinct from human thought.

Now this is what happens at the point of Truth and Spirit, illustrated by Jesus talking at the well with that woman. It may seem as if she went there to get “a good thought for the day,” as we all of us do at that stage, and Jesus translated **thought** for her into **idea**. “The water that I shall give him shall be in him a well of water springing up into everlasting life” (verse 14). That well of water is the spring of inspired **idea**, not thought. There is a lot of difference, and it will grow clearer as we go on.

It comes to me that Spirit and Truth, which is the tone of translation, is that which translates — from thought to idea, from good thought, or inspired thought, or even spiritual thinking, if you like, — it lifts it off that basis and translates it into idea. If that is so, what would the other sections be?

Soul and Life: things resurrected into thought;
Spirit and Truth: thoughts translated into idea;
Mind and Love: idea found in its matrix;
Principle: the matrix omniactive as the divine system.

That isn't mere words, it's feeling; and it's something we are all familiar with. Soul and Life, as we saw it in that tone in John, is where “the objects of time and sense disappear in the illumination of spiritual understanding” (S&H. 584:4,5). Hence the resurrection of Soul and Life lifts our conception of things into thoughts; that is the Word in Science.

Then Spirit and Truth has to take it further, has to make it the actual bread and not merely, the water. Spirit and Truth now translates mere thought into divine idea. It is the process of translating what you already have in your consciousness but giving it a new value, a new background, a new basis. That is the Christ in Science which explains thought as the workings of the calculus.

Then the Mind and Love tone, Christianity in Science, which is, fundamentally, the matrix, is where this divine idea is now found to be embosomed in the matrix. No wanderer from the parent Mind, because all the Mind there is, is embodied in Love; so here the divine idea is found in the matrix, never having left it. That is an aspect of omnipresence, of Christianity or the fourth dimension.

Finally we come to that tone of Principle, or Science as Science, where Principle and its idea is one, and this oneness is expressed as omniaction. So here we see that inspired thought is translated into the substance of idea; idea is found in its matrix; and now the matrix itself is omniactive as the divine system.

Now those are just the terms we use to indicate something that is so delicate and so wonderful that we cannot grasp intellectually what the symbols are indicating; as we saw earlier, Science is not found in black and white but in delicate tones. That does not mean, that you are not entitled to write down a statement and say, “That is Science.” It is, at this point; but Science is like the expanding universe, a conception which is infinite and forever radiating from its own centre, so that what we see today is right for us today, and what we see tomorrow will be an advance on that. I believe that we should try to combine a clear, firm sense of Science with an awareness that if we define it too rigidly we lose it. We don't fit infinitude into a ready-made formula; but at the same time a few well-chosen words serve as finger posts to thought.

Well then, if we can remember that this morning in talking about Truth and Spirit, we shall see in these

stories, of the woman at the well, the nobleman's son, the impotent man, the feeding of the five thousand, and the great discourse on the bread of Life, that they yield a most wonderful picture of thought translated into idea. Thought is like water, it is fluid; but idea is like bread, it is substance. Now let us go back to the woman of Samaria.

Verses 28,29.

The Christ operates through almost anything to explain to you all things "that ever (you) did" a moment of inspiration will translate for you what you had thought was an ordinary humdrum human experience, so that it appears divinely illuminated.

Verses 30-34.

There is the difference between thought and idea. Humanly we say, "I must take a little thought, I must understand this, and get another thought," and that is, "Master, eat" - it's adding bits on, it's accretion. But Jesus translated that concept of food, and he explained that his substance was to dwell in the realm of idea, to think idea, to express idea, to live idea, not just thought. If it's thought, we are always wanting to get more or better thoughts, or higher thoughts, or lovelier thoughts, which may be admirable, but thoughts are only the relative aspect of idea and must be translated into idea. Idea is one of the most colossal words in the language.

"My meat is to do the will of him that sent me" - isn't that true? If you're busy doing something for yourself, or perhaps not even doing anything, you can become weary, or hungry, or fed up; but if you're busy knowing Truth for someone else, or are really busy doing something in Science, that is your meat, and that activity sustains you in the most amazing way. Doing something for its own sake is what sustains one.

Verse 35.

"Lift up your eyes" - that is, translate your human thought and look out on the harvest; see it as the idea of Truth already present, already here to be enjoyed, already at the point of fruition.

Unity of Good II:24-6.

"Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities." Neither cycles of time **nor thought** because he dwelt in the realm of **idea**, and not "thought tending spiritually upward."

That four months, of course, is the calculus of Truth and Spirit, or, as it comes to us sometimes, the calculus of Spirit and Truth. It's seeking in the Word, finding in the Christ, proving in Christianity, and finally a measure of being in Science. But Jesus pointed out that that is not the full picture, and indicated that if you will look out from Truth, from the divine infinite calculus, you'll still have your four months of the calculus but they will all of them be present with you. They will not be a sequence of getting there by inspired thought, or ascending thought, but will be Truth calculating itself. Instead of it being seeking, finding, using, and being, it will be subjective. It will be Science interpreting itself, Christianity demonstrating itself, the Christ translating itself, and the Word revealing itself. Now that looks like four, but it is all one really; it is the divine One calculating itself. So we never dispense with our four, despite the popular belief that there comes a time when one dwells in Science alone, and has no more need of the Word or the Christ or Christianity. One could never live solely at the point of division or multiplication in arithmetic, or dwell in a house that had only one wall. Science includes the

others consciously and not merely by implication.

Verses 36,37

(to “eternal.”) He gathers the fruits of the Spirit.

“both he that soweth” — Truth has already sown. Truth is God’s consciousness of Himself, which has sown end established and emplanted every idea that is, “Mind made the plant of the field before it was in the earth.” (S and H 509:23,24)

“he that reapeth” is where, at the point of spiritualized thought, one is able to gather what Truth has already done. “rejoice together” — not after a period of four months, but together. That’s when thought becomes idea, and so makes that saying true, “One soweth and another reapeth.” Man never originates idea; man always reaps, God alone sows. But the sowing and the reaping are really the two sides of one and the same activity, — Truth and Spirit coincident.

Verse 38.

Do you remember that Jesus had said to the woman, “If thou knewest the gift of God”? — it is yours for the acceptance, yours for the calculating. You may know this text from Joshua 24:13. “And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.”

Verses 39,40.

I feel that the two days is where he gave them a little sense of the Word and the Christ; that is to say, he might have pointed out that although they were full of good thoughts and desires, those human ideals were not actually the product of human thought at all. They were the fruits of the Spirit which abide in God and not in man. That would have been the beginnings of the Christ. He would have translated thought into idea, the two days.

Verses 41,42.

That is not quite as ungracious as it sounds, because it is true that the Christ is never second-hand. You know, we read the Bible or Science and Health or Mr. Doorly’s book or something inspired, but merely reading is not enough: it has to become us.” Not because of thy saying: for we have heard him ourselves.” Now that’s where Spirit is transformed into Truth, —where spiritualized thought must become the substance of idea. The Christ comes direct to every individual in the long run, although at first it may appear to come to us through the medium of a book or the spoken word or something of that kind; really it doesn’t come to us through that thing, — it comes to us in spite of the human medium.

That verse reminds me of a point made by Mr. Eustace in his books, and that is that a statement is not true merely because it is found in the Bible or Science and Health: it is found there because **it** is true. Similarly, what Mrs. Eddy states should not automatically be taken as true by the student, for such acceptance may be blind belief; the statements need to be **understood** by each individual, subjectively, and then one is fulfilling the truth of this verse, namely, that the Christ is never secondhand.

Verse 43.

Those are the two days he has spent with them, explaining something of the Word and the Christ. Of

course, to some of you those two days may mean something else, but this is my highest sense of it at the moment.

The Nobleman's Son

Verses 44-46.

Notice that the Galileans had been attracted to him and began to believe because they had seen the works; that is, they were all at the point of Spirit. They had seen the fruits of the Spirit — they were struck by the effects of Truth on the human.

But the case of the nobleman's son, which we come to next, is remarkable for the fact that the father accepted what Jesus said, and didn't ask for a sign. He just besought Jesus that he would come down; he accepted Truth and went his way. The nobleman had perceived something of the fact that Truth includes within itself the fruits of the Spirit and that merely to wish for the fruits of the Spirit alone doesn't necessarily give you them on that basis. The Galileans would have had the healings without really putting themselves on the side of Truth; whereas the story of the nobleman's son illustrates a love of Truth for its own sake.

"Capernaum" means, "village of comfort," so this is a beautiful picture of how Truth operates through Spirit as the Comforter, showing that the abstraction must have its correlative.

Spiritual Idealism

Verses 47-49.

He twice asked Jesus to come down. That man had got something. He had true spiritual sense. I think he had what we'd call, today, true spiritual idealism. That is, he loved the ideal of Truth, and when he said, "Come down" he was turning his thought to Truth and loving the fact that Truth will always come down or translate itself through Spirit to meet the human need.

In Science, you cannot afford to come off your highest points but Science is infinite translation, infinite interpretation, and therefore one is elastic enough to keep one's feet on the mountain-top and yet bend down and help the chap in the valley; we all frequently have to do something like that. Never abandon your highest basis. Now that doesn't mean that one must be rigid like a monument on the top of a hill, but be adaptable **from** that basis. I often think that I am joined to Principle by a strong elastic, (oneness), so that the further I try to pull way, the stronger is the pull to haul me back again. That is very like this tone of Truth and Spirit, because you're based on Truth — that's the mountaintop; and you come down through Spirit to bless, to give the correct view, and to bring a new birth. Truth and Spirit brings the Son of God down to the point where it "heals" the Son of man. One often finds passages like this in Science and Health: "reducing to human perception," or, "reduce to practice," and that's what happens here. That is coming down, reducing it to practice.

About that word "idealism," Mrs. Eddy says something very interesting: "True idealism is a divine Science" (Misc.217:1) Now that is marvelous because the world believes that idealism is hopeless, just "airy-fairy," that you can't do anything with it, and that it's no use to mankind,. But "true idealism is a divine Science," because the ideal includes all spiritual thought and all it's possibilities and its fruits and effects. It is all within the divine ideal, not outside it, nor a separate effect, but part of it. And she goes on to say that Principle and its ideal or phenomenon must correspond in quality and quantity. (Misc. 217:1-9.) Our true spiritual idealism, if it's based on Principle, on Truth, must include its own

fruits; its own possibilities of perfection. So the nobleman must have glimpsed something of that fact. I expect many of us have had experiences where someone has come to us with quite an obvious problem, which they haven't mentioned; they have said, "Tell me something about God." Now that's the same thing, — it's true spiritual idealism, — and if such folk love the ideal of Truth, they get their healing. So when we read (verse 50) "The man believed the word that Jesus had spoken unto him," it means that he accepted Truth, He said, "Oh, yes!" to it.

Verse 51.

Of course, the only son there is, is the Son who is Truth, but because that fact reflects itself infinitely, reduces itself infinitely we can also say, "Thy son liveth." From this spiritual ideal which we are learning to love, we can look out and see that this son lives. It lives for you and for everyone.

Verse 52.

You remember that at the end of the seventh day in Genesis, Mrs. Eddy indicates at that point that the days of creation become the numerals of infinity (S&H 520:10,11) and I believe that what that nobleman saw, — what Jesus enabled him to see, — was that Truth isn't a dead fact but a living fact, that the ideal involves living, vital, spiritual, thinking. The ideal, the Son, always involves living thinking. It becomes numerals.

Verses 53, 54.

It became a compound idea. Truth demonstrates itself for all mankind. "Truth is an alterative in the entire system, and can make it 'every whit whole'" (S & H 371:30-32). Truth operates through Spirit as an alterative in the entire system, and then your whole home, or your whole body, or whatever it is; becomes altered for the good.

CHAPTER 5

We're are still in the tone of Truth and Spirit from the stand point of Truth, or, as we put it earlier, it's Spirit and Truth, the objective sense of this tone. First we come to the story of the impotent man, and then later in this chapter Jesus defines his authority for healing and teaching as nothing but the effect of what he sees as true about God. When he has made that point, the tone changes over to the subjective sense, to Truth and Spirit from the standpoint of Love; or, as we shall say, **Truth** and **Spirit** rather than **Spirit** and **Truth**: and at that point he "feeds thought with the bread of Life," It becomes bread to them.

This account of the impotent man illustrates once again the lessons of the two previous stories. The woman at the well learnt to accept the gift of God. When Jesus said to the nobleman, "Thy son liveth," the man simply accepted. And now here the impotent man has just to accept his potentialities. We are all like this man who waited thirty-eight years, — we are all, metaphorically, impotent in some respect. Our hands are so busy clutching the rubbish of person and self and mortality generally, and we are holding on so tightly to things that don't matter, that we have no hand to spare to grasp the substance and power of Truth.

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 we 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;1.7-20.

“The senses of Spirit abide in Love, and they demonstrate Truth and Life... When what we 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. and H. 162:9-11). Until thought is stirred onto a different basis and is found to be divine ideas, 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 we 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 for 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 man from these very illusions to which he seemed to conform: from the illusion which calls sin real, and man a sinner, needing a Saviour; the illusion which calls sickness real, and man an invalid, needing a physician; the illusion that death is as real as Life. From such thoughts — mortal inventions, one and all—Christ Jesus came to save men, through ever-present good.” That is, ultimately, what we all need salvation from: the belief that we have a real condition requiring salvation. (Yet this point must be approached with sincerity and humility if we are to avoid hypocrisy.) And so when, Jesus asked the man, “Wilt thou be made whole?” he just wanted to see where his thought was. Was he just hoping for something to turn up and ameliorate his physical condition, or was he longing to see that the fact is that man has never been born into this status?

Initiative

Verse 7.

He admitted that he hadn’t got that sense of manhood which has **initiative**: initiative is one of the great qualities of manhood, which we all need to culture in order to progress in Science. Peter in the Gospel exemplified initiative. He rushed in, perhaps, where angels feared to tread, but thank God for Peter: he did something, and whether he made mistakes or not doesn’t matter. “Have a go,” and that’s how you learn; that’s initiative. Peter was the one who had the initiative and the courage to say to Jesus, “Thou art the Christ.” He might have been wrong, but he said what he thought, and there’s much credit in that. Look at the initiative that the great characters in the world have had: the initiative that Jesus had, that Mrs. Eddy had, that John Doorly had. Without initiative we don’t have the ability to grasp the opportunities that present themselves. Initiative is the counter-fact of apathy. Mrs. Eddy says, “mental idleness or apathy is always egotism and animality” (008:14-17).

So the man had not, at this point, that sense of initiative which would grasp the opportunity, and because he hadn’t got it, he said, “While I’m coming, another steppeth down before me,” which is a very poor excuse indeed. I remember once when I had a bad school report and I came out bottom of the class, my farther asked me what I was doing at the bottom — I thought I had the perfect answer, and I

said, “Well, someone has to be bottom,” but it wouldn’t wash; he said, “And somebody has to be top, and why shouldn’t it be you?” “Another steppeth down before me,” — that’s just the human mind. We regard Science as a race, and we think that someone is making much more progress than we are. But it isn’t a race, it’s the gift of God individually, collectively and universally, and it’s to be accepted and loved. So Jesus didn’t bother with this excuse.

Verses 8, 9.

Jesus’ answer was to state the calculus to him in a way 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 ‘have her perfect work’” (S and 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 254:1,2). 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 ideas, 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).

Verses 11-13.

You notice that this man doesn't seem to have advanced very much. He had not even then accepted the initiative of his own sonship, and apparently was not interested in discerning the Christ. One may ask how it was that Jesus could have healed him, in that case, and I feel that the answer is that Jesus knew the Truth, and knew that it proved itself with or without the sanction of the human mind. It was **Jesus'** demonstration, rather than his healing of someone else; and that is always so in any practitioner-patient relationship.

Of course, the man would have had to acknowledge his new-found sonship consciously sooner or later, if his healing was to have been permanent; but I feel that the point of most of these stories is to show the absolute and dynamic power of Truth itself. In this instance he was healing, not a man, but the belief that Truth could ever be impotent.

Someone points out an interesting thing in regard to Jesus finding the man in the temple, and that is, that in only two of the signs which John records in his Gospel does Jesus reveal himself as the Son of God. The two are the woman of Samaria (John 4:36), and the man born blind (John 9:37). Jesus identified himself as the Christ only to thought which *was* absolutely honest and which had wholeheartedly accepted the divine ideal; not that he didn't want to say it to the others, but simply that they couldn't have heard it if he had. Perhaps when we *first* read Science and Health we couldn't hear it. We couldn't hear it because we hadn't developed to that point. So Jesus didn't tell this man much about Truth, he merely dealt with him on the more relative side, at the point of Spirit.

Verse 14.

You might wonder what a worse thing could be, but might we say that belief in good health is nearly as bad as a belief in bad health? If it buries thought in the physique and leads to satisfaction in matter, it is nearly as bad. **Sometimes** bad health **may** be a better state to be in than good health, if it drives one out of it, whereas good physical health may be a state of somnolence. (Misc. 208:17-23; 209:15-23; 210:19-26; 325:13-30.) So always, in Science, translate every good experience as well as every bad experience and lift it into the realm of divine idea, into the realm of spiritual fact. Then if one is enjoying good health it is not because of the physique but because of the Son of God, and for no other reason whatever.

So Jesus saw the man in the temple,—he had got into a nice sense of body, it was a better body than it had been,—and he was saying to him, “*Now*, don't stick there! Behold, you are made whole: sin no more, move forward, be active. Don't stay in that state, but reckon yourself spiritually.”

Verses 15,16.

The blindness of mortals' theological belief holds good down into space and time, and so leads to the

supposition that Truth can be guarded or humanity protected. The Jews may have believed that they were doing what their sense of God wanted them to do, and so perhaps were sincere, though their premise was faulty.

Theology

Unity of Good 9:12-19.

“The talent and genius of the centuries have wrongly reckoned. They have not based upon revelation their arguments and conclusions as to the source and resources of being, —its combinations, phenomena, and outcome, — but have built instead upon the sand of human reason. They have not accepted the simple teaching and life of Jesus as the only true solution of the perplexing problem of human existence.” Now Jesus’ basis was oneness, and the basis of human reasoning or theology is twoness, — it’s matter **and** Spirit.

Theology is merely that in us which would try to hold the spiritual idea in the grasp of matter, and is not confined to the men in dog collars. Those fellows have the most amazing courage and conviction to do what they do on the very slender grounds which they have for belief. Scholastic theology depends for its existence on a personal, historical Jesus; whereas divine Science is **confirmed** by Jesus’ example but would not collapse without it. So the Pharisees are us, not **truly** us, but those elements of mortal thought found in every one of us.

You see, theology separates man from God through reasoning from the material; then it says he is a miserable sinner, and condemns him to working his way back through sacrifice, through time, and labor and blood. It’s just hideous and is nowhere near the truth. It is as unlike the spiritual fact as anything could be.

Miscellaneous Writings 194:11-18.

“Divine Science is not an interpolation of the Scriptures, but is redolent with love, health, and holiness, for the whole human race. It only needs the prism of this Science to divide the rays of Truth, and bring out the entire hues of Deity, which scholastic theology has hidden. The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter.” Never forget that this theology, which we sometimes find in ourselves, is that which starts from a basis of separateness. “Here am I with a problem and somewhere over there is the Principle which will heal me” — and it’s old theology. (See also S&H 140:16-141:26)

Verse 17.

What a complete answer to the charge of working on the Sabbath! Their sense of not working on the Sabbath was resisting: Jesus’ sense of resting was **resting in action**; Jesus was always active, and therefore he was expressing God in action. The true Sabbath rest is reflecting, as well as you know how, what God has already done. But the mortal sense of resting is that you do not try to do anything, which is negative.

Verse 18.

He did not make “himself equal with God”; he was explaining the relation of man to God as similar to the relation between effect and cause. The effect possesses nothing underived from the cause; the whole weight and potency is on the side of the cause, and the effect has no choice but to exemplify its divine

Principle. “The Son must be in accord with the Father, in conformity with Christ” (S&H 337:7-10).
(See also Misc. 46:10-30)

Verse 19.

“Verily, verily” again. The whole verse is a wonderfully clear statement of Truth and Spirit. As we reason outwards from the divine ideal, we see the effects of that absolute ideal apparent in the relative.

Verse 20.

Truth is forever manifesting itself as the calculus of *Spirit*, — forever enabling man to calculate spiritually “greater works” I think is “the final spiritualization of all things” (S and H 96:10,11), when there is nothing mortal left in consciousness. “When the last mortal fault is destroyed, then the final trump will sound which will end the battle of Truth with error and mortality” (S&H 292:1-3); (S&H 292:1-3).

Verses 21,22.

That is, Truth confers, through spiritual sense, the ability to analyze, uncover, annihilate every fable of mortal belief. For instance, in reference to physical healing, Mrs. Eddy says, “Consciousness constructs a better body when faith in matter has been conquered. Correct material belief by spiritual understanding, and Spirit will form you anew” (S&H 425:23-26).

Verse 23.

As you love the Son of God in yourself, that will lead you to love the creative Principle also. “Reasoning from cause to effect in the Science of Mind, we begin with Mind which must be understood through the idea which expresses it and cannot be learned from its opposite matter. Thus we arrive at Truth, or intelligence, which evolves its own unerring idea and never can be coordinate with human illusions” (S & H 467:29-30). As you love the Son of God in yourself, the Son of man in yourself is more exalted, blessed and fulfilled.

Verse 24.

“He that heareth my words,” — he that accepts the pure spiritual idea. Jesus’ “words” were ideas, not personal thoughts; and as one accepts the ideas of Truth, they afford everlasting life. Because Truth has a Christ, it translates mere mortal existence into a life that is divine.

Verse 25.

They that would hear must listen, that’s the point. They that love to listen are no longer “dead,”

Verses 26, 27.

It is only the Son of man that has “authority to execute judgment” — it’s only in our relative sense that correction takes place! The Son of God doesn’t judge, because Truth knows nothing but the Son of God; the activity of Truth’s judgment take place at the point of Spirit, or the Son of man. There appears to be a certain amount of ignorance to be replaced by Truth. “In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick” (S and H 477: 2-4).

Verse 28.

Those in the graves are those who reckon **from** “the graven image,” from matter —man. Mrs. Eddy refers to “individuals buried above-ground in material sense” (My. 110:4);

Verse 29.

This just means that if you abide by Truth you are automatically blessed; but if you do not abide by Truth, you penalize yourself.

The resurrection he refers to is seen in the fourfold definition of Jesus in the Glossary. “The highest human corporeal concept” — that is the spiritualization of thought developing from Spirit to Truth, — the Word;— “of the divine idea”— the Christ fact; “rebuking and destroying error”— that is Christianity obliterating the mortal concept; “and bringing to light man’s immortality”— the fact of Science. (S and H 589:16-18)

Verse 30.

Do you remember that in verse 19 Jesus had said, “...what he seeth the Father do”? Now it is, “as I hear, I judge.” The seeing and hearing refer to the Son reflecting the Father—Spirit and Truth. That’s what the senses are for, truly; to see God, to hear God, to touch the things of God, to be aware of divinity. The senses represent infinite spiritual awareness.

“I seek not mine own will, but the will of the Father which hath sent me” — in Science, one can do nothing but uphold the standard of Truth; we can’t direct it, or put it into channels, or tell a practitioner how they are to work for us. Spirit reflects the pure activity of Truth and so calculates the mistake out of itself in Truth’s own way..

The Fourfold Witness**Verse 31.**

Now, in verses 32 to 39 we come to the fourfold witness which Jesus invokes in support of his words and works. First there is the witness of John the Baptist (verses 32-35); then in verse 36 is the witness of the works; third, in verses 37, 38, the witness of the Father; and in verse 39, the witness of the scriptures. They are very interesting for us, to show how the four great categories of thought all vindicate Science.

Verses 32-35.

The witness of John means that the dawns of spiritual thinking in human consciousness, — the desire for purity and spirituality, — testify of the Christ. There could never be the human yearning unless there was first the divine answer. “Ye were willing for a season to rejoice in his light”— there are four seasons and John’s “season” was the Word, which as Jesus points out here, really testifies of the Christ, John was saying, “Spiritualize your thinking,” and Jesus is saying that that command of John’s is really testifying of Truth. (S and H 420:30-32) Anything in human experience that tends to spiritualize our thinking and to unself our motives, is the fruits of the Spirit, the results of Truth, Remember that the Word is seeking only in its objective sense; but subjectively, it is divine revelation.

Verse 36.

The second witness, that of the works. Mrs. Eddy says, “Unless the works are comprehended which his words explained, the words are blind” (S and H 350:13-15). The Christ explains the Word. “Your fruits will prove what the understanding of God brings to man “ (S and H 496:13,14). “Divine Truth must be known by its effects on the body...” (S and H 350:24,25). You can think of half a dozen passages where it is made plain that the works are the evidence of the Christ: (See also S and H 108:12-15; 345:17-20)

But Jesus was marvelously wise; he went on, and didn't just say that the works are the things that really speak, because a great many human agencies can produce comparable effects. Hypnotism can do the work; the laying on of hands, or the doctors, can do the works. Will power can do the works, after a fashion. It is evident that Jesus knew that although healing is essential in Science, and the understanding of the Christ must inevitably result in “works,” yet the works alone do not necessarily testify of the Christ. So he did not leave it at that.

Verses 37,38.

Jesus' personal example was evidence of the presence of the Father. It is abundantly clear that Jesus never acted alone, or spoke on his own authority, or did anything on a personal basis. Every single statement and act testified of the relationship of the idea to its Principle — the idea reflecting the Principle — which is the hallmark of Christianity. Here (in verse 38) he upbraids them for failing to see that spiritual power, such as he exhibited, could only be possible in one who lived so close to Spirit that his acts were, in effect, the father expressing Himself. He repeatedly pointed out that it was not his own personal power, but divine reflection, which gave him his authority and supremacy. (See S and H 18:1-19:2; 20:3-5;473: 26-31;497:13-19)

Verse 39.

The fourth witness is that of the scriptures. The scriptures, really, are the story of human experience rightly interpreted. Everyone's experience embraces the Noah and the Abraham and the Jacob and all those people and events; and that experience, rightly interpreted, testifies of Science. If it's not rightly interpreted, it's chaos; but, rightly interpreted, it speaks of eternal scientific fact.

Mrs. Eddy discovered Science in the scriptures, and her thought and her terminology are steeped in the Bible and derived from it. We are wise today if we realize that we cannot divorce Science from the Bible. There are all sorts of ways of talking to people about Science, but sooner or later one has to go back and base it quite frankly on the Bible. That cannot be sidestepped, because Science is essentially Christian. Science that isn't Christian isn't truly Science.

Einstein once said a remarkable thing: “Science without religion is blind; religion without science is lame.” In our age, we have the means to prove that the scriptures do “testify of me.” John Doorly united Science and religion in a way that has never been done before; he has established Christian Science for the world truly as Science. Look at the title of his book - “God and Science,” and the whole wonderful range of volumes on the Science of the Bible. Mrs. Eddy says something which reminds me of his work:”... the voice of Truth utters the divine verities of being which deliver mortals out of the depths of ignorance and vice... This... reconstructs the Judean religion...” (Misc. 81: 25-3).

John Doorly did just that, — he reconstructed the Judean religion as the Science of the Bible, establishing it as a systematic spiritual Science, and in doing so, has shown that Mrs. Eddy's discovery is not merely another religious organization.

So what we do, must be based on the Bible; if it is not, it will perish; but if it's based on the scriptures, it is based on revelation and not on human intellectualism.

Let us recapitulate this fourfold witness. It is going to clarify our own fundamentals and will enable us to appreciate why Jesus defined his authority in this way. At the same time, we shall find four valid reasons to advance when people question us about Science. "Be ready always," Peter says, "to give an answer to every man that asketh you a reason of the hope that is in you"

First, the Witness of John. We seek because we shall find. Every uplifted desire of the human heart is evidence of the attraction of Spirit. (See S and H 272:19-25)

Second, the works. What we say, must be manifested and exemplified as healing and regeneration.

Third, the Witness of the Father. Perhaps this is the most difficult. It is the moment when one so obliterates the mortal concept that one is pure spiritual reflection, and in place of a person is seen the presence of Life, Truth and Love.

Fourth, the scriptures, which show the workings of the spiritual through time and eternity. As we learn to identify every event in human experience with the workings of the spiritual fact, the scriptures will **live**, and Science will be its own interpreter. (S & H 285:3-.6; 513:11-13.)

INTERVAL

These four witnesses are remarkable for the accuracy of their tone as the Word, the Christ, Christianity, and Science, and for how they correspond with "incorporeal, divine, supreme, infinite. There are numbers of four words or four phrases to be found in Mrs. Eddy's books; most of them are in that order of the Word the Christ, Christianity, and Science, but some of them are not. We have "honest, unselfish, loving and meek" (S and H 272:5)"; unfallen, upright, pure, and free" (S and H 171:8). They are very numerous, and of course the greatest one is, "god is incorporeal, divine, supreme, infinite..." (S and H 465:9). It corresponds clearly with resurrection, translation, ascension, and one being. "Incorporeal" is resurrection, above the belief of corporeality. "Divine" translates everything in terms of the divine. "Supreme" indicates ascension, which is the supremacy of Christianity and the obliteration of the mortal concept. And "infinite" means one infinite Being.

So we have considered the fourfold witness finishing with the witness of the scriptures. The value of the Bible, **to us** is that it is the supreme illustration of the workings of the divine in terms of human experience; but that does not preclude, of course, other peoples such as the Moslems, Buddhists, or Hindus from having Science also. The basic spiritual truths which underlie Science are found, **in our civilization**, in their purest form, in the Bible; but those same basic truths will have different symbols in other peoples' cultures, and there is no reason why the fundamentals of Science should not be seen in other literatures and philosophies **provided** that they reason correctly from the allness of Spirit and the nothingness of matter.

Verses 40-42.

The perennial question is, "Do you really love the spiritual?" We should yearn to be able to say, "Yes" whole-heartedly.

Verses 43,44.

You see that today: all sorts of strange gods come up, and give it amelioration of the physical condition but which do not demand the laying down of the mortal concept. The Science of Christianity alone

demands the laying down of the mortal concept, which is why it is so abused and misunderstood.

Verses 45,46.

Moses gave the precepts of the law, and his law was the law of ethics and morality and convention; but Jesus translated that law into the gift of grace. Moses gave the negative side, and Jesus the positive, of one and the same spiritual fact. Here Jesus is saying that Moses, who said, “Thou shalt not kill,” and so on, was really testifying of the Christ, but the people would not take it that way because they were construing the law on a human basis; they were taking Moses’ law as a code of human behavior.

But Jesus points out that if we translate what Moses said in the light of spiritual understanding; it will no longer be a code of human behavior but the fruits of the Spirit. It will be **living**, and **not** killing; **loving**, **not** hating; it will be wholly on a positive basis. But apparently they wouldn’t see that, and so he said that Moses condemned them out of hand in that they refused to see Moses’ code of moral values as the outcome of Truth.

Verse 47.

Words, as Jesus used the term, means ideas. He was always speaking from the divine, from the right-hand side; there is hardly a place in the Gospel where Jesus says anything that is not from that right-hand side, “my words” - the voice of Truth and the language of Spirit.

TRUTH and SPIRIT (Subjectively)

Chapters 6-1 - 7:53

Now that was the end of the tone of the Christ in Science from the standpoint of **Spirit** and Truth, the objective sense of Truth and Spirit. Now we come to the feeding of the five thousand, the walking on the water and the wonderful discourse on the bread of life. It all comes in the tone of Truth and Spirit subjectively, - Truth and Spirit from the standpoint of Love. It seems to me here that choice goes out of the picture. In Spirit and Truth it looks as if we have some choice as to whether we should reckon man in Science or not, but in Truth and Spirit that choice becomes compulsion: we can’t avoid the gift of God. We **are** the substance of it, we **are** the gift of God, - that is the tone this section, that we cannot avoid it. Mr. Doorly puts this point in a very wonderful way when he says that Love “makes imperative the acceptance of its infinite calculus of ideas”

Vol. 11, p.179.

That is a beautifully true tone of what these chapters are saying.

CHAPTER 6

Verse 1.

That crossing over the sea is like the journey from Galilee to Judea, - it’s the symbol of crossing over from Spirit and Truth to Truth and Spirit.

Verse 2.

For “miracles” read “signs.” We should remember that John is writing of Jesus as God in action, - the divine fact expressed, - and there is nothing miraculous in that. Jesus was signifying omni-action

Verse 3.

“sat” - he was there, resting in action. You remember that the impotent man **lay**; that was apathy, but here Jesus and his disciples **sat**, and the people too had to sit down to receive the bread of Life. That sitting would be the equivalent of our saying, “Oh, yes! I haven’t got to **get** there, I **am** there.”

The Second Passover

Verse 4.

This is the second Passover, which is the **bread**. The first Passover was the **water** (John 2:13); the second Passover is the **bread** (John. 6:4); The third Passover is the wine (John 11: 55). The water, the bread and the wine are one and the same substance, which we apprehend in various ways. First of all the substance of Truth comes to us as water, as resurrected thought, which refreshes the parched desert of human hopes, and inspires the letter of our text with living values. Then it becomes bread; that is when we find a real satisfaction in it: its substance becomes our own substance, inspired thought becomes idea. Third, it becomes the wine of inspiration which enables us to interpret every humdrum human event in the light of Science. More, even then that: it becomes the wine of inspired understanding in which one recognizes one’s absolute unity with divine Love. So the Passover is deeply significant.

Verses 5,6.

Philip, as we saw before, was the disciple who behaved as the link between the absolute and the relative, between the unseen and the seen. He was that mentality which could translate Truth into terms of Spirit, carrying **idea** into terms of **thought**. That is what happened here: what fed the hungry was the Christ translating idea into terms of spiritualized thought, or a nicer thought, or a loving thought. Philip is the “and” in Truth and Spirit.

Verse 7.

“Two hundred pennyworth”- Philip saw that the “two” of Spirit was not enough. Effect must be traced back to cause. He saw that the Christ substance had to derive from Truth,-from the “six “of divine manhood.

The Bread of Life

Verses 8, 9.

Five barley loaves, and two small fishes. You know that Mrs. Eddy sometimes relates bread with Life and sometimes with Truth. Fundamentally, bread is a symbol of Truth in that ideas of God are our very substance, but it **comes** to us as the bread of **Life** because the substance of Truth nourishes and supports us. Again, it comes to us as the bread of Life because it must be lived. How do you know, for example, that you are made up of dominion, and integrity, and honesty, and health, and brotherly love, unless you start to express those qualities? So the bread of Truth, which is the fundamental fact about our

substance, develops to human thought through the bread of Life. It comes to us through living. “We have it only as we live it.” So there were five loaves to introduce the tone of Life.

Remember that the passage which we keep referring to, S and H 56l:16-2l, speaks of one Life. “John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God.” It is only at the point of life that Life means anything — it is where it lives. Science has a strong undertone of Life all the way through, because Science is alive. It is no dead letter, but is that which is lived. As we **live** the Word, and the Christ and Christianity, we arrive at Science the Life which **is** God. Science is not something different from the other three, but is the subjective picture of them. Science is that which impels them, that which is the matrix of them, that which causes them to appear; Being and being coincide at this point of Life.

“two small fishes” - that “two” is a faint pointer to the Word and the Christ. They had a small sense of how **uplifted thought** will become translated into **ideas** which really mean something. For example, people tell me beautiful things in Science and perhaps I think, “Well, I just can’t understand what they are saying”; and at that point it is **thought**. Probably I believe I can’t understand their thought. Then after a time it sinks in, and it translates itself into **idea**, and then I can say, “Oh, yes, I see what they mean;” and perhaps I bring it out myself, and they say, “Yes, that’s what I’ve been saying to you for years!” Thought becomes translated into idea for all of us. The Word leads to the Christ.

