

**April 16, 2007 – Subject: Doctrine of Atonement.**

Dear Friends: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from : A Verbatim Report of A Series of Talks on the BOOK OF HEBREWS, by Peggy M Brook.

*Therefore God, even thy God, hath anointed thee  
With the oil of gladness above thy fellows.*

With this agrees another passage in the same chapter, which refers to the Son as 'the brightness of His God's glory, and the express [expressed] image of His person infinite Mind.' And then she goes on and says, that the author of this remarkable epistle regarded Christ as "the Son of God, the royal reflection of the infinite" (312). What she is bringing out there is a wonderful sense of Christ, or the Son, as the divinely royal man and this sense of being the divinely royal man is just wonderful; one could say that that is true about every one of us, that we are the divinely royal man. That's the standpoint that we have got to take, that's the standpoint that comes out through Hebrews, that we are the divinely royal man, just as Christ, or the Son, is, and that we can look out from God and claim our sonship. It's such a lovely symbol. Think of royalty, for instance, as we have it today, royalty expects everything to be good for them, everything to be wonderful for them, everything done for them, everything laid out for them, you might say; humanly speaking, that is what royalty expects. Now if we're the divinely royal son of God, shouldn't we expect the same thing? Shouldn't we expect to have intelligence, to have real substance, to have divine identity, to have the power of Principle, to have the inspiration of Life and the exaltation and the abundance of Life, the consciousness and the dominion of Truth, and the peace of Love? Don't you think that being a divinely royal man, we should start out from the standpoint of having all these things, not working to get them but having all these things right here and now? The more I think about this divinely royal man, the "royal reflection of the infinite," the more I realize what a wonderful symbol it is; you might say that we're royalty in the Kingdom of God. It's a

lovely thing to realize, because sometimes we feel so insignificant and so sort of trembling-on-the-brink, but divinely and really we are royalty. It also gave me a wonderful sense of this opening passage, that in times past we've had to struggle to get there, we've had to accept that prophetic sense, but today we can look out from God as the royal reflection of the infinite, because we're beginning to see that this is Science, this is something that is irresistible about our being. It isn't something that we're entertaining and maybe it will be so and maybe it won't, but it's exact Science, the truth about our being.

And so it goes on at verse 4, "being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

Let's just consider this subject of the angels, — "being made so much better than the angels." If you study "angels" through the Scriptures and in Mrs. Eddy's writings, you'll find a very interesting thing, that throughout the Old Testament it's usually an angel that comes and tells someone what to do. An angel came to Hager in the wilderness and told her what to do, you remember, an angel come to Jacob, in fact the angels were constantly coming to Jacob and telling him what to do. Angels usually come in the wilderness to people, and the Old Testament teems with the symbol of angels coming to man and telling him what to do. Mrs. Eddy's definition of "Angels" is, "God's thoughts passing to man..."(581). She has such a lot to say about angels in connection with "thoughts." For instance, here she defines them as "God's thoughts passing to man;" she also calls them "pure thoughts from God, winged with Truth and love" (298); and again, "my angels are exalted thoughts, appearing at the door of some sepulchre" (299); and, they are "holy thoughts, winged with Love" (512); she says that they are 'messengers of pure and holy thoughts" (Mis.280); in connection with angels, she talks about "the message, or swift winged thought" (574). So often in connection with angels Mrs. Eddy uses the word "thought" rather

than idea,” and if you take the subject of angels, you’ll find in the Old Testament, for instance, that an angel came to Abraham when he was about to sacrifice Isaac and told him not to do so, an angel came to Moses at the burning bush, and so on. All the time it’s as if it’s the objective standpoint. On the other hand, if you take the New Testament you’ll find that an angel never came to Jesus and told him what to do. He always knew what to do because he was absolutely one with his Father. He had this consciousness that he and his Father were one, and he knew instinctively what was the right thing to do, because there was not a hair’s breadth between God and himself, you might say. Now sometimes you and I say, “Oh, the Lord told me to do something,” — we often say that, — and I feel that that is an angel, telling us what to do, whereas sometimes we know instinctively the spiritual Truth about something, and then we are operating from the standpoint that Jesus operated from the Christ standpoint, from the standpoint of oneness.

