

Lynn House of Potomac Valley

**“Pouring in Oil and Wine”
How Christian Science Nursing Leads
to Righteous Judgment**

A talk given at
Lynn House of Potomac Valley

by John Rinnert, C.S.

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John Rinnert has been a *Journal*-listed Christian Science practitioner for close to thirteen years. He loves turning thought towards the Word of God, the "Great Shepherd" that feeds His flock with increased understanding of Truth, Life, and Love. He and his wife have recently moved to Dallas, Texas, where she is in training to become a Christian Science nurse. In addition to his love for the Scriptures and writings of Mary Baker Eddy, he is an avid cyclist, fly fisherman, and soccer player.

I'm very grateful to be here with all of you today. I love these meetings because they provide us with a wonderful opportunity to renew our affections for Christian Science nursing. Now no one can force you to have affection for Christian Science nursing. Nobody can make you to be grateful for Lynn House. Gratitude and affection are present in proportion as we recognize Christian Science nursing's true worth.

We tend to have affection for things that are valuable. Value is based upon two things: (1) first is *usefulness*. Something useful has value—and if one can't live without it, it becomes priceless. Now you might find yourself saying: "I can't live without water, but water doesn't cost a lot." Water is inexpensive because of the second condition: (2) *scarcity*. Commonality lowers value. As something becomes scarcer, it becomes more valuable. Accounting for these two conditions, we can already see that Christian Science nursing fulfills the second. It is extremely rare. And so our only task is to determine its usefulness. Do we need Christian Science nursing? Can mankind live without it?

DISCOVERING VALUE

To determine its value, we are going to focus on Jesus' parable of the Good Samaritan. This story has a special place in the heart, or affections, of every Christian Science nurse. It forms the basis for the title of my talk: "*Pouring in Oil and Wine*" – *How Christian Science Nursing Leads to Righteous Judgment*. Judgment means "the act or process of the mind in comparing its ideas, to find their agreement or disagreement, and to ascertain truth; the determination of the mind" (*Webster*).

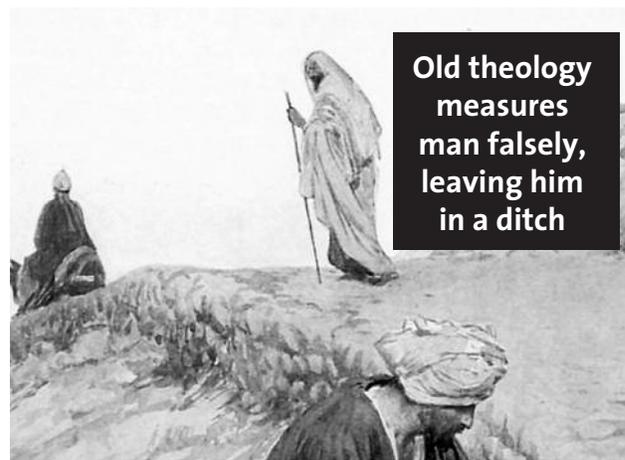
Judgment involves how we perceive, weigh, and measure reality—and that is a pretty important activity. It has great value. Therefore, the value of Christian Science nursing rests upon its ability to help us to judge righteously.

We might consider the man's journey from Jerusalem down to Jericho as a reflection for our individual and collective human experience. The definition of Jerusalem in the glossary of *Science and Health with Key to the Scriptures* is "Home, heaven" (S&H 589:15). We can all identify with the idea of leaving home, a place of safety and familiarity, and, while on our journey, falling among thieves. The material condition seems to rob us of our innocence, joy, and wonder while also wounding us physically.

Interestingly enough, upon entering the promised land the first thing that the children of Israel needed to overcome was this false mentality

represented by Jericho (see Joshua 6:1-20). In Hebrew the word *Jericho* [*yericho* or *yareach*] means "the moon." The moon symbolizes sin. "Sin was the Assyrian moon-god" (S&H 103:5). Sin's false judgments strip us of our raiment, wound us, and leave us half dead.