It is a telling point that “a lad here ...hath five barley loaves...” (verse 9) – because everyone here, like the lad, has five barley loaves: everyone has a sense of life of some sort. Everyone has human experience, which is our human basis for communicating ideas. When we try to explain Truth to someone, we do it in terms of human experience. We can’t avoid using the terminology and the symbols of ordinary life. So those are the five loaves which we have.

Verse 10.

Here is a statement of Mrs. Eddy’s which illuminates Jesus’ feeding of the five thousand with the bread of Life. Ret. 93:10-16. “...Truth is not fragmentary disconnected, unsystematic, but concentrated and immovably fixed in Principle.

The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action.” “...stationary power, stillness, and strength” that describes Jesus’ sitting down. “...uplifting human thought and imparting divine Truth” describes how the bread of Truth comes as the bread of Life. “...when this spiritual ideal is made our own” - that describes the five thousand sitting down and partaking of the bread the Truth which Jesus explained to them. That whole reference is a perfect paraphrase of this Gospel incident. (See also Misc. 125:9-16)

“much grass” - the grass, of course, is the symbol of the Word of Life. In the third day of creation, at the point of Soul as Soul, the text is, “And God said, Let the earth bring forth grass, the herb-yielding seed, and the fruit tree...” and the grass symbolizes aspiring thought which springs up everywhere and can’t be kept down. It also represents the meekness and humility of the Word, that which says, “Let me seek.” So the men had that Word sense of things which was able to accept the Christ.

“about five thousand” - again, the point of Life, the point of human experience, which is about to be translated.

Verse 11.

Jesus gave thanks. Gratitude is such a marvelous thing for opening wide the gates. I think that until we are really grateful for other people we cannot honestly be grateful for God. Gratitude for what God has done is almost meaningless unless we also see that it includes gratitude for the way God is expressed, apparently, as other people, - which is something that dawns to all of us (S and H 560:10-21) Our own vision cannot grow broader unless we are grateful for the way everyone else is expressing God. (S and H 3:22-30) I think that the disciples would seem to represent all those fine human qualities which Jesus employed to enable him to break up his word of Truth in terms of human experience. He could not give the bread direct to the people; it had to be through the disciples. One cannot voice absolute Truth to mankind: it has to be through the fruits of the Spirit, - through qualities. It is through the usage that we find the infinite substance of Truth. So they “ate as much as they would.”

Verses 12, 13.

Think again of the first part of that reference from Ret, 93:11-13. “...Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle.” Supposing we start with any idea, let’s say Principle telling us about Science. Science to us is an idea, and that idea is being broken up by John’s text so that it means something wonderful and slightly different to each of us, but it isn’t destroyed in the breaking up; the idea remains whole.

The idea remains “twelve fold” - that is, it is built up of Life, Truth, and Love operating through the Word, the Christ, Christianity, and Science. It always comes finally to the twelve, which denotes the perfection of the workings of the spiritual idea. There had to be twelve disciples, there had to be the twelve tribes. A perfect idea always remains complete whatever you do with it. So the reference says that “Truth is not fragmentary, disconnected, unsystematic.” For instance, every true idea that comes to **us** has its place in the divine plan, as an aspect of Truth.

It’s not disconnected; it’s not **wrong** compared with what someone else said. In Science there are no comparisons, but infinite categories: each has its own value, and each has its perfect relations in the whole. People have beautiful ideas of Truth which perhaps they haven’t yet learned to express in very lucid terms, so the other person cannot see what they are getting at for a time; but everything you say, if it’s derived from Truth, has its place in the wholeness of Truth, and eventually mankind will recognize the value of your contribution.

An idea that isn’t used does not multiply, and Jesus proved that even the human symbols —the five loaves and two fishes — were multiplied, as well as their spiritual significance increased at the moment of **using** them. The fact that the loaves and the fishes, when distributed, left a residue many times greater than the original, is a clear indication of “the seed within itself,” and unfolds the infinite possibilities of the substance of Truth and Spirit. Mrs. Eddy, in sending out a class of students into the world, said to them, “You will need, in future, **practice** more than theory. You are going out to demonstrate a living faith, a true sense of the infinite good, a sense that does not limit God, but brings to human view an enlarged sense of Deity...” (Misc:281:32-3).

Science and Health 222:8-10.

”Truth regenerates this fleshly mind and feeds thought with the bread of Life.” That is what Jesus did for those people. It was Truth regenerating the fleshly mind, replacing the flesh with the substance of Spirit, and feeding thought with the bread of Life so that they could recognize existence as something so much more than daily living, — even Life itself.

There was always something left over after the feeding of the multitudes. That is because Truth is always outwards, it's always subjective, it's always radiation, manifestation, expression, always reflecting itself. There is nothing at all of absorption in Truth. No one has "got" Truth, we just partake of it. Every time we share a single idea of Truth with someone it grows and grows, never decreasing; and so it is sharing Truth that increases our sense of substance.

What was Jesus actually feeding them with? I believe that this story is absolutely **and** literally true, or else we could have no grounds for believing physical healing possible today; but I think it also means that while he was feeding them with physical bread and physical fish, that activity was touching their thought to more spiritual issues, and was enabling them to see that the ordinary things they had regarded as just human thoughts were now divine ideas. If we translate thought and see it as idea it at once becomes satisfying, it becomes nourishing, it becomes consciousness. It affords something of the nature of a refuge for us, because it's stable, and never disappears, and no one can rob us of it: in a word, it's substance.

Verse 14.

Miracle: sign.

Verse 15.

Frequently we read in the Gospels of Jesus spending the night on a mountain. We don't know how long that "night" was. We all of us go through a night experience now and again; it may be for a few hours or it may last a good deal longer, but let's see that we spend our night on the mountain, and then we are with God even though we can't see God. We are in the right attitude.

Now, in **Verses 16-21** we come to Jesus walking over the water to his tempest-tossed disciples. It is always true, of course, that after we have seen a wonderful spiritual Truth we are wise if we'll take it up to God on our mountain-top and keep it holy, —not talking about it too much or exposing it to the rough hands of mortal mind, but just keeping it holy; and I think that, in one sense, that is what Jesus was doing. He was mothering the idea of that demonstration as an instance of Truth's potency; whereas the disciples perhaps thought of it as a miraculous human event, —they hadn't seen the holiness and spirituality of it. Therefore they went forth rashly and were stirred by the backwash of mortal belief. As long as we regard a healing or a demonstration as a matter happening, it can "unhappen"; we lay ourselves open to the reversing of the good work because we have counted matter a factor in the healing. Safety, and permanence, lie in recognizing that the only factor in the case has been the activity of the divine idea, before which the "claims" of matter have to disappear. In that way we trample on the supposed laws of mortal belief,—we walk on the waters. (S and H 229:15-22; Un II:3-10)

I think that this is one way of regarding this incident; but it also suggests another wonderful truth: Jesus walked **on** the water, he walked on the elements of thought. Now, how can one walk on the elements of thought until they become substantial as idea? Supposing you have something to do that is important and there's very little time to do it in; you think, "Oh dear, however shall I do it?" Well, that's thought, and you get frantic and nothing much happens; but if you are wise, you'll say, "This is nothing to do with me. Principle is omni-action, and I am in obedience to Principle," and you start to translate that thought into idea. Then that idea of Principle being omni-action carries you through what you have to do, and you can go through a frightening experience or a tough time or whatever it may be, because **idea** carries you, not thought. Now in a sense that's walking on water; **idea** is your servant, and it carries you.

I feel that one way in which Science is going to develop to us is through a fuller sense of what we mean by **idea**. When we say, "man is idea," it maybe rather a vague state; but supposing we can see that health, and integrity, and brotherly love, and activity, and omnipresence, and all those qualities we can think of, are idea, then those things are man. **Man** isn't **them**, **they** are **man**. They are the substance of man's being and he never had any other. They are his consciousness, his background, his past, his present, his future, his home, his work, his outlook, his universe; they are his senses his progress, they are everything about him. As we learn to acknowledge that, that will be walking on the water, - and we won't fall through. Peter fell through because he believed he could walk **on** something, that he could subjugate **real** mortal beliefs. Jesus didn't fall through because he knew the idea supported his every footstep. Mrs. Eddy says, "Adhesion, cohesion and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, 'Thus far and no farther.'"

"Spirit is the life, substance, and continuity of all things. We tread on forces; Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification" (S and H 124:20-31). That thought-force is divine idea.

Supposing you have a need: you want a healing, or you want something answered in Science. As long as you entertain the **need** there's a gap to be bridged, but if instead you'll start out with the spiritual fact, with the idea that is the answer to the need, then that spiritual fact will carry you; it will bridge over that need and will take you to the other shore. That is loving the fact that meets your need rather than dwelling in the need itself. It doesn't mean cutting out your human obligations, or not doing the wise thing, for you always have to take account of everything, but it's loving the fact first.

Verse 19.

"five and twenty or thirty furlongs" - that is to say, their thought was about half way between the second day and the third day, between Spirit and Soul in the Word. The disciples thought was always in the Word, in the Gospels. They had not, then, identified themselves subjectively with this wonderful bread of idea. So when they saw Jesus they were afraid, because what he was doing was unintelligible to them. How did Jesus walk through closed doors? Not because he thought of a shut door which he had to pass through, but because he know that omnipresence means that you can be wherever you need to be at the right moment. And so the idea carried him through the door. There was the experience of one of the Christian Science lecturers who was due to give a lecture in, I think, New York and the train was several hours late leaving the other city, so that it appeared impossible for him to be there on time. So this lecturer sat there and just knew that the lecture wasn't him, that it was Principle interpreting itself and that it took place at the right point in time and in eternity and therefore nothing could delay or hinder or limit the idea of omnipresence. He worked to know that there were no material laws of friction or resistance or anything of that kind to limit the activity of omni-action. The train arrived on time, and he gave his lecture; then out of curiosity he wrote to the office of the railroad company and asked what the speed of the train had been on that particular journey. He had a puzzled letter back, saying that the train certainly left at such and such a time, and that it arrived at such and such a time, according to which (and the engine driver's log) the average speed was somewhere around hundred and eighty miles an hour. As this was humanly "impossible," they couldn't account for it. So we see again that it was **idea** that carried him over from the belief that he had something to overcome, and deposited him on the shore of certainty on the other side.

Verse 20.

Be not afraid— is not that the primary thing? Mr. Doorly used to say, always let your vision go forward, and, secondly, never be afraid.

Verse 21.

If you willingly receive the idea into your ship, —your consciousness, — the result is immediate. But it has to be taken willingly, wholly and completely. Then there is no mental barrier or intermediary between Mind and “the immediate object of understanding” — which, you remember, is the tone of the Christ in the scientific translation of immortal Mind, on S and H 115, Mrs. Eddy also says, “We must receive the divine Principle in the understanding, and live it in daily life” (S and H 283:27,28). This part of the Gospel is the tone of Truth and Spirit from the subjective, from the standpoint of Love, and so they could not fail to receive him willingly into the ship. Love impelled them to accept the divine idea. “Thought accepts the divine infinite calculus” (S and H 520:14,15).

Verse 22.

I think we sometimes wonder how Jesus or other wonderful people got to the point they were at, and I feel that the answer is that they reasoned out from Truth and stuck to it. That’s how we “get” there: we reason out from God, from Truth, and stick to it, persistently and consistently. (S and H 242:9-14)

Verses 26-27.

They had seen the fruits of the Spirit in human experience, but Jesus bade them turn to Truth for its own sake. “him hath God the Father sealed” — every **idea** that comes to us bears Truth’s signet. The Christ is always divinely authorized.

Verses 28, 29.

John uses that word “believe” ninety-nine times, and to him it means adopting the divine standpoint, acknowledging, accepting; it means “Oh, yes!” and not mere blind belief. Mrs. Eddy says in her chapter Prayer, that we get out of it what we put into it, which, of course, is true of every human activity; but in Science it’s more: you get out of Science infinitely more than you could ever put into it. “Herein is love, not that we loved God, but that he loved us” (I John 4:10). We have to turn the tap on for the flow to come. So that’s the answer to, What shall we do, that we might work the works of God? — love Truth, love the idea, and then the works of God **work you**. “Truth does the work, and you must both understand and abide by the divine Principle of your demonstration” (S and H 456:22-24). Love Truth and **abide** by it, and the Truth operates at the point where you are. As we love Truth we shall be more like Truth.

Superficially, it reminds me of people who have dogs and they look exactly like their dogs— **sometimes**. But that’s true—whatever you truly love, you identify yourself with it; you become like it, and it becomes like you.

Verses 30-32.

Moses only sustained the human; he didn’t feed thought with the bread of Life, Truth, and Love. In sustaining the human, he did an unprecedented and wonderful thing, but it wasn’t enough. The “true bread from heaven,” that is, Truth and Spirit, is what sustains the ideal man.

Verse 33.

“the bread of God,” the substance of God’s being, is the divine ideal, the Christ, which comes to man as idea. What God knows about His own ideal we can know and understand. (S and H 275:14-19)

Verse 34.

They were asking something! They wanted him to give it them, whereas the condition is that you have only to accept it. It is already given with an everlasting giving.

Verse 35.

How completely he had identified himself with that marvelous subjective flow of idea! “I am that bread of life.” That divine sense of bread and substance is not something that just meets a need or supplies a demand; it is something that exists anyhow, for it’s own sake. Supply is a relative word, but bread **is**, absolutely. “Supply” would carry you over the water only by an ark or a boat; but when you see what bread **is**, that would be idea, and it would convey you wherever you need to go, without the necessity of a human agency. When we think about idea, it is in terms of, idea is, good is, harmony is, love is, relationship is, and so on.

The bread which the people wanted was something that would supply a human need, and Jesus was saying, “No, you can’t have it that way, because if you do, you keep getting hungry again,” which would be like the woman who dipped at the well. He urged them to recognize the bread of Life within themselves, — the sum of idea, not merely thought tending upward.

Verse 36.

They couldn’t recognize the coincidence of the divine with the human.

Verse 37.

The compound idea man is always complete, and always satisfied; it has every detail; everything that belongs to it is with it; it can’t ever be robbed or lost or eclipsed or overtaken or destroyed.

Verses 38,39.

We never lose anything. That “last day,” which Jesus alone mentions, is that day wherein there is no more evening but only morning, —wherein there’s only “Oh, yes!”

Miscellaneous Writings 165:7-16.

“The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality. This infinite idea of infinity will be, is, as eternal as its divine Principle. The daystar of this appearing is the light of Christian Science — the Science which rends the veil of the flesh from top to bottom. The light of this revelation leaves nothing that is material; neither darkness, doubt, disease, nor death. The material corporeality disappears; and individual spirituality, perfect and eternal, appears never to disappear.” That is the last day. The veil of the flesh is that mortal habit of thought which would bury the idea in terms of material conceptions. It is that which will not accept an idea in its purity, but wants to put human constructions upon it; but this last day which Jesus speaks of is when dawning thought has no more evenings to limit it. When human thought becomes divested of the “human” part, it becomes infinitely satisfying as pure idea.

“raise it up again at the last day,” (Verse 39): the tone of Spirit. We are thinking of the substance of Truth coming to us through spirit, translating everything through Spirit. It is Spirit that normalizes and comforts, which weans us away from a human sense of idea. Spirit is always kindly, always gentle in its action.

Verses 40-42.

“Our bread which ‘cometh down from heaven,’ is Truth.” (S and H 35:26,27) the Christ-ideal. But they resisted cause they were reasoning from a material basis, and construed the divine idea as a man with a human history. “Mankind objects to making this teaching practical” (S and H 410:12,13), because we love the human sandcastle of person and flesh and family and background and voice, etcetera, the human construction we put upon something which is truly idea.

Verses 43,44.

He knew that no thought could really appreciate the Christ unless it had already begun to love the Word. The Word must first wean thought away from materiality else we would try to graft the divine upon the mortal. It had to be seeking thought. We are drawn to seek the Christ through the Word; the infinite attraction of Spirit draws us to seek, and then, we find.

We all come through honesty, sincerity, unselfishness, love of the ideal. “Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life” (S&H 462:13-19)

Verse 45.

“they shall all be taught of God”—thank God for that. Science has a Christ and is infinite interpretation. We have no commission to teach the world Science, presuming that they haven’t got it, though we may be instrumental in helping countless people to understand the fundamental spiritual facts for themselves. “They shall all be taught of God,” and today public figures, speakers on the radio, all sorts of people, are voicing scientific facts.

“Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” The human thought which has a sudden flash of insight, which suddenly glimpses Truth and says something marvelously true but doesn’t yet understand what it has seen, must come to Christ. It must come to that point where it recognizes that it was not just a flash of human inspiration but was actually a statement of Truth voicing itself, and then the idea is safe because it is not the creature of human thought and human opinion and human constructions.

Verses 46-50.

If you love the bread of Life, Truth, and Love, it operates for you through Mind, Spirit, and Soul, - through infinite resurrection, infinite translation, and through infinite ascension. “Truth demonstrated is eternal life” (S and H 289:1,2). Every time you see Truth demonstrated, it is a measure of eternal life, because it has broken down those limitations and barriers which would say that man is in the flesh, that he can sin, and be sick, and have disease, and die. So every time we see Truth demonstrated in the smallest measure, that is eternal life for you and me at this point. It is eternal, outside of time.

Verse 51.

His hearers mistook his meaning, and thought that he meant his physical flesh; but to Jesus there was only one flesh and one blood, and that was the actual substance of idea. Just think of the immunity it will give us from the ills of the flesh when we learn to see that flesh isn't bits of matter and animal substance, but is the substance of idea, activity, function. Our flesh is respiration, pulsation, circulation, assimilation. It is seeing, hearing; progress, giving, taking, loving, having, being. It is the activity of idea. "Thou shalt love Spirit only, not its opposite, in every God-quality, even in substance;..." (Misc. 18:12-14)

Verses 52,53.

He says, in other words, that unless you live these qualities, unless you will accept things like loving and having, and being, and using, and giving, —your ordinary human qualities, (the Son of man), — unless you'll see those things **are** you, you are just dead; because if you don't see that those things are you, what is there left? There's just a bag of bones, and that isn't you and me. What constitutes you and me is the activity of idea. So Jesus is asking, "Is it real to you? If it's real to you, then you have begun to live, but if it isn't real to you, you are still buried in physicality." If we begin to understand and appreciate Jesus' demonstration as the Son of man, then the Son of God is being born in us.

Verses 54-58.

The Christ substance, the activity of divine idea, is the common substance of all men. The demand of Truth and Spirit is that we receive into our affections and lives the Christ spirit, the vision, the inspiration, the potency and the activity of Truth. What a sense of living this whole text gives!

The Synagogue and the Temple**Verse 59.**

The distinction between the synagogue and the temple is that the synagogue was the place of assembly and of teaching, where they used to read the law, but the temple was the place where the physical sacrifices took place. The relation between the two is that of the human mind to the human body. The synagogue is the seat of material theorizing, which is the human mind; but the temple is the symbol of the human body, the product of the teaching. The result of human theorizing is the human body, and so Jesus said these things in the synagogue in order to show that the human mind reckons up everything from a material basis. (S and H 126:8-14; 172:3-6; Un.9:12-19)

Verse 60.

"...mankind objects to making this teaching practical." That's the whole story, isn't it? If we want to understand Truth and Spirit, we must see that the divine idea is our being, our substance, our home, our future, our body, — it's everything about us.

Verses 61,62.

Jesus never boiled it down, never compromised. Sometimes mortal belief requires a bomb under it to be startled onto a fresh basis. "The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child of God comes to light" (S and H 288:31-I). What mortals seem to have learned from error is empirical knowledge, human theories, improving mortal belief, and so on.

Truth comes in and sweeps it all away, and reveals that all there is, or ever has been, to man, is the substance of divine idea.

When the Son of man is seen ascended up where he was before, it is like, “No man hath ascended up to heaven, but he that came down, from heaven” (John 3:13); neither appearing nor disappearing nor reappearing but dwelling at the point of being. We may think that the Son of man is making the grade up to heaven, but this Gospel standpoint is that we will see him where he was before,—that is, with Truth in divine Love, bearing Truth’s signet, “for him hath God the Father sealed.”

TALK FOUR—THURSDAY, SEPTEMBER 11th.

We are about to finish this wonderful discourse on the bread of Life, and the tone is still the Christ in Science, - Truth and Spirit subjectively. Now to conclude chapter 6.

Verses 63-65.

Jesus knew the way everything was going all the time; it was **his** demonstration, and the human mind never jumped a surprise on him. He called the tune, and set the pace.

Verse 66.

They went **back** because they would not forsake the symbol for the idea. The form meant too much to them.

Discipline or Freedom?

The meaning of this word “disciple” is “a learner, one who is teachable,” and has the same root as “discipline.” Metaphysically, it is that state of thought which is willing to be disciplined by Truth. Those disciples who turned back at this point Mrs. Eddy describes as “undisciplined beliefs” (Misc. 320;20-22).

I think that this word discipline is such a lovely and beautiful and gracious word, and not something harsh or restrictive. Sometimes the human mind thinks that freedom means doing just whatever one likes, and a false sense of freedom is worshipped. It might appear that if we say in Science that you must think like this or you must think like that, it is doing away with the individual’s right to freedom, whereas what is meant by such statements is that the speaker has found that approach to Truth to be right for him. If freedom goes on a personal basis, - doing what I want, - the chances are that I shall be out of accord with what Principle requires of me, and then it’s no longer freedom but chaos, and the outcome is moral anarchy.

Science and Health 552:16-21.

“Mortals must emerge from this notion of material life as all-in-all. They must peck open their shells with Christian Science, and look outward and upward. But thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom and so be self-contradictory.” That’s the picture: “... not yet instructed by Science, may become wild with freedom...” The tragedy is that many people in Science are doing just that. They say, “I want freedom,” and they chuck over everything which would be of service to them in the way of systematic study on the basis of the days and the fundamentals, and they just go the way they want to go and call it freedom. But it isn’t freedom, it’s anarchy and chaos, because one substitutes “little I” for Principle. It just doesn’t get anywhere, and it robs the individual of the ability to help another to understand Science because he has no systematic basis himself; all that he has is subjective to him on a purely personal basis.

So freedom really begins with self-discipline. It begins when one says, “I must name Truth and follow it,” and then one’s development will be outwards from the centre which is common to all men.

Think of Truth as the centre of a circle, and all individual points of view as lying on the circumference. Now if A or B, on that circumference, starts to say, from his personal viewpoint, “This is Truth,” there is no guarantee that he will arrive at the centre: he may go off at a tangent into outer space, and the value of his contribution will be lost to the rest of the circle. Whereas if one starts **from** the centre, it is a certainty that one will reach the circumference, and there will be something in common between all the radii, namely, one centre, - Truth. In this analogy, God would be the centre, and His idea, man, the circumference.

Miscellaneous Writings 371:19-20.

“Whoever desires to say, ‘good right, and good wrong,’ has no truth to defend.” Freedom to think right or to think wrong is not truly freedom; it is a dream world of moral idiocy. Every man’s standard of right, or of truth, or of measurement, has to be in accord with a bigger concept than his own personal one. (See also S and H 106:9-11) Freedom involves discipline, in that one must acknowledge one Principle, one Truth, as a working basis.

So let’s watch, if we sometimes feel in Science that we want to kick against systematic study, that we don’t throw away the baby with the bathwater; what we call the system is not human invention, not a system of words, but is spiritual sense coming to us in divine order and elucidating the fundamentals of all being. “From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration...” (S and H 112:16-19). From that infinite One comes one system, one method one rule, one cause, one effect, one set of fundamentals, and that one is the **divine** One. So it appears that some of these disciples were unwilling to lay down a personal sense of themselves and of Jesus at that point, and they were in effect undisciplined beliefs. It is certainly true that if you don’t learn to discipline yourself, Principle will inevitably do it for you through your human experiences. And so self-discipline is a most lovely thing.

Verses 67,68.

What a wonderful answer! Peter saw that the divine and human coincidence shown in the man Jesus was Life manifested as life. Someone was saying yesterday that that quality of initiative is such a vital thing in one’s manhood; it is usually the man who initiates things, as the reflection of Life. Peter’s initiative is a marvelous quality. I don’t think it matters a bit if you make mistakes; the thing is, make something.

Verses 70,71.

It is interesting, as Mr. Doorly points out, that John in his Gospel never missed an opportunity of denouncing Judas as that thought which betrays. That's lovely really, because John is the apostle of Love, and Love is never satisfied with anything less than perfection; if anything in us is off the standard of perfection, Love will keep prodding us at that point until we do something about it. Of course, Judas didn't do something that Jesus wasn't prepared for: he had to do it.

But John never lets him get away with it. "To this scientific logic and the logic of events, egotism and false charity say, 'Not so, Lord; it is wise to cover iniquity and punish it not, then shall mortals have peace.' Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and — behold the result: evil, uncovered, is self-destroyed" (Misc. 209:29-3).

CHAPTER 7

We are very nearly at the end of the tone of Truth and Spirit from the standpoint of the subjective, the standpoint of Love. Chapter 7 is the last part of it, and you begin to get the feeling that John's thought is moving on to the next tone of Love and Mind.

Verses 1, 2.

Galilee: he was moving back to his sense of womanhood. This feast of tabernacles commemorated that period of wanderings in the wilderness when the Israelites lived in tents, and they remembered this annually by living for a period of eight days in tents and booths — they went into temporary dwellings. Jesus would not go to that feast publicly because he knew that he abode in divine Love, and wasn't going to admit that man has to make a journey. To Soul there is no journey, because you are always there, always at your destination of oneness with Principle. His brethren made a great fuss about this feast, just as the human always makes much ado about what has to be done before we "get there." But **we** get there from the basis of working out **from** God, and that's why Jesus wouldn't join in that festivity. He had no use for the false human sense of journeying.

Verse 3-7.

Jesus' "time" was the final moment of the spiritualization of all things, when there would be no more mortality left in his consciousness. He refers to this time as "not yet come" because he knows he has to demonstrate it in every detail; the mortal must be laid down systematically according to the unfolding of his story. But he says, "your time is always ready"; in other words, mortals' time is always there: they are always living in a past, a present, and a future, with a mortal journey sense of things. Mortality is always coming and going, better or worse, being born or dying. Jesus' time was what Mrs. Eddy describes as, "Love will finally mark the hour of harmony..." (S and H 96-4). The reference goes on and says that "seed-time and harvest..., will continue unto the end" (ibid, lines 9, 10). Mortal existence is wandering to and fro, seedtime and harvest; whereas Jesus' standpoint was that there are no wanderers from the parent Mind. Love is the parent and Mind is, as it were, the child embosomed in the parent, and there's no wandering from it because it's all encompassing; Jesus' thought had gone forward into that Shekinah.

Verses 8,9.

In Galilee - in womanhood, in that which is poised.

Verse 10.

We sometimes do that perhaps someone wants us to help them in person, and we explain we cannot because of other work; they go up to the feast, and we sit down and are with them in spirit, - we go up secretly. (S and H 367:24-27)

Verses 11-15.

Message '01. 9:22-2. "The Holy Spirit takes of the things of God and showeth them unto the creature; and these things being spiritual, they disturb the carnal and destroy it; they are revolutionary, reformatory, and - now, as aforetime they cast out evils and heal the sick. He of God's household who loveth and liveth most the things of Spirit, receiveth them most; he speaketh wisely for the spirit of his Father speaketh through him; he worketh well and healeth quickly, for the spirit giveth him liberty 'Ye shall know the truth, and the truth shall make you free.'" What a thing to be said about us!

What is it that Mrs. Eddy says enables him to do that? "He... who loveth and liveth most the things of Spirit." That was how Jesus could do it - because he loved the things of Truth and Spirit for their own sake.

Verse 16.

Jesus knew that he represented the "true idea voicing good, the divine message from God to man speaking, to the human consciousness" (S and H 332:9-11).

Verse 17.

"If any man will do his will, he shall know... " that's the acid test **doing** it. Perhaps in the past we read some passage in the textbook and we thought that it was simply a personal point of Mrs. Eddy's; and then years later we found ourselves actually doing that thing, and we suddenly saw what Mrs. Eddy meant — that she was stating divine fact. "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" (S and H 111:11-14). So there it is: "If any man will **do** his will," — utilize the divine power,— he shall know whether it's Truth or person that does the works.

Verse 18.

Jesus is saying in effect, "I'm not going to give you a guarantee that what I say is true; its guarantee of being true is found in your individual usage of it."

Spiritual Sense

Spiritual sense is every man's watchdog, so that the carnal mind cannot pull the wool over our eyes and palm off on us something that is not pure metaphysics. The world presents us with a humanized sense of metaphysics which is not pure Science, and it is the one universal quality of spiritual sense, that is every man's watch-dog, which will enable us to discern whether it be of God or not. We can't possibly, protect Truth. Truth goes hand in hand with Spirit, bringing with it all those lovely qualities of Spirit such as a wise discernment, perspicacity, and the ability to discriminate between that which is really substance and that which is merely "pseudo." Truth brings with it a sense of values, an ability to reckon spiritually, an ability to purify one's motives. It is such a joy to know that the only "safeguard" Truth has is through its own herald, spiritual sense, giving to everyone a clear, clean discernment.

Verses 19, 20.

Jesus knew that the essence of the carnal mind is “enmity against God,” because it is simply the belief in an existence separate from divinity; its aim is to murder the spiritual idea in order to go on being the carnal mind. But when Jesus said this it didn’t make sense to his hearers, and they said, “Thou hast a devil.” His great task was to uncover the carnal mind as a murderer, to let it attempt the murder, and then to show that there was no evidence of murder left, and thus to destroy its claim of being a murderer.

Suppose someone came to you and said, “I am a murderer, and I am going to kill you,” and you said, “Well, all right, you murder me then,” and they put a knife into you and nothing happened (which was really the case with Jesus), that man’s claim to be a murderer would fall to the ground, wouldn’t it? But if you had said, “You can’t murder me,” and disappeared out of his reach, it wouldn’t have disproved his claim, would it? So Jesus’ great love and courage was to say, “Look, the carnal mind’s claim is to be a murderer, and I’m going to show you that its claim is false by letting it do its worst, and then I’ll take away the evidence.” That is what he did, he took away the evidence, so that the “coroner” — the human mind — had no body on which to hold an inquest.

Verse 21.

That one work was the healing of the impotent man on the Sabbath.

Verses 22, 23.

Jesus knew that Moses would have recognized that the making whole was the keeping of the law and not the breaking of it, because to make whole you can only reason out from wholeness and spirituality.

Verse 24.

“...this correct view of man healed the sick” (S and H 477:3-4).

Verses 25-28.

“Ye both know me, and ye know whence I am” — every man knows both his Christ and whence his Christ comes. That is always the Truth about everyone; if humanly it doesn’t seem to be so, that Truth is the fact that will break up the beliefs and make them come to the surface So Jesus was deliberately uncovering the hypocrisy of mortal belief to cause it to betray itself.

Science and Health 542:1-9.

“The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome Truth. Materiel beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast.” Well that’s always the belief. Mortal belief would claim to slay the person in order to get rid of the evidence of eternal life. Mortal belief can never be eternal: it has a start, and then it has another generation and then a stop; always starting and stopping. At this final point of the tone of Truth and Spirit from the standpoint of Love in this Gospel, this is what we are seeing; “Truth, through her eternal laws, unveils error.” discernment of the spiritual fact uncovers the suppositional opposite. “Truth causes sin to betray itself,” and Jesus was proving that. He was advancing the claims of Truth so that the supposition of error would betray itself for what it is — a murderer. In John 8:44,

Jesus denounces the carnal mind as “a murderer from the beginning.”

Verse 29.

The whole picture is **from** the divine, from the calculus of Truth and Spirit operating despite the flesh, operating through its own modes and its own channels, doing its own work, establishing Truth and uncovering the belief that there is something beside itself. (see Misc. 22:1-21)

Verse 30.

John saw very clearly when he wrote this Gospel that nothing could ever happen until Jesus gave his consent; he was the absolute master.

Verses 31-33.

Truth never leaves its matrix, it never leaves Love.

Verse 34.

“Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, ‘hid with Christ in God,’ — with Truth in divine Love, where human sense hath not seen man” (S and H 325: 16-19).

Son of man to Son of God

Verses 35, 36.

Jesus was seeing that because his sonship was entirely of the nature of God, the Son of man could not enter. Even the good Son of man had no place in it finally; it was manifested for a time as the Son of man, in terms of the human, but the Son of man really has nothing in Christ. This verse is the prelude to the way he was going; it is the beginning of the wonderful tone of Love and Mind.

When we start out, “son” has a small s, as the son of mortality, and the Word of Soul and Life resurrects this “small” son of man to the (capital) Son of man it lifts thought off a corporeal basis of space and time. Then in Truth and Spirit the Christ tone comes into the picture and the Son of man is translated into the Son of God. Or, conversely, it’s the Son of God translating itself in terms of the Son of man. But when we come to the tone of Love and Mind, which is complete ascension, — the absolute obliteration of the mortal concept, — the tone is that the Son of man must yield to the Son of God, the Son of man is superseded by the Son of God. That doesn’t destroy one’s identity or individuality, — we lose nothing, — but we yield the symbol for the idea. Nothing can destroy or alter fundamental identity or individuality; so Love and Mind is where the Son of man yields to the Son of God; the spiritual fact becomes established for time and eternity. And finally, in the tone of Principle, it’s just “Son,” — “Son, thou art ever with me, and all that I have is thine!” Truly, it’s God, but we see Principle through its idea, — Son. So we have:

Soul and Life: son of man resurrected as Son of man.

Spirit and Truth: Son of man being translated into Son of God.

Mind and Love: Son of man must yield to Son of God.

Principle: Son.

Our sonship is always safe and properly based if we will see it as of the nature of the divine idea, if

we'll honestly translate it. The Son of God expresses itself at that very point where we may think it's the Son of man, but truly all there is to us is the Son of God. It speaks to us in terms of the Son of man, but that's just the language it speaks: the thing itself is divinity.

Verses - 7, 58.

We arrive at the true substance of manhood through living the qualities that make us up: we apprehend the Son of God through living the Son of man. So the bread of Life, lived, is the bread of Truth to us, — it becomes substance, it becomes satisfying. It is one's system, and functioning, and everything to do with man. So now Jesus says, "If any man thirst, let him come unto me, and drink." He is saying, "Imbibe, the substance of Truth and Spirit, let it come into you freely and fully," and then the Son of God in us will flow as the Son of man. The effect will be to make a better human; it will redeem our material circumstances; it will give us everything in the way of vitality and life and inspiration and progress; everything we need like brotherhood, and right relationship, and so on. Those things will flow forth from us as a river of living water.

Isaiah 55:1.

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The only price is sincerity, — willing acceptance, — and then the waters flow. What we were seeing about man being the flow and not the channel is illustrated here. We are those "rivers of living water." As long as we believe that we are a channel for Truth, we leave the door open for all sorts of beliefs, such as hardening of the mental arteries. If these things are not to become chronic, we need to see that man is the actual flow. Our using of Truth is the only evidence we have of Truth.

Verses 39-41.

There's a clear picture here of how, when Truth comes, human beliefs scatter in all directions as opinions many, minds many, conclusions many.

Verses 42-44.

He could not possibly be taken until he voluntarily yielded up the Son of man. We can never leave the scene until we have fulfilled our mission. (Misc. 278:5-7.)

Verses 47-49.

It's those who don't know who do! You know, the aeronautical experts say that the bumblebee can't fly: he hasn't enough wing-area to lift the weight of his body off the ground. But the bumblebee doesn't know this, and goes right on flying. Similarly, mortal belief, the Pharisee in us, says, "You are a mortal, and you can't soar above matter. You stay here and be an obedient matter-creature." But we haven't subscribed to that sort of belief. We acknowledge one Christ, one man, and that one man is eternally resurrected, eternally translated, eternally ascended, and that's why we fly.

Verses 50-52.

They couldn't see that true prophecy must come, from Galilee, — from motherhood, from true conception; they thought it had to come from the Judea sense, from human scholarship and pride in matter. Nicodemus is a good symbol of how the decent human attempts to steady the ark of society or

of politics in vain. But where somebody's efforts are based on Truth, they'll avail something.

