

BIBLE LESSON XXI.

John 19:17

SIMPLICITY OF FAITH

“He, bearing His cross, went forth into a place called the place of a skull.” The history of Jesus Christ is the history of one who, knowing that He owns great possessions, takes upon Himself the estate of the lowliest people, not to give to them as if they were objects of His charity, but to teach them how to have as much as He has.

He is the history of one who takes upon Himself all kinds of sicknesses to teach sick people how to get well.

He is the history of one who takes the deepest grief upon Himself to teach us how to rise out of it. He is the history of one who teaches how to get very wise and successful while being ignorant and unfortunate. In other words, He bore the cross of the world.

If He, being rich, had given large provisions to the poor, He would have been a failure. If He, being powerful, had simply healed a few and lifted up a few and enlightened a few, He would have been as great a failure as those powerful people who condescended in the time of the cholera in Naples. A very rich man rode among the poor people in his carriage carrying broths and medicines, but they were so enraged at him, that they mobbed him, broke

his carriage in pieces, tore the harness off his horses, and nearly held a riot in the city. King Humbert went among them, dressed just like one of them, helped them nurse their sick and bury their dead, and they never touched him, though they knew that he was richer than the other man.

This was because he did not flaunt the difference of his position in their faces. Now, if King Humbert had told them that they might as well have sixty and an hundred fold more possessions than they had, and explained it to them how they might be as powerful and well fed as himself, it would have been something like what Jesus Christ did.

He bore your very experiences and told you the exact way out of them. He was offered money and houses and castles and kingdoms if He would take the world way of getting them. He was shown how able a financier He was by nature; how able a ruler He would make; how noble He would appear as a prince, and if He would deal the world's way He could over-top even the Caesars.

He saw that He had magical healing powers; that He could perform all the mighty tricks of legerdemain Solomon had excelled in. It had been considered that Solomon was wonderful, because he could pierce a delicate pearl, string intricately perforated diamonds, and answer peculiar conundrums. All this was so simple and easy for the young Jesus.

But he said, "I will not get my greatness that way. I will get wise in the knowledge of Spirit, I will get all my powers from God in

straight communion with God, and not till I can explain how God as the Father is impartially good to all the children of men will I take any of the goods of earth.”

“I believe in God as able and willing to do all things that mankind can ask or even think. I do not believe in there being any poor people or old people or unhappy people. I believe God is good to all or that He is not good at all. I do not believe in ignorance. I do not believe in failure. I do not believe in dishonesty. These things are not necessary. There is a noble, satisfactory way of living. That way I will demonstrate in such fashion that not one creature can be too ignoble to imitate.”

And he did. The seemingly heavy human affairs that despite the goodness of God He bore and said, “Be not afraid; I have overcome.” “The flesh profiteth nothing.” “The devil is a lie from the beginning.” “Keep My words.” “My words are Life.” “My words tell the power of Spirit. Seek first the knowledge of God and all these things shall be added unto you that you desire.”

He said God was in Him. He said God was and is in all. He said that this God in each of us is able and willing to help us in wonderful ways. Nothing is too hard for Him. He explained that nothing is too commonplace for us to lay before this God and get aid.

He said that He Himself was the bodily demonstration of God. But He laid great stress upon the fact that just talking and thinking as He did (being absolutely right)

would put Him and His powers forth from each of us.

A very poor woman not very long ago felt that she heard the voice of Jesus Christ speaking within her mind saying, "I am Jesus Christ." She said, "Yes, I know, but I do need help so much! Won't you please help me pay my rent?" The voice within her mind never said "Yes." She listened to her own mind and so gently and lovingly the same words came, "I am Jesus Christ!"

If she had let this voice speak aloud through her lips her neighbors would have said she was blasphemous. But she did not. She said again, "Yes, dear Jesus Christ, I know you are the highest thought of my mind - able to do all things, won't you please help me pay my rent?"

And again all she could get was the affirmation stronger and fuller from the deeps of her own mind. And immediately after that she had help on her way. "Ye shall ask what ye will in My Name."

According to Jesus Christ you do not have to ask any man or woman or corporation to help you; Jesus Christ will attend to it. Not the historic Man of Galilee but the omnipotent Jesus Christ quality of your own mind.

Jesus Christ is the demonstration of good. Just to listen to the one thought that whispers within you is your demonstration.

It is not right for you to be poor. It is not right for you to be sick. It is not right for you to fail. It is not right for you to be unhappy. Why will you be when Jesus Christ says, "I am

within you able to do all things. Nothing is too hard for Me. Do not look afar unto Me, but let My Name be spoke within you, and love Me and believe in Me.”

You can do everything when Christ Jesus is your chief word. By and by the world will not seem heavy to you. You will not be Atlas with the world on his shoulders, but Jesus with the world under His feet. Your whole business in life is to “learn of Me,” or to learn how to let the Jesus Christ thought within you reign supreme. This thought that is named Jesus Christ is the noblest thought within your mind. Let it keep saying “I am Jesus Christ.” Tennyson kept repeating his own name till he felt as if he was as big as the planet. Some mystics kept repeating certain syllables, but Jesus Christ said, “Repeat My Name.” Then you will not feel as if you were the planet but as if the world were under your feet. You will not become senseless, like the mystics who repeat senseless syllables, by speaking My Name, but will come into your inheritance of health, wisdom, and success.