Along with the problem of sin, the parable also exposes another aspect behind mankind's troubles. "And by chance there came down a



(Image: *The Good Samaritan* by William Henry Margetson)

certain priest that way ... And likewise a Levite ... came and looked on him ..." (Luke 10:31, 32). Both priest and Levite look on the man. In other words, they judge and measure him. But do they help him? No! Theology is supposed to aid mankind but it often doesn't. Why not? Because, like the priest and Levite, false theology measures

man according to sin. It perceives man as a miserable sinner, therefore deserving of punishment. The challenges we face are *theological* instead of physical, genetic, financial, or psychological.

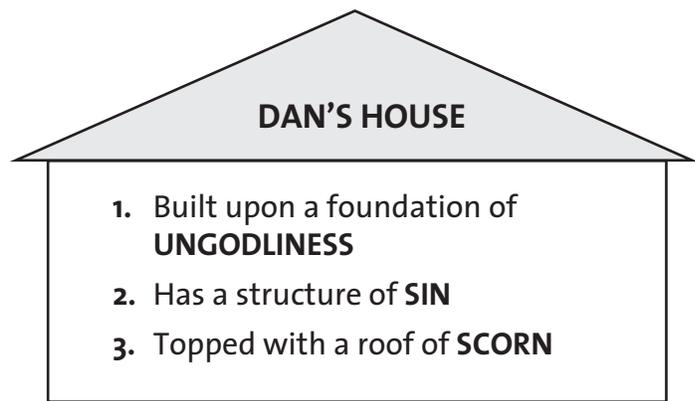
The desire to turn to Christian Science nursing is really the deep desire to escape from the theological beliefs held by priest and Levite. Think of Lynn House as a refuge from that storm. Theology is the study of God and of man's relationship to God. False theology argues a good God, but a wicked man. Whereas, Christian Science restores the true sense of perfect God and *perfect* man. Christian Science nursing is based upon this perfect theology. Therefore it enables us to measure, or *judge*, man properly—not according to sin, but according to God.

THE TRIBE OF DAN

We cannot truly understand false measurement without taking a good hard look at the tribe of Dan. We often think about him as a serpent. "Dan shall be a serpent by the way, an adder in the path ..." (Genesis 49:17). But primarily he is a judge. "Dan shall judge his people, as one of the tribes of Israel" (Genesis 49:16). The definition of Dan is animal magnetism: "Animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another" (S&H 583:28).

As the unjust judge, animal magnetism acts as a lens through which mortals judge reality. The whole earth appears to use this lens, which produces distorted images, naked and vulnerable persons, and fallen forms. As long as Dan is judge, there is no hope of healing, comfort, and safety.

Turning to Psalms 1:1, we find an accurate description of Dan's false judgment. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." This verse reveals Dan's house, his structure, or *modus operandi*. Dan's foundation rests on *ungodliness*, defined as "opposition to the divine Principle and its spiritual idea" (S&H 595:25). Dan's actual structure is sin. Christian Science provides a wonderful one word definition for sin as



"sense." "Sin exists only as a sense, and not as Soul. Destroy this sense of sin, and sin disappears. Sickness, sin, or death is a false sense of Life and good" (*Unity of Good* 62:14). Dan's measurements are false because they are based upon sense testimony, or evidence gained from the five physical senses. Christian Scientists pray each day with The Daily Prayer, part of which reads: "rule out of me all sin" (*Manual* 41:19). Our prayer petitions God to deliver us from Dan's sense testimony.

Finally, Dan's roof consists of scorn, which means "extreme contempt; the disdain which springs from a person's opinion ... of his own superiority or worth" (*Webster*). Dan not only puffs himself up with pride but he also makes a mockery of God's way for establishing health, comfort, care. The desire to turn to God for healing is often met with incredulity and scorn.

SALVATION FROM DAN

Upon realizing the full wickedness of Dan, Jacob calls out to God in prayer: "I have waited for thy salvation, O Lord" (Genesis 49:18). In Hebrew the word for salvation is *yeshua* [*to be safe*] and means "deliverance; saving health; prosperity; welfare."

DAN (Jacob's son). Animal magnetism....

GAD (Jacob's son). Science; spiritual being understood....

- from glossary of Science and Health

We can see here that God doesn't deliver us directly from physical enemies, but from Dan's

unjust judgments. This promised salvation is glimpsed in Deuteronomy when Moses blesses the children of Israel for a second time. With Moses as the law-giver, we might consider Moses' blessing as an indication of what happens to the tribes under the moral law. Under God's law, Dan is stripped of his ability to judge. Instead, the right to judge is given to Gad: "of Gad he said ... he executed the justice of the Lord, and his judgments with Israel" (Deuteronomy 33:20, 21). Mary Baker Eddy defines Gad as "Science; spiritual being understood; haste towards harmony" (S&H 586:21).

