



The CHRISTIAN SCIENCE
JOURNAL

THE LAMB AND THE WOLF

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From the December 1922 issue of *The Christian Science Journal*

The Bible is the great epic of the human race. It is the record of the unfoldment of the spiritual idea and of the translation of mortal consciousness out of itself,—the appearance of the true sense of being, together with a corresponding decrease of the false sense and the prophecy of its final disappearance. In the earlier Scriptures, the lamb is the type of helplessness, of sacrifice for the appeasing of divine wrath and for the cleansing from sin. The lamb further presents the idea of purity and confiding trust in the shepherd; but it must be confessed there is also the implication that the lamb is incapable of fending for itself—a helpless victim before its enemies. The old writers do not fail to indicate, however, the protecting care of the shepherd, the lamb being a subject for the tenderest poetic expression.

John the Baptist, of whom Jesus himself said that a greater prophet had not arisen, saw the spiritual idea of the lamb in clearer vision, expressing the qualities of the Christ. "Behold," he exclaimed, "the Lamb of God, which taketh away the sin of the world." Here the larger thought begins to take form. John sees the Lamb as doing something, —taking away the sins of the world. This is an attribute of the lamb not before noted, a quality which, while as yet seen dimly, grows ever brighter. John the Revelator, from his supreme height of spiritual vision, discerned in the lamb the type of knowledge and of power; and this he saw to be based on the spiritual qualities of innocence and purity,— qualities which are not negative, but positive, active, dynamic. John further saw, when the sixth seal was opened, guilt hiding itself and fleeing from "the wrath of the Lamb." Again, he saw the forces of evil making war on the Lamb, "and the Lamb shall overcome them."

Just as throughout the Scriptures the lamb is the type of innocence with its qualities of good, so the wolf is the type of guilt with its qualities of evil. Evil has therein but two ways of presenting itself,—one as the wolf and the other as the wolf disguised as the lamb. Evil often asserts itself openly as evil, and boasts itself above good; or else it comes as a wolf in sheep's clothing,—evil

representing itself to be good. In the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 567), Mrs. Eddy declares: "The beast and the false prophets are lust and hypocrisy. These wolves in sheep's clothing are detected and killed by innocence, the Lamb of Love." Lust in its original meaning included all desire and human will, but modern usage confines it to wrong desire. Mrs. Eddy has shown that human will is always wrong desire; its self-surrender to divine Mind brings human will into subjection to God, and so renders it harmless—a type of evil overcome, the triumph of the Lamb over the wolf. Lust, then, includes all wrong desires,—envy, covetousness, hate, revenge, malice, sensuousness—the whole gamut of evil and sin. Hypocrisy aligns with lust in cloaking all this evil in the garb of good. But the Lamb detects and slays the wolf,—innocence overcomes guilt.

Self-abnegation is the way in this warfare. Denial of material selfhood, with its false pleasures and pains,—the lusts of the flesh,—promotes innocence; for it eliminates lust and hypocrisy. The way of the Lamb is to be faithful over a few things. Overcoming a few evil things opens the way for the conquest over all error. The beast and the false prophets disappear as the purification of human sense through self-denial goes on, and "the Lamb of Love," innocence, appears. To the degree of his innocence is a mortal purified. To the degree of his spiritualized sense, he is innocent. The Christian Scientist understands that innocence does not imply or include ignorance, or disregard of either good or so-called evil, but, rather, means disbelief in the reality of evil. The innocency of the spiritual idea, or "Lamb of Love," rejects evil's false bid for recognition. Innocency recognizes evil, but, invariably, as nothing. The Lamb slays the wolf by remaining always innocent,—alert to detect, but untouched by, false concepts.

What does all this mean to the student of Christian Science? Just this: the impregnable defense against error of every sort is to be guiltless. Evil is false belief, and must either be conceived or entertained by the individual before it can appear real to him—before it can be a part of his experience. Uncontamination by error is possible only to the unguilty. And this is true whether the error be ignorant or malicious. The "prince of this world" coming must find something in one to commit one to disease, to discord, or to a sinful deed. There is no responsiveness to error's argument in a heart purified, innocent. Innocency recognizes the wolf beneath the sheep's clothing. There is no condition of danger, sickness, grief, woe, sin, which, in belief, may come to one, but may be eliminated by the simple process of replacing guilt with innocence. Innocence is the great panacea. "Behold the Lamb of God, which taketh away the sin of the world." In the daily strife, innocence alone will enable us to combat evil both offensively and defensively, and to

prevail. And the result of genuine healing— whether of disease, discord, or sin— is to render one innocent, untainted, and hence unresponsive to the arguments of sickness or sin, of relapse, recurrence, and the like.

Secret fellowship with evil renders one liable to any particular form of error. Weakened defenses invite assault. To refrain from committing sin, while retaining a lusting after it, leaves one with a degree of guilt. Such a one is never safe till cleansed of all false desire. Lust and hypocrisy go hand in hand; for lust fosters hypocrisy. All true healing involves and includes this purification. Innocence is the ultimate of demonstration. If one harbors guilty thoughts, if one occupies a dishonest position, he is in that degree a wolf in sheep's clothing. But the wolf masquerading as the Lamb can never attain to the might of the Lamb; it is still the beast, wolfish in instinct and practice. Consider the guilelessness of the lamb, its gentleness and lack of ferocity; and yet the lamb is the type of innocence which slays the wolf of hypocrisy and evil desire. It is far more important to be guiltless than to escape penalty. Jesus seemed to incur the hatred of error, and even to suffer; yet his innocency, which made him the Lamb of God, also gave him power "over all the power of the enemy." Jesus' innocence revealed to him the necessary knowledge of error,—its claims, and also their impotency. This gave him power and protection against error.