Verse 53.

“And every man went unto his own house,” and the next chapter begins, “Jesus went unto the mount of Olives.” All these different men going to their own houses represent division, minds many, opinions many: plurality. “I'm going to get what I want, and you can have Truth your way, and let's all be different” —That's what mortal belief finishes up with; it's plurality.

Science and Health 581:17,18.

“Babel. Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge.” That's Pharisaism; human opinions; it's the theory about the bumblebee, — material knowledge reckoning man's spiritual abilities from a material basis.

Only One Truth

Retrospection and Introspection 60:28-2. “Christian Science declares that there is but one Truth, Life, Love, but one Spirit, Mind, Soul. Any attempt to divide these arises from the fallibility of sense, from mortal man's ignorance, from enmity to God and divine Science.”

The only thing which is unanimous is Truth. It isn't found embodied in any one teaching or any one book, though some books may present a purer sense of it than others. Truth remains Truth in itself, — one Christ, one Truth, one Principle, one idea, one law, one gospel.

Science and Health 267:5,6.

“The allness of Deity is His one-ness.” And the basis of Science is oneness. There is something we need to be clear about on this question of oneness if we are not to have a divided government. Perhaps I state something which is true for me, another person *states* something else which is true for him; there sees to be no point of agreement. Are we then to say that Truth can be divided up into opposite and varied truths? No; because if there's no agreement, then one, or both, of these “truths” is on a personal basis, and personal truth is not Truth. If we can't agree with something someone has said, let's go away quietly and think it out in Science. Then if our motives are sincere and honestly unselfish we shall see something of the nature of agreement, — perhaps we are talking about two aspects of the same thing. But there is no hope for us if we agree to disagree on Truth. There can't possibly be Truths many; there is one Truth, and if we attempt to divide that undivided garment, we are in for a lot of trouble. Truth alone is true. Often we see different aspects of it, and very often we quite appreciate the other person's point of view; we can't understand what he is saying because we speak different languages for the time, but Truth is one Truth, and moreover it is wholly spiritual. It reasons only from the spiritual.

It seems to me that when in my own experience I haven't been able to agree with someone else's sense of Truth, it has been because one or the other of us has not been able to lay down the mortal person, the mortal self. One party has wanted to identify himself with Truth and to get self out of the way, while the other has wanted to identify Truth with self and to hang on to this chap, which is dishonest metaphysics. Now there's no possible agreement between those two, none at all. Truth and Spirit are the one and only. Truth can never be allied to a human or personal or mortal point of view, and we apprehend Truth only in the measure that we are really willing to lay down the mortal concept.

That has been Jesus' standpoint throughout this tone, and so we conclude the Truth and Spirit tone there.

LOVE AND MIND

Chapters 8:1 - 17:26

Now we come to this very lovely tone of Love and Mind, the tone of Science as Christianity.

It is the story of Loves infinite plan enfolding every idea Mind has. It is Love's holy purpose intelligently fulfilled. It is Love always at the point of complete fulfillment, the point of grace and tranquility, the point of perfection, and it includes within itself every detail to make that plan whole and true and lovely and intelligent. That plan fulfils itself through idea, wholly in the realm of metaphysics, in the realm of Mind, not in matter nor in human things.

We could take it again subjectively as Love being All and Mind being All — Mind as the manifestation of Love's Allness. It fills all space as Love knowing it's own loveliness, and in knowing its own loveliness it constitutes Mind — it becomes Love and Mind. Love knowing its own loveliness fills all space, knows all Love.

Now, humanly, it's the law of Love that says that man has only the Mind of Christ. It's the law of Love which knows no mortal mind, no man with a mortal mentality of his own that can think right or wrong. All Love knows is that man who has the Mind of Christ and therefore thinks Love, — that man who is — the thinking of Love; that man who is forever ascended and whose Mind isn't a human mind at all but divine Mind manifesting itself.

The Root of Sin

Love and Mind, as Christianity in Science, is the basis of healing, — the healing of sin, sickness, disease and death. What is the basis of sin, sickness, disease and death? It is "otherness," — the supposition that there could be a creative intelligence other than the divine. This is the "original sin," — the mistake of believing that thought **could** operate from a mind outside of God. Sin was, and **is** the lying supposition that life, substance, and intelligence are both material and spiritual, and yet are separate from God" (Ret. 67: 6-9).

Once one accepts the impossible proposition of a creative intelligence other than God, one would go on and listen to the claim of that "intelligence" to be a creator, — to be causative. The claim of sin is that it can manufacture illusions, make you "think" them, and then make you suffer for "your" sin. The illusion is supposed to take form as a fear or an accident or a disease or a crime, and the ignorant mortal who entertains that illusion is called a sinner. But the whole supposititious structure rests on falsity: it rests on the assumption that Mind is not the only Mind; and through understanding the fallacy of this we find salvation.

Here are some references which will enlarge on this:

Science and Health 469:13-20.

"Mind is God. The exterminator of error is the great truth that God, good, is the **only** Mind, and that the supposititious opposite of infinite Mind — called **devil** or evil — is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown.

Science and Health 339:25-31.

"The basis of health, sinlessness, and immortality is the great fact that God is the only Mind; and this

Mind must be not merely believed, but it must be understood. To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure.”

See also:

S and H 91:22-10

S and H 583:17, 20-25

S and H 207:8,9

S and H 466:14,15

S and H 398:30-2

S and H 315:3-9

S and H 399:23-28

S and H 356:30-32

S and H 513:26-6

S and H 136:5,6 **Ret. 67:1-25**

S and H 454:10-13 **Ret. 64:1-29**

So bearing in mind this central point, namely, that the root of sin is the supposition that Mind is not All, let us turn now to consider Love and Mind again, and see how wonderfully the tone demolishes the claim of sin. The dominant tone here, as we think of it **relatively**, is that there is only the one intelligence of Mind, which derives everything from Love. Considered the other way, **absolutely**, it is Love’s plan of perfection fulfilled in the metaphysics of Mind. In either case, there is no suppositional “other” mind, and therefore the claim of sin is found to be void.

Another thing we shall see in this tone of Love and Mind, is the absolutely inevitable response that Love elicits from its ideal man. Love expresses its own nature, and Mind exemplifies that nature as qualities in man. When we see that, we shan’t wait for the patient to accept, he will have no choice but to love Truth, to reflect it and exhibit it; he’s bound to. I feel it is that approach that enabled Jesus to go to the impotent man and to say, “Rise, take up thy bed, and walk.” He could not fail to respond: there was no choice about it, because the nature of Love’s idea is to exhibit the wholeness and activity of its Principle. As we learn to think outward from Love, Love will come to us and operate so intelligently and so inevitably that it will mould and guide and inspire what we call our human thought (but which is not really our human thought at all) so that we can fulfill the good ends of whatever we seem to be doing. So it is that Love and Mind as Christianity appear to come to the human to redeem and to save; it’s the beginnings of ascension. The only supremacy there is, is that which comes from Love.

We shall notice too, that this tone of Love and Mind has no trace of weakness or emasculation about it; it is manhood proved through womanhood. It is God’s motherhood exemplifying itself as all that we mean by “woman”- everything great and poised and unafraid. To base our thought on Love is nothing namby-pamby: it’s the strongest and most manly base there is. The advancing stages of Christian Science are gained through growth not accretion; idleness is the foe of progress. And scientific growth manifests no weakness, no emasculation, no illusive vision, no dreamy absentness, no insubordination to the laws that be, no loss nor lack of what constitutes true manhood” (Misc. 206:11-16).

The Supremacy of Christianity

On our matrix chart here Love and Mind is the symbol of Christianity in Science — the Science of Christianity. [For the charts mentioned in this section please refer back to — ”Read previous feature” click on Book of John— scroll past CONTENTS to pg 2 and 3 of 6 where you will find the charts.] Now Christianity is the establishment of the Christ in terms of man, where the mortal concept is obliterated and the divine reflection found supreme. That may appear to be two factors, two things happening; but as the drawing of the curtains both lets in the light and dissipates the darkness, so the establishment of the one positive fact of Love and Mind involves the disappearing of “another Mind,” — the negative.

Science and Health 52:1-23.

“The ‘man of sorrows’ best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love.” The one point is the corollary of the other. If Christianity is to be practical, we must have these two considerations as complementary to each other. Christianity establishes the reality of man as the pure reflection of Life, Truth, and Love, and in doing so it obliterates the unreal mortal concept.

Please look at the large chart, and notice that in the Christianity sequence the central synonym is Spirit. Now Christianity is characterized by the word reflection, because of the office of this central synonym, Spirit.

In Christianity man is the point of Spirit; he is that which accepts the one Principle, the one Mind, and the one identity of Soul, and then he turns and reflects it in terms of Life, Truth, and Love. Man is pure reflection; in Christianity, his identity is pure reflection because reflection in Christianity is the pure activity of the ideas of Principle reflecting Life, Truth, and Love. Each idea reflects in a way that no other can duplicate, and it is an individual relationship, so that one cannot fail to understand it.

In this Christianity sequence, Principle is that one factor which is demonstrating itself as idea. Mind the parent Mind which engenders the intelligent, active, idea. Soul is that which gathers and guarantees the identity of the idea.

Spirit is where the idea accepts its own divine beauty, and turns to radiate it’s own nature, first as the qualities of fatherhood (Life) — initiative, manhood, vision, courage, progress, creative ability, the love to give and to further, and so on; second, the qualities of sonship (Truth) — dominion, intent, sincerity stability, reliability, health, wholeness, brotherhood, friendship, appreciation, right relationship, and so on; third, the qualities of motherhood (Love) — reflecting the glory that the one infinite Mother has already ready given; consistent support, poise, bigness, being undisturbed, serene and tranquil; giving and receiving.

So the dynamic point of this activity of Christianity is the point of Spirit.; Christianity then appears to us as a living reflection or rather, a living reflecting. At that point, we yield the Son of man for the Son of God, and we can do it only through that wonderful concept of reflection. As John’s story unfolds, we shall see that Jesus became more and more convinced that there was nothing to him but the reflecting of Life, Truth, and Love. When that supreme standpoint is adopted, it dissolves, by degrees, the mortal concept, — obliterates the mortal concept and glorifies the divine.

Love and Mind Objectively

Chapters 8:1-13:38 present the first half of the love and Mind tone, — the objective sense. We could think of it as Mind and love: the one Mind as the object of love, — the response to Love.

Verse 1.

“Jesus went unto the mount of Olives” — a striking opening for the tone of Love and Mind, and these chapters are all in the same key. Olives, of course, indicate oil, and we read, “Oil. Consecration; charity; gentleness; prayer; heavenly inspiration” (S&H 592:25,26). So Jesus was working “from the summit of devout consecration” (S and H 367:13, 14) — that’s the significance of the mount of Olives.

Now in these chapters in the Love and Mind part of the Gospel, there are three vivid instances of healings, one after the other: the woman taken in adultery; the man born blind, and the raising of Lazarus. As Mr. Doorly points out, they are clearly the healing of sin, of sickness, and of death. Of course, sin, sickness, and death (or in another sense, sin, sickness, disease, and death,) are the sequence of the claims of the carnal mind, one leading to another, but it all starts with this supposition called sin. So it is significant that Jesus starts this tone of Love and Mind by demolishing that claim of sin. “There is therefore now no condemnation to them which are in Christ Jesus” (Romans 8:1). You are” in” Christ Jesus in Truth and Spirit, then when you really abide with it, there’s no condemnation, — you are absolved from the “law” of sin.

The lovely way this Christianity tone starts right in with the wiping out of sin! It is the using of the Mind of Christ to discern the error as animal magnetism, nobody and nothing, and of the infinitude of Love which forgives, heals, restores, binds up, holds man as forever incapable of sin.

So Jesus starts out in this tone of Christianity by obliterating sin, and then disease, and then death, and that is the laying down of the mortal concept; that is the yielding of the Son of man; that is the demonstration of supremacy, — healing and overcoming and destroying sin, sickness, and death. That is the way ascension is proved: there is no ascension without those proofs. We can’t just take off and leave some of life’s problems unworked out. It’s like starting a car; the possibility is there, but, you have first to switch on the engine, put it into gear, and release the brake; and without your doing those necessary things it just won’t go. So it is with laying down the mortal concept.

Verse 2.

“he sat down” — indicating the poise of womanhood, that which is undisturbed. Jesus was never flustered, because he knew that Love never stops operating as motherhood and never stops telling you just what to do at the right moment.

Verses 3, 4.

Now adultery, apart from the ordinary meaning, is really adulterating thought with two substances, with good and evil, with Spirit and flesh, and all those contrasting pairs of opposites; whereas Christianity is pure reflection, — the one and only Mind expressing the one and only Love. The way sin beguiles us is by making us believe that we have a mind separate from God, and that is adultery it’s having two. As long as we believe in a personal mind, we divorce ourselves from Mind and reject Love’s Allness, and this messy little mind can “think” beastly thoughts or sickly thoughts. But if we start from one Mind, and that one the outcome of Love, we shall be able to disprove the claims of sin.

Verse 5.

Moses' law was condemnatory because it identified the sin with the human being.

Verse 6.

Dust to dust; the accuser is not there; he wrote it out in dust and reduced the claim to nothing. The All-Mind precludes a sinning mind. Sometimes when the carnal mind talks about its beastly self and its deeds, it's a hard job to put it all behind you and write with your finger on the ground, but as we conscientiously adopt this outlook of man's unity with divine Love, we shall be able to see through sin's claim to sin through some poor mortal.

Verse 7.

"he lifted up himself" — he gave her the standard of the sinless Son of God by raising his own consciousness of man. He himself presented the one "that is without sin," and the stone he cast was the divine infinite calculus

Miscellaneous writings 285:14-19.

"It was about the year 1875 that Science and Health first crossed swords with free-love, and the latter fell **hors de combat** but the whole warfare of sensuality was not then ended. Science and Health, the book that cast the first stone, is still at work, deep down in human consciousness, laying the axe at the root of error."

Actually, Science and Health has no reference to free-love, but Mr. Doorly said that the way Science and Health was the first to cast a stone at free-love was because it showed that man is man and woman. Then in our own consciousness we establish the fact that man is man and woman, it must begin to obliterate all this sense of wanting something from outside which will give us a sense of completeness; it will either quench our human yearnings through a more exalted conception, or else direct them into the proper channels.

Verse 8.

Perhaps the first writing in the dust (verse 6) was to negative the sin – the mental suggestion; while the second occasion was to negative the sinner, the effect.

Verse 9.

Jesus was left "alone with his own being and with the reality of things" (Mess. 01.20:8), entirely apart from the supposition of sin or "otherness."

"and the woman standing in the midst." Usually when we read "in the midst", we think of Principle, which is in the midst of the candlestick or the middle synonym in the Word sequence, which, of course, is correct there. But when we read it in a Christianity context, especially in Luke's Gospel where it occurs very often, "in the midst" indicates Spirit, because the middle synonym of the Christianity sequence is Spirit. So when we read of the women in the midst, we see that womanhood is nothing but pure reflection Jesus would have seen womanhood as the one Love and the one Mind, — the loveliness of Love exemplified.

Verse 10.

“the woman” - generic woman, not a person. Man’s spiritual, sinless individuality is **the** woman. “...the accuser is not there, and Love sends forth her primal and everlasting strain...”(S&H 568:29,30). The only thing that accuses is the belief of a mind outside the one Mind, a mind that can think of something other than perfection and fulfillment and glory; and that supposititious mind is no longer there when Love and Mind is understood.

Verse 11.

And then the real healing: “go and sin no more.” He had obliterated the concept of a mortal man capable of sinning, and had established the fact that man is incapable of sin. **He** was wedded, through the one Mind, to the infinite satisfaction of Love; but **she** had been healed of duality — she had been incorporated in the one Mind.

Retrospection and Introspection 67:13-17.

“Silencing self, **alias** rising above corporeal personality, is what reforms the sinner and destroys sin. In the ratio that the testimony of material personal sense ceases, sin diminished, until the false claim called sin is finally lost for lack of witness.” “In the ratio” — that ratio is just the degree in which the corporeal personality is put off. In that way, the arrogant belief in a separate Mind diminishes, until finally the Mind of Christ appears in its purity and there is no witness to the claim - no entity to it.

An interesting comment on this healing of sin is that in the chapter Recapitulation (which Mrs. Eddy originally called The Science of Man,) the question, “What is man?” doesn’t come until after the halfway point, — it’s the fourteenth out of twenty-four questions. But the thirteenth question is, “Is there no sin?” and so the statement on man cannot be made until it has been shown that sin is without foundation. There can be no scientific conception of man as long as sin remains a real factor in consciousness.

We are the living gospel. John brings in that story of the woman healed of sin to give us the keynote of harmony, to illustrate that there’s no Mind but the Mind which expresses Love. Mind and Love are like the two sides of a penny - the two are absolutely complementary. Mind doesn’t **lead** to Love, but is the effect of Love. I think that will help us greatly to deal with the belief of separateness; it will help us to be rid of that belief that we have a little human mind with which to think our way up to God. Now it’s certainly true that we have to **think** our way to God, because we can’t jump into the kingdom and take it by storm, but we **think** our way to God with the Mind of Christ which is already in God and of God, and not with a human mind.

Balance

In his talks, Mr. Doorly often used to say something very vehement and emphatic from one point of view, and people would all go rushing after it like the passengers in a small boat running to one side to see the view, and then to keep the boat from capsizing, he would put his weight on the other side. We all tend to get out of balance in Science, and while it’s certainly spiritually true that we don’t have to think our way up to God with a human mind, that does not absolve us for a moment from working out life’s problems intelligently. Balance, and a due sense of proportion, is one of the most valuable assets the student of Christian Science can have. See “proportion” in the Concordance; also Misc 288:6-15; Ret. 78:1-5; Misc. 107:14 - 108:25; etc.

Verse 12.

This light is the glory of Love which comes to us as the illumination of Mind. Basically, light is a symbol of Mind, as Mrs. Eddy says, but it is the Mind which reveals omnipresent Love rather than the light of intelligent thinking. For instance, we read, "...the light of ever-present Love illumines the universe" (S and H 503:14,15); again, "This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter" (S and H 577:19-21). Mind illustrates the activity of ever-present Love, and interprets the infinite plan of Love; and that is "the light of the world." (See also My. 132:19-23; 133:3,4)

Verse 13.

He knew that Mind is the representative of Love, and he knew that man never left Love.

Verse 14.

Their failure to comprehend the light was because of the darkness of reasoning from the evidence of the senses, instead of calculating from Truth and Spirit. Jesus *always* calculated from the divine and therefore always knew whence he came and whither he went.

Mortal belief never knows anything about you when you are the light of the world: "the darkness comprehended it not." On reasoning from the senses, Mrs. Eddy has an uncompromising statement: "The only evidence we have of sin, sickness, or death is furnished by these senses: but how can we rely on their testimony when the senses afford no evidence of Truth? They can neither see, hear, feel, taste, nor smell God; and shall we call that reliable evidence through which we can gain no understanding of Truth, Life and Love? Again, shall we say that God hath created those senses through which it is impossible to approach Him? Friends, it is of the utmost importance that we look into these subjects, and gain our evidences of Life from the correct source" (Hea. 16:17-27).

Verse 15.

"Ye judge after the flesh" - that is, personally; "I judge no man" - and that should be true for us; we should "judge righteous judgment." We should judge man to be God's image and the other to be animal magnetism, which is neither person, place, nor thing, which only invites us to believe in it.

Verse 16.

"for I am not alone" - coincidence. Christianity is coincidence of the divine origin with the divine reflection.

Verses 17,18.

The two who bear witness are Principle and idea; what is divinely true is also humanly true; it's "Verily, verily." It also suggests Mind and Love: "I am one that bear witness of myself" - that is from the standpoint of Mind; "and the Father that sent me" - that's Love. When you make a true statement, you can say that it's true not because it is something true in human experience, but because it is one of Love's great facts, and therefore is more true than you had thought it was; it's Mind based on Love.

Verse 19.

If we can see that somebody's ideas are not simply good human ideas or nice theories, but are really

facts of Love interpreting themselves through the illumination of Mind, then we have “know me” and “my Father also.” So often we miss an opportunity of knowing God because we think it is just the other fellow telling us, and not God telling us, which is judging after the flesh, judging personally.

Verse 20.

The treasury lay in that part of the temple which they called the Court of the Woman; and from our standpoint of Love and Mind we see it as the symbol of Love mothering its own perfect idea. Where Love’s treasure is, there will Mind’s idea be also. Jesus had just wedded his aims and affections to the motherhood of God. Here too we see the tone of Christianity, as “supreme:” nothing could touch him because he knew it didn’t have *to*; and that supremacy is the status of every single one of us. No man could lay hands on you when you abide in the treasury of Love and Mind.

Verse 21.

In other words, he means that we reason out from Love, we come to the conclusion of Love made manifest as Mind; but if our material sense is trying to reason up to God with a personal mind, nothing happens, - we “die in (our) sins, “- the mistake just wipes itself out.

Verses 22, 23.

He didn’t care what he said to the carnal mind’s questions. Christianity is utterly uncompromising in stripping the disguise off the mortal concept. The mortal concept is that which believes it has a personality of its own, a mind of its own, a body of its own, mortal substance of its own, a life of its own, a manhood of its own, and a conclusion of its own. It starts from “outside,” and so Christianity obliterates it by putting man into the point of reflection, into “the midst.”

Verse 24.

As long as thought is based on the mortal, personal concept, it is spiritually dead. Jesus is constantly bidding them “believe” - to understand spiritually. When we accept this wonderful picture of looking out from Life, Truth, and Love, the “little I” goes out of the picture, and the one I, the one Ego, of God takes over. In Christianity, God’s fatherhood and God’s motherhood supersede mortal manhood and mortal womanhood. That’s how you “believe that I am he” - you allow divine reflection to obliterate mortality.

Verse 25.

He wouldn’t give them a direct answer there, neither does he right through the Gospel. There’s no direct answer from Truth to error, except the relative one of “Thou shalt surely die” (Misc. 208:1,2). Truth doesn’t argue with error and answer error’s questions - it simply wipes it out. Jesus’ reply here is rather a striking one, “even the same that I said unto you from the beginning.” The beginning of this particular discourse was in Verse 12 - “I am the light of the world,” - the divine standpoint which alone makes the carnal nothing. “Uncover error, and it turns the lie upon you. Until the fact concerning error namely, its nothingness - appears, the moral demand will not be met, and the ability to make nothing of error will be wanting” (S and H 92:21-25). He wasn’t going to argue with it, he made nothing of it. Jesus always proved mortality nothing. Let us always remember that, humanly speaking error is never nothing until we have proved it nothing. It’s always there, even though only in supposition, and we cannot sidestep the question of error by pretending that it isn’t there; we have to **prove** that it isn’t there

by destroying its evidence. How ever could we progress in mathematics or in anything else by declaring one is not making a mistake and yet having a page full of mistakes? Well, that's the mortal: it's a page full of chaos, and to shut one's eyed to it is not salvation but dense blindness. In scientific Christianity it is lovely to find error nothing by proving it nothing.

Verses 26, 27.

Mind manifests the infinite plan of Love; or, Love's plan of perfection reveals itself intelligently as ideas of Mind. Some quite relative statement, such as, "I know you'll be all right," if it's based on divine Love, proves that "he that sent me is true."

Verse 28.

"When ye have lifted up the Son of man" - when we see that the Son of man is nothing to do with man, but is Love's motherhood taking form as Mind's Allness. Now, this Son of man again. Remember that in the Word in Science we resurrect our human sense of man into a diviner sense of man; son becomes capitalized. In the Christ in Science, the Son of man is translated, into the Son of God, and, conversely, the Son of God translates itself as the Son of man. But when we come to Christianity in Science, the Son of man must yield to the Son of God. Now this is the point: the Son of man cannot yield to the Son of God until we have lifted it up; we can't yield it until we have worked it out.

We don't have the gift of being a decent human being for nothing at all: it's here for the purpose that we should translate it, to prove that it is actually divine, and then when we have done that, we are able to yield it to the Son of God. If we think that the human is a thing which can be put off without our having worked out its good purposes, and then try to assume something else as the Son of God, we have **two** beings, and it's not peace, but a sword. (See Misc. 166:22-32)

So this verse states that when you have lifted up the Son of man in this way, "then shall ye know that I am he," - then shall ye know that the Son of man isn't really anything to do with the Son of man at all but is the Son of God made manifest, the glory of Love made manifest as divine activity right where you are. Moreover, we shall see the Son as the divine effect of the divine Cause. "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science" (My.160:5-8).

Verse 29.

We are never alone if we can see that every thought, every notion, every idea, every statement, every word, that comes to us is the effect of one universal Love; every idea of Mind is the effect of "Love's divine adventure to be All-in-all" (My. 158:9,10).

Verse 30.

He spoke with such conviction and knew so truly that what he said was divine fact, that they just couldn't fail to respond.

Verse 31.

They were disciples because they were willing to discipline human thought into line with divine Mind. (See S and H 141:4-9)

Verse 32.

Knowing the truth (entertaining the Christ) operates of its own accord to free the concept of Son from any human context.

Verse 33.

Historically, that's untrue. They were in bondage in turn to the Egyptians, the Assyrians, the Babylonians, and, at the time of the Gospels, to the Romans. Metaphorically, everyone is in bondage to mortality until he disproves it.

Sin Sins Us

Verses 34-36.

I love to think that man doesn't sin but that sin sins man, - if he's fool enough to let it. "Sin existed as a false claim before the human concept of sin was formed; hence one's concept of error is not the whole of error. The human thought does not constitute sin, but **vice versa**, sin constitutes the human or physical concept... "The sinner created neither himself nor sin, but sin created the sinner; that is, error made its man mortal, and this mortal was the image and likeness of evil, not of good. Therefore the lie was, and **is**, collective as well as individual. It was in no way contingent on Adam's thought, but supposititiously self-created. In the words of our Master, it, the 'devil' (**alias** evil), 'was a liar, and the father of it'" (Ret. 67:1-5;18-25). The beauty of that passage is that it impersonalises sin, it destroys the human mind's claim to be a creator.

I expect some of you have seen or read Christopher Fry's play, *A Sleep of Prisoners*. It's a vivid picture of how the Bible lives in each one of us; and there's a scene where there's a man lying awake while the others around him are dreaming. One of them is having a sort of nightmare, and this waking man sits up and asks what's going on. And then he says, "A dream's dreaming him." "A dream's dreaming him" or "A sin's sinning him" - it's all the same thing. So when we think of ourselves (or others) as sinners, we can say, "No that's not true, but a sin is sinning him," until he wakes up out of it. Always put the onus or the initiative of sin back onto the carnal mind, and take it off the human or personal mind.

So in these verses Jesus makes it clear "Whosoever committeth sin is the servant of sin, because if you subscribe to a false belief, that false belief sins you **because** you subscribed to it, — you have made yourself a channel for it; but you didn't originate the sin, and therefore do not have to go on being penalized by it or condemning yourself for it. We don't have to condemn ourselves. We all make mistakes but we wish to avoid them and sincerely love to work along the right lines; therefore if you do find yourself condemning yourself, be awake, and love yourself in Science. You can't love yourself enough if you do it properly; you are not loving a personal selfhood but what God knows about you. Sometimes if a Christian Scientist has a claim of sickness to meet, they are ashamed about it, and think they shouldn't have it. Well, that's nonsense, because if you are going to carry that argument right through you shouldn't be a mortal anyway. It doesn't make sense, so don't condemn yourself. We all of us have problems. To condemn oneself puts up barrier against healing because it presupposes that your personal mind is the sinner.

Verse 37.

Now, in the concluding verses of this chapter, where Jesus is utterly denouncing Pharisaism and stripping it to the bone, let us read it not as a man in history saying a lot of unkind things to some other

men, but as our own Christ selfhood obliterating the mortal concept in oneself. Make it impersonal, and then we shall get the value of it.

“ye seek to kill me” — that’s what we say to the mortal in ourselves when we realize that mortality would limit us by attempting to hold the spiritual idea in the grasp of matter, attempting to limit reflection to a space— and time—world. Start to say to it, “Go to hell,” because that’s all it is.

Verse 38.

A twofold statement of coincidence. The words he speaks are coincident with the law of Love; and the lies the carnal mind speaks are coincident with the one liar. (See Mess. ‘02.8:24-26)

Verse 39.

Abraham, you remember, was “faith in the divine Life...” Abraham recognized that there is only one Life, one Creator, and that one God, and nothing to do with man at all. He was the dawning of resurrected thought. Hence Jesus is pointing out to them, “If you really were following that resurrected thought which Abraham started for you, then you’d see that resurrection becomes ascension because it involves the complete relinquishing of the mortal concept. Mrs. Eddy’s definition of Abraham says further, “This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding” (S and H 579:10-15).

Jesus then, is telling them, “If you were of Abraham, you would let spiritual understanding unfold for you the purpose of Love to create trust in good. The purpose of Love in Christianity is that we shall all know these spiritual facts as never having been in matter; that’s salvation from the belief that we need salvation.

Verse 40.

Science and Health 314:10-12. “The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their wicked deeds.” This is an important point in the Gospel; he deals with parentage and parenthood. In Love and Mind there’s no generating sense. Mind in Christianity is the parent Mind, but not in the sense of a creator: it is more the concept of all ideas revolving in Mind’s orbits. Christianity, in obliterating the mortal concept, demonstrates that you can’t think “your own” thoughts, you have to think God’s thoughts because there are no other thoughts to be thought. Hence Mind is the one parent Mind, and this fact is the corrective to any sense of a lesser parent. (S and H 126:8-14) If we look ahead a little, in the next chapter we come to the story of the man born blind, and it would seem as if something of that claim was due to mortal belief of parentage and of heredity. Therefore, in building up this marvelous fact that only parent man has is the divine Mind, he is handling the root sin, of which the effect is this diseased conception.

Verse 41.

Sometimes we may sit here, determined to hold onto our mortal corporeality, and yet say, “I’m really spiritual” That’s true, we are **really** spiritual, but it has to become apparent through proving that the mortal is **unreal**. We can’t have it both ways.

Verse 42.

Here we have another Greek lesson. There are several words in the Greek which are translated “love” in English, but which have important shades of meaning in the original. The two important verbs are:

1. **agapao**, to love for the sake of loving; as, to love righteousness. To love impersonally: to love with the head.
2. **phileo**, to be fond of; to have affection for, denoting personal attachment. To love with the heart. (The derivative of No. 1)

When, therefore, we read in Verse 42, “If God were your Father ye would love me,” the word is *agapao*; and it means that if you were to adopt the divine standpoint, you would love and appreciate what Mind tells you - “neither came I of myself, but he sent me.” There’s no volition in the human mind.

Verse 43.

They could not understand his idiom because the density of material belief never can hear the language of Spirit. “Christ cannot come to mortal and material sense, which sees not God. This false sense of substance must yield to His eternal presence, and so dissolve”(Un. 60:26-28).

Actually, the Christ doesn’t “come,” it is ever-present divine fact, and whenever thought is willing to turn to the divine, it finds audience with God. “The divine coming” is really **our turning** to it, our own awareness of it. Now if we are not prepared to turn from material sense and a personal mind, - if we are not willing to accept the truth of being, - the Christ cannot “come,” just as a blind prejudice on our part prevents our seeing anything good in an individual. Material sense can never see God, hence “Christ cannot come to... material sense.” What happens, then, when the Christ very evidently comes to the flesh? Well the Christ-fact dissolves our **belief in** material sense, so that the natural, innate spiritual sense in man is free, and accepts the truth of being.

Hypocrisy.

Why did not Jesus heal the Pharisees of being hypocrites? Well, the basis of hypocrisy is pretence, while the basis of a Scientist is sincerity. Hypocrisy, Webster says, is “(The) act or practice of feigning to be what one is not, or to feel what one does not feel; especially the false assumption of an appearance of virtue or religion...” The word comes from the Greek for “to play a part.”

In metaphysics, the essence of hypocrisy is the determination to hold onto a personal mind, with its attendant personal body personal wants, opinions, likes, and lusts. It is the supposition of man “having broken away from Deity and as revolving in an orbit of his own” (S and H 522:8-10). This attitude is voluntarily held, and must be voluntarily relinquished by every individual.

Jesus’ sweeping denunciations of Pharisaism were not condemnatory of individuals, despite the fierce sound of it. The Pharisees were symbols of the universal hypocrisy of belief in life, substance, and intelligence in matter, and the individual hypocrite is the victim of this false belief. Jesus’ purpose was to show how false that false belief is, by uncovering the arrogance of the claim that there is a mind other than God. Even Jesus, however, could not **make** men renounce their illusions, and so we say that hypocrisy is healed solely on the basis of each individual willingly abandoning false belief, and uniting with the one Mind.

Here is hypocrisy:” Material sense lifts its voice with the arrogance of reality and says: “I am wholly dishonest, and no man knoweth it. I can cheat, lie commit adultery, rob, murder and I elude detection by smooth-tongued villainy. Animal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How sin succeeds, where the good purpose waits!”(S and H 252:16-30) See also S and H 530:13-25, and Un. 45:3-9.

Verse 44.

The one evil or liar, supposedly self-created, which speaks of its own nature; hence everything the carnal mind says is a lie. Referring to this verse, Mrs. Eddy says, Jesus never intimated that God made a devil, but he did say, 'Ye are of your father, the devil.' All these sayings were to show that mind in matter is the author of itself, and is simply a falsity and illusion" (S and H 554:24-28).

Just as, in the dark, the imagination sees shapes and hears sounds, so the darkness of believing that God is not the only Mind images forth its own illusions. "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source." Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man (S&H 507:28-2).

Verses 45, 46.

"convinceth" means "convicteth."

Verse 47.

That isn't Jesus denouncing a lot of persons: it's the voice of Truth denouncing that which is not.

On Misc. 360:25-8,

Mrs. Eddy says, in part, "No advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God." This reference emphasizes the tone of Love and Mind. "No advancing modes of human mind" - it's nothing to do with the human mind developing itself; "rather was it their subjugation" - working out from the one Love, the one plan, the one Mind. Their subjugation was the obliteration of the mortal concept; "and the pure heart that sees God" is the pure reflection of Spirit in the middle of the Christianity sequence. So there it is clear that the belief of a developing human mind, wanting to create something or wanting to think right or wrong, is all a falsity, an illusion. There is no beginning to a circle, and there's no beginning to Love and Mind.

Verses 48-50.

The glory of Love illumines every idea Mind has. In Christianity there can be no self-seeking. We say, "Good morning" in an ordinary conventional way; but, if our thought at that moment is steeped in the glory of divine Love, it means so much more, and that person sees the glory of divine Love in that one little thing.

Verse 51.

"Verily, verily, - the divine and human coincidence. "Life demonstrates life." Obedience to the divine Principle **is** life eternal, and that's the only eternal life there could be. It is not Life perpetuating a body, but is living in spite of the body; it's subjugating the human mind which is life eternal. What it will do in terms of human experience is to rejuvenate and to transform and to alleviate all the negative aspects of existence, but it won't give you a perpetual matter body, which would be neither resurrection nor ascension.

"he shall never see death." The Greek word there for "see" is "theoreo," meaning to be a spectator. Even the ordinary human experience called death does not really touch one. The folk whom we believe go through it are simply "spectators at" it, and they either gaze at it very fixedly or they just give it a

passing glance and take no more notice, but in any case they are only spectators, and it's nothing to do with the individual. But if we keep to Jesus' standpoint, we won't even be spectators at it; all we shall know about it will be Life; and that's what we start to do at this moment.

Verses 52-54.

"it is my Father that honoureth me"; God isn't a God of the flesh but of the Spirit; not of material conceptions, but of spiritual conception.

Verses 55, 56.