It says here that the Son is “better than the angels,” and I’m sure that that means that this divine infinite calculus of Truth, this Christ standpoint that we are going to think from so consciously this week, is something that is there constantly. It’s not something that we’re reaching up to or something that needs an angel to come down from, but it’s our absolute oneness with divine Principle, which is higher or “better than the angels,” you might say. Now, the only time that angels came to Jesus was after his temptations in the wilderness, when it said that “angels came and ministered unto him” (Matt 4:11). Also, when he was struggling in the Garden of Gethsemane it said that an angel came and strengthened him (see Luke 22:43). It gives me the sense that angels are ideas of God that come to us in a form in which we can understand them at whatever stage of experience we’re at, because an angel is a comforting thing. It says in the Bible that in the resurrection man shall be as the angels (see Matt.22:30), and John Doorly in explaining that said that at that point man is not getting something, he is something, and when we touch this standpoint of realizing that there is nothing to us but God expressed, then you might say we are as the angels.

I was thinking the other day, Now why did people depict angels in the form of human beings? I believe it was because they thought of them as something that was tangible to them; and then they gave

them wings because although they implied something that was tangible to them they also implied something a bit above them, something from God. That's a wonderful symbol really of angel thoughts that come to us. They come always in a form that we can understand them, and yet they come from God, they are inspired things. Don't you feel that when that angel came to Jesus in the wilderness and Matthew wrote that "angels came and ministered unto him," that its significance is this: — Jesus had been through the experience of those three temptations where he had seen that there was no life, substance nor intelligence in matter, — literally he had seen that, — and yet after that had happened, after he had seen through the claim of matter and of material sense very clearly, it was as if the angels coming to him and ministering unto him were like God saying, "But I am going to take care of you in human experience," or, rather, a spiritual conviction coming to him that he would be looked after in human experience. It's just the same point that we've been talking about before, that when you see that the spiritual is the only and there isn't anything else going on, after that point angels come and minister unto you. Everything in your experience does become sweeter, lovelier, happier, but only because you've taken your stand from the Christ, from working out from God.

So you find with these, angels all the time that it's either the working up to God or it's the Christ coming to the flesh and meeting the human need. I was awfully interested in going back to a book where at one time we had classified various ideas under the synonymous terms, to find that we had put angels under Mind, Spirit and Soul, and it seems that that is the place that they have. They either come from God through Soul, Spirit and Mind, they translate the ideal to the point of tangibility for every one of us, — or else they lead us up to God, through Mind, Spirit and Soul. In the New Testament you find that in Mark and in John there are very few references to angels, but in Matthew and in Luke there are several. That's very interesting really, because you'll also find, as we saw, that in the Old Testament, which corresponds to the Word, there are many, many occasions when angels appear and tell various individuals to do things. Angels also appear a lot in the Acts and in the Epistles and in Revelation, as you know, so it would seem as if in the Word and in Christianity you get angels appearing constantly because they lead you to the Christ

and are the outcome of the Christ. I rather think that in the book of Revelation, the angels which appear so constantly there, have an office which is akin to the numerals of infinity.

You see, these angels, or God's thoughts, always come in the form that we can understand. Now, if you are a beginner, so-called, in Science, and you're just starting to learn of your true spiritual nature, then the angels come and they bring comfort to you, they show you the loveliness of Science, and the same thing happens again when, from the standpoint of the Christ, as it were, you start to look out from God and you begin to see that nothing matters to you but the spiritual. Then again you find that angels come and minister unto you, but they come in different forms at different times to meet different needs. On the other hand, as it says further on here, from God's standpoint, the Christ ideal never changes, it's always the same, it's always the one plan, the one ideal. So that's why it says in Hebrews that the Son is made so much better than the angels, "as he hath by inheritance obtained a more excellent name than they." It says, "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" You see, the angels, or the way that the Christ comes, is always changing to meet the need, but the Christ ideal itself never changes, it's "the same yesterday, and to day and for ever," because it's Science, but the way it comes to us changes constantly.

Mrs. Eddy, in talking about angels in her commentary on the fifth day, says that they "abound in the spiritual atmosphere of Mind and consequently reproduce their own characteristics." She says too that they are the "externalized, yet subjective, states of faith and spiritual understanding," and I think that's when the angels from being objective and from leading us to God become numerals of infinity.

The Scofield Bible says about angels that they are "an order of created spiritual beings whose chief attributes are strength and wisdom." Do you see how even in that statement of Scofield's you get the sense of Soul, Spirit and Mind, because they are an order of created, spiritual beings," — spiritual identities, you might say, — "whose chief attributes. are strength and wisdom; so you get Soul, Spirit and Mind.