Let us not fall into the mistake of attaching sin (moral fault) to every victim of error. One's guilt may not be culpable, but rather ignorant. But to allow such unconscious error to remain after detection is reprehensible. We may be sure our sins will find us out; for all guilt can ever do is to accomplish its own doom. This fact should restrain us from sitting in judgment unjustly upon a brother; should stay our voices from being raised in condemnation of another whose status of innocence or guilt may not be known to us.

In *Science and Health* (p. 452), Mrs. Eddy says, "Never breathe an immoral atmosphere, unless in the attempt to purify it." An immoral atmosphere does not in itself produce guilt. Innocence may obtain in the midst of evil surroundings. But continued quiescence or acquiescence in bad environment is apt to bring contamination and guilt. One cannot be unwatchful in erroneous conditions and remain innocent. There, the only safety is in active opposition to evil. Are we guilty of suffering error "to be so now"? Do we indulge false habits without strenuous and consistent opposition? Then we are no longer innocent. The writer knew a man who, after thirty years in Christian Science, was still awaiting the propitious time to overcome the tobacco habit! He had

ceased to struggle against the obnoxious atmosphere; and his long-nurtured lust wore the cloak of hypocritical unwillingness to "use will-power." He had stopped trying to purify that atmosphere and was befouled by it.

In branch churches each member must be innocent of the desire to be personally preferred or to profit personally in church affairs. He must not lust after place or power. He must be innocent of being a disturber or obstructor of right. Then, when falsely accused, he can rest secure in innocence. His unfailing stand for divine Principle will indeed be innocent, and he may look for divine aid and protection in his selfless work. We should remember that the government and the discipline and the issues are upon His shoulders. One may be impelled by divine Principle to start something; but one may be not at all required to finish it. We have to learn to be willing to start that which it may not be ours to finish, and to finish that which it may not have been ours to start. We may have to learn even to see the apparent temporary triumph of so-called evil, unmoved, unconcerned, in the steadfast assurance that in the end the Lamb always slays the wolf.

In our relations with our fellowmen, in our dealings with ourselves, we must always be both scientific and Christian. If we be lacking in either respect, we cannot declare ourselves innocent. Pure affection is better than mere intellectual clarity; indeed, divine metaphysics is unattainable today without pure affection. To be guiltless of one-sided metaphysics or Science (so called) without Christianity, is the only insurance against the "letter" which killeth. Let not our quickened analytical mental faculties operate falsely to dry up the milk of human kindness. When accused of lack of sympathy, of hardness, selfishness, coldness, let us make sure that we are innocent. We can be guiltless, even though misunderstood. Of every Christian Scientist thus misunderstood let it be truly said that they hated him "without a cause."

In our work as Christian Science practitioners, we must be uncontaminated by guilt, should the temptation come to permit the attempt to mix Christian Science and materia medica. Here clarity alone will defend us against error's intrigue. If unwilling to be error's tool, we shall be guided by the wisdom of innocence through the devious paths of convention, false sympathy, expediency, and the seeming ferocity of error's opposition, into the safety of a decision and a position based on Science and Christianity. Thus, whether we remain on such a case or retire, we shall have the inspiration and the assurance of clean hands.

We should never be guilty of attaching a personal-interest string to a patient, as such, or allowing him so to tie up to us. By this is not meant that practitioner and patient may not be friends. Above all, when the connection of practitioner and patient is severed by either or both, loose that individual and let him go. Never think of him again as your patient unless he voluntarily, and with your consent, again establishes the relationship. Be sincere in shutting out of your thought the details of his affairs, which may have come to you as practitioner. Be innocent of desire to remember them. Such knowledge came only in connection with the case, and should go out with the case. To treasure them, to retain them willingly in memory, is to be guilty of malpractice.

Unhampered, unstained by guilt, one is fearless, wise, able, capable; and his achievement is unlimited in every direction of good. Of course, the possible may not always be the feasible. In pursuit of our objects, however honest they may be, we must be innocent of the demand that our plans shall be consummated. Our outlining must be of divine Love, uncontaminated by human will, which too often ruthlessly sacrifices Principle upon the altar of selfish desire. We must be innocent of human outlining.

The unfoldment of the spiritual idea reaches high in the revelation of John, wherein innocence is accorded the acclaim, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." All these are the acknowledged and bestowed rewards of innocence. Mrs. Eddy, the revelator of Truth to this age, discloses the acme of Christian metaphysics, that ultimate toward which the Scriptural epic tends throughout, in the interpretation of John's vision: "Come hither, I will shew thee the bride, the Lamb's wife." In "The First Church of Christ, Scientist, and Miscellany" (p. 269) Mrs. Eddy declares the divine union or oneness to be "man wedded to the Lamb, pledged to innocence, purity, perfection." May we, as students and practitioners of demonstrable Science, renew and maintain our innocency. The beast and the false prophets slain—lust and hypocrisy eradicated from consciousness—we shall indeed have peace and safety and plenty; "for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

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