You remember that Abraham was looking for a city that hath foundations (Hebrews 11:8-10); he was looking for something thing that is really substance. Abraham saw where resurrected thought was going. He was at the point of Soul and Life, - the Word in the Old Testament, - and he saw that resurrected thought would be translated into a diviner form of manhood, and that finally it would culminate in an ascended concept of man who never was in matter anyhow.

Verse 57.

The Jewish belief was that until you were fifty years old, you weren't wise enough to say anything out of turn.

Verse 58.

A wonderful statement of coincidence: Before Abraham began to seek (Mind), the divine fulfillment **is** (Love). The divine idea is co-existent and co-eternal with God. (See again Misc. 360:25-2).

It is from this standpoint of Jesus' that we can begin to apprehend the meaning of ascension, - it is a starting point rather than a destination, and in the next verse we see it proved.

Verse 59.

Idea, in Mind, embosomed in Love, is naturally hidden from a space-time consciousness; Jesus went out of the temple -out of the limiting conceptions of being **in** a body, and expressed the supremacy of Christianity by demonstrating that man is as omnipresent as Mind and Love, never localized in space.

The world would sometimes try to stone us, and if we see that we are nothing but idea embosomed in Love we can pass through the midst unseen. Many a time you will have proved that **idea** is untouched by the "stones" of malice or of disease. Jesus just lifted up that whole experience until he saw that nothing can touch being, because it's based on God.

CHAPTER 9

This chapter is devoted to the healing of the man born blind; it is still in the tone of Love and Mind from the standpoint of Truth, or the relative.

Verse 1.

"And as Jesus passed by" - that **is** interesting: the previous verse has just said that he passed by; and as he was passing, he saw a man which was blind from his birth." As we pass through the belief of space, and time, and a human mind, and so forth, that's exactly what happens to us we say," My goodness, the whole condition is just dense blindness! The whole activity of trying to reason from a material basis is

blind reasoning from a false premise.”

The man was blind from his birth: mortality is blind, from the very nature of its origin, or it wouldn't be mortality. “The world of error is ignorant of the world of Truth, - blind to the reality of existence...” (S and H 13:29-51). As Jesus passed from Love to Mind, he saw that anything else was blindness.

Science and Health 124:11-13.

”In a word, human belief is a blind conclusion from material reasoning. This is a mortal, finite sense of things, which immortal Spirit silences forever. You know, that blind man is the belief about everyone of us. We all have blinkers on, in some degree. Again S&H 403:14-16, “You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being.” **Self-**deception. It believes in itself; you and I don't have to believe in it. The serpent invited Eve to eat the apple, but she did not have to accept it.

Verse 2.

It seems perfectly obvious that this particular condition was due to something like sickness or drunkenness in the parents. They were the channels through which the radical error of mortal parentage operated. From the text it is evident that the parents were something to do with this condition, though Jesus naturally was not going to admit a real cause outside God which must be reckoned as reality. He would not credit sin with being a creator; he couldn't afford to cognize a mind that could sin and create penalties.

Verse 3.

Of course, all disease is the result of mistake in the human mind somewhere, whether it's conscious or unconscious. All disease is sin gone solid, though never an **individual's** personal sin. But he said that that doesn't matter: the mental “cause” is nothing anyone originated, it is just the carnal mind sinning us. The whole purpose of this example, he says, is not that you should uncover something in someone's thought and then say, “Now look what you've done,” but rather the purpose is that the works of God should be made manifest in him - that the glory of Love should come and flood Mind with the loveliness of Love, and so sweep away any belief in a sinning mind, or a fallen concept, or a mortal parent.

Of course, it is true, humanly speaking, that every physical happening is the fruits of an error of belief, - in thought, -because nothing takes place even humanly without thought behind it; we don't live in a matter world, we live in a thought world. Matter and sickness and disease and death are only sin embodied; they are the subjective states of mortal belief.

So Jesus is declaring here that the Truth is, man hasn't got a human mind that can produce these conditions. “God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrong doing?” (S and H 539:10-14). When the world presented Jesus with a physical condition which was the result of sin, he wasn't going to make that mental “cause” any more real than it's effects. So he would not personalize error as a sinner. He knew that the only lie is the carnal mind, and that this only Mind is Love's Mind, which wipes out the claim of the carnal mind to implant evil beliefs in man. Nobody sinned, he said, and that was his starting point.

Verses 4, 5.

“while it is day” - Love and Mind; Love’s revealing of itself as the only Mind; then that fact will illuminate “the night” of ignorance. It is interesting that the previous chapter contained so much about light. “The light of the world” is the Christ-vision; it is Love’s Christ shining, manifesting itself to benighted human thought. Now vision, which was what was required here, is just our acceptance of that fact. Vision is our saying, “Oh, yes! There’s only one light, only one sight, only one seeing, and that one is Love’s Christ and I reflect and express that fact. I love to see it exemplified everywhere.” **Let that light shine.**

Verse 6.

He not only spat on the belief that matter could see, (Mind), but also anointed the condition with Love. Misc. 258:4-11. “Our great Ensample, Jesus of Nazareth, met and abolished this unrelenting false claim of matter with the righteous scorn and power of Spirit. When, through Mind, he restored sight to the blind, he figuratively and literally spat upon matter; and, anointing the wounded spirit with the great truth that God is All, he demonstrated the healing power and supremacy of the law of Life and Love.

”When you anoint a condition with Love, the divine law of enablement is conferred, - the law of Love, which says, “Be thou vision, be thou light, be thou seeing, be thou the light of Love, exemplify the light of Love.” That anoints the wounded spirit.

Vision

Verse 7.

“Sent” - both accepting the gift of God, which is sent; and reflecting it outwards oneself. That pool of Silom, meaning Sent, is deeply significant. The commentaries point out that the pool was fed by the waters of a stream called Gihon, through a pipe which king Hezekiah built under the city. (See II Chron. 32:30). Now, Gihon is defined as “The rights of woman acknowledged morally, civilly, and socially” (S and H 587:3,4). Gihon is the second of the four rivers in Genesis, and indicates the Christ coming as womanhood. Womanhood is that which accepts the Son of God from the one Father, and then brings it forth as reflection in Christianity, and this office gives the clue to true vision.

Humanly, we think of vision as creative activity, but in Science we realize that vision is merely the exemplifying, -the reflecting outwards, -of the Son of God which one has accepted in one’s capacity of woman. You see, it’s not solely a matter of, “I’ve got to see the truth about everyone”; it includes also our ability to sit calmly and contemplate the facts of God, in their purity, and then **they** radiate themselves.

This is the tone of Love beholding itself in Mind’s idea, which suggests to us the reflection of Christianity. In the Christianity sequence, Principle, Mind, Soul, Spirit, Life, Truth, Love, we see the truth about the senses epitomized at the focal point of Spirit. The senses really serve to give us awareness first of our Principle, and second, of other ideas of Principle, -that is, receiving, then giving. Job said, “I have heard of thee by the hearing of the ear: but now mine eye seeth thee” (Job 42:5). The “hearing” is the accepting of one Principle through Principle, Mind, and Soul; then the “seeing” is where the idea reflects or expresses its Principle in terms of Life, Truth, and Love. The senses are the very **activity** of Christianity.

Science and Health 516:4-8,

“The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere.” Jesus had done that for the man: he had shown him the truth about vision, and he’d seen that truth so clearly that it had obliterated the underlying belief, the governing error or the sin which “produced” the physical condition. Whether it had been the man’s sin or that of his parents does not matter; he simply wiped it out.

There is a saying that the practitioner knows the Truth but the patient does the work, “and that’s what we see in the rest of this chapter. Sometimes you’ve seen a person healed, - perhaps oneself, -but until the Truth which has healed one has been **lived**, one isn’t perfectly happy about the healing. Each individual has to get down to it to consolidate the position won. That illustrates the great fact that there’s no vicarious salvation; and the rest of this story, which we must carry over until this afternoon, is the story of how the man had to take proof back to statement for himself.

TALK FIVE - THURSDAY AFTERNOON, SEPTEMBER 11th.

JOHN 9:8-17

This man, whom Jesus had healed of the belief of blindness, had to wash in something akin to Gihon, or divine womanhood. It was “conception unconfined” for him thereafter. Now we come, in the rest of this chapter, to where he had to prove it for himself.

Verses 8.

This fellow is a real character; he becomes more and more definite and courageous, and more and more certain about spiritual Truth, all the way through the chapter. Evidently John in writing this Gospel had a real love for him, and puts him in a wonderful light.

Verses 10,11.

The man referred to Jesus in four different ways, in an ascending scale of thought, an ascending scale of vision and discernment. His first recollection was of “A man that is called Jesus,” which would be the word sense.

Verses 12-14.

It had to be the Sabbath. Jesus beheld Love’s own glorification. “...Love opens the eyes of the blind, rebukes error, and casts it out” (Misc. 210:29,30).

Verses 15,16.

Whenever thought reasons from a material basis, there is division, diverse human opinions, minds many.

Verse 17.

Look at the way the vision of this man is developing! “Prophet. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth” (S and H 593:4,5). This is his second reference to Jesus, and it has the Christ tone. He was beginning to see that what had happened was from God.

“There is more Christianity in seeing and hearing spiritually than materially” - that’s Christianity, because you hear what Principle says and then **reflect** it outwards all round. “There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains” (S and H 487:6-10). “There is more Science” - because **exercising** represents omni-action Principle, the fact, is expressed as the idea functioning.

This sense, - that the faculties must be used and expressed mentally if they are to function physically, - is a useful and important one. At the same time, I believe that thought in Science today is going in this direction: namely, when we see something of the actuality of Love and Mind, we shall realize that man never fails to exercise those faculties; that he is not a creature that has a choice as to whether he sees and hears spiritually; that has nothing to do with it. We shall see that the law of Love supersedes that “law” of chance or of might or can or can’t; it’s the law of **Love**, and Love’s idea loves to hear and to feel and to touch and to handle things unseen, because it cannot fail to do so. It **has** to respond.

Verses 18-23.

Verses 8 to 17, which we have been reading, are the analysis; now here is the uncovering in verses 18 to 34. You remember that as Jesus passed through the midst of all the conflicting human opinions, he saw the man blind from birth. As he passed by along the line of Truth it showed him the error of belief. That happens to every one of us when we are seeking the truth about a situation, — our adherence to Truth shows up the error of belief which we need to see and to unsee. So Jesus discerned that “the parent of all discord is the Adam-dream.” Physiologically, this belief may have been disease in his parents or grandparents, or it may have been bad hygiene at the birth; one doesn’t know, and really it’s beside the point, here. Jesus went radically and surely to the truth that man has no parents but divine Life and Love, manifested as the All-Mind, and this uncovered the specific error.

Verses 24-27.

They could not hear. You cannot explain spiritual Truth to someone if they are trying to reason it out from a material basis they just can’t hear.

Verses 28,29.

Moses was the symbol of the Law which incurs penalty. **We** are “Moses’ disciples” if we say, “I’m suffering because I’ve been nasty, and if I love my sister-in-law a little more, I’ll be healed of my corns.” Sure enough, we cannot afford to be critical or beastly, but we must go forward from there and recognize that we cannot fail to love our sister-in-law because Love **is**, and man at the point of Mind is Love’s response. That man was seeing wonderful things. They were trying to tell him that he was wrong and that Jesus was wrong, but he said “No, I know what I’m doing; I’ve seen something true, and you can’t snatch it from me, —you can’t bounce me out of it.” He was no wanderer from the parent Mind, and glimpsed that Jesus could only have expressed the divine power because it is man’s divine nature to do so.

Verses 30-33.

The only thing that matters is to act as the man of God, and that's what Jesus did. This man discerned that Jesus' action was something that came from a divine source, —“If this man were not of God, he could do nothing.” That is his third reference to Jesus. “Of God” is a tone of Christianity — of the divine nature. I think that the Word is **towards** God; the Christ is **with** God or **from** God; and Christianity is **of** God — reflecting God; and when we come to Science it is **as** God.

Verse 34.

That was the best thing that could have happened to him. All this argument was going on in the temple, and he was relinquishing by degrees all this physical, personal, corporeal sense of parentage, and of physique, and of body, and of eyes, and all the rest of it. It reads as if they ejected him; but actually it was he who shook the dust from off his feet.

What the Pharisees said to him is what we sometimes say to other people. We think that because an individual has (or had) a “problem,” and made a mistake, he's in no position to tell us the truth, when actually we are all in the same boat together; So the story goes on, and now it's annihilation, where the whole case is wiped out as a case (verses 35-38).

Verses 35-38.

He did “believe,” he did understand. “Thou hast both seen him “ — that is, since before time was, as well as mentally in these last few hours; “and it is he that talketh with thee” — and what you have discerned spiritually, now has its human correlative.

What a picture of coincidence! Love's “halo rests upon its object” — the coincidence of Love and Mind. The divine fact is never divorced from its human correlative. You see the Son of God expressed as the Son of man, and that beautiful concept of coincidence is what the man had seen. Jesus had enabled him to exercise his own spiritual clear-sightedness, which sees Love and Love's idea at the same point. In that divine “conception unconfined,” there is no impediment to the utmost spiritual vision.

Now, that coincidence seems to me to be the truth about vision and sight. It's where you sit quietly and conceive in Love the true idea as well as you know how. Then, as “Love never loses sight of loveliness,” and “cannot be deprived of its manifestation, or object,” that divine Truth images itself forth as the very truth about your “human” experience, so that the illusion of imperfect vision has to disappear. Jesus **beheld** in Science the perfect man and that **is** vision. (S and H 248:3,4; 304:10,11; 476:32-1)

Unity of Good 7:20-22.

“...an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can.” That is what that man did. He didn't know what had healed him, but he'd seen something, and he went on and pushed forward until that infinite Unseen became the infinite seen, — Love manifested as Mind. Because the infinite plan of Love is fulfilled in the only Mind there is, it is self-expressed, self-contained, self-demonstrated, and Self-reflected; it is All, and man is the activity of it, and that is why we say that he cannot fail to respond.

Verses 39-41.

Message for 1900 9:8-19. “The secret of Christian Science is right thinking and acting is open to mankind, but few, comparatively, see it.” The sin of Pharisaism is that it claims to see spiritual Truth, but does not act up to it; hence it is hypocrisy and not ignorance. Mortal blindness is often plain ignorance, which can be healed; but sometimes it is **claiming** to know both good **and** evil, and this hypocrisy has to be yielded up, else its sin remaineth.

Miscellaneous Writings 362:8-14.

Scholastic dogma has made men blind. Christ’s **logos** gives sight to these blind, ears to these deaf, feet to these lame, — physically, morally, spiritually. Theologians make the mortal mistake of believing that God, having made **all**, made evil; but the Scriptures declare that all that He made was good. Then, was evil part and parcel of His, creation?”

Scholastic dogma is just reasoning from the basis of physical testimony, which is trying to reason up to God who is Spirit from the supposed basis of the flesh. It is trying to say “Here am I in a jam, how do I get to God?” and it just makes men blind. But we don’t work that way: we work out from Love, and that illuminates the Mind that is God, the only Mind there is. This same consistent story runs right through the next chapter.

CHAPTER 10

Verse 1.

Love is the sheepfold; Mind’s ideas the sheep. The sheep, properly speaking, are not just a flock with no initiative, but a flock of alert ideas which belong to the sheepfold, which are guarded and guided by Love, owning no other voice nor master. “The door” is reasoning out from God: it is what we saw earlier — the way to “get to” God is to reason out from the divine. Any other approach must inevitably be based on twoness, and is therefore “a thief and a robber.”

Science and Health 98:31-17.

The way through which immortality and Life are learned is not ecclesiastical but Christian, not human but divine, not physical but metaphysical, not material but scientifically spiritual. Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin; yet to escape from sin, is what the Bible demands. ‘Work out your own salvation with fear and trembling,’ says the apostle, and he straightway adds: ‘for it is God which worketh in you both to will and to do of His good pleasure’ (Philippians 2:12,13). Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock nor enter by some other door. The ordinary teachings are material and not spiritual.”

Verses 2-5.

Love is the sheepfold: Mind’s ideas the sheep: a wonderful sense of the divinity of every true thought, of all ideas knowing Love.

Verse 6.

“Parable” is a mistranslation: it should be “proverb.” All the other Gospels have parables, which are said to be earthly stories with spiritual meanings, but there are no parables in John’s Gospel at all.

Metaphors, yes, but no parables; that is because science is its own interpreter and speaks to each one direct in his own language, The Word and the Christ and Christianity all wrap up the message in a human story, but Science is ordinary experience rightly interpreted, and therefore presents not parables but interpretations.

Verse 7.

Compare John 14:6: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” That “me” is the divine way, spiritual consciousness, reckoning **from** God, possessing no other mind, reckoning not with a human mind but with the Christly Mind.

Verse 8.

That sounds a pretty tough thing to say, but what he meant is so true: anything short of the divine standpoint is not really much good. It gets you there with one hand, and pulls you back with the other. The two factors of good God **and** a real matter problem lead to discouragement. Anything, which puts off perfection until tomorrow, is a thief and a robber, and Science alone is based on present perfection.

Miscellany 242:3-14.

“You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so, Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practiced there from. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God, - far from it. In practicing Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.”

Verse9.

An exquisite picture of Christianity In Christianity, “...all true thoughts revolve in God’s orbits: they come from God and return to Him...” (Misc. 22:16-18). Every thought is the activity of idea in Love and Mind. This going in and out is where we come in on the circle at any point, no one having a monopoly or precedence. It also reminds me of, “The divine Science of man is woven into one web of consistency without seam or rent” (S&H 242:25,26)—the compound interrelationship of all Mind’s ideas within Love’s plan.

Verse 10.

The thief may come in the guise of human good —good resolutions, or thinking better thoughts. The thief is that which would hold man back from present perfection, as for example we saw with John the Baptist. The divine way is not improving human thought; that is a negative way of regarding the action of the divine Mind. The door of the sheep is the great fact that Mind is never out of gear with Love. Mind is geared to Love, it can entertain only Love. Mind is the medium for Love.

Verses 11-13.

The hireling fails to make nothing of animal magnetism. He has a flock of sheep but he also has a wolf. The good shepherd (the divine) has a flock of sheep **and** renders the wolf nothing. The hireling in us has a big, bad wolf, yet - “We should blush to call that real which is only a mistake. The foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers,

instead of urging the claims of Truth alone” (S and H 92:25-29).

Verse 14.

Love knows all its ideas, and all ideas know Love.

Verse 15.

We always help people by laying down our mortal concept of them, - and of ourselves too, in relation to them, - and that allows them to be responsive. Could you imagine Love pouring out infinite inspiration and comfort for its idea and yet saying, “What’s the good? They won’t accept it!” - yet we do that with other people. So do let us see that Love’s idea is infinitely responsive to Love, and then we shall love to lay down all that false conception of what the other fellow may or may not think.

Verse 16.

“other sheep” - the one universal realm of Christianity in which Love’s plan is fulfilled as infinite ideas of Mind. When the text says, “there shall be one fold,” that again is a mistranslation; it should be **flock**,—one flock and one shepherd. To think of it as one fold is misleading; it sounds like regimentation of thought,— “we are the true church” or something like that. What one **flock** means, however, is that the one plan of Love is infinitely individualized as ideas of the one Mind.

Miscellaneous Writings 150:25-5.

“God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him - that reflect Love. Again, this infinite Principle, with its universal manifestation, is all that really is or can be; hence God is our Shepherd. He guards, guides, feeds, and folds the sheep of His pasture; and their ears are attuned to His call. In the words of the loving disciple, ‘My sheep hear my voice, ...and they follow me... neither shall any man pluck them out of my hand.’”

Verse 17.

I love this consideration that if we want someone to accept an idea which means a lot to us, we must give it them in the knowledge that they will accept it. So often we shut the door first and then try to push them through. We think that they are not there yet, or they are not in Science, or they won’t understand anyway, and so we make our own barrier. “I lay down my life.” I lay down my rigid mortal preconception of the other fellow and of myself; in order “that I might take it again” -so that I may find him to be the very response to Love and Mind. We lay down the Son of man in order to take up the Son of God. This tone of Love and Mind, which is Christianity in Science, is the ascension point, and it demands both the obliteration of the mortal concept **and** the ascending to the true selfhood of the Son of God. Those are the two cardinal points of Christian Science.

Verse 18.

A truly scientific statement “No man taketh it from me”-he knew that there was only one factor, the divine. Never for one moment did the carnal mind push him along a path he didn’t want to follow. He went that way voluntarily, led by spiritual sense, and all the rest of it is the dust that he kicked up as he went along to make the way clear for others. Mr. Doorly once said that we haven’t the faintest conception of what Jesus or Mrs. Eddy went through and what they did for mankind. He said, I

remember, that you and I are rolling along the boulevards which those great pioneers have hewn out and laid before us. They didn't pay a penalty, despite the human picture; they **loved** the way they went. They loved it; and so, if we are wise, do we.

Science and health 51:6-18.

“Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life, Nothing could kill this Life of man, Jesus could give his temporal life into his enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same.” That paragraph, incidentally, is a study in capitalization. Mrs. Eddy's use in it of “Life” and “life” is quite remarkable.

As we lay down life and we take up Life, it leaves us with a relative life of some sort,— it doesn't rob us.

Laying down the mortal must be voluntary. Supposing that in belief someone “killed” you you'd still carry with you in *consciousness*, - which is undisturbed by the change, the belief that you have a mortal life in some measure, and therefore you would not have laid it down. Rather, you would have hugged it close, through fear that you were going to lose it. That basic fear is mortal mind's first claim, that you **want** to hang onto your mortality. And so Jesus saw that one has to do it voluntarily. We have to **live** our way out of mortality, we can't die out of it; and we start living out of it **now**, fearlessly and intelligently. As we live out of it in the “now,” we'll never lose our joy; it will always be positive and progressive.

Verses 19-22.

The rededication of the temple commemorated “fold” rather than “flock.”

Verse 23.

Solomon's porch might indicate something of the wisdom of Mind.

Verses 24-26.

They just couldn't hear the voice of Truth or the language of Spirit; and so he told them that if they couldn't accept him, they should, at any rate, heed the works.

You know, when the human mind asks, “What are you doing?” as it asked Jesus, it's a question that doesn't make sense, like the question of what is evil. One might as well ask, “What is your name, or would you rather?” The question is illogical and unintelligible. The human thought is always trying to see things in terms of person and of **quantity**, of you, and of me, and of space and time. But a divine idea is not in that category: it is found in terms of **quality**: it's generic. The thought which measures everything in terms of persons cannot apprehend spirituality; hence Jesus bade them consider the works rather than his words.

Verse 27.

A wonderful statement of Love and Mind! This is the healing of deafness: all Mind's ideas are responsive to Love; they have no choice about it, - they **are** the response of Love. There's no deafness,

no reluctance, no apathy, no straining to hear, no pressure from another: “My sheep hear **my** voice.”

Verses 28,29.

The ideas that constitute your being will never perish. They are embedded in Love, embosomed in Love. No one can ever touch them. Every man’s ability to demonstrate Christian Science is God-given, and yet it is not a detached gift, not a gift that is given and then the hand that gives it withdrawn. The gift is, as it were, still held by the divine source that produced it. There is no question of our being given spiritual sense and then told to get on with it. We are Love’s spiritual sense. What a picture of Mind included in Love’s eternal circle.

Verse 30.

God the fact, man the function. Man is the **expressing** of God’s being. What a flexible, expansive, incorporeal concept that is going to mean to us, — man as the functioning of God. That’s Science as Christianity, and it obliterates the mortal concept but establishes the divine fact of what one truly is. It obliterates the mortal concept of a man because Christianity is always qualitative and not quantitative. Jesus reckoned himself and his abilities as generic, not personal; but his opponents failed to see this and thought to destroy **him** as a personal heretic.

Verse 31.

See Unity of Good 46:13-2.

Verses 32, 33.

What antagonized them was Jesus refuting of the basis of mortal belief, — that is, the supposition that man is divorced from his origin by sin, space and time. Jesus never made himself God; but he did work solely from the divine.

Verses 34-36.

“Each of Christ’s little ones reflects the infinite One” (Paul 4:14,15).

Verses 37, 38.

Truly knowing includes doing; knowing is doing the works. We don’t understand any statement until we can begin to prove it in some measure. The proving must follow automatically when the understanding is subjective. That doesn’t condemn us all because we can’t raise the dead; but if we love to detach human thought from a material basis, that is the beginning of the complete picture of ascension.

Verse 39.

Idea in metaphysics exists in the omnipresence of Love —not in place or space or **in** an individual human form. Jesus knew man as generic idea, Love reflected in love. So he escaped out of their hands because they thought of him as **a** man, while he knew that man is generic. We do not see much of the real man here, for he is God’s man; while ours is man’s man” (Un.46:5,6).

That verse 39 is a clear instance of how in Christianity, —the realm of the supreme, — time and space are conquered and you are free to move wherever you need to be; you are not an object, you are generic

quality.

Verses 40-42.

He left Judea and went back to Galilee; away from the contentious sense to something more peaceful. Mrs. Eddy puts this crossing over beautifully on No and Yes 1:7-17 "...men, when thrilled by a new idea, are sometimes impatient; and, when public sentiment is aroused, are liable to be borne on by the current of feeling. They should then turn temporarily from the tumult, for the silent cultivation of the true idea and the quiet practice of its virtues. When the noise and stir of contending sentiments cease, and the flames die away on the mount of revelation, we can read more clearly the tablets of Truth."

CHAPTER. 11

Now in chapter 11, we come to the story of the raising of Lazarus. It is still the tone of Love and Mind from the standpoint of Truth, the objective; and it's the third of the three instances of healing in this section. The healing of sin was illustrated, in the woman taken in adultery; sickness, by the man born blind; and now the raising of Lazarus is the healing of death, - the healing of the belief of death. The healing of the belief of death begins with time and goes on with eternity. It isn't just resurrecting a physical body and putting it back into health in matter, but is the healing of the belief that man ever was the sort of creature who could die. It involves also, of course, the healing of what is called physical death, as Jesus did with Lazarus, or else the words are meaningless and the claim is not disposed of. If he had not raised Lazarus but had only said, "Man is God's idea and that's why he can't die," that wouldn't have been healing the belief of death: it would have been sidestepping it. The abstraction always has its correlative.

Verse 1.

"Bethany" means "date-house." It signifies the house of fruits, the infinite bounty of Love. Christianity always has a sense of fruitfulness about it. "Lazarus" is said to mean, "God's helper."

Significance of Names

It **sometimes** illuminates the Bible text when we know what various proper names mean in the original tongue, but there is the danger that it might become a habit of simply reading from matter, or from an Adam-name. For example, "Jacob" means "a supplanter," implying deceit; but it would be no more reasonable to assume that every subsequent Jacob is also deceitful than to believe that by naming your son "Hercules" he will become a strong man. The Bible writers were presenting characters, or types of thought; but even in the Bible names were occasionally changed - Simon to Peter, for instance. That is a clear indication that we are not entitled to read into a human name some spiritual (or mortal) significance, because Spirit alone names and blesses. Every one of the Bible characters is to be found at times in each one of us, positively and negatively, - and no one is to be pinned down to one single characteristic. (S and H 299:31-5; 528:22-24)

Verse 2.

The incident referred to comes in chapter 12 of John.

Verse 3.

That word - "love" is the relative word, **phileo**, which means "to have personal affection for."

Verse 4.

Jesus knew exactly what was going on: he knew that the claim was that it was a fatal sickness, but naturally would not allow that Life could die. His sense of dominion was such that he could even allow the evidence of death to appear before he came and healed it.

Verse 5.

That word “loved is **agapao**, spiritual love. He loved the spiritual facts behind Martha and Mary and Lazarus,- he loved Life, Truth, and Love, and that is why he could do the works.

Verse6.

The Jewish belief was that the soul didn't leave the body until the third day, and so Jesus was going to allow mortal mind to believe that Lazarus was “properly dead.”

Verses 7- 10.

As long as what we do is **for** God and **as** God, we can't fail or stumble; the danger comes when we do things on a human or personal basis.

Verse 11.

Jesus said of Lazarus: ‘Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.’ Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it” (S and H 75:12-20).

We could not have the raising of Lazarus until this point in the Gospel, because thought must first have a resurrected sense of man as that which is not corporeal, not occupying space and time, but which is identified with Life. Then we need to translate the human sense of that, and see that all the man there is, is the Christ-man, the man of Truth reflected as Spirit, as spiritual faculties, spiritual functions, spiritual activity, and so on. Then that complete translation will result in what we call ascension. What he did *with* Lazarus was to restore the human symbol to normal, which he could do only on the basis that man had never been anything but divine fact. That's the only way we heal anything. The divine fact is never less than the spiritual, scientific fact, and its halo rests upon its objectification; it never loses sight of itself.

Verses 12-14.

It makes no odds to Science whether a mistake is called sin, sickness, disease, or death. So Jesus said to them, in effect, “It doesn't make any difference if you like it that way, call it death.” Because he worked in Science, he hedged at nothing. Incidentally, no one had told him that Lazarus was dead, according to the text. He knew that that was the claim.

Miscellany 235:1-13.

“To teach the truth of life without using the word death, the suppositional opposite of life, were as impossible as to define truth and not name its opposite, error. Straining at gnats, one may swallow camels. “The tender mother, guided by love, faithful to her instincts, and adhering to the imperative

rules of Science, asks herself: Can I teach my child the correct numeration of numbers and never name a cipher? Knowing that she cannot do this in mathematics, she should know that it cannot be done in metaphysics, and so she should definitely name the error, uncover it, and teach truth scientifically.”

Verse 15.

Had he been there, he would not have allowed the so-called dying to take place; and so he was glad it had “happened” in order to be proved nothing. (See Un. 11:13-19) Jesus’ healings took away the evidence of the carnal minds claim to produce an effect which God never produced. If you take away its evidence you destroy its claim, and it must be destroyed.

Verse 16.

“Thomas” and “Didymus” both mean twin. Thomas stood for “all this and heaven too.” He wanted “all this” as one thing, “and heaven too” as a second thing. Jesus gave him all this and heaven too, but gave it to him as one thing, showing that man is the coincidence of the Son of man and the Son of God in human consciousness. (Misc. 211:27,28) “Jesus stormed sin in its citadels and kept peace with God.” - one activity, not two.

Verses 17-19.

Martha and Mary are the two indispensable sides of the same quality of womanhood. We cannot be solely a Mary or solely a Martha; everybody has to have both Martha is woman-hood seen from Mind, Spirit, and Soul, and Mary is womanhood seen from Life, Truth, and Love, but it is one woman. In Luke 10:42, Jesus says that “Mary hath chosen that good part,” which does not condemn the Martha. We know many things that are the good part, but we don’t attain to them all at once.

Verse 20.

“Mary sat still in the house” - Mary was abiding in the consciousness of true womanhood, with Truth in divine Love.

Verses 21, 22.

Martha knew that God would give it to Jesus, but she did not think that God would give it to her. She was looking at it as something “over there.”

Verses 23, 24.

That is the old belief that the resurrection is something that takes place off the edge of the picture, whereas Jesus is seeing that the resurrection is something that you start from. In Science you can’t go off the edge of the picture because you **are** the picture; this whole story is man.

Verses 25, 26.

“Whosoever **liveth**” - that’s the condition: that you **live**. It is by the living and the practice and the activity of accepting, that you know you are resurrected. “He attached no importance to dead ceremonies. It is the living Christ, the practical Truth, which makes Jesus ‘the resurrection and the life’ to all who follow him in deed” (S and H 31:13-17).

Verse 27.

It was only a half-hearted acknowledgment.

Verse 28.

According to the text he did not; but he **was** calling for Martha's "Maryhood." He was calling forth Martha's spiritual sense of womanhood; if you believe that you're a Martha, then call forth your Maryhood; and if you believe you're a Mary, then know that that must have its correlative as a Martha also. Woman is the **complete** picture.

Verse 29.

True womanhood is always quick to respond.

Verses 30- 32.

Now that's what Martha had said (in verse 21); but there is a distinction, because Martha didn't fall down whereas Mary fell down at his feet. I think that Mary had enough humility to know that although she loved Truth she didn't see it as Jesus did, and so she was prepared to obliterate the mortal concept, and say, "Lord" (that is Truth) "if thou hadst been here (in my consciousness) this need never have happened. She abased her Mary, even the good and lovely Mary; she saw that it hadn't been enough, because had she had the Christ-consciousness subjectively, then Lazarus had not died. But when Martha said that, in verse 21, she was thinking of it in an ordinary physical connection.

Verse 33.

"groaned in spirit" apparently means something like "was moved with indignation." The Companion Bible says that it is to snort, and it is the kind, of reaction we should express when the carnal mind, would try to make us feel defeated. (S & H 390:29-9)

Verse 34.

when he had said to them, (John 1:39), "Come and see," he showed them Life and its demonstration. Now, when **they** said to him, "Come and see," all they could show him was a tomb. They had put life into a tomb, back into the womb, back into matter.

Verse 35.

It is possible that he was sorry for their sorrow, as well as sad. That they hadn't seen Life; but that word "wept" doesn't mean wailing as in verse 51, it simply means that tears came, just as the certainty of Truth sometimes brings tears to our eyes for very joy. "...the spiritual idea is typified by a woman in travail waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on..." (S and H 562:24-27). What really touched Jesus there was the great joy of knowing that human want and woe are without foundation in fact.

Verses 36- 39.

That cave is something dug out; it's the graven image, - something dug out of the soil, out of dirt; just the mortal concept. Negatively, burial is when you try to put one of God's ideas "back" into the mortal concept and the stone is the material calculus of life, truth, intelligence and substance in matter. Jesus

said, "Take ye away the stone" - take **ye** away **he** wasn't going to do it, because he'd never put it there. You put him in, you get him out. We calculate man in a grave, but Jesus calculated man in Science.

Verse, 40.

By "believe" he meant that they should accept Life demonstrated as life. "Thou shouldest see the glory of God"- right here, coinciding with your present experience.

Verse 41.

"took away the stone" - they ceased to reckon man materially.

Verse 42.

A marvelous sense here of Love and Mind operating out of space and time. Love glorifies its own idea irrespective of the demands we make upon it, irrespective of whether there is what we call a human need or not. Love is infinite bestowal; impartial and infinitely gracious, irrespective of demand and supply.

Verse 43.

Lazarus had to listen, he had to accept and receive Truth. Because Christianity is Love's demands and Mind's response to those demands, no demand can be made upon you that you cannot fulfill. Even if we have to turn to another for help in the human, we are complying with Love's requirements. Love demands perfection of its idea, and the idea, being perfect, responds.

Verse 44.

"bound hand and foot" - the bondage of material conceptions, organized dust, education in false beliefs, imprisonment in corporeal personality. His face, his identity, - was hidden by the veil of person. "Loose him," - Love is the liberator. Love's idea, dwelling in the realm of Mind, of omni-presence, spells liberation to any finite conception.

"Loose him, and let him go" is a wonderful sense of how healing comes in Christianity. It's not a case of making some thing better, but of unwinding the binding beliefs so that the form of the Son of God appears. It is a case of "Let there be on the most positive basis, as Mrs. Eddy says on S and H 249:1-10. She gives there four "lets," which indicate the stages by which the perfect ideal appears.

Four Statements

It is interesting that Jesus makes four separate statements at the end of this story, and, as Mr. Sinton points out, they are a perfect expression of the calculus. The four that he outlines are Verses 39 to 144. "Take ye away the stone" (Verse 39) - the Word; let the numerals of infinity resurrect thought beyond any finite construction. Then Verses 41 and 42," Father, I thank thee..." - that's the Christ, Truth and Spirit; it's your constant acknowledgment of Principle's ideal; and, of course, Spirit is the gratitude and joy; for the fact of Truth. And then Christianity would be Verse 43 - "Come forth" - it's knowing that Love's law is fulfilled in Mind's acceptance of it; nothing to do with any human mind, but simply the fact that the only Mind there is the divine, and that therefore the "human" does respond to Love's demands. Verse 44 is the tone of Science - "Loose him, and let him go." There is no doubt about obedience because Principle's idea is obedience to Principle, it just is obedience, and that fact of man being the eternal function of Principle liberates from all the beliefs of the dead letter, of swaddling

clothes, of limitation, and limited beliefs of every sort. So Jesus said, "Loose him, and let him go" - to the Father; let him be the man that he really is.