Psalm 1: 1-3

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Returning to Psalm 1, we see that verse three illustrates what life looks like under Gad's righteous judgment. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Perceived through the lens and prism of Christian Science, mankind becomes fruitful and prosperous. Science is valuable because Gad is the only way to be delivered from Dan.

At first, it seems as if Gad is overwhelmed by Dan. Jacob's blessing for Gad begins: "a troop shall overcome him" (Genesis 49:19). Dan isn't alone, but attacks with a troop, or army. Mrs. Eddy describes this as "an army of conspirators

against health, happiness, and success" (S&H 405:9-11).

DELIVERANCE FROM THE THIRD HORSEMAN

One of Dan's biggest supporters is the third horseman of the Apocalypse. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand" (Revelation 6:5). The third horseman is specifically connected with Dan because he uses scales with which he judges the whole earth. Like Dan, his scales are out of alignment, leading to false measurements and distorted views.

The third horseman symbolizes famine. We might think of one of his scales as representing supply, and the other as symbolizing demand. He distorts our understanding of the economy—or "management of the house." Dan's view of economy is built upon two postulates: an ever diminishing *supply* coupled with an ever increasing *demand*. These principles are fundamentally flawed and lead to all misperceptions of loss, lack, and limitation. These erroneous postulates manipulate both on a large scale (for example, transactions between nations) and on a small individual scale. In fact, all bodily discords happen because of an imbalance between supply and demand. Under Gad, however, there can only be perfect balance and harmony (see S&H 199:9-12). This is the equipollency of God.

The black horseman is a part of the third seal because he attempts to hide the third day of creation. On this day, green grass and other vegetation appeared on the earth (see Genesis 1:9-11). Both the oil (from the olive tree) and the wine, (from the vine) appear on this day.

*The third horseman symbolizes
famine ... mental darkness ...
mental pollution.*

Therefore when the Samaritan pours in oil and wine, he specifically handles the third horseman's wicked measurements.

This horseman presents a type of mental darkness and also represents mental pollution. This pollution settles in the valley of sense, causing great stagnation and rumination. The thieves on the way to Jericho leave the man half dead in a ditch. He's wallowing in a mental state incapable of movement or progress.

We can certainly understand this mental state. Many medical care facilities have become breeding grounds of stagnation and rumination. So many people today say that they feel stuck: stuck in their jobs, in their relationships, with their physical complaints. The remedy for *darkness* is light; however, light doesn't do anything to rid us of *pollution*. Wind is needed to move the pollution out. This wind is the *inspiration* found in both the oil and the wine.

“OIL. ... heavenly inspiration”
(S&H 592:25)

“WINE. Inspiration ...”
(S&H 598: 17)

Getting unstuck often seems quite a daunting task. Returning to Revelation, however, we quickly discover a beautiful solution. “And I heard a voice ... say ... see thou hurt not the oil and the wine” (Revelation 6:6). No matter how fixed the illusion of the senses seems to be, animal magnetism cannot harm the oil and the wine. It cannot touch your ability to be inspired. By pouring in oil, the Christian Science nurse acknowledges the patient's ability to be inspired and therefore to move forward. After pouring in oil and wine, the Samaritan “set him on his

By pouring in oil, the Christian Science nurse acknowledges the patient's ability to be inspired and therefore to move forward.

own beast” (Luke 10:34). After being anointed with oil and wine, the man is immediately able to get out of the muck and mire of self-pity, self-condemnation, and victimization. With the Samaritan's help, the man gets back up on the horse, so to speak; he re-enters the conflict with error in order to fight the good fight by keeping faith with God, good.

THE TRANSITION FROM DAN TO GAD



Sometimes we feel stuck as we become more aware of the divine demand to make the transition from Dan to Gad, from sense to Soul. We have Dan's judgment on one hand and Gad's judgment on the other, and then we have this great wall in the middle. The gulf between Psalms 1:1 and 1:3 appears almost impassable. This is another reason why Christian Science nursing is so important: it supports our practical footsteps. In fact, this is the key requirement for the Christian Science nurse. “A member of The Mother Church who represents himself or herself as a Christian Science nurse shall be one who has a demonstrable knowledge of Christian Science practice, who thoroughly understands the practical wisdom necessary in a sick room, and who can take proper care of the sick” (Manual 49:7).