The place of a skull was where they crucified Him. You intellect is supposed to be located within your skull. This intellect is a great enemy to Jesus Christ, “The natural man receiveth not the things of the Spirit.” One has to walk right over the words and teachings of the intellect just as Jesus did. There is a higher faculty than the intellect within you. It is Spirit. Intellect is more powerful than muscle. It is more successful than muscle. Intellect is as unreliable,

however, as muscle. The powerful intellect will tell us that we must not give to the worthy poor because if we heed to every cry of pain we would soon be as poor as the poorest. Spirit says, feed every one with a portion of your bounty and you will have all the more. Intellect says, I must put my money into institutions that will praise my name and cut down my employees afterward.

Spirit says, I must put every creature into the way of earning its own living. If it cannot do the way of the world, so much the more cause for my protective care and wise instruction. I must not do my alms to be seen of men. Honor among this generation counts for nothing. The future will read my motive as clear as a book.

The intellect is proud over muscle. Spirit is proud over nobody and nothing, but far transcends all the powers of all the creatures. Intellect has its place in the skull. Jesus Christ has no place. Fills all place – unbounded, limitless, infinite.

Algazali, a pious Arabian, said he was completely astonished when he found how the senses deceived him, and his judgment had to be all corrected by his intellect. He noticed how the stars are reported to be small as money pieces by sensation, but corrected by intellect are called suns and worlds. He was sure of everything and everybody being different to the judgment from what the senses state. Then he began to doubt the reports of his intellect.

He said he was satisfied enough with his senses until intellect denied their testimony. Then he grew dissatisfied with intellect and wondered if there were not some higher faculty still that could correct it. Jesus here explains that He will teach us a higher than the greatest intellect.

Pilate, the representative of the world that acts according to its feelings, jestingly and willfully calls the spiritual teaching the ruling intention of Judaism.

The coward does the way of the world. He says the spiritual world is chimerical; says it claims to do everything, but so far as he sees does nothing.

Religious teachers try to explain that indeed they do not believe in spirit as their provider and healer and teacher. "We do the same ways you do; we try the tricks of all trades just like you; we believe in business ways and we employ doctors to examine our pulse and prescribe for our livers just like you; we study books as hard as ever we can to learn about God's laws with earthquakes and cyclones. Indeed, please, great worldly mind, don't think for a moment that we are so foolish as to believe in spirit." "Write not, King of the Jews."

But the world always will insist that it is the very nature of religion to teach a better way than material performances to be successful and happy.

There was no anguish you can go through with of mind or body any greater than this

great Jesus Christ took upon Himself to show you the words to speak to set you free.

Here He shows that if you feel anguish of mind or body you may be sure something good is coming to you. You can hasten its coming by saying, "It is finished." If you have been very sick and you let that thought within you speak, saying "I am Jesus Christ" and then you ask that thought to make you well, you will very likely have a very strange feeling of mind and body which no word will express better than anguish.

This feeling shows that a great good is to be born in you. Anguish gives us birth. You are to say, "It is finished. Jesus Christ took this cup and said I need not drink it. He said I might refuse it. So I refuse to be in anguish. I declare that what was meant for me is here now, according to Jesus Christ. I am perfectly well now."

Keep on speaking these words. You do not have to be put through any pain or sorrow or humiliation at all. But if you have got into these straits there is a quick way out.

Jesus Christ in you, the hope of glory, is your freedom. There is nobody so free as the one who lets this name be spoken within his mind. He finds that if he does not choose to go into the slums of the city to work he can help the people while sitting in his own room. He finds that if he does not choose to go into the slums he has a right to do so. He is under nobody's orders and nobody's criticisms weigh with him. He is not afraid of "the terror by night, nor the arrow that flieth by day."

Criticism calumny, censure, praise, they are all one to him.

“It is finished,” He says. Jesus Christ in you speaking tells you that all evil is finished. It is ended. These things shall not be upon the earth. You can speak this Name within your mind till the kingdom of heaven is open to your sight. In you the Gentiles will trust. As it is written “In My Name shall the Gentiles trust.” That is, if you keep letting the Divine thought whisper within you, “I am Jesus Christ,” even the people who do not believe in spiritual laws as transcending intellectual methods will trust you, will lean on you.

Jesus received the vinegar. But you need not receive the vinegar of having to take favors from the hands of those who have wronged you. He said to declare it as finished and to hold His Name steadfastly in mind would keep you free from all the pains and sorrows and shames of human experience. “I am victor over these things, in your mind first and then in your body and world.”

There is salvation in none other name, but in My Name the vinegar and the gall and the wormwood of human experience are nothing. I promise you immunity from everything, if before you have got into trouble you will speak My Name. But if you have never been taught the power of My Name and are now in great anguish, say that you refuse the cup of trouble, and declare that “I in you am even now able to save you from poverty, debt, disgrace, desolation, sickness,” say, “It is finished.” At the eleventh hour “call upon Me

and I will hear." "Keep My Word and live." "I can not be crucified; I can not be entombed. Nothing is too hard for me." "Now is the accepted time. Now is the day of salvation."

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