

**They Shall All Be Taught of God**  
**By John Hargreaves**  
**A Student's Commentary on "Recapitulation"**  
**from *Science and Health With Key to the Scriptures***

John Hargreaves was asked frequently to discuss the 24 questions and answers that comprise the chapter "Recapitulation" in *Science and Health*. This book arises from the countless talks with those with whom he has had contact, in the course of which he suggested pointers that might help individual study. This book collects the insights that proved to be exciting and helpful to those asking for him to share his perspectives after his in-depth study and discussion of Mrs. Eddy's writings. His insights encourage students to look with new understanding to "Recapitulation" to further their own growth in the understanding of the Science of Being.

This book was written to be read in conjunction with *Science and Health*. It does not and should not stand by itself. *Science and Health* is the proven source material, and the value of this commentary rests on the degree to which thought is helped to study the original more deeply.

*Excerpt: Page 75-80*

**Question 17**

**(*Science and Health*, Pages 482:13 to 484:5)**

*Is it important to understand these explanations in order to heal the sick?*

The importance of this understanding is emphasised in the first sentence of the answer, namely, that "Christ is 'the way' and the truth casting out all error." There are no personalities involved, whether called patients or practitioners. The allness of Mind is not conditional upon the cooperation of a so-called human mind. The impersonal Truth precludes impersonal error. *Science and Health* states: "All unscientific mental practice is erroneous and powerless, and should be understood and so rendered fruitless" (*S&H* 375:15-17). The attempt by persons to heal persons is proving increasingly fruitless. It was Jesus' inseparability from the Christ, the divine idea outside the flesh, that did the great works. He said, "My Father worketh hitherto, and I work" (John 5:17).

It was the origin of his thinking, and not a phenomenal birth, that was the basis of his work, an origin that Mrs. Eddy referred to when she wrote, "The divine origin of Jesus gave him more than human power to expound the facts of creation" (see *S&H* 539:27-30), and elsewhere: "The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated" (*S&H* 325:26-29). The relinquishment of the human concept called Jesus, or any other good, allows the divine Mind to shine, unobstructed, through the mists of corporeality that claim to hide it. There is, in fact, only the divine omnipresence, which cannot be hidden by any believe that it is human.

All that was true of Jesus – and all that is true of you and me – is the Christ. This is the true idea of God, and in its presence, the beliefs about God dissolve. Sickness is a belief about God – a belief that something is wrong or lacking in the one Mind, the one Life, the one Truth, the one substance.

Sickness is not something the mortal experiences, but is the impersonal belief of another mind and life wearing the disguise called a suffering mortal. To attempt to heal a person of his or her belief, instead of seeing that the belief has never had a mind to attach itself to man, is unscientific practice. This is why “error will not expel error” (482:27 only). It is always error to personalise error. Christian Science is the law of Truth, and heals the sick on the basis of one Mind or God. It can heal in no other way. It cannot heal persons of sickness or any other problem, except by letting the one Mind preclude the belief in or experience of either person or problem. The attempt to make man a healer – to become a practitioner, for example – yields to the fact that the Christ is the only Physician. Otherwise, remembering that an earlier question, the work is still at the level of trying to tinker with the inhabitants of a “vacant domicile.”

A personal sense of the practice has to fade out. The whole concept of personal practitioners thinking good thoughts about personal patients is, at best, a form of benevolent hypnotism. One Mind does not countenance another mind to reach or heal. It precludes it, together with the errors it contains. In Revelation 11:3-12, we can see the fruitlessness of this approach in the experience of the two witnesses who prophesied, for a period, clothed in sackcloth. This period did not last, for it was indeed a sackcloth experience, characterised by a personal sense of duty, responsibility, and effort. We read that “The beast ... shall make war against them, and shall overcome them, and kill them” (Verse 7). Person cannot do the work of God. God does it.

We read then how the people who saw their dead bodies in the street of the same city (or state of thought) where our Lord was crucified, rejoiced and made merry, because these prophets had “tormented them that dwelt on the earth” (Verse 10). Personal sense can never tolerate that which it recognises as its destroyer. The need, therefore, is to disassociate identity with that which personal sense believes to be its destroyer, namely person; to recognise that the Christ is forever out of sight or range of a personal mind. Only the oneness and allness of divine Love, the Lamb of spiritual innocence, overcomes the beast. We read in Revelation that they overcame the accuser by the blood of the Lamb (see Rev. 12:11), and the Lamb stood for “innocence and purity” (see *S&H* 590:9-10). Error cannot fight that which is innocent of any sense of error. And so we read that after a further period, the “Spirit of life from God” entered into them, and they stood on their own feet, and heard a voice from heaven saying, “Come up hither” (see Rev. 11:11, 12). The basis of persons bearing witness to Truth yielded to the everpresence of Truth bearing witness to itself as one and all, and so without opposition. It is this total absence of personal sense that constitutes genuine Christian Science healing.

At the top of page 483 the question as to how other methods appear to heal is covered. Faith healing, or any method that merely results in a change of belief and the human picture, is the most obdurate enemy of Science, for it leaves thought more firmly entrenched than ever in matter. Semi-metaphysics only involves a change of belief, not of base. The purpose of Science is not to produce rabbits out of the hat, nor can it be relegated to the level of alternate medicine and mere human betterment. Error will continue to take new forms until the basic belief that there is a personal mind to embody itself in any way is dispelled. This is the real message of Science. I AM ALL precludes all belief in this or that error or “otherness.” *Science and Health* says, “If God [the divine Mind] destroys not sin, sickness, and death, they are not destroyed in the minds of mortals, but seem to this so-called mind to be immortal” (231:4-7). Because everything exists as thought, it is as mind, and not matter, that these errors are removed and true healing occurs. Otherwise, the concentration on the human phenomena, instead of the understanding that there is no mind to form such phenomena, persists. So long as the so-called mind of mortals remains, the culprit remains. Divine Mind, God, removes this so-called mind and its inherent errors.

Healing takes place entirely in and as Mind. “Jesus instructed his disciples whereby to heal the sick through Mind instead of matter” (*S&H* 271:7-8). His deeds were the thoughts of Mind offsetting the mental misconceptions of a so-called mind that was not the divine, and so was myth. Matter was not involved at any point. To illustrate: the picture of the five thousand hungry people – or a threatening storm at sea, or a dead Lazarus – was a mental impression, a mesmeric report; it was to be dealt with, not by trying to do something to it, as if it were an external reality, but by offsetting this mental impression with the facts of Mind. This is the same way that, knowing the impression of converging railway lines in the distance to be false, and not a fact to which one must adjust one’s behaviour, the remedy lies in a correct perspective, not in an adjustment of the picture.

In almost his last words to his disciples after the Resurrection, we read that “he breathed on them” and said, “Receive ye the Holy Ghost” (Divine Science). Then he defined this Science in the words, “whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained” (John 20:22, 23). It is here, in and as consciousness, that the remission or the retention takes place, and if the work is done “here,” and only if, then it appears to conform “over there.”

The consciousness that heals contains no “earthborn taint.” Mind is effective as our Mind, and in no other way so far as we are concerned. We live as “pure Mind” and not as a personal practitioner to a situation (see 483:19-21). Jesus met the belief of existence or mind separate from God with divine Science (see *S&H* 42:19-21). As the emanation of Mind, all there was to him was divine Science. He knew himself as the one Ego and, in so doing, knew that error in any form was not him or his experience (see *S&H* 315:6-9). In this manner did Science, or understanding, “honor God as no other theory honors Him, and it [did and] does this in the way of His appointing, by doing many wonderful works through the divine name and nature” (483:27-30).

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