GAD HAS HELP

Like Dan, Gad also has help. The prophet Micah foresaw that Gad would gather together a mighty army for the purpose of smiting Israel's unjust

judge. “Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek” (Micah 5:1). Jacob foresaw that Gad, although at first overwhelmed, would achieve final victory: “he shall overcome at the last” (Genesis 49:19).

The phrase “at the last” refers to the “last days,” when God’s judgment and justice is established on earth. “And it shall come to pass in the last days he shall judge among the nations” (Isaiah 2:2, 4). God’s judgment is fulfilled by the apocalyptic woman, whose arrival brings full deliverance from animal magnetism. Jacob cries, “I have waited for thy salvation, O Lord” (Genesis 49:18).” In Revelation, the wait is over. “Now is come salvation...” (Revelation 12:1, 10).

Gad gathers an army from the tribe of Asher. Mrs. Eddy defines Asher this way: “Hope and faith; spiritual compensation; the ills of the flesh rebuked” (S&H 581:15). Our practical footsteps are accomplished by expressing Asher’s hope and faith. Paul tells us: “we walk by faith, not by sight [sense]” (II Corinthians 5:7). Christian Science nursing is illustrative of this wonderful tribe. “The nurse should be ... full of faith...” (S&H 395:18).

Moses’ blessing on Asher provides great insight into what it means to pour in oil and wine. “And of Asher he said ... let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be” (Deuteronomy 33:24, 25).

Three main things:

1. Asher dips his *foot* in oil. He anoints his *practice*; every step is anointed.
2. He has iron shoes, with which he treads upon serpents, scorpions, lions, and dragons. In other words, he stomps upon the Adam-concept, or Dan’s perception of man.
3. Finally, he possesses great spiritual strength, constancy, and persistence. Interestingly enough, our Leader identifies her own life practice with Asher. “Her life is proven

under trial, and evidences ‘as thy days, so shall thy strength be” (*Miscellany* 270:16).

This spiritual strength is consistent with the Samaritan setting the man upon his own beast. We don’t know for sure if this animal is a horse or a donkey, but we do know that it is one of the earthly creatures first appearing on the sixth day of creation. In her exegesis describing these creatures, Mrs. Eddy tells us that they represent the *supporting* qualities of “moral courage” and “diligence, promptness, and perseverance They carry the baggage of stern resolve, and keep pace with highest purpose ...” while also symbolizing “tenderness” and “might” (see S&H 514:10-19).

Mary Baker Eddy defines Asher (Jacob’s son) as: “Hope and faith; spiritual compensation; the ills of the flesh rebuked.”

ASHER BEHOLDS THE CHRIST CONCEPT

Furthermore, Asher is one of the first to recognize the Christ child, or human expression of righteous judgment. “And there was one Anna ... of the tribe of As[h]er ... which departed not from the temple, but served God with fastings and prayers night and day” (Luke 2:36-38).

The phrase “night and day” illustrates Asher’s spiritual strength. Anna doesn’t get worn out. This is critical because Dan’s false measurements bombard us “day and night.” “Mortal mind is constantly producing on mortal body the results of false opinions [mistaken judgments]; and it will continue to do so ...” (S&H 403:16-20). Because of this strength, Anna is able to *remain* in the temple.

The temple is man: “ye are the temple of God” (1 Corinthians 3:16). In other words, Anna never loses sight of the true measurement of man. What a wonderful description for the Christian

Science nurse! No matter what sense testimony throws at them, they never lose sight of the understanding that man is the perfect structure, or body, of Truth and Love, “the ‘male and female’ of God’s creating” (S&H 249:5).

*And there was one Anna ... of the tribe of As[h]er ... which departed not from the temple, but served God with fastings and prayers night and day.
(Luke 2:36-38)*

Returning to Psalm 1, we discover that the second verse includes Asher’s spiritual persistence and faithful steadfastness: “his delight is in the law of the Lord; and in his law doth he meditate day and night.” The transition from Dan to Gad becomes possible through the qualities of Asher.