So that is the third healing in the Love and Mind section, -first sin, then sickness, and then death. These three constitute the mortal concept, which Christianity obliterates.

To return for a minute to this conception of Christianity, namely that Love does not demand of us more than we can certainly fulfill: what we call the human is really the disappearing of ignorance, and what impels that ignorance to disappear in our individual experience is the degree in which we accept the Christ. We could say that our human experience is the direct expression of what we have accepted about God and man at this moment. If we have accepted enough about God to cause a certain degree of the mist of ignorance to dissolve, then we have accepted enough to be able to keep the mist out of the picture; it cannot return if we continue to accept the things of God, and reflect them outwards. This demand and response is pure Christianity. (S and H 233:1-7; 393:12-15; Misc. 16:9-15)

Verse 45.

The works convinced them: it was proof leading back to statement, which is a characteristic of Christianity. Some of us have found that when we have given "God and Science" to strangers and friends in business, they have been interested intellectually; then perhaps we've lent them "Christian Science Practice" and they've loved it, because at a certain point the works speak more than the words.

Verses 46- 48.

The governing beliefs of the human mind are always afraid they are going to be kicked out of their place. Any question of place is often answered in Science through Love and Mind, because Love makes infinite room, infinite place, it fills all space and **is** all space. Every one of Mind's infinite ideas occupies its right place, in perfect relation to, and in harmony with, every other idea that Mind has; no displaced persons in Mind and Love, no wanderers from the parent Mind; no being elbowed out of your job or out of your place by any other ideas, because in Love and Mind all ideas are quite impersonal, each one satisfied and complete. Christianity establishes the direct relationship, by reflection, of each idea to Life, Truth, and Love.

One to Die for the People

Verses 49-54.

This theory of "one to die for the people," in its negative or theological sense, is primitive paganism. The human mind has always had that belief, as you see if you read a book like Frazer's "Golden Bough," which puts together most of the mythology of the human race. The nation or the tribe chose somebody to represent them as a scapegoat, and that person was sacrificed to propitiate the fates or the gods, and when that person has been sacrificed, carrying the collective sin with them, then the nation was free to go back and enjoy its mortality once more. That's the hideous doctrine of vicarious salvation, which is worldwide and is not exclusive to Judaism or Christianity.

In our own time, we see that stupidity, in reverse form, in the general belief that if Hitler had died, all would have been well; forgetting that hate and fear and lust for power are to be found in everyone's consciousness and must be dealt with individually.

Now Jesus fulfilled all things, and he undertook to fulfill in-person the belief in a sin - sacrifice, a ransom - sacrifice. He knew of this wretched belief, that mortals will not give up mortality and so they

think that if somebody innocent gives up something that is marvelous, namely, their own innocence, and sacrifice themselves, then by some sort of juju a man-made god will be propitiated for mortals' sins. Salvation by proxy is plain lazy, unintelligent thinking. Jesus, then, deliberately embodied that theory in his own person to show that it doesn't mean a thing, (his resurrection proved that he never sacrificed anything real); and that at the same time it doesn't of itself absolve anyone else. And so he took on himself all these paganistic beliefs of the human mind, every one of them. By exemplifying the "vicarious salvation," he showed that there is **no** vicarious salvation, but that it is every individual's privilege and duty to demonstrate Principle for himself. There's no such thing at all as the ransom-sacrifice. If you are willing to give up the mortal, there's **no** sacrifice. The only thing is, Are you willing? If you can honestly say, Yes, then you can go through life without a tear.

S and H 18:1-9

Ret. 86:17-24.

No. pp. 33-38

S and H 23:1-11

Misc. 123: 8-28.

Misc. 261:16-26.

Verses 55- 57.

Now the Passover which is coming up in the picture is the third Passover, that of the wine, the Passover of Love. We have had the Passovers of Life and of Truth, and now we are coming to the third where Jesus himself represented the water, the bread, and the wine.

The only sacrifice there is, the sacrifice of belief in sin, sickness, and death; which is not so much sacrifice as pure reflection. From here on, Jesus translates this appearance of sacrifice into "peace, and joy, and power."

TALK SIX - FRIDAY, SEPTEMBER 12th

In talking about Love and Mind, you may have noticed an interesting thing. When we first talked about Life and Soul, we saw that it was Soul and Life; and then Truth and Spirit came to us first as Spirit and Truth; but in talking about Love and Mind. it has nearly always come out as Love and Mind even in its objective sense. That was not deliberate, but I feel that Mind is always impelled by Love even before it starts to speak to us, and so it presents itself as Love and Mind.

Let us consider the last three verses of chapter 11 again before we move on: Jesus takes on the office of the sacrificial Lamb in order to prove to mankind that there is no sacrifice. If we are willing to go God's way, we don't have to give up **anything**, - mortality dissolves itself. He is re-interpreting this human-religious concept of a ransom-sacrifice back into its original meaning of "to make sacred, or holy," - which is done through joyously laying off mortality.

You know, we talk about this laying down of mortality as if mortality is a something which we have to put off with an effort, like an old coat. Paul writes of the old man being put off, (Col. 3:9,10) and what puts off the old man is the putting on of the new. We saw a wonderful illustration of that with this tape recorder. When the recording is made on the magnetic tape it remains there, and the only way to expunge it is by making a new recording on top: the new recording automatically expunges the old. Now that's what happens in Science: we de-magnetize animal magnetism so that we no longer have a record (evidence) of what it says. We expunge the record of error by re-voicing the record of Truth. We can't get **rid** of anything erroneous. We can't, and never will, get rid of something that isn't there. We rid **our consciousness** of it by re-voicing what Truth has eternally said.

The last healing we saw, which is, in fact, the last one that comes in the Gospel as an individual case, was the raising of Lazarus. I think that when Jesus resurrected Lazarus it was really his own ascended thought being objectified. In the text of Science and Health dealing with Soul as Life in the third day, we read that, This period corresponds to the resurrection. Our Master reappeared to his students, - to

their apprehension he rose from the grave, - on the third day of his ascending thought, and so presented to them the certain sense of eternal Life (S and H 509:1-8).

His thought *was at* the point of Life, theirs at Soul. To them, he “reappeared”; to himself, he never left. Similarly, with the Lazarus case the points of view would be different: theirs was “Oh, Lazarus is resurrected!” but his was, “Lazarus never died.” So Jesus was at the point of ascension while Lazarus was at the point of resurrection. Of course, that’s always true to any practitioner-patient relationship, which illustrates the subjective and objective aspects of one and the same spiritual truth.

CHAPTER 12

Mary is that aspect of womanhood that verges on motherhood. Martha is the busy sense of woman. Wrongly, Martha represents rushing about smartly and not necessarily accomplishing much; while rightly, Martha is Mary in action - the human correlative Martha becomes Mary when she sits down.

Mary is that which sits and loves to conceive the idea of God; so when she anoints Jesus’ feet here, it is a symbol of how Jesus’ thought recognizes that the infinite motherhood of Love is forever mothering and loving and comforting and blessing it’s own idea; As this tone of Love and Mind develops, we find that womanhood becomes motherhood. It seems that womanhood is where we see Love and Mind in the objective way, from the standpoint of Truth; but when we see Love and Mind from the subjective, from Love, then it becomes motherhood. Love is forever mothering its idea, and Jesus saw that Love was always mothering his every footstep.

Verses 1, 2.

“Martha served:” one’s human conception of Love does serve one. It serves its purpose; it helps at the table; it helps in the house, Lazarus sat at the table; here he becomes a symbol of that man who was never buried in matter, - symbol of resurrected man - what we could call generic man

Verse 3.

This costly ointment: I think the hardest thing we any of us have to do is to lay down not the negative side of the mortal, - sin, sickness, and death, - because we don’t want it very much anyway, but to lay down the lovely side of it, to exchange it for the divine. It seems to me that John deliberately places the accent here on Jesus and Mary and Martha and Lazarus for two chapters; Jesus obviously loved those three characters, who were human representatives of Life and Truth and Love, and that very costly ointment was the little pang that it might have cost to admit that even the sweetness of human affection and friendship and understanding doesn’t really make the grade. Whatever is built on a foundation of person is liable to fail and perish, and Jesus in his office as Wayshower had to show that even the gold of human character must be refined and spiritualized. Of course, as we learn to put the spiritual first, life will be very sweet, and we shall have abundant friendship and affection, but then those things will be the fruits of the Spirit.

Mrs. Eddy makes this **human** sense of friendship “the great and only danger in the path that winds upward.” “Whom we call friends seem to sweeten life’s cup and to fill it with the nectar of the gods. We lift this cup to our lips; but it slips from our grasp, to fall in fragments before our eyes....” “And wherefore our failure longer to relish this fleeting sense, with its delicious forms of friendship, wherewith mortals become educated to gratification in personal pleasure and trained in treacherous peace? Because it is the great and only danger in the path that winds upward. A false sense of what constitutes happiness is more disastrous to human progress than all that an enemy or enmity can

obtrude upon the mind or engraft upon its purposes and achievements wherewith to obstruct life's joys and enhance its sorrows"(Misc. 9:16-19, 25-3).

Jesus was "treading alone his loving pathway up to the throne of glory" (S and H 26:1-4), because that was what he knew he had to do. So Mary must have discerned something of that, and through the symbols of the costly ointment and the hair, she said, "God bless your footsteps, God bless the way you are going, and Love be with you."

Verses 4- 6.

The bag was the purse. "Purse. Laying up treasures in matter; error" (S and H 593:6). The whole error to be met and overcome is the belief of life on a material basis which mortals desperately try to retain; "the attempt to hold Spirit in the grasp of matter," to organize ideas into a physical system. It may be wanting to identify spiritual Truth with yourself as a mortal, instead of longing to identify yourself with spiritual Truth.

Verse 7.

"Burial. ...Submergence in Spirit..." (S and H 582:22). Jesus could see that Mary had discerned his mission as being God-anointed, God-blessed; that it was submerged in Spirit and could only bless them all.

Verse 8.

The text there should be "the poor you always have **within** you," it's the poor in spirit. We always have a desire and yearning for spiritual progress. "but me ye have not always" - that is to say that the manifestation of the Christ is not always apparent where we are looking for it, and we have to go on looking a little more.

Verses 9-11.

That was what really fired the trigger, - the fact that he raised Lazarus, Mortal mind will allow you to heal the sick, or even sometimes to forgive sin, but if you raise the dead you break every law it has and it doesn't forgive you.

Verse 12.

This triumphal entry into Jerusalem they thought of in a human context, Jerusalem, in the Glossary, has a large proportion of negative definition, and then the positive is, "Home, heaven" (S and H 589:12-15); and when Jesus was going up to Jerusalem he knew he was going up to "Home, heaven". Really that is where we are all of us going, even if sometimes we have to tread a thorny pathway and it seems like difficulty and opposition. If we will do as Jesus did, and translate that tough journey by seeing that the true picture is, "I'm going up to home, heaven," that will translate and beautify and bless our human footsteps.

Verse 13.

The palm frond is the symbol of victory and peace. "Truth is restful; Love is triumphant." He had no contending sense here; he was completely the master. He knew that the only "enemy" he had was the self-styled carnal mind which had to be allowed its say and then expunged. So, to him, Truth was restful. (Misc. 153:4)

Verses 14,15.

“Thy King” comes in the greatest silent utterances and divine anointing” - in the little things.

Verse 16.

Science is infinite interpretation, and daily opens our eyes and interprets to us something that happened perhaps years ago.

Verses 17-19.

They could not have prevented it.

Verses 20, 21.

The Greeks were the symbol at that time of the universal; they are the people whose tongue and ideas were the language of cultivated folk of whatever nationality. Their being mentioned here indicates the universal beginning to unfold from Jesus' individual demonstration. “Christian Science is not only the acme of Science but the crown of Christianity. It is universal. It appeals to man as man; to the whole and not to a portion; to man physically as well as spiritually, and to all mankind.

“It has one God. It demonstrates the divine Principle, rules and practice of the great healer and master of metaphysics, Jesus of Nazareth” (Misc. 252:17-5). Then, as we would expect, it is Philip who becomes the link for them between the human and divine; he could help to translate the divine “answer” into terms of their human seeking,” because he could always appreciate the other fellow's point of view. You might say that the Philip quality is the art of teaching, really.

Verses 22, 23.

The Son of man term is slowly going out of the picture; soon we come to the last occurrences and thereafter it is always the Son of God. This is the tone of Christianity, the Son of man yielding to the Son of God. You know, if we are **willing** to yield our Son of man, to find the Son of God in ourselves, we don't lose the Son of man: he is found more exalted, more healthy, more wonderful, more happy, more serene, more beautiful; we are robbed of nothing. John compresses into just three years of Jesus' lifetime the experiences that we shall have to spread over several “life times,” as far as we can see; and so what appears here to be very abrupt and radical and pretty tough, isn't like that for us at all, Jesus was the teacher and the Wayshower, and he just did it in a brief glorious way, because he made no mistakes and never compromised. If we can follow that, well and good; but if not, let it be persistent and consistent effort all the way, especially in the little things. Then experience is translated.

Verse 24.

That corn of wheat is the symbol of the idea, the Son of man, and if you are prepared to let it fall into the ground, - if you are prepared to let go the **symbol**, then it brings forth much fruit: it multiplies as generic idea, generic man, - as quality. But until idea becomes generic to us by being liberated from its symbol, “it abideth alone.”

Verse 25.

“loveth is the relative word, **phileo**: he who is fond of his physical life shall lose it, “hateth” - that is, discountenance it; live in spite of it.

Verse 26.

Now that was his answer to the Greeks (verses 23-26). They had said, “Sir, we would see Jesus,” and that was what Jesus told them. Greek philosophy was pregnant with the great fact that reality is in idea. They were idealists, even though perhaps on a human basis. So Jesus was telling them that if they wanted to see the spread of a true spiritual idealism, the idea could not be confined to human symbols; he also made it plain that they were not to love this life but should be prepared to let it go, - in other words, that spiritual truth must cost them something.

In **Misc. 252:17- 5**, which we have just had, - Mrs. Eddy declares that it should cost you something, and she quotes the parable (in Matt. 13:45,46) of the man who, when he had found a pearl of great price, sold all that he had and then bought that pearl. In the previous parable (Matt 13:44) there is another even more striking point; the man who found treasure hidden in a field, which he put back again, and then went and bought the field. The field is the field of human experience, and you buy, not the treasure out of it, but the whole field: you cannot dispense with human experience and snatch the things of God out of it, - you have to take everything in human experience and that, translated, gives you the treasure. “He was too wise not to be willing to test the full compass of human woe” (Un. 58:15,16).

Verse 27.

Of course the word “soul” there should read “sense.”

Verse 28.

What a statement of Love and Mind. “I have both glorified it” is the forever declaration of Love”;and will glorify it again” is where Mind never tires of repeating the record of Love. A form of prayer that is pure Christianity, not asking to be helped over a stile, but, “glorify **thy** name.” It is one’s salvation to “detach mortal thought from its material conceptions.” Here is a statement which paraphrases that verse: “Love alone can impart the limitless idea of infinite Mind” (S and H 510:18,19).

Verse 29.

Only spiritual sense can interpret things intelligently to us, so that what may appear to somebody else to be an ugly time, to you is God speaking, because you are looking not at that which is seen but at that which is unseen.

Verse 30.

He didn’t need the voice: he communed with Love; but they needed it, so Mind manifested to them the things of Love.

Verse 31.

That is, you de-magnetize animal magnetism and thereby prove it nothing. That judgment comes hourly, as Mrs. Eddy says. “No final judgment awaits mortals, for the judgment day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none” (S and H 291:28-32).

Verse 32.

His mission, as Love's representative, was to resurrect material sense, to translate the Son of man into the Son of God. It is only when our concept of man is lifted up into a divine conception that there can be unity. One man is found in the matrix of Love.

Verses 33, 34.

As we have seen all through this chapter, the message is, Let go the human symbol, love to relinquish the mere symbol which we call the Son of man, and then the Son of God takes over, and supersedes the Son of man. So he bids them lift up the Son of man, put it to its right uses, and then as a symbol it will disappear.

These parallel concepts of "lifting up" and "laying down" are very wonderful, and we find, the same basic idea in other statements too. For instance, Mrs. Eddy says that Jesus was always leading his students "into the divine order," (Ret. 91:19) and then (in Luke 24:50) we read, "he led them out as far as to Bethany." That is always going on; the Holy Spirit is leading you into the divine order, and at the same time it is leading you out of mortality, - the lifting up and the laying down.

Verses 35-36.

In this tone of Love and Mind there are several references to Jesus' ability to disappear to human sense. His thought, at the point of ascension, knew perfectly well that he was not body in a physical sense, not occupying space and time; he was quality, - generic. Matter cannot limit idea in the fourth dimension of spiritual thought. Now that's true about us, whether we can see it fully at this point or not; we can be wherever we need to be; we have time for whatever we need to do; we can say whatever we need to say, because it isn't us doing it, - it's Love doing it as Mind.

Jesus was not limited by any consideration; he could not let them crucify him until he was ready, until he had fulfilled his mission. He didn't have to go through the particular form of mortal death called crucifixion either: he could have gone any way he liked, but I think that he chose crucifixion because it was the ordinary authorized way of putting people to death in those days, and therefore it would carry some sort of authority. Mortal mind could then say, "Yes, he was dead, because he was properly crucified"; and so it would seem that he chose a way which could not be argued around; but he could have gone any other way he liked, it made no difference to him.

"The opposite and false views of the people hid from their sense Christ's sonship with God. They could not discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts were filled with mortal error, instead of with God's spiritual idea as presented by Christ Jesus. The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we realize this likeness only when we subdue sin and prove man's heritage, the liberty of the sons of God" (S and H 315:11-20).

Verse 37.

"Miracles" should be "signs." A healing that merely makes one comfortable in matter once again may be a blessing in one way, but unless it regenerates thought it hasn't really blessed us much in the long run; it should always begin to obliterate the mortal concept.

Verses 38- 41.

Progress in Science is a law of God, and is nothing to do with you and me as human students with a human mind. Progress in Science is a law of God, because Science is unfolding and interpreting itself infinitely. Why sometimes we appear not to progress is simply because temporarily we do not accept that, and we drop our anchor in the mud instead of hitching it to a star. Nothing under heaven can prevent our progress in Science: there's a law of God with it; but as in so many things, we have to accept it. "It is their **materiality** that clogs the progress of students, and this kind goeth not forth but by prayer and fasting. Spirituality is the basis of all true thought and volition" (Misc. 156:19- 24). "Materiality" there, is simply the belief that we do not accept spirituality, which is illusion. Man, as the idea of Love, lives by the Mind of Christ and not by the sanction of a material, human mind.

"To understand all our Master's sayings as recorded in the New Testament, sayings infinitely important, his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then they know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood." (S and H 350:6-13). Growing "into that nature of manhood in Christ Jesus" is through resurrected thought, translation, and yielding of the Son of man to the Son of God.

Verse 42.

"He taught that the material senses shut out Truth and its healing power." (S&H 38:21-32)

Verse 43.

We avoid that censure only when we learn to do things for their own sake.

Verses 44- 50.

These last seven verses give a glorious tone of reflection, of the oneness of Principle, and its idea, of the unity of Mind and Love. Jesus knew that he was just the mouthpiece of divinity.

Science speaks when the senses are silent, and then the evermore of Truth is triumphant. The spiritual monitor understood its coincidence of the divine with the human, the acme of Christian Science (Misc.100:19-22). That statement paraphrases what Jesus had been saying in these last few verses. He was saying that the spiritual monitor understood is coincidence of the divine with the human. What is the spiritual monitor? It is the voice of Truth, the direct message from Principle **to** its idea, from God to man; it may come "through" any sort of channel, but really it's the **spiritual** monitor. It's not a book:, or a person, or even your own inspiration, - it's the spiritual monitor. When **understood**, - that is, when we make it our own, - it is coincidence of the divine with the human. The word "monitor" comes from a root meaning "to make to think;" *as* the Christ impulsion makes us think divinely, the mortal concept is obliterated and we are left with the divine; we have coincidence. That reference continues, "Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite" (Misc. 100:22-25). Jesus immediately showed the coincidence of divine Love with the human by the washing of his disciples' feet, which comes in the next chapter.

CHAPTER 13

Verse 1.

The word “love” there is **agapao**, spiritual love, real love. “Unto the end” means not “end” in a time sense, but that he loved them to the utmost. If we have a personal sense of love, (the little word “phileo”) we have a certain amount of love for some people, and a bit more for others and perhaps none at all for somebody else; but when we love as Jesus loved, - which we all can do, - then we love to the utmost, because it isn’t a case of, “I love you a little” or, “I love you very much,” but of, “I love.” As Mrs. Eddy said, “As the sun shines, I love.” It takes no account of what it shines on, of what it loves. Love loves for the sake of loving.

“I am persuaded that only by the modesty and distinguishing affection illustrated in Jesus’ career, can Christian Scientists aid the establishment of Christ’s kingdom on earth” (Ret. 94:25-28). How we need that warm sense of divine affection for everyone’s spiritual individuality! We should be able to say, “I love mankind because I love God,” and it is certain that if we find it hard to love mankind, then a purer sense of the Love that is God will help us to do so. So Jesus “loved them to the utmost” because he loved outwards from Love, and Love’s “halo rests upon its object.” He expressed the activity of ever present, ministering Love, caring for every idea in the divine Mind.

Verses 2, 3.

John never allows us to lose sight of the supremacy, the absolute control, which Jesus had over the whole experience. We go to God by coming from God.

Verses 4, 5.

We cleanse our sense of the other fellow only by seeing that really the Shepherd has washed him clean. There is no demand in Science to try to love an unlovely mortal; the demand is that we love. There is nothing Christian in trying to make yourself love something beastly or unchristlike. In loving truly, we translate that unlovely mortal out of what he seems to be and give him again his true identity as the Son of God. “Shepherd, wash them clean.” By washing their feet Jesus was showing how to obliterate the meanest mortal concept.

This washing seems to take place with water, but really it’s an inspired sense of water, it’s the wine of Love’s inspiration.

Verses 6-9.

One of the things which bites mortals sometimes is the false humility which won’t allow anyone to do anything for them; really it’s personal sense, and is the reverse side of the more obvious egotism. When the human mind starts to say, “I’m so poor and insignificant, nobody must do anything for me, and you mustn’t give me presents,” and so on, that is the time to see that every one of Love’s ideas is worthy and beloved and equally necessary for the divine family. Love accepts as well as gives, and it is sometimes a false humility that prevents one accepting. Remember that mortality is egotism, whether straightforward or inverted, and Love and Mind obliterates it.

Verses 10,11.

The feet at this point represent our motives, the direction in which we place our footsteps in following Principle’s way. Direction is motive. In other words, this verse is saying that if you have purified your

motives you need not wash everything. If our motives are truly unselfed, if they are spiritually pure, then we are starting on the Science of Christianity and we shall be led into the right experiences. Frequently we find that daily life presents us with a choice, as, "Should I take these footsteps, or should I not?" – and Science cannot answer a question in that form; but it does tell us, "Purify and spiritualize your motives, and that will make the way plain." It is Love and Mind, which perpetually purifies our motive, when we recognize that we have no little mind of our own, but the Mind, which is response to Love.

When Sir Walter Raleigh fell into disfavor and was about to be executed, the headsman asked him if he would not prefer to have his head lying towards the east. "So the heart be right," he answered, "it is no matter which way the head lieth. "A magnificent way of stating that if your motives are in the right direction, all else will follow.

Verse 12.

Notice that he took off his garments and then put them on again: a symbol of how we should divest ourselves of any personal sense we may have of ourselves. It is where we say, "I love to do this for him: it isn't me doing it, it's Love doing it." "know ye what I have done to you?" - Mr. Doorly calls that aspect, "Jesus the practitioner."

Verses 13-15.

Washing one another's feet is one of the most beautiful things in Christianity. It is helping everyone to fulfill their individual mission; it's appreciating the way the other person thinks in Science; it's trying to find a meeting point in what everyone says and one's own point of view; willingness to see that the way the other person is going is the way you are going, because we are all going the same way. To cleanse your sense of another's motives means that you must not impute to them anything ulterior; you must not think other people's thoughts for them, (which is something so easy to do). Perhaps you or I start saying something to someone, and an expression passes over their face which we interpret, wrongly, as disagreement or anger. But we don't **know** anything of what they are thinking: they may have a corn pinching, or a hundred and one other reasons. Thinking other people's thoughts for them leads to all sorts of trouble and misunderstanding; it's simply the belief in minds many, and results in division. But if we wash one another's feet, and love the fact that they and we have only the one Mind, we shall find unity of interests and coincidence of views in Love's plan. Then we shall expect only good from the other person, and we shall all keep in step together on the stairs which lead up to Being. That's what it means to help everyone to fulfill their individual mission.

I'm sure that very often the barriers which sometimes seem to exist between two people aren't there, but are put there by one or other of the pair. "I don't understand so-and-so," or, "He doesn't understand me," means that you have put that barrier up yourself, and that what the other person says is perfectly understandable if you have the humility to "wash their feet."

Verse 17.

"Human theories are helpless to make man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to know this and reduce to practice the real man's divine Principle, Love" (S and H 490:14-18).

Verses 18-21.

Let us not forget for a moment that nobody betrayed Jesus; nobody let him in for something for which he was not prepared; he deliberately chose Judas to be one of the twelve, in order to show the world that it is the thought which we have chosen and made our bosom companion that betrays us. That is the little doorway through which trouble can come: we make the bridge. Nothing can ever come to us unless **we** make the bridge for it, by admitting it into our consciousness. Judas, then, represents that element in us which betrays us from within.

Therefore Jesus deliberately chose Judas to illustrate that element of personal sense which is the weak spot, of course, Jesus himself had no personal sense because he was without sin, and he need never have been crucified; but having accepted the mission of Messiah at all points, he had to show mankind by example how man is vulnerable through that little channel called personal sense, and this is why he chose Judas to be one of the twelve. Love never betrays its own idea, because Love mothers and guards and guides and keeps its idea constantly, so Judas is the symbol of personal sense in oneself which would claim to betray the Christ-ideal.

Verses 22-26.

Now even Judas could not have gone and done his job until Jesus had given him the sop; and that sop is one's little concession to matter. Supposing you feel some physical trouble coming on, and you fight it for a bit, and then perhaps you say, "Oh, I can't be bothered." Well, you've given that little thing a sop by conceding some reality and power to it. So this sop is where Jesus admitted the **supposition** that personal sense could be a channel for animal magnetism in order that its false sequence of belief should unfold to its own destruction.

Verse 27.

"Jesus said of error, 'That thou doest, do quickly.' By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear (Misc. 57:11-13). That is to say, that a declaration of Truth not only establishes Truth but it also uncovers the suppositional lie about itself. For example, you say, five fives are twenty-five, and that fact is twofold: it establishes the truth, and it also precludes the belief that five fives could make something else. Jesus' great sense of the Allness of God was such that he was willing to prove its complement, namely, the nothingness of error, in his own person. That reference continues, "That this addendum was untrue, is seen when Truth, God, denounced it..." (Ibid, lines 13-15). See also S and H 346:9-16.

Verses 28-30.

When Judas went out it was night for him; it was never night for Jesus. We all of us have this Judas of personal sense in some measure, and we can always forestall betrayal by **self-sacrifice**. If you lay yourself down, the Judas can't knock you down. Jesus had laid himself down first. Self-immolation and self-sacrifice are the way.

Verse 31.

That's the last occurrence in the Gospel of "the Son of man." "Now **is** the Son of man glorified" - because when personal sense has gone out, what is there left of the Son of man? There's nothing but the Son of God, Love's own image and ideal. So he says, "and God is glorified in him."

Verse 32.

A glorious expression of Love and Mind, as Love and Love's emanation, - "His infinite self-containment and immortal wisdom" (S and H 519:5,6).

Love One Another

Verses 33, 34.

All those words rendered "love" are the exalted word, **agapao**. Always when Jesus is talking about love it is in that full spiritual sense. "Love is reflected in love" (S and H17:7).

"The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power" (S and H 366:12-19). "...which **alone** confers the healing power." Notice too, the use of the synonyms Mind and Love. Through Mind, Love becomes expressed in us as divine affection and Christian compassion.

Verse 35.

"In love for man, we gain a true sense of Love as God..." (Misc. 234:6-15). This is the mark by which we shall be known, that we love. Once again, that is no demand to love a hateful mortal, but we simply must love what God knows about that individual.

Spiritual love makes man **active**, and enables us to exercise that impersonal, divine affection which alone can obliterate the mortal concept and bring out the divine ideal. (See Mess. '02.8:4-24.)

It is often the most loving people who have to love even more. Sometimes a very sweet natured person comes up against hate or fear or inflammation, and they wonder why. I think the answer is that you can never love too much, spiritually speaking; and if you are already a loving person, don't sit down on it but love more widely and less personally. Love is never satisfied with anything less than "the amplitude of his pure affection." Our progress is very like that of an engineer: he starts with being allowed a certain latitude in his work, but as he progresses the tolerances permitted on a piece of machining are reduced to less than a thousandth of an inch either way. So it is with divine Love: the more we know of Love, the more we are required to live love; and we should recognize that the "unlovely" times are simply proof that our tolerances are now closer.

You notice that all through the tone of Love and Mind, in the healing of sin, sickness, and death, Jesus **loved**. He loved the divine standard; he loved the sinless man of God's creating; he loved the whole man who could never be sick; and he loved the resurrected man who could never die out of matter because he was never in it.

Verses 36- 38.

Jesus knew that you cannot jump into Science by skipping the Word, the Christ and Christianity; many of us know that too, because we've tried it. The cock has to crow three times to herald the dawn of the Word, of the Christ, and of Christianity, and then we are able to appreciate the demonstration of Science. So Jesus, in his infinite compassion and understanding, was explaining to Peter that he could not jump into Science without fulfilling the demands of the other three, and that the attempt to do so amounts to denial of the Christ.

I never cease to thank God for the way John Doorly gave us this wonderful picture of Science. The way he discerned these spiritual tones and laid out the Gospels is beautiful and accurate beyond words.

CHAPTER 14

Verse 1.

What a wonderful start! Ye believe in Love, then believe also in Love's expression as Mind; believe that Love mothers its own idea. You know, you could say that to yourself: "What am I troubled about? I believe in God; then I also believe in myself, because I am God's manifestation."

Verse 2.

"Mansions" means abiding places, stopping places rather than separate, permanent, private points of view. All the varied states and stages of progress are in the one Father's house, in the consciousness of Love. (See My. 132:28-2.) And so Jesus said, "I go to prepare a place for you." It is the Christ alone that prepares that place for us, because until we let our human, objective sense go, and accept the pure fact of the Christ-idea, there's no lasting place for us. You know how it is: you imagine that if a certain human condition comes about, you will be happy, — you will have a "mansion." But as Jesus said, the "I," the Christ-idea, must prepare that place for you, or else it will be a humanized construction.

Verse 3.

They were to be willing to let the personal Jesus go, in order to find that every idea has its place in Love's great plan. Hugging our personal concepts and opinions to us may prevent our finding that particular place or satisfaction that we are seeking. In Love's motherhood, you never have to **make** a place for yourself, it is already made and already fulfilled. (See Misc. 294: 1-5 Misc. 182:24-26; My. 149:31-4 My. 244:15-19.)

Verse 4.

"the way ye knew" — the way is to **let**; **let** us accept Science, and **let** us see through the mortal. Christian Scientists are marvelous at going about with a great battleaxe and hitting "errors" on the head, which isn't the way of **Science** though it may be the way we start.

Verses 5, 6.

The Way is Jesus' **living** demonstration of the Word, Christ, and Christianity; "the way in Science He appoints." When therefore Jesus told them that they knew the way, he meant that they should follow his example and **live** out of mortality.

"He was the Way-shower; and Christian Scientists who would demonstrate 'the way' must keep close to his path, that they may win the prize. 'The way,' in the flesh, is the suffering which leads out of the flesh. 'The way,' in Spirit, is 'the way' of Life, Truth, and Love, redeeming us from the false sense of the flesh and the wounds it bears" (Un. 55:9-15).

Verse 7.

“If ye had known me” — “If you had recognized me.” If they had discerned that the spirituality and power within him were the actual Son of God, they would have recognized the Father also. Principle is seen through its idea. Proof should have led them back to statement.

Verse 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.

There is the new relationship we mentioned — “the Father that dwelleth in me.” 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; or the way they’re 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. (S and H 300:29-4 & 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.” (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).

Obedience

Verses 14, 15.

“If ye love me” — that’s the higher word, **agapao**. “The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin.” Our Master said, “If ye love me, keep my commandments” (S and H 241:19-22). Jesus says much in these chapters about “my commandments,” because obedience is Science; Science is obedience. Just as we saw with those words “freedom” and “discipline” which we considered the other day, obedience involves laying down person for Principle. So obedience also is a marvelous tone of Science which demands something of us; though, of course, the fact in Science is that there is no free will at all because man is not outside God; he revolves in God’s grooves of Science, and not in an orbit of his own.

“Learn to obey; but learn first what obedience is. When God speaks to you through one of His little ones, and you obey the mandate but retain a desire to follow your own inclinations, that is not obedience. I sometimes advise students not to do certain things which I know it were best not to do, and they comply with my counsel; but, watching them, I discern that this obedience is contrary to their inclination. Then I sometimes withdraw that advice and say: ‘You may do it if you desire.’ But I say this not because it is the best thing to do, but because the student is not willing — therefore, not ready — to obey” (Mess. ‘00. 8:26-7). When, therefore, Jesus says, “keep my commandments,” it means that we have to grow to that point where we are ready to obey the bigger commands by fulfilling the lesser ones first. Obedience is acting in accord with Principle according to our lights, according to what we understand today, and it would **not** be obedience to try to work out a problem streets ahead of the point we are at. So obedience, truly, is a very gentle tone and not a harsh demand.

Verses 16, 17.

The Comforter, the Spirit of Truth, is the Holy Ghost, which is defined as “Divine Science; the development of eternal Life, Truth, and Love” (S and H 588:7,8). Divine Science is the all-inclusive term: it is the most absolute, and yet at the same time it includes within itself the ability to reduce itself to every conceivable point of relative thought. It is the Infinite, and its infinite interpretations. So the Comforter is the fact that you don’t have to swallow Science wholesale, but that it develops itself in infinite ways. Relatively considered, it wouldn’t be loving of divine Love to force the whole issue of spiritual existence in one minute, would it? And “the development of eternal Life Truth, and Love” is both “upwards,” leading thought to vaster conceptions and more spiritual realms, **and** in the minutiae of human experience, leavening our daily work with grace.

Verse 18.

That’s so true. We are never alone. The fact is that divine Love has filled all space since before Abraham was, and Love is never without its tangible expression. It is this fact that fills what we would call a vacuum, or a personal loss or something of that kind, or offers comfort and assurance or reassurance when we appear to be ploughing a lonely furrow. The great fact of divine Science — Life, Truth, and Love, eternally develops itself in every direction, and unfolds to its idea the ever-present

qualities of God. Here, then, John depicts Jesus as supremely conscious of the motherhood of Love, which always bestows on its idea the eternally developing concept, and he was expressing to his students this wonderful fact that every human loss or lack is already met in divine Love. Every contingency is provided for before it “happens,” because our human need is simply the negative appearing **of** Love’s fact of omnipresence.

Verse 19.

“You will live as I have been living, — by living the things of God” is what Jesus is telling him.

Verse 20.

Love’s plan, and the All-Mind, coincide in what we call man.

Verse 21.