OIL IS REQUIRED

Another passage from Psalms provides further insight into the importance and value of oil. “Thy Word is a lamp unto my feet, and a light unto my path” (Psalms 119:105). We might think of the light as instantaneous healing. Isaiah confirms this: “Then shall thy light break forth as the morning, and thine health shall spring forth speedily” (Isaiah 58:8). Christ Jesus brought light to the world, and his healing work was immediate. It occurred outside the medium of time. In contrast, the lamp, including the oil in it, might symbolize importunate prayer. I’m sure that many people here today have had instantaneous healings. I’m also sure that some healings have come because of steadfast, unyielding prayer—while being supported by the earthly creatures.

Why are some healings instantaneous and others aren’t? Well, there’s really no mystery to it. Instantaneous healing occurs as the light of Truth dawns in human consciousness with such

brightness that all other sense of reality disappears. On the other hand, healings seem to take time only when thought struggles with a sense of good *and* evil. This claim of dualism is central to Dan’s measurements. Animal magnetism argues that there are two powers: matter and Spirit.

Similar to an engine with moving parts, these powers oppose each other, causing great friction and strain upon mortal man. This is error’s claim: that it can wear you out, causing you to give up on your prayer, lose hope, and abandon faith. As you know, the most important thing to prevent wear in a car engine is to add oil. Similarly, because all of us are more or less laboring under the belief in two opposing forces, it is absolutely critical that we all pour oil into our thought and practice. This alone ensures that we can take those practical steps from Dan to Gad.

There are five aspects to the spiritual definition for oil. Might these represent the perfect remedy for the false testimony coming from the five physical senses?

*“OIL. Consecration; charity; gentleness; prayer; heavenly inspiration”
(S&H 592:25)*

Consecration: Consecration is the most important part of the oil, as it naturally enables one to express the qualities of charity, gentleness, prayer, and heavenly inspiration. Consecration means “dedicated to a sacred and holy purpose.”

When looking out upon man and the universe, what do we see? Do we see a material universe with danger lurking around every corner? Do we see a fallen, dishonest, sickly, and wicked mortal? Dan’s measurements always argue for defilement. Consecration enables us to behold the coincidence between God and man made in His image and likeness. We are able to recognize that man is holy because God is holy.

The Christian Science nurse dedicates his or her practical care to the idea that man is already

innocent, pure, and good. JSH-Online recently featured an article entitled “Free from the monster view of manhood.” While the author doesn’t use the term *consecration*, I encourage you to read it because this is essentially what she demonstrates.

Let me share a recent experience that illustrates the importance of consecration. Upon seeing the news report regarding the recent events in Las Vegas, I was at first utterly shocked by the images of violence and sorrow to the point where I was unable to think clearly. It came to me that the nurse is often presented with shocking and discouraging pictures of disease and debility. This attempt to shock is why Mrs. Eddy connects animal *magnetism* with the idea of electricity. This claim comes from the premise that man is made up of positive and negative qualities.

In Scripture this mental environment is illustrated by the tumultuous sea, or waters beneath. In Revelation, the 144,000 (Revelation 14:1) stand upon a sea of glass (Revelation 15:2). This is most significant because glass is a wonderful *insulator*. In other words, while error hasn’t fully disappeared from thought, the 144,000 are no longer shocked by it. This is what happened to me. Through prayer, God’s Word drew me to the image of the sea of glass, where I glimpsed the truth behind this verse from Mrs. Eddy’s poem:

“Thus Truth engrounds me on the rock,
Upon Life’s shore,
‘Gainst which the winds and waves can shock,
Oh, nevermore!”
(*Miscellaneous Writings* 397:9).

Because I was no longer shocked, I was able to think more clearly and scientifically about the incident. I didn’t ignore it, any more than the nurse ignores his patient, but I was able to judge righteous judgement. Armed with a renewed and hopeful thought, the qualities of the 144,000 stood out to me more clearly than ever before. In Revelation we read, “These are they which were not defiled by women; for they are virgins. These are they which follow the Lamb whither-

soever he goeth” (Revelation 14:4). First, the 144,000 are pure, meaning that they have somewhat advanced beyond the belief that man is a mixture of good and evil to recognize that he is *entirely* good! The Christian Science nurse holds to a pure and consecrated measure of man. They also “follow the Lamb whithersoever he goeth.”

More than ever before, mankind needs individuals who follow after the Lamb-like concept of man presented by Christ Jesus. Christ means “to anoint with oil.” Christ Jesus’ sense of man was entirely consecrated and pure. Following the Lamb means that man’s Lamb-likeness comes

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to the forefront of our thought. “Therefore if any man be in Christ, he is a new creature” (II Corinthians 5:17). Man a new creature— not a beast, but a lamb! As I acknowledged these characteristics, my own perception of man changed until I beheld him as pure and innocent, incapable of being either a villain or a victim.

Charity: We often think of charity as donating money, but there’s more to it than that. Charity means “that disposition of heart which inclines men to think favorably of their fellow men; benevolence [good will]” (*Webster*). The nurse is filled with good will, or benevolence, towards her fellow man. This is not, however, the result of human will; it is the effect of understanding man’s true nature. How can we not think well of God’s innocent child?

Going back to the third horseman’s polluted sense of economy, we might believe that a limited supply coupled with an ever-increasing demand prevents us from acting benevolently. The mortal sense of economy, judging from a limited sense of good, causes one to selfishly ask: “What can I get?” Because the Christian Science nurse stands

on holy ground, they have learned to ask, “How can I bless?” The first causes discord, disease, and death; the second leads to happiness, security, and bountiful blessings.

Gentleness: Charity’s benevolence leads to gentleness. Because Christian Science is a Science, it is based upon fixed Principle with immutable rules and unavoidable divine demands. However, *gentleness* reminds us that we are working this Science out in the human experience. This is why I love the great patriarchs of the Old Testament—they never condemned themselves or others for being in the human experience, and yet they also didn’t hang out there. Instead, they continued to strive to find the city with “foundations, whose builder and maker is God” (Hebrews 11:10). Defined as “tenderness” and “sweetness of disposition,” gentleness reminds us to be kind, compassionate, and patient with ourselves and others. We cannot expect to force our way from Dan to Gad. Nor can we think that the qualities of self-righteousness, criticism, or condemnation will ever break down Truth’s doors and force open the kingdom of heaven.

Prayer: Oil’s first three qualities cause us to arrive at prayer, which may be rendered as the heartfelt desire to love God and man. “The test of all prayer,” Mrs. Eddy writes, “lies in answer to these questions: Do we love our neighbor better ...? Do we pursue the old selfishness ...?” (S&H 9:5-11). “True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection” (*No and Yes* 39:17-18). It never ceases to amaze me that our Lord and Master was moved with compassion towards the multitude, especially considering that many in the crowd actively rebelled against him and sought to cause him harm. The only explanation for his prayerful position was that God anointed him with consecration, charity, gentleness, and prayer (see Acts 10:38; Hebrews 1:9).

Heavenly Inspiration: Heavenly inspiration demands that we always check our sources. Where do we gather our perceptions, from sense

or from heaven? “Unto thee lift I up mine eyes, O thou that dwellest in the heavens” (Psalms 123:1). It is noteworthy that as Noah made his own journey across the waters beneath, over the raging storm of human emotion and false perception, there were only two openings in the ark: a door and a window. Noah made sure to seal up the door with pitch. He couldn’t gather testimony from error as he passed through those waters. But he made sure to keep the window open to ensure that all his judgments and perceptions came from heaven.



The transition from Dan to Gad is one we all must make. The act of pouring in oil and wine goes far beyond the qualities being expressed here at Lynn House. Consecration, charity, gentleness, prayer, and heavenly inspiration know no boundary but radiate out into our families, churches, communities, and world. Isn’t that worth something to us? Don’t just go home and forget about this. Take some time and ask yourself if you understand and acknowledge the great value of Christian Science nursing and then make sure you do something about it. It doesn’t matter how, but show your support for the Christian Science nurse because, whether we realize it or not, they’re already supporting each of us.

To close I ask that we spend just a quiet moment being grateful for the holy activity of Christian Science nursing. I will then end by giving a benediction. “May mercy and truth go before you: may the lamp of your life continually be full of oil ... then will you heal, and teach, and preach, on the ascending scale of everlasting Life and Love” (*Miscellaneous Writings* 151:24).

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