As we love Love, then Love is made manifest to us by the operation of one Mind. That is, if we acknowledge Love, we must express it through our whole approach to life; through more graciousness, toleration, understanding, tact, and so on. Those things represent the manifesting of Love in terms of human experience, and unless they shine from us then we know very little indeed about divine Love. As we love Love, then Love will be made manifest as the infinite provision of one Mind, the operation of one Mind, resulting in a keener sense of unity, not only between God and man, but between man and man. “The cement of a higher humanity will unite all interests in the one divinity” (S and H 571:19-21).

Verses 22-24.

That was an intelligent question, and Jesus’ answer would appear to be indirect. Love’s Christ is already universally manifested, but we only know it when we try to express it. Whenever one loves to express the things of God, he has the Christ made manifest to him, Jesus is saying; but if he doesn’t want to do it, or doesn’t love to do it, then that person is not aware of the Christ. It is a perfect answer, as it shows the automatic action of Love and Mind: if you think love, then Love flows, and if you don’t, you hide yourself from the great facts of God. Such an impersonal reply!

Notice that passage in verse 23, “and we will come unto him” — that “we” is the first occurrence where Jesus talks about God and himself as “we.” — It is complete oneness; and he could only make such a statement from the standpoint of ascension.

Verses 25, 26.

“The Comforter shall teach you all things” because the Comforter is “the development of eternal Life, Truth, and Love” and the only teaching there is, is the **unfolding** of what being truly is.

That “remembrance” is the spiritual interpretation of what we call our human past, enabling us to discern the significance of what we had regarded as chance happenings. It also means your recognition of what you eternally are, before the world was, because Science interprets the facts of preexistence and coexistence. I expect that every one of us here has had a glimpse, — a vision really—of the glory that we had with God before the world was. For example, in pondering this Gospel together, even if we have not read it or studied it very much, yet it is speaking to us something that we have known since before time was. It strikes that chord which is the song the angels sang, and so we can say “Oh, yes!” to it with all our hearts. That is ascension.

“The true theory of the universe, including man, is not in material history but in spiritual development” (S and H 547:25-27). If you look back on your so-called human life and interpret it in terms of spiritual development, that is the Holy Ghost taking it out of time, and lifting you into the realm of the **now**.

Verse 27.

As we saw previously, when Love gives a gift, it is not given and then left with us so that we can lose it, or spoil it. What Love gives, Love retains, and never lets go of the gift. So the peace that is given “not as the world giveth,” remains Love’s peace and not our peace, and that’s the greatest joy. When Jesus says later on “your joy no man taketh from you,” that is because it’s not “your” joy but God’s joy; and if only we could see that every gift of God, — health and resurrection and joy and peace and loveliness, home and heaven, — are not anything to do with you and me, that would be real peace. They are the gift of Love, and Love retains them, holds them, sustains them, maintains them, guards them and blesses them. They will never diminish, never be snatched from us, never be clouded over. The Giver and the gift are one, as Love and Mind are one.

Love and Mind says, “Be still; harmony is, purity is, mutual appreciation is, health is. Let not your heart be troubled, keep your courage and go forward.” When Jesus rebuked the storm, he said, “Peace, **be still**,” not, “Try to be still.” Can you think of peace as a positive quality, wholly and entirely positive? It is that peace which precludes any supposition of any warfare. In Revelation, the dragon is finally killed not by angels with swords but by the Lamb of innocence. “Truth and Love prevail against the dragon because the dragon cannot war with them” (S and H 567:10-12). When we have a positive sense of peace, it disarms animosity, it wipes away the belief in an opposite.

Verse 28.

Sometimes, I think, we tend to regret the passing of great human figures from this scene; we say, “Why did they have to go?” Probably they have done their job, and they went on to another and a bigger job. Sometimes the presence of the big character prevents us accepting our responsibility, because we think they are so wonderful that they will do the whole thing for us. So when Jesus said, “If ye loved me, ye would rejoice, because **...I** go unto the Father,” he was enabling his disciples to see that it was his growth, and their growth, that he should move on. He wasn’t **going** anywhere, of course; we simply spiritualize consciousness until we no longer hold it in matter.

“for my Father is greater than I” — he wanted to turn their thought and affections to Principle rather than to its human representative.

Verses 29-31.

When we have established, as Jesus did, the All-Love and the All-Mind, there is nothing else to be said. Everyone then **knows** that he has everything that Love knows about him, and nobody can add anything to him or take anything from him. When we understand Christianity as Love and Mind filling all space, we won’t be half such chatterboxes as we used to be, because we’ll love to be quiet, and listen to God, and talk much less except on the things that matter.

“for the prince of this world cometh, and hath nothing in me” — because he was completely willing to lay down the personal Jesus. There can be no channel, no medium, for false belief if we become wholly impersonal.

There is the end of chapter 14, the chapter that gives us the tone of the Word of revelation in the last supper. Jesus was steadily lifting their thought all the way through. “Be prepared to let me go,” he was

saying; “relinquish the symbol for the idea, and then the Comforter, the Spirit of Truth, will come.” As the Word develops in our thought as divine revelation, the labor will go out of it and we shall find ourselves complying with these precepts without knowing it.

CHAPTER 15

In this chapter we have the vine, and we also have a great deal about abiding. That vine is a type of the Christ, where we all find our place in Love’s plan; we are all of us buds, and branches, and fruitful places, but we all abide, —we all belong to,— that one common vine of Christlikeness. So we see a picture here of that one man who is generic; not men and women, but one man.

Verse 1.

“ the true vine” means the reality rather than the symbol. It doesn’t mean true in the sense of not false, but it means the actual vine. When, earlier in the Gospel, we read. of the true light and the true bread, again it means the same, the actual and not the symbol. What a thing to have been able to say! Jesus could say these things with perfect truth because he had lived them. It is the divine standpoint that John insists on. But we can live only through resurrection; we don’t occupy space and time but are idea; through translation, where we see that it is not through improved human thought but that it’s **idea** itself, — divine idea; and through ascension, where we see that idea is forever embosomed in the matrix of Love and formed by that matrix.

Verses 2, 3.

Any thought which did not proceed from the basis of Love would be no true thought but utterly barren. If each branch is to bear fruit, one’s individual “mind” must be an individualized expression of the Mind of Christ, based on Love. (See Ret. 56:5-11) Let’s not resent the purging. Love demands constant perfection, and after you’ve gone over one little stile, you have a clear patch, and then maybe there’s another little stile, and for goodness’ sake rejoice over it! That purging of the vine has got to be. If you have a stile it’s because you have not learnt something in Science and are consequently learning through suffering. If you do **not** have a stile, it should be because you **are** learning something through Science and not through suffering. However it is, you are learning anyhow, so do rejoice over it, — always rejoice. They are only **stiles** and not dead-ends, because nothing can prevent the onward march of Science as you and as me. Progress in Science isn’t you and me developing; progress is, — it’s unfoldment; and it comes to us as development, (See Misc. 18:1-7)

“Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause, — wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.

“In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated. If ‘faithful over a few things,’ we shall be made rulers over many; but the one unused talent decays and is lost” (S and H 323:6-18). There’s a lovely thing to go through life with: that you and I **are** “conception unconfined.” Man is winged. He isn’t a pedestrian creature who has to slog along through mud and over stones, he’s winged.

Verses 4- 6.

What an inspired sense of the Christ-man, the compound idea! The fruits will never ripen without the rest of the vine, and the leaves cannot appear without the stock and the roots. It is all one whole, each part needing every other, and the totality is the divine.

Verse 7.

There is a perfect symbol of Love and Mind: every idea which Mind has abides in its matrix. One Love and one Mind, one plan, one fulfillment; one design, one manifestation of that design. The demand of Christianity is that we abide in that conviction, then we shall see the fruits by **being** what we divinely are. (S and H 495:25-31; Mess. '02.9:13-21)

Verses 8-10.

Love is glorified through the fruitfulness of Mind. “so shall ye be my disciples” — Love is fulfilled in loving, in kindness, in mothering, and all those qualities that express Love. If we really abide by that commandment, the rest will follow. “The task of healing the sick is far lighter than that of so teaching the divine Principle and rules of Christian Science as to lift the affections and motives of men to adopt them and bring them out in human lives” (Misc. 19:8-11). We need to start individually and on our own initiative to abide in Christlikeness, to abide in Love’s reflected glory, — that is, to think, to be, to live from Love, — then the task of healing the sick will be so much easier than ever before.

Verse 11.

“that **my** joy might remain (abide) in you, and that **your** joy might be full.” “My joy,” as Christ Jesus put it, is the divine fact of satisfaction and inspiration and glory, but “your joy” is the more relative sense of that in the human, your own expression of happiness. This is like saying that in Love’s plan, the Son of God in us overflows as the Son of man, — it manifests as Mind. It is like an immense fountain which just overflows into all the more relative basins underneath; and so the Son of God in Love’s plan overflows as the Son of man because there is no other way of getting there or of finding real joy unless we start from the fountainhead.

Verse 12.

“Out of the amplitude of his pure affection, he defined Love” (S and H 54:3,11). “Amplitude” gives a great sense of overflowing, bounty, more than enough. “There is with us at this hour this great, great blessing; and may I say with the consciousness of Mind that the fulfillment of divine Love in our lives is the demand of this hour—the special demand” (My. 131:30-2). Isn’t that exactly what Jesus was saying to his disciples? The demand is that we accept it, that we say, “Oh, yes!” to it. That is the demand of every hour, the demand of divine Love **in our lives**.

This vast conception of Love and Mind is taking us higher and higher, but is still employing the familiar symbols, so do let your spiritual sense, — your conviction of the loveliness of the things of God, — ascend; let it lift you, let your sense of it go up and up, and let these symbols mean something to you that is fresh and inspiring and vital and different. That is what Jesus saw: he saw things through that symbol “love” that have been hid from the foundation of the world. So do let us see how divine Love fulfils itself in our lives. That is Love’s special demand.

TALK SEVEN—SATURDAY, SEPTEMBER 13th.

Let us keep this holy, because it is what the Bible would call the Holy Spirit speaking through John

who wrote this marvelous Gospel, and we are simply sitting and accepting it.

I was thinking about Philip, when he said to Jesus, “Lord, show us the Father and it sufficeth us.” Jesus as it were answered, “Have I been with you such a long time and shown you these things, and yet **you** haven’t discerned that when you see God in action you are seeing God?” Now Philip was the one who really had been seeing that, because he had been telling people to “come and see,” and he had brought the Greeks to Jesus. He is that excellent quality in us that loves to exemplify the things of Truth in terms of man, but perhaps he had had a shade of doubt, thinking that these were two things, — the Son of God **and** the Son of man. So Jesus was explaining to him, “Philip, all that we have been doing is oneness; you haven’t been seeing it as twoness because it has been **one** spiritual activity interpreting itself.” What Jesus said to Philip is what the Christ says to all of us: “Have you not fully comprehended what the ‘me’ is?” If you can see that the only “me” is the one divine “I or Us,” you will recognize man as the expressing of God’s activity, — coincident and coexistent with all that exists, and appearing right where you and I are. I think that Philip had seen that, as we have all seen it, — intellectually; and Jesus’ requirement was that he should **be** it.

Yesterday we considered how the four chapters 14, 15, 16 and 17 contain the actual substance of the last supper. This second one, 15, gives us the picture of the Christ as the compound idea; the one vine, of which every individual is a member or a branch. Your only proof that you do really belong to that vine is that you bring forth fruit, as Jesus says. We also saw that that word “abide” comes a great number of times in one form, or another, illustrating this lovely overtone of Love and Mind in which we just abide in Love, whether we are thinking in terms of the Word or the Christ or Christianity or Science. “Abide” is the hallmark of Christianity in Science.

Verse 12.

“as I have loved you” — not **because** I have loved you, but in the measure that I have loved you. We know something of the measure of Love as we try to express it. That is the message of the Christ,— express it, translate it, see it going forth.

Verse 13.

The holiest thing anyone can ever do for another is to lay off a mortal, personal, corporeal, sense of him. That is in the name of “friend” — friendship in Christ; in the name of the compound idea of divinity whereof we are all members. What sort of friendship is it when we think of the other fellow as miserable, or critical, or sick, or old, or young, or male, or female, or anything that’s limited? It’s not in the name of Christian friendship at all. So this laying down is the loveliest thing and the holist thing, and we **love** to do it, for it is natural to us.

Love overflows of its own bounty, and comes to us as love, — ideas of Love, — in friendship, appreciation, mutual respect, mutual esteem, mutual washing of one another’s feet. It is the same wonderful symbol as the one vine, the compound idea.

Verses 14, 15.

There are many things being said and written in the world today that are inspired and profound and accurate statements of spiritual fact. Sometimes the people who make those statements may not know consciously the implications of what they have said, — they may not recognize the systematic nature of idea, in which case they are “servants”; but if they do know, if they do acknowledge a Principle, then they are “friends.”

Verse 16.

“Ye have not chosen me, but I have chosen you,” — you remember what John says in his Epistle, “Herein is love, not that we loved God, but that he loved us” (I John 4:10). It is all **from** the divine. We don’t choose to love God, but the Love, which is God, forces us to express what we call love for God and man; it isn’t anything of our own volition. We couldn’t do it if we tried unless it were already the divine fact about us.

“I have... ordained you” — God anoints and God appoints. We all know from experience that unless something is divinely indicated it often let us down. “that your fruit should remain” — because it isn’t your fruit but Love’s fruit, and it never leaves the Mother, — never leaves the matrix. The fruits of the Spirit in our experience never leave the matrix, because they represent that which is formed by the seal of the matrix, and bear the impress of Deity.

“Whatsoever ye shall ask... in my name” — there are many passages in Mrs. Eddy’s writings that refer to the name of Christ and they all have the connotation of the demand made upon us. “See to it, O Christian Scientists, ye who have named the name of Christ with a higher meaning, that you abide by your statements, and abound in Love and Truth, for unless you do this you are not demonstrating the Science of metaphysical healing” (Hea. 16:8-12 See also S and H 135:26-32; Misc. 223:20-23.)

Verses 17, 18.

Mortality will always “hate” immortality, but it doesn’t matter. It makes no difference to Love, which knows nothing about hate. Abiding in the omnipresence of Love and the potency of the All-Mind will translate hate into a blessing. Love cannot know anything about malice or opposition, nor can Mind allow a source of thought other than itself. “I have nothing but Love to meet, and nothing but Love to meet it with.”

Verse 19.

The word “love” is the relative one, **phileo**; it means that the world would be fond of his own. “because ye are not of the world”—we are wise to know every day that we are “not of the world.” There is not a man or a woman who ever was “**of** the world.” Remember that in Christianity, as we saw when we considered the sequence of the synonyms, the point of Spirit is that which shows that man’s true identity is nothing but pure spiritual reflection. Man is Life, Truth, and Love reflecting itself; he is the reflecting, the activity and functioning, the very flesh and blood of that activity. That is man not “of the world,” and the world has nothing on him whatever. If we make a bridge and say, “I’m a personal mortal and I wonder what that chap is going to say to me,” then we call for it; but we don’t have to make that bridge.

Verses 20, 21.

“The servant is not greater than his lord.” That is a healthy thing to remember, for the human mind suggests to us that today is the age of Science and is therefore an advance on Jesus. That is so childish and paltry, because even if this is the age of Science we cannot live in a room that has only one wall. Even if it were true (which is doubtful) that we see a little more of the letter of the system than perhaps was seen in his day, we haven’t got to within one half of one per cent of what Jesus knew about the substance of it, — apart from the works. The servant is not greater than his lord: there is only one Wayshower and that is the man Christ Jesus. Everybody else takes their proper place in history; we each represent milestones on the way: each one of us is a milestone for those who come after, but the Way is the man Christ Jesus.

Of course, that statement that “the servant is not greater than his lord,” also means that the ideas we use are only derivatives of the one divine ideal. Mind presents to us aspects of the one idea which abides forever in Love. The one Cause is expressed in the one effect, and the potency of every idea remains in God, the creator of it.

“they will also persecute you” — it is never we who are persecuted, but the Christ standard which arouses the opposition or supposed opposite. The only opposition there is, is the belief in life, truth, substance and intelligence apart from God.

Verse 22.

That is a most interesting statement. As long as we are in darkness, we don’t know that we **are** in it, because it is not yet relative to light. The darkness is just the darkness of ignorance, and the ignorance of mortal mind is happy in itself. But the moment the light of the Christ is stated, then we either relinquish the darkness, or we hug it to us knowing that the light is preferable. “Until that which contradicts the truth of being enters into the arena, evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal” (S and H 538:19-22). Truth comes to cause error to betray itself **as error**: hence, “If I had not come and spoken, unto them they had not had sin.”

“but now they have no cloke for their sin” — now that they have the Christ-example they can no longer pretend to ignorance, and material-mindedness stands forth self-revealed as willful and deliberate.

The Greek word usually translated “sin” mean’s “to miss the mark,” which shows sin to be part and parcel of the supposition that God is not All, —part of the hell of mortality. Incidentally, the word “hell” means simply, “that which is hidden.” When Christ, Truth, uncovers “that which is hidden,” it is, of course, no longer hidden, and therefore no longer **is**. “Nothing” can no longer pretend to be “something” as the Christ deprives it of its essential nature, — namely, that it be hidden. (See Isaiah 42:16; S and H 540:5-16.)

Verse 23.

Sometimes if we reject another’s ideas too quickly, we may be rejecting Love and Mind.

Verse 24.

Of course, what Jesus did was to destroy the evidence of sin, sickness, and death, and thus tore away the veil of matter. He thereby destroyed the claim of animal magnetism to operate as a cause producing an effect. We shall consider this point a little more fully later on.

We have noticed how all through this Gospel Jesus' great foundation is "I came forth from the Father"—it's always **from** the divine. The form of that statement has changed at this point to the subjective statement, "the Father that dwelleth in me," but it's still one divinely subjective standpoint. Now "sin" is that name we give to something that doesn't really happen, but we have this name to be able to deal intelligently with the illusion. It is the name we give to the supposition of separateness, — the supposition that man starts from somewhere outside God and then has to get up there through a creative intelligence of his own; in particular; "sin" is the belief that this state of separateness can set up as a thinker and originate illusions. Therefore Jesus, in coming to show that Being is all **from** the Father and thus precludes separateness, destroyed sin's foundations. There can be no Mind separate from Love.

Verse 25.

There never is a cause to hate. There is no cause or creative principle to any curse, to sin, to person, to sickness or anything of that kind. "The curse causeless cannot come," because there is no separate mind from God which can create illusions or cause illusions to objectify themselves. The only cause there is, is the causative Mind which is the activity of divine Love, wherein is no cursing, no sinning, nothing but infinite benediction. "Divine Love knows no hate; for hate, or the hater, is nothing: God never made it, and He made all that was made" (Mis.122:27-29).

Verse 26.

Here at the end of the second chapter of the last supper the Christ tone is melting into that of Christianity. Jesus is showing then that the Comforter, —who is really the incorporeal Christ, the Christ coming as Science, —is yielding now to Christianity, where it is that which demonstrates the relations of all being through all eternity. "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S and H 271:1-5). Love and Mind unite all periods in the design of God.

That Comforter is such a gentle symbol. It leads gently into all Truth. There may be a time when we are quite young in the study of the text of Science, when we tend to become at what we think is the progress someone else has made, and we look at charts like these and despair forgetting that there is infinite unfoldment. "Nevertheless, at the present crude hour, no wise men or women will rudely or prematurely agitate a theme involving the All of infinity.

"Rather will they rejoice in the small understanding they have already gained of the wholeness of Deity, and work gradually and gently up toward the perfect thought divine. This meekness will increase their apprehension of God, because their mental struggles and pride of opinion will proportionately diminish.

"Every one should be encouraged not to accept any personal opinion on so great a matter, but to seek the divine Science of this question of Truth by following upward individual convictions, undisturbed by the frightened sense of any need of attempting to solve every Life problem in a day" (Un. 4:28-13).

Verse 27.

We have all been with the Christ since before Abraham was, from the beginning; we all come forth from God, timeless in eternity. We have always dwelt in the fourth dimension of spiritual thought, out of space and out of time, incorporeal, divine, supreme and infinite. Because there is one incorporeal, divine, supreme, and infinite God, there is one incorporeal, divine, supreme, and infinite man, and that's the man who has "been with me from the beginning."

The Christ tone leads to that of Christianity in the last supper, and we come to chapter 16. Of course, the whole overtone is still Love and Mind from the standpoint of Love.

CHAPTER 16

This chapter emphasizes for us the dominating tone of Christianity as Love and Mind, — the Allness of Love, and man in the realm of metaphysics fulfilling the mandate of Mind. In that consciousness the mortal concept is laid off and the claim of evil is annihilated. It must be annihilated at this point, — in Christianity, —or else there could be no Science.

Science is at rest in its own omni-action, and there is no other factor whatever.

Verses 1, 2.

Here, then, in this chapter Jesus is bidding his disciples face up to all that mortality says; there is nothing in it to be frightened of, because we don't do it all in a day. But he was insistent on uncovering the claims of mortality down to the bone, otherwise they are not disproved. As we noted earlier, Jesus "was too wise not to be willing to test the full compass of human woe" (Un. 58:15,16). He was willing to go right round the false calculus of mortality in order to disprove it. That calculus is, of course, "...the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life..." (S and H 450:29-32), and, as we all know, that supposition would destroy the spiritual in man.

Verse 3.

This "they" is no cause, has no effect, no potency, no knowledge, no presence, no power, and all because "they have not known the Father, nor me." Anything that has not "known the Father" is of no interest to you and me and must be reduced to nothing.

Verse 4.

That is so like our growth in Science. When we first come to it, we love the beauty and the promise of it; then, later, we realize that there is a price to be paid, namely, that we face up to those things that clog our spiritual progress. We learn that every difficulty, every illusion, everything negative, is a lie about God, and we learn also to put the whole lot under the heading of animal magnetism, i.e. the magnetism or attraction of animality. Sooner or later we realize that we must face up to the "problem of evil," and get busy to disprove it.

It is a lovely and joyous thing to do and should not be a labor. Perhaps our approach depends on how the subject is presented to us; it can be made to appear a boggy, as something real. The way of science is so to fill one's consciousness with an understanding of God, that the claims of the carnal mind are **seen** to be nothing. And so Jesus is telling them that, the positive side of Science is right and proper, but that it does not absolve one from working his way through the mist of ignorance by getting above it. It is Love that leads us through these successive experiences until we learn that Love is All and that there is only one Mind, and as we grasp the meaning of these words **All** and **nothing**, we shall understand Science. (See No. 17:17-28.)

Verse 5.

"I go" should be, "I am withdrawing." This gives a clearer indication that Jesus never lost sight of his divine origin. "none of you asketh me, Whither goest thou?" - meaning that none of them asked in a

truly enquiring spirit. They had not got to that point where they really longed to lay down the mortal and to take up the divine; they were to absorbed in the prospect of their loss.

Spiritual Development Incurs no Loss

Verse 6.

They could not yet visualize the idea without its symbol.

Verse 7.

In other words, it is expedient for you that you lose sight of the symbol and grasp the idea. That is necessary for everyone's development— that they let the symbol **go**— “but if I depart,” i.e. proceed to the Father “I will send him unto you.” That's quite a different sense of “depart” from what they had in thought, and that is the comfort of Love and Mind. Every contingency is already mothered.

If we don't let the symbol go, then the idea which it represents dies to us. We have all found that if we hug some human experience to us with both hands, hoping that that human experience will retain for us the joy or the love that came with it, we miss the Comforter. Really the joy came despite that experience, and we have all had to wake up to realize that.

On the other hand, if we are **willing**, to let the symbol go because we love the idea it represents, we don't **lose** the symbol: it becomes transformed into something higher and more universal. When Abraham felt impelled by his sense of things, to sacrifice Isaac, his highest human symbol, his motive was, “I mustn't hold it in matter,— I must yield it all to God;” and, because he was **willing** to yield the symbol, he was allowed to keep it; his Isaac was not in the end taken from him. Spiritual development incurs no loss. From having been a receptacle for Truth, the symbol becomes a transparency for it, and then we don't pin all our hopes on a person or on a book or on a bank balance. It is said that Mrs. Eddy had to heal herself of the belief that she was the personal discoverer and founder of Christian Science, to enable her vision to go forward. So that is the Comforter — letting the highest human corporeal sense go in order that the spiritual fact itself may appear.

Verses 8-11.

“he will reprove” — he will convict — “the world of sin, and of righteousness, and of judgment.” These three are a wonderful analysis; notice how they go: “Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.” “The divine must overcome the human at every point. The Science Jesus taught and lived, must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing from such beliefs” (S and H 43:27-31). These three, “sin, righteousness, and judgment,” correspond to life, substance, and intelligence in matter.

Now **sin** is the belief of life or existence separate from divinity. It **is** separateness. “Of sin, because they believe not on me” (verse 9); if we were to believe “on me,” on the divine “I,” that “I” would be ours, it would be the one divine I or Us and then we could have no foundation for belief in an existence separate from divinity; and then the root of sin, which is separateness, would be destroyed. (S and H 522:7-11).

Now the next one, which is the belief about **substance**: “Of righteousness, because I go to my Father, and ye see me no more” (verse 10); that is, when “I go to my Father” we see that the substance of good is not in the human, not in matter, but it goes; to the Father.

You cannot hold it in matter or identify it with anything material. Do you remember that we saw that the mist or basic error was the idea of good on a material basis? But if, as Jesus said, you go to the Father, you take your righteousness, your substance of good, to the Father where it belongs, and you no longer have a belief of good: on a material basis. (S and H 301:17-22; 546:13,14; 479:30-2.)

Then the third one: “Of judgment, because the prince of this world is judged” (verse 11). The prince of this world is the so-called pride of matter as an intelligent creator, the arrogant supposition that a matter—mind can think good or evil. It says, “Am I not something? Am not I a creator?” Thereafter it claims to create a whole string of falsities, mental and physical. It is simply that false belief of a creative intelligence outside God. That is the third fundamental error—intelligence in matter. (S and H 567:18-26; 398:30-2; 270:22-30.)

So we see that Jesus uncovers “life in matter” through **sin**,—the belief of existence separate from divinity; “substance in matter” through **righteousness**,—good on a material basis; and “intelligence in matter” through the **judgment** of the prince of this world,—the power of matter to think rightly or wrongly.

You will find that corroborated beautifully in Un. 31:11-15, where Mrs. Eddy outlines the four idolatrous claims of sin: “According to Christian Science, the **first** idolatrous claim of sin is, that matter exists; the **second**, that matter is substance; the **third**, that matter has intelligence; and the **fourth**, that matter, being so endowed, produces life and death.

(The fourth point, of course, corresponds to Science—false organization into a material system.) So those roots of all error are what Jesus is reducing to nothing at this point; it is Christianity obliterating the mortal concept. The way we wipe out that belief of life, substance, and intelligence separate from divinity is to be with divinity, to think with divinity, to live **with** divinity; to be, as near as we know how, divinity in action.

Verse 12.

That is always true, because the Holy Ghost is the development of eternal Life, Truth, and Love. “Conception Unconfined” is more unconfined every day, more vast, and: “rising higher and higher from a boundless basis,” isn’t it? (S and H 485:14-17; 323:1-12; 258:14-15).

Verse 13.

Always let your vision go forward. That infinite idea of Science forever developing itself. We don’t develop it, it develops itself. For example look at the way the thought of most of us here has developed of its own accord along parallel lines over the last few years. There has not been much in the way of a “central” publication, like Mr. Doorly’s Verbatim Reports, to keep us all on the same line of thought, and yet we have kept on the same line of thought. That is because the infinite idea of Truth develops **itself**, and it will always continue to do so if we are honest and abide by Principle. I have been thrilled to hear some of you folk say that certain of these verses in John have been ringing in your thought for nine months or twelve months, and they are the very same verses that I have been loving so much. It’s one story. Let it develop itself.

“he will show you things to come” - that’s so true about Love and Mind: as you love the matrix, as you love Science and its symbols, Science and its idea **for its own sake**, then it will always show you things to come. It will reveal the next step that you have to take; it will impel you to turn to the right place for your refreshment and illumination; it will impel you to study the right things, to think the right things, to pray the right things, to do the right things. As Science comes to us, it brings with it

wonderful foresight, wisdom, and power; that is showing us things to come. (Misc. 204:12-30.) I think also that “he will show you things to come” is what Mrs. Eddy refers to as, “the earth will help the woman” (S and H 570:22).

The woman is generic, — generic man really, — it is the womanhood of spiritual thought which entertains “conception unconfined,” and today thought is being led on and on into paths which we don’t yet discern clearly, leading us into the most wonderful things. We don’t know at all **how** Science is going to develop; what is certain is that it **will**.

Verses 14, 15.

Love and Mind - the absolute coincident with the relative. The illuminated idea that comes to us glorifies Love. In these verses there is a glimpse of divine Science, as the fact, understood in absolute Christian Science, and demonstrated in Christian Science. "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus’ healing was based, and the sacred rules for its present application to the cure of disease" (S and H 146:31-5).

There is a strong tone here of the idea being receptive to its source; every one of Mind’s ideas reflects the full glory of Love. Mr. Doorly used to point out that in the practice it was not enough merely to know the Truth about someone: one has also to know that they know it. Mind’s idea is Love’s response to itself. One cannot be the Son of God and yet not know it consciously.

Verse 16.

The two words “see” in this verse are quite different in the Greek. The first, “A little while, and ye shall not **see** me:” is **theoreo**, meaning to see as a physical spectacle.

The second, “a little while, and ye shall see me,” is **horao**, meaning to discern clearly, to grasp the implication of what has been observed. So this verse really means that you will first lose sight of the physical symbol as a spectacle; “and again, a little while,” — that is, when thought has turned, you will discern the idea behind the symbol. Doesn’t that make it clear?

Jesus knew exactly what was going to happen to him humanly: he knew that the physical, human, corporeality would be just put out of sight in what the world calls burial; but he also knew that the spiritual idea will be understood. Ye shall (discern) me,” — the earth will help the woman; spiritual sense everywhere will appreciate my mission. You know, we live at a time when human thought is more ready to accept a spiritual Science than ever before; we live in a world that is rapidly coming awake. I think we have to push forward with our vision and take our own blinkers off, and unshackle the things that limit us like conservatism and timidity, and a religious sense of Christian Science, if we are to be of help to the liberated spiritual vision in the world around us. People see the most amazing things, but Science alone can coordinate those views on systematic fundamentals.

Verses 17, 18.

They could not yet see that spiritual illumination will show us the idea without the medium of matter.

Verses 19-21.

There is, in reality, only one thing taking place, and that is the divine fact unfolding itself. As it unfolds, it seems to us that we have to let go our material conceptions, which we do with a greater or lesser

degree of willingness. We call that process either “reflection,” or “laying down the mortal,” according to our approach to it. In these verses, it is evident that the disciples regarded it as laying down the mortal, which they could not understand; while Jesus was **being** reflection, and the mortal had nothing on him. His way of communicating this standpoint to them was through the symbol of childbirth: he was “detaching mortal thought from its **material** conception“ so that what would be born would be the pure spiritual conception.

In verse 21, “A woman” should be “**the** woman:” it is the generic sense. “Woman must give it birth”; “the earth will help the woman.” Jesus is explaining that what is going on isn’t personal loss and personal gain, not you and me as persons laying down the symbol reluctantly in order to take up something different. All that is really going on is the motherhood of God coming to you as **your own womanhood**, and if you see that you won’t struggle, and you won’t find, the birth heavy going, because it will be natural and joyous, and easy, and acceptable to you.

When an individual kicks against Science, it is often because they are going through a birth time: their own womanhood is being born. What kicks is one’s mortal manhood which doesn’t want to stop being two-fisted, but is having to learn to sit down and accept conception unconfined.” So it is often a healthy thing when people react against Science; so frequently one finds that they are on the verge of accepting it.

Jesus was always conscious of the motherhood of Love (which today we call the matrix), and because he knew that Love was the matrix, the Mother, the motherhood of God, he was able to show his students the birth that was taking place for them and for him. So let us not kick against it, not think of it humanly and, count the cost, and so on, but just make room for this new child. Be adaptable, be expansive, love it, welcome it, and then you’ll find it joy and not sorrow. (S and H 304:9-14) The “man child” that is born is the “man child” of Revelation, the spiritual idea of sonship or Christ Science. Individually, it is the recognition of one’s own dominion and wholeness and divine manhood.

Joy

Verse 22.

“I will see you again” - the word is **horao** indicating that Love never loses sight of its own objectification.

“Your joy no man taketh from you” and your peace no woman taketh from you. Joy might be an idea of Life, of manhood, because it is that which is progressive and exalting; and peace might be the symbol of womanhood because it’s the quiet sense. The mortal belief is that our joy can go and our peace can go, because we think of it as **my** joy and **my** peace, but if we see it as Life’s joy overflowing as our joy, and Love’s peace overflowing as our peace, they can never be taken from us. Joy in Science is the gateway to vision and inspiration, and it is foolish to let your joy go and not do something about it.

If you seem to have lost it, what are you going to do about it? The answer sometimes is to put on your hat and go out and see if you can do something for somebody else. That’s a start, even though it may not appear to be very metaphysical; it is doing **something**. When the carnal mind claims to have robbed you of your joy, it claims to have poisoned you, and the rule with poisons is, be active, and work it off. So losing one’s joy is the poison of mortal belief, and the proper antidote is found in initiative and unselfed activity. You can tell that’s true, because those are the very things you don’t want to do.

Verse 23.

Why? Because we'll **know**, and won't need to ask. When you have proved in Christianity the supremacy of Life, Truth, and Love and the utter nothingness of life, substance and intelligence in matter, then we won't need to ask, What is error? Because we shall have proved it nothing. We shall know even as we are known. The two words "ask" in that verse are different in the original: the first one means to **question**, but the second means **to request**. The first would be like seeking Love through Mind, and the other corresponds more to expecting Love to manifest through Mind.

"in my name"-- in the name of the one Christ-selfhood, which is individualized as your own Christ-selfhood. We should always start to reckon from the divine fact of man's spiritual completeness.

Verse 24.

"may be full" should read, "forever fulfilled."

Verse 25.

He visualized the time when they should hear Science interpreting itself without symbols.

Verses 26,27.

He indicates that there will come a time when we won't need to turn to the Christ as a representative of generic man, because we will be generic man. "because ye have loved me" it will be because we have loved the spiritual ideal that we shall find, "Why, I **am** health, I **am** joy, I **am** inspiration." (Of course, that is only after we have honestly laid down the mortal); then the rest follows and there is no intermediary. You see how the tone is leaving Christianity and is becoming pure Science: no intermediary, but direct interpretation of Principle **as** its own idea.

Verse 28.

In that verse is the whole story of Christian Science: "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father," Notice that is not "return to the Father," but "go to the Father;" you cannot **return** to a place that you never left. The two statements there are, of course, the two "Scientific Translations" on pages 115 and 116 of Science and Health. The first statement is the Christ statement, which is the first Scientific Translation; the second corresponds to the Word rising through the three degrees until man finds himself to be where he rightly belongs. The Christ has impelled the Word; the whole initiative is on the divine; and the Word (the second Scientific Translation) is simply the disappearing, by degrees, of that which is not.

If you compare the two definitions, in the Glossary, of Christ and Jesus, you find exactly that. Coming out from the Father is the Christ, and going to the Father is the Jesus, — through the living of it, for it's only through the living of it that we can go to the Father. "Christ. The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. and H. 583:10,11). That is the divine translation which makes the divine fact evident to every plane of thought. Then how does the Jesus take it up? "The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality" (S. and H. 589:16—18); that is both taking up the divine and laying off mortality. The whole verse, then, expresses the divine coincidence. What made him the Jesus was his **living** the Christ, and those two processes combine to constitute Christianity. "The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being, fulfils the law in righteousness, and consummates the First Commandment. 'Thou shalt have no other

gods before me” (Mess. 02. 6:15—20).

Verse 29.

“Lo” — “Oh, Yes!” They saw that Principle interprets itself directly.

Verse 30.

They had caught a glimpse of Love’s realm through the spiritual illumination of Mind, not through words. (S. and H. 349:13—23.)

Verse 31.

Jesus knew that they had not yet got it subjectively; they had only touched it objectively. As long as he was speaking with them, they thought they understood, but as we all find, the substance of what he said had to be made their own.

Verse 32.

He was never for an instant alone, he never wavered. He was always with the Father, and so are we. In a sense, one is alone, in that Science is individual and no one can make your journey, for you; but you are never really alone because you are always in the presence of Life, Truth, and Love, aren’t you? Sometimes if the human sense says that it is lonely, you can translate that solitariness into oneness with Principle, and then “the cement of a higher humanity will unite all interests in the one divinity.” (Mess. 01 20:8,9; No 9:25,26)

Verse 33.

After that, he says no more to the disciples at all; the next chapter is all spoken to the Father. “I have overcome the world.” What a thing to be able to say, - the pinnacle of Christianity! It is our **ascension** tone, — Christianity proved supreme in every detail. He could remain visible to human sense if he wished, but he wasn’t here **because of** human sense any more. He was free to come in and go out. What a picture John gives of how Jesus accomplished the resurrection and the translation and the ascension before he even went through their physical counterparts. That’s true with us too: when you really see a good healing in your own experience; that healing has taken place before it was evident physically because the Truth about you is before Abraham was. We didn’t know it, perhaps, until the event made us recognize that fact; but Jesus always knew it. He knew that he was forever ascended and that “the divine must overcome the human at every point.” So there is the end of the Christianity chapter in the last supper, and it is pinnacled in that final sentence, “I have overcome the world.”

INTERVAL

From this point on Jesus seems hardly to have been there at all. Evidently he was not concerned with the Jesus any more; he was no longer identified with the corporeal personality, but was waiting for his Christ-mission to fulfill itself in an unmistakable way. So he talked no more with the disciples, he didn’t argue with the Pharisees, or answer Pilate; he passed serenely through the whole condition.

CHAPTER 17

This is the final chapter of the last supper, illustrating the one Being of Science, and in it he talked only

to the Father. This chapter is the most inspired statement of oneness of which it is possible to conceive. Jesus is communing with Love, declaring the whole oneness of Being from the standpoint of Love expressed as one Mind, filling all space, manifested as all idea, and constituting man.

Verse 1.

A wonderful statement of the relationship of Principle and idea, and of the idea to its Principle.

Verses 2,3.

To have "life eternal" depends upon no mere belief in a person, but is to know and to work from one source, one Principle, one origin; and at the same time it is to understand that whatever proceeds from that divine basis is one's life and substance, even as Jesus did. (S. and H. 410:4-13.)

Verse 4.

"I have glorified thee on the earth:" I have shown forth the glory of Love at the point of manifestation, or intelligent application as idea in Mind. "I have finished the work which thou gavest me to do." Jesus finally did everything for its own sake. When we have done a job not because of its effects on the human but for its own sake, then we too have finished the work we were sent to do. "His mission was to reveal the Science of celestial being, to prove what God is and what He does for man (S&H 26:16-18) - to prove the divine Cause first, and its effects secondarily. As long as we continue to deal in effects, we do not finish our work.

Verse 5.

There is a statement of pre-existence, of being one with Being; it is the tone of pure Science coming into the text. In Science as Science there is only one Being through "time" and eternity, and here Jesus is dissolving the time concept. This verse shows too the coincidence of Love and Love's expression, the unity of the matrix with that which it conceives. Jesus always worked out from his pre-existence as Love's idea.

In thinking of Jesus' mission and that reference we have just read, proving what God is; is to prove that God is Mind, Spirit, Soul, Principle, Life, Truth, and Love to prove what He does for man is to show how those facts of Being operate through the Word, the Christ, Christianity and Science; what he is, for his own sake, and how this divine Principle as function. That was Jesus' mission, to show the coincidence of the divine fact with what we think of as its human application; it is truly **one** thing.

You always fulfill your mission; sometimes-mortal mind says that you won't get through the job before you, but you will always fulfill your mission if you start out from proving "what God is and what He does for man." You are, as it were, the fulfillment of your own mission, and so naturally you must fulfill it. Nothing can rob you of it, nor of the fruits of your work nor of the evidence of your healings, nor of your fulfillment in all ways as a normal human being. Your demonstration isn't yours, it's God's, and you fulfill your mission because you are the expression of the fact that Love has forever fulfilled its own mission as the metaphysics of Mind.

Verse 6.

"Divine Love is infinite, Therefore all that really exists is in and of God, and manifests His love" (S. and H. 340:12-14). The All-Love manifested as Mind, manifested as every possible idea in either the absolute or the relative.

Verse 7.

As the oneness of Being dawns on thought, we begin to see, as the disciples began to see, that all there is to the other fellow is divinity.

Verse 8.

He knew that they had discerned Science even though it was only in embryo. It seems to me that Jesus would not have left the scene if he had felt that they had not begun to get hold of the message. In the earlier Gospels, for example, there is the cry from the cross, which would seem to indicate a possible doubt as to whether the meaning of his self-sacrifice was understood; this doesn't come in John's Gospel because he knew already that they had understood. With all students of Science there comes a very definite moment when it can be said they've "got it," when they are intelligently based on oneness and are willing to handle animal magnetism; but until that moment comes there would seem to be a doubt as to whether an individual has really discerned what Science is. Of course, in divine fact everyone has "got it," but humanly we seem to have this relationship in order to help each other to recognize it. So Jesus could feel, assured that his disciples understood his basis. (S. and H. 169:3-9.)

Verses 9,10.

What a sense of oneness. That word **one** is so vast, so warm, so interrelated; it is so much a composite whole.

"I pray not for the world" - if it had been right, for him pray for the world, it would have meant that no one would have to work out his own life-problems. But there is no vicarious salvation, for all growth is individual. That is to say, the things of God unfold to each one of us in an individual manner and had it been possible for Jesus to pray for the world **en masse**, it would have destroyed individuality by rendering our individual turning to God unnecessary. He did, however pray later for those who should believe "through their word"; for anybody who turns, the Christ comes right in; but there must be that acknowledgment; there must first be the individual volition of turning.

Verse 11.

The ascension is already apparent in Jesus' thought. I think we have to learn to be able to say that, and to say it honestly, even if it appears that we are still rooted in mortality. The fact is we never were in it.

"The cement of a higher humanity will unite all interests in the one divinity!" (S&H 571:19-21). That is how it looks to us humanly, but I think that Jesus saw it divinely: because there is only one God, one man, one divinity, one interest, that fact operates throughout all space to unite all interests, to unify all mankind. It is the fact of oneness that operates to unite; we don't arrive at "one" by having unity on a human basis, we must start **from** oneness. (S&H 267:5-7.)

Verse 12.

All interests are united **now** in the one divinity, because there's only one man; but in order to demonstrate that, we have to let go "the son of perdition," which is that disruptive element called **person**, a personal concept of man as mortals with personal minds. As long as person is in thought, we always have divided interests. Jesus could declare that unity had been kept, that all are united now, in the one divinity, because he had cleared out of consciousness this belief of man as a fallen concept, - the fallen man or the son of perdition. "...for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (II Thess. 2:3). That doesn't refer to Judas as

an individual, but to the Judas or personal sense in everyone; it means the universal belief that man is a fallen concept. And so the day of the Lord doesn't come and give us this wonderful unity which Jesus understood unless we are ready first to let go that concept of man as some- thing that fell from divinity. We must declare that he never fell and know it.

Our world will always manifest division, until we learn to see that division is the carnal mind's lie about divine oneness. Then we shall throw out this son of perdition, or belief that man could ever be separate from God. (Misc. 18:8-28).

Verse 13.

"And now I come to thee"--not return, but simply "come."

Verses 14,15.

"from the evil" - from the one evil, the evil one. It would have been neither Christian nor Science for Jesus to have prayed that they should be taken out of the world, because they wouldn't have grown to that point. It is not right to attempt to carry people along in Science faster than is commensurate with their growth; one is not doing them a service, because we cannot avoid experience. So Jesus would not have them saved from experience, because he knew that through Christ they could fulfill it. He had opened their eyes to the one evil, so that they knew what they were doing; they knew how to deal with it later, though for a time they were shaken by a sense of loss.

Verse 16.

"They are not of the world," — that's why they didn't perish; and that's why individuals don't go down under times of adversity, because truly they are not "of the world." What we call the human spirit overcoming adversity is really the fact, — that man is not of the world, — asserting itself.

Verse 17.

"thy word is truth" - "thy" is emphatic. There is only one thing that is true and that is Truth, the divine ideal. Because everyone has the Mind of Christ, we can all express Truth as truth. "Let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" (Man. p. 41).

Verses 18,19.

He sanctified himself through self-immolation. To emulate the example of Jesus is to practice Christianity as the All-Love and the All-Mind, — only one Mind and Love's universal realm. As we do that, the mortal concept is dissolved in the light of the divine, and that is how we sanctify ourselves through the Truth.

Verse 20.

"through their word" — the universal availability of spiritual understanding. "In divine Science, where prayers are mental, all may avail themselves of God as a very present help in trouble. Love is impartial and universal in its adaptation and bestowals" (S&H 12:31-3).

Verses 21—25.

That wonderful phrase, “that they may be made perfect in one,” is rendered in the Revised Version as “that they may be perfected into one.” Perfection is oneness, oneness is perfection. “One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, ‘Love thy neighbor as thyself;’ annihilates pagan and Christian idolatry, - whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed” (S&H 340:23-29). This reference shows how unifying takes effect in detail; but what causes it is “One infinite God, good,” and that One understood. How often do we think of that when we read the daily papers, I wonder? Unity means that there is no separation between me and all good, or between me and all mankind.

Verse 24.

“where I am” — where was he? At the point of omni-presence, in the fourth dimension, the realm of infinite Love which fills all space through metaphysics; that is where we all are. Idea, in Love, is instantaneously wherever it needs to be, because it is always ascended beyond the limitations of sense.

“for thou lovest me before the foundation of the world” —that is the truth for all of us. Love loves its own expression before anything called a matter concept arises in thought. We know it when we prove it. Every time we see Truth demonstrated in human experience, we see something of the love of Love which has been “before the foundation of the world.”

Verses 25,26.

“thy name” — thy nature, thy Being, thy self-existence and self-expression. “I declared (it) and will declare it” — the great fact of Love is forever repeated in the record of Mind. “Love sends forth her primal and everlasting strain.”

“that the love wherewith thou hast loved me may be in them, and I in them.” “Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action” (Misc. 264:10-12). Everything is based on the divine One, as no one knew more demonstrably than Jesus. He was the very activity of Mind’s idea in the matrix of Love; and, knowing that fact as individually true for himself, he knew it was also true universally, about everyone.

It is noticeable that this chapter 17, Jesus’ own prayer, falls under the three clear headings of the individual, the collective, and the universal. He starts with declaring his own individual unity with the one Life, identifying his mission with the one “self” (verses 1- 5). Then the collective is where he prays for his disciples; he prays in terms of brotherhood, that the one common Truth may enable his disciples to follow his example (verses 6-19). Finally he prays for those others “which shall believe on me through their word” — the universal tone (verses 20-26). The universal, of course, means not only the manifold and multiform expressions of Love, but also the original sense of being “turned into one”; and those verses give especially that second sense of it— “I in them, and thou in me, that they may be made perfect in one.” I think it is singularly beautiful that Jesus’ greatest recorded prayer should take that form of the individual, the collective, and the universal, exemplifying Life, Truth, and Love.

Summary of the Last Supper

Before we leave these last supper chapters, I would like to summarize them by quoting from the last verse of each. They reveal a perfect statement of the Word, the Christ, Christianity, and Science.

“Arise, let us go hence” (John 14:31).

"And ye also shall bear witness, because ye have been with me from the beginning" (John 15:27).

“be of good cheer; I have overcome the world” (John 16:55).

“that the love wherewith thou hast loved me may be in them, and I in them” (John 17:26).

PRINCIPLE **(Chapters 18:1 - 21:25)**

Science has a Christ

Now we come to the fourth and last part of the Gospel, Science from its own aspect; and it is all summarized in the one word Principle. Chapters 18 and 19 present the objective sense, and Chapters 20 and 21 the subjective. The term Principle includes everything we have been seeing, and lifts it up and plants it on the rock of divine fact. In this tone we have a picture of Jesus unshakably based on his understanding of Principle.

“Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built on the rock, Christ" (S&H 483:32-5).

The rock indicates Science understood; Science understood is Science demonstrated, and Science demonstrates itself and interprets itself because it has a Christ. So in writing there of “absolute Science,” Mrs. Eddy brings it to the point of “the rock, Christ.” I think that the greatest fact in the universe is that Science has a Christ. If it hadn't a Christ it would be remote and abstract, but because it has a Christ it translates itself to every plane of thought and action. The Principle of divine Science interprets itself as omnipotence, omniscience, omnipresence and omni-action, because its nature is infinite interpretation, infinite availability, infinite demonstrability. Therefore we say that Science has a Christ and there is a Christ to every situation.

One Being being one

In this tone of Principle, then, we are thinking of the fourth of those points in the Science column in the matrix, which is Science as Science, and it has the heading “Omni-action.” This dynamic tone of Science which we call omni-action, is Principle expressing itself as omni-action. We could caption the tone as, “One Being being one.” That brings into my thought the fact that it is not simply One Being, but that it is also expressing itself by **being** one. It has a Christ, - it has a self-expression, - which interprets its own Being as being. Being must be busy **being** Being, or it would cease to be Being, wouldn't it? It is what we saw earlier, God the fact, man the function.

To recapitulate the layout of the Gospel, then, we have:

The Word in Science: (Life and Soul)	numerals of infinity	resurrection
The Christ in Science: (Truth and Spirit)	divine infinite calculus	translation
Christianity in Science: (Love and Mind)	fourth dimension	ascension

Science in Science: (Principle)	omni-action	One Being being one
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Principle Omni-active as Providence

Again, we could think of this tone as Principle omni-active as Providence. You know, that word Providence we rather neglect in Science; it is a wonderful term because it describes the omni-action of Principle, in its relative sense, very accurately. Providence takes care of every detail it forestalls the snare and the fowler, it always precedes its idea, it takes the sting out of every experience. It declares that there is only the one Being. Providence takes away any sense of chance, any supposed second factor, any alternative proposition. I think sometimes that when individuals are suffering from what the world calls nervous tension, we need to understand the action of Principle as Providence to release that tension. That belief is always wanting to make human provision for all sorts of contingencies which will probably never arise, and there appears to be no confidence or trust in good. So the poor human becomes tense and strung-up through feeling that **he** has to play providence himself; the right apprehension of Principle as Providence releases that condition.

CHAPTER 18

Here in this chapter we see Jesus so entirely one with Principle that the Jesus fades out of his thought, and all there was, as far as he was concerned, was Principle active as Providence, - One Being being one.

Verse 1.

The fact that Jesus went into this garden, in order to be betrayed there, has a profound meaning. Later we read of Mary who saw him after the resurrection and thought him to be the gardener. The garden is a symbol here of the fundamental error of belief, - that of growing up to God from a material basis. The Adam myth is, of course, concerned with the garden of Eden, which is the physique or corporeal body. Whether it is growing nicely or more like a jungle, its basis is the same: the belief that man is outside God and grows up to his Principle from a material basis, rather like a vegetable reaching towards the sun. "The fundamental error lies in the supposition that man is a material outgrowth and that the cognizance of good or evil, which he has through the bodily senses, constitutes his happiness or misery..." (S&H 3-6).

"The name Eden, according to Cruden, means **pleasure, delight**. In this text Eden stands for the mortal, material body. God could not put Mind into matter nor infinite Spirit into finite form to dress it and keep it, - to make it beautiful or to cause it to live and grow. Man is God's reflection, needing no cultivation, but ever beautiful and complete" (S&H 526:29-5). "Needing no cultivation" - that is as a matter-creature spiritualizing a human mind.

Naturally, we all require to culture our spiritual understanding of what man already **is** as divine idea, but that is a very different thing. Spiritual growth means accepting in a greater and greater degree the infinite unfoldment of that which is. Growth is from above, not from beneath. Any attempt to spiritualize matter, to try to develop spiritually as a mortal, is the garden; it's dust producing something which grows up and up and then falls away, because it's on a false foundation. But, spiritual development is the unfoldment of **divine fact** in terms of you and me at this point. Now Jesus was the very opposite of the gardener, because he always prefaced his statements about going to the Father with a declaration that he came forth from the Father. If he had said, "I am going to the Father by climbing

up, by spiritualizing my mortal mind," that would have been gardening, wouldn't it? It would have been cultivating the mortal. So this whole belief of betrayal and crucifixion can take place only if our consciousness is based on a gardening sense of being. Jesus had to fulfill every human belief, so this betrayal took place in the garden simply to show that what betrays us is the false premise of trying to get up to God, Who is omnipresence, from a point outside Him.

Verse 2.

"Judas also...knew the place." That is metaphysically true also; Judas' whole ambition was to get somewhere, and to be a man of power and prestige in the new kingdom which he thought was coming.

Verse 3.

Mortal belief is always in the dark. Jesus knew where they were, but they needed lanterns and torches - they wanted a human means of identification of the Christ idea. In a garden you have little tags and labels to tell you what's what, but in the realm of Principle where it's infinite provision, everything is provided for, everything is identified, everything has its place and is catered for in infinite detail. Jesus knew that the divine One was proving itself to be the **one** factor, and his assurance and dignity in these chapters reflects his complete acceptance of that fact. He had subjugated the human mind.

Verse 4.

"Truth causes error to betray itself." He was forcing the carnal mind to admit that it would murder the man of God. "Error found out is two-thirds destroyed, and the last third pierces itself, for the remainder only stimulates and gives scope to higher demonstration" (Misc. 355:13-16).

Verses 5,6.

"I am he"--apparently the word "he" should not be there: he answered them with the divine "I am," and so their claim fell to the ground. One feels that Jesus as a person was hardly there. He let the Jesus concept of himself fade and fade, until he knew that the only being that he could have was One Being being one. Hence he could reply, "I am," and the false claimant had to fall to the ground. "When false human beliefs learn even a little of their own falsity, they begin to disappear" (S&H 252:7,8).

Verses 7-9.

He knew that it was his individual demonstration, that it must be fulfilled, and that one individual's demonstration can never harm someone else.

Verses 10,11.

Peter didn't see Jesus exit as Jesus' way of triumph, any more than perhaps we would have seen it at that point. Jesus said, in effect, "No, not that way, through strife, but this other way, through innocence." It's rather like us when, perhaps, we are going through a learning time: someone near us says, "Why don't you get the doctor?" and you say, "No, I'm going to work it out in Science, and don't you worry about me, I shall be all right." But that other person takes "a sword" because he thinks you need protecting. Jesus had already used the sword; "put up thy sword" means return the sword to its sheath, which cannot be done unless it has already been drawn and used. He had used the sword of the Spirit earlier, in those chapters characterized by Truth and Spirit, to decapitate error.

It might have been relatively right for Peter to have used the sword for **himself**, because that was his

point of development. He was still struggling with error; but it would not have been right for Jesus to use it then or he would have denied omni-action. (Misc. 215:23-6).

Verse 11

continues, “the cup which my Father hath given me, shall I not drink it?” Negatively, that cup appears as a cup of bitterness; but positively it would be, “He anointeth my head with oil, my cup runneth over,” That was the way he had come, through the glory of Love and Mind; his true selfhood and identity and being was God annointed, blessed, consecrated. His cup of Love’s benediction “runneth over.” The counterpart of that was that he was able to drink of the cup which the mortal calls bitter and to make nothing of it; Love’s cup annuls bitterness through unselfishness, self-immolation and through impersonal activity. “It is not Science for the wicked to wallow or the good to weep” (Mess. ‘00.8:24,25). Jesus was not going to allow them to wallow in the murderousness of mortal mind, nor was he going to weep; his cup was the other way round, and so he was willing to drink it.

Verses 12,13.

He was father-**in-law** but not father in Christ. That “father-in-law,” quite apart from human relationships, may represent the rigid, condemnatory laws of belief with which mortals are bound; it would be law and not grace. Annas was an expert in the Hebrew law, and knew the procedures and the penalties, rather like Judge Medicine in the law case (S. and H. 433:1-26).

Verse 14.

He was the man who had voiced that paganistic belief of theology that the sacrifice of the innocent is obedience to the law of Love. (Misc. 121:4-23.)

Verses 15-18.

We are like Peter in that we try to warm ourselves with the false comfort that we can get along all right without the Christ. Perhaps we temporarily abandon the Christ standard, and then make a brave show of our pretence.

Verses 19-21.

What he said and did was open to the world, but, of course, materiality would not look at it.

Verses 22-27.

I don’t think that John included this story of Peter’s denial to show up Peter; I don’t think that anything else **could** have happened. Peter had to deny the Christ because at that point he hadn’t made it his own, - it wasn’t subjective to him. One cannot adhere to something in the face of trouble and opposition if it hasn’t honestly been made one’s own. He hadn’t grown to that stature of manhood in Christ where it was **him**.

Again, it wouldn’t have availed anything if Peter had been martyred at that point; it would not have helped Jesus’ demonstration. It is the Gospel of Jesus Christ and not of a lot of other people. Jesus was the Wayshower: he showed all the time that he could only do what he did, and adopt the line that he did, because it was **him**, he was **being** it. Peter wasn’t being it; he made a brave show, but at that time it was just the human mind trying to get there, and so for him to have been martyred would only have embarrassed Jesus.

“Growth is restricted by forcing humanity out of the proper channels for development, or by holding it in fetters” (Misc. 359:12-14). That’s a truth which we sometimes forget, - trying to make people run faster than they can walk restricts growth. We all long for our friends and our relatives to come along and see what we are seeing in Science, but they have to come to it through experience, as we had to. There are no short cuts, though you can develop very rapidly indeed if thoroughly willing in your acceptance of it and ready always to practice what you understand. But all the same there has to be that element of what we call growth or unfoldment, and it is restricted by “forcing humanity out of the proper channels for development.” So it seems that Peter had to deny him, he had no choice because he knew no better at that point, and it would have been wrong if he had been martyred. Of course, for Jesus to have wavered would have been catastrophic. So when the cock crew for Peter, it was a clarion call to thought and action. It called on him to wake and adopt a higher standpoint. “The scientific unity which exists between God and man must be wrought out in life-practice,…” and that cock crows for all of us. (S&H 202:3-5)

TALK EIGHT — SUNDAY, SEPTEMBER 14th.

Yesterday we reached the point in chapter 18 where the cock crew, and Peter began to realize that he couldn’t jump into Science; he had first to allow the call of the Word, the Christ, and Christ-ianity to fulfill themselves in him before he could truly appreciate the meaning of Science. We saw also that it was no part of Jesus’ demonstration that anyone should have suffered with him; it just wouldn’t have been right for Peter to have got caught up and been martyred at that point. Now, to continue with chapter 18.

Verses 28-30.

They could give no clear accusation whatever; even when they did finally say that “he made himself a king” (John 19:12), that was a trumped-up charge. Every charge that the carnal mind would claim to bring against you and me is a trumped-up charge because it’s on a false basis, and therefore cannot prove itself; it has no Principle.

Verses 31, 52.

“it is not lawful for us to put any man to death” —and yet they were determined to do it. “Every law of matter or the body, supposed to govern man, is rendered null and void by the law of Life, God” (S. and H. 380:32-1). The law of Life is the law of positive being which proves itself indestructible; the law of life, of progress, of the one I AM, which nothing can erase. (See Misc. 258;12-19.)

Verse 33.

Even Pilate, who represents decent, human, moral judgment, wasn’t able to agree that Jesus had broken the moral law. “We cannot in reality suffer from breaking anything except a moral or spiritual law” (S. and H. 381:10—12). Jesus broke no laws, but destroyed the lawless beliefs of matter.

Verse 34.

Jesus knew that any old charge would do. Animal magnetism had to evolve to its own destruction. “Principle is im-perative. You cannot mock it by human will. Science is a div-ine demand, not a human. Always right, its divine Principle never repents, but maintains the claim of Truth by quenching error” (S. and H. 529:21—25). Principle goes on being Principle, interpreting itself as One Being – being one, and vindicates itself by the elimination of any apparent opposite. Principle is incontrovertible, and knows no opposition, no peer.

Verses 35, 36.

“My kingdom is not of this world” — Jesus had to work it out from the divine; it couldn’t be done on a human basis. In Science there is only one basis and he was about to prove it. The divine fact of One Being had unfolded through the processes of **resurrection** out of the belief that one starts from matter; **translation**, through the disappearance of matter into the substance of Spirit; **ascension** above the belief that one was ever in matter and.. ever had to work out of it.”...God’s kingdom is everywhere and supreme, and... the human kingdom is nowhere...” (No. 35:24 -11).

Verse 37.

“Its only crowned head is immortal sovereignty” says Mrs. Eddy, in writing of this kingdom (S and H 141:10-26). The citizens of that kingdom are those who love Truth and practice it. The purpose of Jesus’ mission was to demonstrate Truth, to exemplify it, to explain it to others.

“What is truth?”

Verse 38.

The human mind always sees things in terms of mortal experience, in terms of the words of human language; and so can never see that ideas have an absolute reality quite apart from their ordinary usage. The world believes that when you talk about Truth, it is merely an abstraction built up by the human mind and elevated to a super-natural status. The root error is that the human mind will not look at it the other way round; and see that because there’s something called Truth, that is why we are able to have a relative standard called truth in the human. It always wants to do it the other way round. Truth is not an abstraction; it always has its correlative and therefore has its Christ. Truth understood absolutely, is demonstrated relatively; but evidently Pilate was not able to see this Of course, the only way we prove that Truth is not an abstraction is that we have to prove Truth true and evil nothing.

“This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood it is Truth’s prism and praise”(S and H 558: 10-13). “Truth’s prism and praise” — the prism is that which breaks up the one fact, which perhaps we first think of as abstract Truth, and expounds it as all the hues of Deity, - all the seven colors of the spiritual spectrum, which we learn to call Mind, Spirit, Soul, Principle, Life Truth, and Love and their operation. Truth’s prism, then, is that breaks it up and makes it understood. “Praise,” is what takes it back again through the living and the using and the proving of it in a relative sense. Jesus’ answer to Pilate, therefore, was given in his living example of healing, teaching, explaining, and redeeming... Science has a Christ, and that is the great fact which manifests Truth as truth; Truth demonstrates itself as truth.

Verses 39, 40.

The sort of robber Barabbas was, according to the commentaries, was a highway robber. Jesus was the Way, and Barabbas was the son of mortality which would rob the Way of Life, Truth, and Love of everything that is worthwhile. I suppose that we choose Barabbas sometimes, when, we let animal magnetism put us to sleep.

CHAPTER 19

This is still the tone of Principle from the standpoint of Truth, the objective. It still looks as if there is something to overcome, although to Jesus himself there was only the one self-evident fact of Principle.

Verses 1-3.

A purple robe is the symbol or insignia of royalty; intended as mockery, it actually served the purposes of Truth to show that Jesus was “the God-crowned,” the divinely royal man.

“Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, — is unfolding Life and the universe, ever present and eternal” (S&H 306:25-29). There is a description of Jesus’ standpoint. He was undisturbed by the whole thing; it didn’t touch him. One has a sense that Jesus, as it were, floated through this experience; he knew he had to go through it, but he wasn’t going to make it a miserable experience. The world may think of it as it likes. When we sometimes “go through the mill,” it often appears worse to the beholder than it does to oneself.

The scourging represents the rejection of error (S&H 20:15). It appears as though human experience whips us out of belief in the mortal into the divine; it is the negative side of the picture. Jesus said nothing; there was no self-justification, just dignity and calm and assurance that Principle was omnipotent as Providence.

Verses 4, 5.

That crown of thorns is an interesting symbol. Before the world can even offer you a crown of thorns, man is the God-crowned from everlasting to everlasting. It is because man is already the anointed one, crowned with the benediction of divine Love, that we can go forward and overcome these oppositions and difficulties; then what the world calls a crown of thorns (that is, a laborious and painful effort working up from the mortal into the spiritual) becomes translated into a diadem of rejoicing. That crown of thorns was simply what the world said about his experience; it wasn’t what Jesus said about it, nor what Principle knew about it. He was crowned with success. I think that whenever the human mind would mock our efforts, those pinpricks are the crown of thorns for all of us.

“Behold the man!” Even Pilate was used to try to get them to see the coincidence of the God-crowned man with the Jesus.

Verses 6, 7.

Apparently the form of the phrase should be, “Son of God,” without the “the.” No one could ever be **the** Son of God; but all can be, and divinely are, of the nature of “Son of God.”

“We have a law” - “Whatever appears to be law, but partakes not of the nature of God, is not law, but is what Jesus declared it, a liar, and the father of it. God is the law of Life, not of death; of health, not of sickness; of good, not of evil. It is this infinitude and oneness of good that silences the supposition that

evil is a claimant or a claim” (Misc. 259:3-8). Only one thing absolves us from that false law, and that is to understand and abide by the divine law.

Verses 8, 9.

He was silent before his persecutors because he knew that human righteousness could not help him. He was forcing the issue anyhow. What he had to do was to overcome the human at **every** point; even the good human must be overcome just as much as the bad human, so long as it is human at all. Jesus had retired for, “the silent cultivation of the true idea,” and although the world did fearful things to him, he was scarcely there himself.

Verses 10, 11.

Jesus knew that everything was divinely authorized and that nothing could come to him that was not in accord with that divine sanction. It is a great help and comfort to know, on ones own Journey that right action is divinely authorized; it seals one’s progress. Naturally, merely **saying** these things is useless: we have to know them. In the knowing of Truth, you have the proving of it. (Mess. 01.14:25-28)

Verses 12,13.

Apparently Pilate was keen on keeping his seat warm, because he had been in trouble previously with his emperor for not putting down sedition quickly enough.

Verse 14.

“the sixth hour” — the whole tone is coincidence of Principle with Principle’s expression. Principle the King is coincident with man the king. Whatever is true about Principle is true about Principle’s ideal. In this tone of Principle there is only the one word; we think about it humanly as Principle **and** idea, but it is one, — **is** one.

Verse 15.

Caesar, there, is the symbol of personal sense.

Verse 16.

“It is man’s moral right to annul an unjust sentence, a sentence never inflicted by divine authority” (S and H 381:28-30). Humanly, as students of Science, we try to annul an unjust sentence before it can fulfill itself, because we know that sin, sickness, and death cannot come from God. We forestall it; but we can only do that on the basis of Jesus’ demonstration. Jesus forestalled all sorts of things before this point, but now he was willing to let the whole thing come and fulfill itself upon his person, so that he could show that it hadn’t touched being. We are not required to do that; to adopt the attitude of, “Let it all come, it doesn’t touch me,” which is merely being a martyr to the situation, — is not Science. It is through Jesus’ example as the Wayshower that we are able to annul the unjust sentence whenever it appears. His example is our authority, because he let the whole thing come upon him, and when the flood had spent itself he showed the earth untouched.

Notice that in that reference Mrs. Eddy says, “...a sentence never inflicted by divine authority.” And in the text, Pilate never actually passed sentence. He delivered Jesus up, but did not condemn him. So once again we see the entirely voluntary nature of Jesus’ way.

Verse 17.

Golgotha, the place of a skull, need not signify anything macabre. It means simply” the brow of a hill, a knoll.” We would say that Jesus was ascending the hill of Science while the world would think he was going up a hill of grief. If we give the human mind half a chance it makes this story so morbid that we lose the glory of it; and that is what has happened for 1,875 years.

“he bearing his cross” — that’s wonderful. In the other

Gospels, Simon of Cyrene carries his cross for him. In the Word, the Christ, and Christianity, lots of people help us to carry the burden; it has a different signification there.

In the Word, the cross is the burden of laying down the mortal, and many folk help us to do that. In the Christ, our cross is the persistent effort to uphold the divine standard and to reckon man divinely, and people can help us to do that.

In Christianity the cross is demonstrating the supremacy of Life, Truth, and Love and the obliteration of the mortal concept, and people can help us, in a measure, to do that by reflecting right relationship. But when it comes to being, nobody can be for us, so we carry it ourselves, — with; joy.

In Science each one shoulders his responsibility to Principle; as we read, “The burden of proof that Christian Science is Science rests on Christian Scientists” (My. 158:17-19). So if we are willing to accept Life’s demands, honestly abiding by Truth’s standard, and impersonally reflecting the fact of Love, then we are in obedience to Principle. The proverb says “God helps those who help themselves,” but we don’t know it until we try it; so it is in the measure that we take up our own cross and carry it ourselves, that we prove that Principle operates as Providence. (Ret. 86:17-23; Un. 46:28-2) Another may assume the burden of **disproof** for us, but the burden of **proof** requires our own positive being.

Verse 18.

Notice how short John makes this story. He doesn’t dwell on anything that might be morbid but gives a plain, straightforward account.

Now those two thieves between whom Jesus was crucified are an illuminating symbol. I think that in each Gospel they mean something different in detail, but at root they all indicate the same thing, — that is, **time** and **space**. Time and space are the lie about coincidence, aren’t they? In the Word the two thieves would be **past** and **future**; The Word is the Word of Life, — “Now are we the sons of God.” Your demonstration of that involves saying, “No” to the past and, “No” to the future, but “Yes” to the now.

Then in the Christ it seems to me that the two things would be belief in the spiritual **and** the mortal, a real **real** and a “real” **un-real**. The Christ is the divine One, — it’s all from God, and the specific, lie there which would crucify your divine ideal is the belief in those **two** substances, a real real and a “real” unreal.

Then in Christianity you, really demonstrate your coincidence as pure reflection, and the two thieves would be time and space. Christianity is omnipresence, or fourth dimension, when **time** and **space** go out of the picture.

Then in Science we would define it in a different way again: it seems to me to be **cause** and **effect** two. In Science, which is Principle interpreting itself, to itself and as itself; the divine Cause is one with its own effect. Cause and effect one is the mark of Science, isn’t it? But the illusion about that, which would, in belief, crucify your spiritual ideal, is the belief that cause and effect are two.

If we consider those four again very briefly from the standpoint points of resurrection, translation, ascension, and One Being, we shall see a great illumination. The Word is resurrection out of belief in past and future into the now. The Christ translates out of the belief of having two substances, that is, a real good and a “real” evil. Christianity, or ascension, is what takes one finally out of time and space; and Science as One Being – being one demonstrates the oneness of Cause and effect.

Verse 19.

Only John says that Pilate wrote it. Science is always exact and systematic, and knows no evasion. Science always nails the error of belief, as we noticed by John’s unrelenting uncovering of Judas; it also interprets all things correctly.

Verse 20.

The three tongues represent the individual, the collective and the universal. At that time Geek was the universal and Latin the official (collective) language.

Verses 21, 22.

Pilate was used by the divine purpose to try to show them their blindness in not accepting the Messiah. Your own mistakes only serve to drive in the lesson a little deeper, don’t they? Material mindedness refuses to “crown the power of Mind as the Messiah” or to make Truth, practical. (S&H 116:11-19.)

Verses 23, 24.

The four parts are, of course, the false calculus of error, life, truth, substance, and intelligence in matter. But I think it means something important besides, and that is the mental attempt to divide up Science into four separate compartments.

Science is not simply the fourth point of the compass: it **is** the compass; you could not divorce the aspects of a compass from each other, as they are all interrelated. Similarly, we cannot put people into watertight boxes and say that some are in the Word and some in Christianity, and so on, because we are all the time reflecting all four aspects in quick succession. Even an ordinary conversation demonstrates that. Listening corresponds to the Word; speaking, to the Christ; the interchange of ideas, Christianity; and the idea established, Science. They all take place within a few seconds, and although **they** are distinct, yet they are only aspects of **one** whole.

Let us not make four parts of the divine system, but see it as the infinite One and its operating as interpretation, demonstration, translation, and revelation. It is one indivisible Science including in itself, and operating as, Christianity, the Christ, and the Word. One of the things that would divide up the students is this argument of animal magnetism that we are all in four watertight boxes. Well, let us not do it; Science is indivisible because it’s the Science of God and we can’t divide God up, though it is certainly true that we have to look at these things in their separate aspects, but let us never lose sight of the oneness.

Somebody was saying in a radio talk that the material scientists are so keen on taking butterflies and flowers to pieces to see what makes them work, that they quite forget to put them together again and see the beautiful thing as a whole.

That seamless coat was woven **from the top**, — the divine vesture of oneness, which is the whole story of Science in John’s Gospel. “The vesture of Life is Truth. According to the Bible, the facts of being are

commonly misconstrued, for it is written: ‘They parted my raiment among them, and for my vesture they did cast lots.’ The divine Science of man is woven into one web of consistency without seam or rent. Mere speculation or superstition appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness.” (S and H 242:21-29). A very fruitful reference for study. The divine Science of man includes the Christian Science of man and every other conceivable aspect; it cannot be rent or torn apart. Notice that they divided his personal garments into four parts, but the one coat was indivisible.

They cast lots for it. It couldn’t be divided, so they did the next best thing. They tried to say, “I’ve got it, and you haven’t,” which is what the human mind does. That casting of lots is so exactly the opposite of Principle, because Principle is Providence and rules out chance and accident through its own intelligent interpretation of itself.

Verses 25-27.

There are three Marys in the Gospel, and I feel that they illustrate the Mary **in us** at different stages, — that Mary whose motherhood brings forth a child and then is tempted to believe she could lose it. The highest type of motherhood is this conception called the matrix, which symbolizes the motherhood of God. We might say that the matrix is the fourth Mary, that which forever contains its own perfect ideal and never loses sight of it. The ideal, the Son, possesses nothing underived from the Mother, yet is distinct in its office.

The Son is “the outgrowth, the emanation, of (Deity’s) infinite self-containment...” and in our present context we could describe the relationship by saying, “Principle and its idea is one.” When therefore Jesus said from the cross, “Woman, behold thy son!” and to the disciple, “Behold thy mother!” I think it means that he was using the human symbols to state the divine relationship, the complete unity and “within-ness,” of the idea with its Principle. Principle never loses sight of its idea, nor the idea of its Principle. “The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history” (S&H 470:32-5).

So Jesus could comfort his human mother with the assurance that she was the human representative of the matrix, and that therefore whatever happened to him humanly, she and he would have the comfort which that matrix is, — and gives. He could see that it was not a mortal losing someone loved; by lifting up her thought she could see woman as God’s motherhood forever embosoming intact, with perpetual joy and glory, the fact that belongs to it. Then there could be no loss, no lack and no sorrow.

“Jesus’ true and conscious being never left heaven for earth It abode forever above, even while mortals believed it was here. He once spoke of himself (John 3:13) as ‘the Son of man which is in heaven,’ — remarkable words, as wholly opposed to the popular view of Jesus’ nature” (No.36:6-11). He never left his matrix, and he knew it; and so we can know it. If we see that, it will translate for us the belief of being a Mary, that is, a mother who sometimes has a bitter experience, and it lifts it all into the holiness of the matrix.

Verse 28.

How insistent John is that Jesus knew all the way what he had to do, and what was divine Love’s plan for him. John waited until the perspective of fifty years enabled him to write this scientific interpretation of Jesus’ ministry.

Verses 29, 30.

The other three Gospels record that he refused the vinegar and gall; it is only here that he takes it. Again we see that Science evades nothing; his rejecting of the vinegar meant, of course, that he would not make the experience a bitter one. In the Word, the Christ, and Christianity there can be a sense of forestalling evil; but John, presenting Science shows that Jesus was willing to fulfill all things, even to the point of apparently drinking of the bitterness, so as to show it to be impossible. Science utterly reverses that appearing and interprets all things on the side of One Being. Without tasting of that vinegar, he would not have proved for us the coincidence of divine Love with our negative experience and their utter nothingness.

“It is finished” — the calmness and dignity and supremacy of that statement! He gave up the illusion called mortality, called life, truth, substance and intelligence in matter. “Ghost. An illusion; belief that mind is outlined and limited; a supposition that spirit is finite’ (S&H 587:1,2).

Verses 31—33.

The aim was to hasten death in order to preserve the sanctity of the Sabbath. The animosity of the carnal mind would sometimes claim to take away the supports of your demonstration, — the evidence it rests on.

Perhaps you have seen the Truth about some condition, and the human picture begins to improve, and then if one is not awake there may be a relapse, or a storm breaks, at the very moment when you expected victory. (Misc.280: 26-11) But Science does not stand on material props: it rests on the basis of Principle alone. It **is** Principle demonstrating itself; and so Jesus knew that his demonstration could no more be harmed or broken than his Principle could cease to operate. The divine system functions as one harmonious whole, and that is the only system or body there is.

Writing of physical science, Mrs. Eddy says, “Physical science (so-called) is human knowledge, a law of mortal mind, a blind belief, a Samson shorn of his strength. When this human belief lacks organizations to support it, its foundations are gone” (S and H 124:3-6). But **scientific** demonstration doesn’t rest on organizations (in the plural) it rests on the one, divine, unbreakable system.

Verses 34-37.

There are many explanations of the significance of the water and the blood; I feel that the two substances illustrate the divine and human coincidence in the man Jesus, — the taking up of divinity and the Laying off of mortality.

Verses 38-40.

Nicodemus and Joseph were not of the twelve. They represented “thought tending spiritually upward,” which revered the Christ-ideal but still held it in the confines of a human conception. “Pitying friends took down from the cross the fainting form of Jesus, and buried it out of their sight. His disciples, who had not yet drunk of his cup, lost sight of him; they could not behold his immortal being in the form of Godlikeness” (Misc. 212:30- 2). They “had not yet drunk of his cup” because they had not drunk deeply enough of divine inspiration to be able to lay down the mortal concept. The fact that they brought that enormous weight of a hundred pounds of spices just shows where their thought was: they were going to load down Jesus’ corporeality with all the nice human things they could think of. They were going to bury him under a weight of fragrant memories and personal recollections, rather as the tombstone in our times may represent the attempt to keep us here until the trumpet sounds.

“Then took they the body of Jesus and wound it in linen clothes” — they bound it up, they wouldn’t let the concept go free.

Verses 41, 42.

The sepulchre would be in the garden because they believed that man had to grow out of the flesh. Yet in spite of the heavy human sense of things, there is a vital new concept of burial dawning on thought. “A new sepulchre, wherein was never man yet laid” is the spiritual sense of burial — “Submergence in Spirit; immortality brought to light” (S and H 582:22,23). They were prevented from putting the body back into the old sense of burial. Jesus never held himself down to life in matter, and so they too were forced to put him into a different concept of burial.

The fact that no man had been laid in that sepulchre before is profound. He was born (in belief) of a virgin womb, and he was buried (in belief) in a virgin tomb.

Womb and tomb are synonymous as the beginning and the end of mortality, whereas Jesus’ way was “conception unconfined,” in any sense. He had overcome the first death (birth) and therefore he was not hurt at the second death.

We must always be careful, however, when thinking of human birth in Science, not to decry or destroy that which is right and normal for us at this point. We have to fulfill the good purposes of human experience, and we do not demonstrate Science by slashing away our present good. It may take generations and generations before we gain practically a higher conception of man; but we begin aright if we start to understand that we are here **in spite of** the flesh and not because of it.

“...the body, which they laid in a sepulchre, seemed to be substance. This materialism lost sight of the true Jesus; but the faithful Mary saw him, and he presented to her, more than ever before, the true idea of Life and substance” (S and H 314:18-22). That was what happened, “materialism lost sight of the true Jesus” because mortals’ conception of man is too finite.

INTERVAL

You know, the ideas that are speaking to us here are the substance of God’s Being. And therefore are the substance of man’s being, because there’s only one Being. What we are seeing is our body, it is our system, it is our mentality, our home, our business, our background, — it’s everything about us. It’s “the calm, strong currents of true spirituality,” and none of us will ever be the same again; we’ll none of us ever be the same again. We are born of the Spirit, born of God, and there just isn’t anything in us that can react against it, refuse to accept it, or try to rob us of it. There’s nothing going on but the Spirit of Truth, that Comforter which Jesus gave, and the Comforter is what we are seeing. It is not something that just comes to us, it’s something that is us; It is “The Father that dwelleth in (you),” and that’s all that is in you. Not the physique, not the mechanism, not the fears and worries and doubts: all those things are not in you: they are in the carnal mind and nothing to do with you or me. But what there is within, is “the Father that dwelleth within in (you),” and so this wonderful, wonderful picture **is** us. It’s the only you and me there possibly could be; it’s so calm, such a benediction, so glorious.

Somebody tells me a lovely thing about that compass symbol. You remember where the soldiers divided the garments into four parts? The expert on compasses tells me that in the old days they used to think about it as having four quadrants, North, and East, and South, and West, which is like our early sense of Science, where first there’s the Word, and then there’s the Christ, and then Christianity, and then there’s Science. But he says that the modern way, and the universal way, of looking at it is that you don’t divide it up into four quadrants any more but you look at it as one complete circle of 360 degrees.

The last point, for example, is now called “90” because it is 90 degrees. That is very striking; you cannot divide up the one into four separate things. They are four convenient ways of conceiving of the one, but it is a whole in itself.

CHAPTER 20

Now this glorious resurrection morning. Do you have a feeling that there is a hiatus, a gap, between the laying of the body in the tomb and the resurrection morning? One has a sense that we close the record at chapter 19, and open it afresh at chapter 20; something seems to have happened in between. That is exactly what the carnal mind would have us believe that there is a veiled mystery about it.

Material belief would say that Jesus lived in a body, died out of a body, and then, came back to live in a body again, thus making resurrection to spiritual life dependent upon its opposite, death. Now in Science there’s only one factor, the divine and this sense of a gap is illusion. Jesus lived the Life that is God before, during and after his “death.” He went straight forward from Life to Life cognizant of no gap, no sharp moment of severance, and no re-awakening. It is our limited view that sees a gap there; in reality there was none, nor ever could be. (S and H 305: 31-7; 295:28-5.)

Was Jesus “dead” during those three days? Then how did he work out the problem? Was he alive? Then he lived because God is Life and for no other reason; so he could have had no sense whatever of a break in the continuity of Being. “After Jesus had fulfilled his mission in the flesh as the Son of man, he rose to the fullness of his stature in Christ, the eternal Son of God, that never suffered and never died. And because of Jesus’ great work on earth, his demonstration over sin, disease, and death, the divine nature of Christ Jesus has risen to human apprehension, and we see the Son of man in divine Science; and he is no longer a material man, and mind is no longer in matter” (Mess. ‘01,10:30-7).

Chapter 20 gives us the tone of Principle subjectively, — from Love; and it is presenting the picture now as Jesus saw it, One Being omni-active as one being.

Verse 1.

It was dark to her; she came to the sepulcher because she was looking down. Why was it Mary Magdalene? Mark says that out of her “he had cast seven devils”; and Mrs. Eddy says, “The mortal mind through which Truth appears most vividly is that one which has lost much materiality — much error — in order to become a better transparency for Truth” (S and H 295:19-22). I think that the Magdalene here is really a generic symbol of all the Marys; it is that Mary who is purified of sin to the extent that she yearns to find her Christ, even if sometimes she looks down instead of up.

Notice that it says, “and seeth the stone taken away” — all the other Gospels say that the stone was **rolled** away. It seems as if our thought develops, through the Word, the Christ, and Christianity and those processes roll away the stone of mortality for us. But when we come to Science, there’s no rolling of the stone to be done it is found to be **taken away** because it was never there in fact. “Rolling” suggests a process in time, while “taken” is plain fact.

Verses 2-6.

Here an understanding of the Greek words for “to see” is extremely helpful. (See pp.31, 32) When it says in verse 5 that John looked in and **saw** the linen clothes laying, the Greek word there is *blepo*, which means merely observed; it is physical noticing. And when it goes on and says that Simon Peter went into the sepulcher and **seeth** the linen clothes lie, the Greek word is different: there it is **theoreo**, meaning to gaze intently. It is more than just observed, but still do not give the connotation of

understanding.

Verse 7.

The napkin is the veil of matter, which would hide the form of Being. Referring to the linen clothes lying “wrapped together,” the Companion Bible has an illuminating note: — “Wrapped together — rolled, coiled round and round. Greek **entulisso**. Used elsewhere only in Matthew 27:59. Luke 23:53, of the linen cloth. Here it implies that the cloth had been folded round the head as a turban is folded, and that it lay still in the form of a turban. The linen clothes also lay exactly as they were when swathed round the body.

The Lord had passed out of them, not needing, as Lazarus (11:44), to be loosed. It was this sight that convinced John (v.8).”

Now that really indicates what Jesus was doing. Jesus was resurrected and translated and ascended in his own consciousness before the Gospel comes to this point, and I believe that if we want to understand this resurrection morning, we have to carry with us the fact that man is eternally resurrected, eternally translated, and eternally ascended. If that is our subjective standpoint, then we can look at this story and recognize that to them it looked like resurrection from mortality; but to Jesus, he was never in it.

Let us be clear that resurrection does not mean resurrecting a physical body out of a physical death. It means, primarily and in Science, resurrecting our **sense** of man out of a physical body and its limitations, and when that becomes truly subjective to us that fact will operate even to the point of apparently raising our own dead physique, so-called, out of a tomb. It will appear like that to the outsider; it will appear to him as if our dead body has been resurrected into life in matter once again, but to you and me it will be knowing that man was never in matter to die out of it. Then resurrection means something that is so attainable and possible at this moment to all of us.

So Jesus left those clothes because he had to fulfill all things. He left those clothes in the form of a body in order to conform to mankind’s concept of coincidence. The human mind had to have Jesus’ example as the Way-shower. How could he possibly show that man can’t die? Not by sidestepping the crucifixion; all right, he must go through the crucifixion. Then if he were to go through it and something “miraculous” should happen, such as his dissolving of himself, it still would not leave real evidence that the body is untouched by “death.” Very well, let them think that they had buried the “dead” body in that tomb, and he would show the tomb and the clothes left untouched and yet vacant; then perhaps men would discern that that body never had been him anyhow, but was simply the place where they thought they saw him.

Does that mean something to you? When we look at the body of our fellow man, let us see that we are not looking at a body, but at the manifestation of God at the point where that physical body appears to be. I believe that that is the beginning of resurrection in us; and then we can discern what John and Peter discerned. They came and saw the napkin and the linen lying as if the body were there, just as we look at the flesh as though the individual were in it, but really they are not localized there at all; being is everywhere.

That napkin is simply the veil of the flesh.

“The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality. This infinite idea of infinity will be, is, as eternal as its divine Principle. The daystar of this appearing is the light of Christian Science — the Science which rends the veil of the

flesh from top to bottom. The light of this revelation leaves nothing that is material; neither darkness, doubt, disease, nor death. The material corporeality disappears; and individual spirituality, perfect and eternal, appears never to disappear” (Misc. 165:7-16). It will still be a man whom we can apprehend and understand, because Science has a Christ and abstractions always have their correlatives.

Verse 8.

“Then went in also that other disciple,” — that’s John. “...and he saw...” The word “saw” there is **eidon** (see p.32), meaning full perception. One can imagine that John would discern the full implications of the sight, because he had such a great sense of womanhood and loved the spiritual for its own sake, not merely for its human representative. Therefore when John went into the sepulcher and saw those grave clothes in the form of a man and yet empty, he grasped the fact that in reality Jesus was never in them. He saw that Jesus had represented the presence of God despite the flesh, “and he saw, and believed.”

Now that is something which you and I are learning to do every day; it is not something vast and beyond our comprehension, but is what dawns in thought right at the moment when we see the other person not as the Son of man, but as the Son of God. In terms of the Son of man, we see that man isn’t “man” but is God’s Being expressed.

Jesus’ statements about resurrecting the body can never be understood if we think that that means just living in a matter body, then a dead matter body, and then life in that false matter body again. That is not resurrection but is an assumption built on the premise of gross materialism. (Misc. 76:4-11) Now I think that it is absolutely and literally true that what the disciples saw, actually happened: they saw Jesus “in” a body, and then they saw him “dead” and then they saw him in a live body again.

You and I have every right, to believe that, from the basis of our own experience. When we have seen a “sick man” who later appears as a healthy man, there certainly has been a change in the evidence, but we know in Science that it can’t be done from a false premise. If we are asked to go and help someone who is sick, we don’t go to heal or resurrect sick mortals into health: it just doesn’t work that way. Sickness is a lie about God and man, a lie to be reversed in consciousness; all that is healed or resurrected is our human concept. When that human concept no longer images forth on its body the delineation of sickness, then the ever-present health is manifested.

It may look to the other chap as if he was sick and now he’s better, but we know that he never was in a matter—body that could be sick anyhow. Now magnify that example into existence itself, and it must ultimate in the resurrection, to human sense, of the whole human physique “Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish in death” (S&H 555:27-30). The key point is that Mrs. Eddy doesn’t say that Jesus could restore his physical body, but that he could restore the individualized manifestation of existence. If my consciousness is fully spiritualized, “this thing” isn’t a physical body but is my individualized manifestation of existence. Jesus could do it not because physical life meant anything to him, but in order to fulfill his earth—mission in the language that mortals could appreciate.

Verse 9,10.

They had been able to appreciate the effects of what Jesus had done without understanding it subjectively. They saw the correlative without the abstraction, but even that convinced them.

Verse 11.

She wept because she stooped down and looked into the sepulcher, which is the only reason we ever

weep. (My. 119:12-15)

Verse 12.

“Sitting” indicates the idea at rest in its Principle. In some of the other Gospels it says that the angels were standing; the others are all given differently. Mr. Doorly says of that passage, “in Science, the idea is crowned by Principle and based on Principle” (Oxford ‘49 V.R. Vol II p.120).

Verse 13.

She was beginning to see that “it is the purpose of divine Love to resurrect the understanding...” (Misc. 154:16) so that mortals can discern the Christ itself and not simply its manifestation. (See also Misc. 292:14-19.)

Verse 14.

We often look so diligently for the manifestation instead of for the divine ideal itself, that when the Christ is standing at the door of consciousness we do not recognize it, and turn ourselves back to the human concept.

“The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship” (S&H 316:3-7). “linked by Science”— the bond of union between the idea and its matrix, the true umbilical cord.

Verse 15.

“Whom seekest thou?” He yearned to have someone understand the incorporeal, impersonal Christ, and was calling on her to resurrect her ideal.

“the gardener” — that fundamental concept! We don’t find the Christ by tilling and cultivating mortal belief, but by starting out from Principle. Evidently Mary’s first thoughts about the possibility of resurrection were on the lines that Jesus might develop spiritually from matter. Really **she** was being the gardener, whereas Jesus rested on the Science of being. (S&H 517:30-4)

I think, too, that the gardener might represent any old mortal; for example, when perhaps we fail to recognize the presence of the Christ and mistake it for Bill or Mary or the gardener, because of our personal sense. If we can’t discern the divinity in folk, they might as well be “the gardener” for all the Christ we see there.

Verse 16.

“Jesus saith unto her, Mary.” That was all that he said to her, “Mary.” When you are willing, like Mary was, to turn away from the corporeal sense of person and to accept the Christ as that which is forever risen, then the Truth comes and touches your thought, calls you by your individual name. Jesus ever-present, and that of His idea, man; but her mortal sense, reversing Science and spiritual understanding, interpreted this “appearing as a risen Christ” (Un. 62:27-2). You notice that **Mary** had risen, not Jesus; but even so, all she could see was a risen Christ. Naturally she did; He **was** there again, just as your health is there again after a sickness. She failed, though, to see the real nature of resurrection. You and I will understand and demonstrate these things if we will start out from the basis of eternal resurrection; for we cannot hope to resurrect the physique out of death into physique in life

once again if we think that the body is man or is life, and that is as clear as crystal. The reference continues to line 11. (See also Misc. 276:20-23; Ret, 88:4-9.)

“To the woman at the sepulcher, bowed in strong affection’s anguish, one word, ‘Mary,’ broke the gloom with Christ’s all-conquering love. Then came her resurrection and task of glory, to know and do God’s will” (My.258: 9-12). “Then came her resurrection” and that is what has been happening all this week: it has been **our** resurrection, ‘ **our** translation, **our** ascension—the way we understand One Being being one. The One Being is two to us half the time, and will be one to us as we willingly and lovingly understand that we are resurrected, translated and ascended, and comply with the demands of those facts in human experience.

Verse 17.

What did Jesus say to them when Lazarus came forth? “Loose him, and let him go.” This account in chapter 20 is the parallel of the Lazarus story: the subjective sense of it, understood from the divine standpoint.

“Jesus saith unto her, touch me not” — don’t try to hold the spiritual idea in the grasp of matter. Be content to love the idea for its own sake, as spiritual values, and spiritual ideas. Our resurrection is to let go the symbol and to seize the Spirit. Jesus was bidding her cling not to personality but to Principle.

“I ascend unto my Father, and your Father; and to my God, and your God.” He wanted her to see that his resurrection was also their resurrection and to understand the universal implication of his demonstration. He referred to his disciples not as disciples, or even as friends (15:14), but as brethren, which makes the basic concept of One Being really live. “Not more to one than to all, is God demonstrable as divine Life, Truth, and Love.” The one Principle is ever with its idea, — One Being is being one, — and that was his message to them. (S&H 573:13-18; Ret. 94:21-24)

Verse 18.

That was the beginning of her resurrection, — that she could go with conviction and courage and tell those unbelieving men that she had seen the Lord. Often one’s “resurrection and task of glory” is to have the courage of one’s convictions and to act up to what one understands to be true, whether it is in the spoken word, or in some other way of taking a stand on Principle. In Mrs. Eddy’s case, when she found her own risen Savior, she discounted the mockery and went ahead with her “task of glory,” and gave the world Science and Health as we know it today.

Verse 19.

It was evening for them, just as it was dark when Mary first went to the sepulcher. The doors were shut. “...the door...lets in Truth, Life, and Love” (S and H 15:3- 5). That’s the Christ, isn’t it? He stood in the midst — as it were, at the central point of the candlestick, neither coming nor going; neither being buried nor resurrected; but stable, undisturbed, established, founded on Principle, rooted in his rock.

“Our Master reappeared to his students, — to their apprehension he rose from the grave, — on the third day of his ascending thought, and so presented to them the certain sense of eternal Life” (S and H 509:4-8). I think that the third day of **their** ascending thought was Soul or resurrected sense; but the three days of **his** ascending thought were resurrection, translation, and ascension. His conception of the days was infinitely vaster than theirs.

The definition of “Resurrection” in the Glossary gives the threefold sense of developing thought.

Verse 20.

He had to show them his hands and his side, to demonstrate that what they called death is not a friend. We don't jump into perfection and eternal Life through what the world calls death, because Life is not dependent upon its opposite. "Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions; and this exaltation explained his ascension, and revealed unmistakably a probationary and progressive state beyond the grave" (S and H 46:20-24)

We need to be careful in thinking of this or we shall take the wrong turning and be frightened. What Jesus did is not comparable with what we have to do. Jesus **had** to show an unchanged body because it was his mission to show mortals that death is not a step to Life. But if you or I should appear to pass on as a result of something physical called accident or disease, then I think that the surprise and shock of finding that we are not dead may in itself be sufficient to destroy our fear of the disease, and therefore the evidence of it. For us, what we call "passing on" may well jerk us out of the "disease" which we thought was killing us, **provided** our mentality has changed. When the fear goes, the disease goes. I think that's different; but Jesus was not going through the experience called death; he was working in Life, and so wouldn't have any sense that he was dying, or that he would wake up as something different; he wasn't afraid of it. His disciples thought of him as physique and therefore he had to "reappear" to them in the same vehicle, or they would merely have thought it was his "spirit." So his mission is not to be compared with ours.

This is a very wonderful point. Jesus could have passed right out of this picture without going through the crucifixion at all; he could have ascended from the cross, or from the tomb; or he could have "reappeared" without the scars; but then he wouldn't have fulfilled his mission as the Wayshower. But by reproducing what the world called his physique exactly as it was before, he was in a position to explain that physical death does not kill man, nor alter him in any way. **Then** he could go forward and restore the body to its normal condition, to dissolve even the evidence of crucifixion, and finally to dissolve the evidence of mortality itself, called a corporeal personality. By finally taking away the evidence of bodily existence, he destroyed the carnal mind's boast that life, truth, substance and intelligence are in matter; and that is the glory of what he did. (My. 217:16 - 218:20)

Verse 21.

Through that lovely sense of oneness, Jesus enabled them to see that what he had done was understandable, and that they could go forward and prove it.

That second word "send" is different in the Greek from the first. It is **pempo** to send (esp. with an escort, the sender accompanying those sent)." The sender remains with the gift, as we saw with Love's peace; and that is really what happens when we understand something of resurrection. We love the scientific **fact** of resurrection, and then, because Science has a Christ, we can go forward **with** resurrection and begin to resurrect our sense of the mortal, the sender remaining with the gift.

"His resurrection was also their resurrection. It helped them to raise themselves and others from spiritual dullness and blind belief in God into the perception of infinite possibilities" (S and H 34:20-23). That was their resurrection —into the perception of infinite possibilities. Look at the things that are possible in Science when we understand that we live in the **here** and **now** of ever presence!

Verses 22,23.

He gave them a share of the Christ—spirit, the spiritual animus, so that they grasped the Principle rather than the idea. (S and H 46:30-7; John Doorly's Oxford '49 V.R. Vol. 11 p.262)

Verses 24-28.

This was Jesus' concession to the thought that wants to see an x-ray before it can believe that Science has healed him; his purpose was simply to convince them that he was the self-same Jesus. Had he come to them without those scars, they might have supposed that death is a good thing, as it heals one of the evidences of false belief. A scar is merely the memory of the event, and Jesus had no need to bear them.

“the doors being shut” — Being is omni-active everywhere; neither doors nor time nor space are any barrier. He stood “in the midst” — he abode with Principle, able to **be** subjectively with Being.

“Peace be unto you” — the third occasion, and he said very little else. What else would there be to say? Peace be unto you. **Be** at the point of divine Principle, Love.

Verse 29.

Blessed are they who love Science for its own sake, and not only for what it does for mortal. It is like watching a healing: if we love the Truth itself, the spiritual fact which is accomplishing that healing, it is quick and certain, and the error of belief passes right out of consciousness.

Verses 30, 31.

Believing “that Jesus is the Christ, the Son of God” might sound a little like old theology with its humanized conceptions of God, but remember that John's point of view was that there is only one man, and that man is the Christ man; but he appears at the point of what we call the human. If we adhere to the Christ-ideal, it supersedes the human, obliterates the mortal concept, and lets in the divine, right at this self same point of coincidence and coexistence. So John knew only one man, and that was the man Christ Jesus.

That takes us back to our first reference, “John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God” — is **God**, not mortality; Jesus knew that he was never anything less than the divine idea. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood (S&H 561:16-21). One disappears and the other is understood, and that is coincidence. That is, “Oh, Yes!” and it is Science.

CHAPTER 21

The authorities say that the Gospel properly ends with chapter 20, and that this chapter is a later addition; but I think that this chapter is spiritually **right** and it has to come here. For example, what does Mrs. Eddy do when she has raised thought up through Science and Health? Well, at the end of the book she puts the Fruitage chapter. She lifts thought right up, and then she says, “Well now, **you tell me** something lovely about it. What does it mean to you?” And so she incorporates a hundred pages of testimonials of healings achieved through the reading of the book alone. What does she say at the end of her chapter, The Apocalypse? She *says* that her present feeble sense of Christian Science closes with John's vision, which is the acme of this Science as the Bible reveals it, and then she gives the 23rd Psalm, — she brings it right down. And so she says, in effect, “Look, there it is; but what it **means** is Love.”

What did Mr. Doorly do? He gave us years of teaching of the most marvelous metaphysics, and then finally reduced it all to his explanation of Christian Science practice. So always our highest vision is to be reduced into terms of where we are, else there's no coincidence, because divine Science includes

Christian Science and is Christian enough to come to where we seem to be humanly. So chapter 21 is the story of where we are, and it takes up the four great points that we have seen in Life and Soul, in Truth and Spirit, in Love and Mind, and in Principle, and it reproduces them in a little relative human symbol, which is the very substance of ordinary human life. That's Science, isn't it? John lets us down gently into the present sense of being, and thus illustrates One Being — being one.

Verses 1-3.

There were seven of them fishing. That they were fishing was normal and natural for them, because they were fishermen. What else should they have done? They had to take what they had learned and work it out in their normal experience.

It is one's "Simonhood" that leads along the way, — one's own initiative. They caught nothing because it was night; they were doing it from the dark, from matter.

Verse 4.

They "knew not" just as the Magdalene knew not, because they were looking down. But Jesus stood on the shore — the disappearing point of mortality.

Verses 5- 8.

Now I feel that that is the first part of this chapter (verses 1-8); we are busy doing what it is normal and right for us to do, humanly speaking, but it doesn't bring us much fruit because it is uninspired. Then the Christ speaks to us and says, "Get a resurrected sense of what you are doing: don't fish up towards God, but fish out from God."

Now, isn't that what the concept of Life and Soul tells us at the beginning of the Gospel? It bids us start with resurrected sense, to turn from things to thoughts, and find life to be the expression of Life. It is where we have to take our own resurrected sense into our normal human experience and begin to translate it; and then, — "Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or burial of mind in matter, into newness of life as Spirit" (S. and H.35:6-9).

The next tone is that of Truth and Spirit, translation, and I feel it lies in verses 9-14. If we will cast our net on the right side, if we'll start thinking from Life, Truth, and Love, it will translate the substance of what we already have into the substance of Spirit. It will translate the Son of man into the divine fact of the Son of God. As we resurrect thought where we are, it becomes to us the bread of Truth; it lifts up our human sense of substance and translates it into the divine fact. Remember that tone in the feeding of the five thousand. Jesus asked them what they had, and they said, "There's a lad here with five loaves and two small fishes," and he worked from that.

Verses 9,10.

"Jesus saith unto them, Bring of the fish which ye have now caught' —Oh, why don't we do that? Why don't we bring our present highest sense of things and work outwards from there? It's only "the gardener" who wants to go on accumulating a little more before he feels he's a Scientist. Truth and Spirit, even humanly, is the substance of what you already have, so be prepared to translate the Son of man into the Son of God.

Verse 11.

“an hundred and fifty and three” — I like what Mr. Sinton says of that figure, — that it was the number of the kinds of fish known to the ancient world. It is a symbol of generic quality, representing all that they knew. They gathered one each of all the facts that they knew, — wisdom, purity, friendship, home and so on, — all their “great fishes,” and drew them to land. The net was not broken because they were doing it divinely.

Verse 12.

“Come and break your fast” — come to a feast of Soul and a famine of sense. When something bids us translate the Son of man into the Son of God, we know “it was the Lord,” we know it isn’t human.

Verses 13,14.

They could not come and breakfast with him until after they had left their nets; you and I can’t translate the Son of man into the Son of God until we have ceased trying to get somewhere, by being resurrected. To be resurrected is the true net, — to work from the right side. But to build up and build up our sense of becoming something in the future is not forsaking our nets. (Misc. 90:28-1.) So there are the first two tones, resurrection and translation.

Now we have the tone of Love and Mind in verses 15 to halfway through verse 19. The demand of Love and Mind is, “Do you love?” As we learn to say, “Yes,” we have to do something about it — we have to exemplify Love as ideas, which will feed the world’s hunger. We are bidden to take the pasture of Love and lead human thought into it.

Verse 15.

Jesus’ word “lovest” is **agapao**, meaning, “Did you love the Christ idea?” And Peter answers, “Thou knowest that I am fond of thee” (**phileo**). Peter only saw it in the relative, Jesus “saith unto him, feed my lambs” — give pasture to my lambs.

Verse 16.

“He saith to him again the second time... lovest thou me?” (**agapao**); and again Simon says, “Yes, thou knowest that I am fond of thee” (**phileo**). Jesus “saith unto him, Feed my sheep.” Feed, there, means **be a shepherd**; tend; supervise. You see Jesus asked him the question three times as Peter had to make good his three denials; so when Jesus says to him, “Feed my sheep, be a shepherd, he was saying, “Don’t be a hireling who flees when the wolf comes, but be a real, shepherd.”

Verses 17, 18.

“He saith unto him the third time, lovest thou me?” and that time he uses Peter’s own relative word, **phileo**, because he saw that Peter couldn’t see the absolute.

He could only have it at that time in a relative sense, and so Peter answered him in the same way. “Jesus saith unto him, Feed my sheep.” He knew that Peter hadn’t a very high sense of Love, and allowed him to use what he had got. If we love the idea in some measure, and take it and feed human thought with it, it is. using or reflecting and therefore is blessed. Now from the second half of verse 19 to the end we find the tone of Science, — of Principle.

Verse 19.

“Follow me” —the demand of Science, isn’t it? Obedience to Principle; **be** Principle’s idea; One Being **being** one.

Verses 20-22.

“follow thou me” we only find that Principle’s idea is forever in accord with Principle by **being** in accord with Principle. We know that Science works only by letting it work. Let our basis be, “It does work,” and then it begins to prove itself; but we have to say, “Yes, I will follow it.”

“Is a musician made by his teacher? He makes himself a musician by practicing what he was taught. The conscientious are successful. They follow faithfully; through evil or through good report, they work on to the achievement of good; by patience, they inherit the promise. Be active, and, however slow, thy success is sure: toil is triumph; and — thou hast been faithful over a few things” (Misc. 340:18-25). It doesn’t matter if your sense of things is very relative or very immature: the one essential in Science is, **practice** what you know; “be active.” So that is really what Jesus was saying to Peter, Now the four quarters of that chapter are a microcosm of the whole Gospel; they define the point, which you and I are always at, and from which we have to work. We have to learn to cast our net on the right side. We have to translate what we have already into the substance of Spirit, to find the Son of man as the Son of God. We then have to do our best to manifest what love we have, and to love **more**; to **be** a shepherd. And all the time we have to be **active**, to follow the divine One. As we do that, we find ourselves fulfilling this wonderful concept of One Being **being** one; we demonstrate coincidence; and Science is very near and very dear.

Mrs. Eddy’s hymn, “Shepherd” summarizes perfectly this chapter, — indeed, the whole Gospel message, as it comes to us through the relative, through the living of it.

“Shepherd, show me how to go O’er the hillside steep,”

Show me how to resurrect my apprehension from the left side to the right; how to exchange things for thoughts and sense for Soul; how to lift existence out of mortality.

“How to gather, how to sow, -”How to gather first the fruits of the Spirit, to appreciate and utilize all that is lovely in the Son of man: and then I shall see that Son of man translated as the sowing of the Son of God; “that he that soweth and he that reapeth may rejoice together.” As I fulfill all that is splendid and Christian in the Son of man, that will sow in me a recognition of the Son of God.

“How to feed Thy sheep;”

How to share the divine oneness; how to exemplify, how to reflect; how to prove it universally.

“I will listen for Thy voice, Lest my footsteps stray;

I will follow and rejoice All the rugged way.”

(Misc. 397:21-4)

Science is individual, and we succeed in it only as we follow, only as we live it. Well, I thank God for this week, and for all you people who have made it possible, because without the sincere love of the idea which we have all brought to it, it would not have been one tenth of what it has been.

What have we seen? We have seen the presence of God, haven’t we? We have seen “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the **Word** of Life” (I John 1:1). We have touched and handled

things unseen; we have touched coincidence, something of the infinite One.

Now it is up to us to accept it and love it and live it; it will never perish so long as we **be** it. It **is** you and me, it's our mentality, our body, our home, our world; and it demonstrates itself as we live it. "We have it. only as we live it." So let us honestly say, "I'm going to live it more," and it'll abide. It will abide. It will glorify God in us, and we shall **be** that coincidence.