I think that it's so lovely, this sense of the angels, because although the Son is better than the angels, nevertheless you get all the time the angels playing a part in this picture. That's the comfort of it. You're never left in a position where an angel can't come to you and strengthen you or minister to you and comfort you. It's such a wonderful thing to realize, because sometimes when you think that you are struggling with something that seems dark and difficult to overcome, it's so true that you are really, (if you look at it the right way) entertaining angels unawares. I saw that, the other day awfully clearly when I had occasion to help somebody who rang up to say that they were having a very difficult time with their husband because of their interest in Science, and that they were going forward and there seemed to be a great resentment on the part of the husband, and he had become quite unreasonable about things. The next morning someone rang me up with exactly the same problem, and that afternoon I had a letter from another woman, again with the same kind of problem. It came to me that this couldn't be a case of three different individuals writing for help, because those three situations were all so similar. I thought, it's something going on in being, and it suddenly struck me so clearly that what was happening today and what was happening in this instance was a sense of womanhood being born into the world. As you all know, when one says womanhood one doesn't mean the sense of female, because womanhood in men is just as important as in so-called women. Jesus had womanhood, Mrs. Eddy of course had womanhood, John Doorly had womanhood, stacks of men have had womanhood, so it isn't anything to do with male or female, but I saw so clearly that true womanhood is being born into the world today, and there is resistance to it on the part of anything that is male. I saw that with those three women a wonderful sense of true womanhood was being born, and the male in their experience seemed to resist it. And then it came to me awfully clearly and in a very lovely way that what was really happening even with those men, so to speak, was that their womanhood was being born to them, and the false sense of manhood, the false sense of male was resisting it, as it were, but it was irresistibly being born to them, and it was only the chemical as the lie faded and the Truth was established. It was a very wonderful thing that, because instead of thinking, "Oh those men are males and they don't like womanhood," it came to me so clearly to see that

it was the moment when their womanhood was being born, because error never has the initiative. If anything is going on, it's Truth that's doing it. If anything is stirring, it's Truth that's stirring it. If anything is troubled, it's because Love is moving upon the waters. Always there's one thing going on and that's the positive, and I saw very clearly in those instances that womanhood was common to birth, and that was the chemicalization, and with two of those instances the whole situation seemed to ease and change and a greater affection became born in those situations. I haven't heard about the other yet. The lovely thing about it too was that womanhood was very apparent in those males really, but it was becoming so apparent that it was coming to light almost too quickly for them, and there was a chemical. But it was so lovely to see those situations change. Now why I speak of that in connection with angels is because really what those men were doing was entertaining angels unawares. Mrs. Eddy says, "The very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (571.4.), and that was what happened in those cases with those men, that those angel thoughts that they needed appeared in a guise of chemicalization and so forth, but really they were angels coming to them. I think that happens time and time again, that we entertain angels unawares, because there is never anything negative going on.

So these angels which the writer of Hebrews speaks of here are really the objective sense, — the looking up to God or God coming to mortals, — and the writer is emphasizing the standpoint of looking out from God, from the Christ, not looking up to God, not having this separation between God and man but having the oneness of God and man. He goes on, "when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." That really means that all our angel thoughts, all our working up to God, as it were, will bow down before this calculus, this standpoint, of looking out from God.

"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." I feel that that is illustrated where Mrs. Eddy says that "These days will appear as mortality disappears" (520). The spiritual intuitions which reveal those days of creation to us are the angels operating as spirits", and the disappearing of

mortality is like the “ministers” operating as a “flame of fire,” burning up all that is unlike God in our experience.

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” Scofield says a wonderful thing about this sense of righteousness as used here. He says that ‘righteousness’ here means the righteous life which is the result of salvation through Christ. The righteous man under law became righteous by doing righteously; under grace he does righteously because he has been made righteous.” Again this same point, that we’re not getting somewhere, we’re not becoming righteous through making ourselves humanly good, but the scientific fact about us is that as the sons of God we’ve always been righteous. As Scofield says, “under grace we do righteously because we have been made righteous.” It’s like Mrs. Eddy says, “The great truth in the Science of being, that the real man was, is, and ever shall be perfect, is incontrovertible” (200). She says, “Man is by no means a material germ rising from the imperfect and endeavouring to reach Spirit above his origin. The stream rises no higher than its source” (246). “Man is God’s reflection, needing no cultivation, but ever beautiful and complete” (527).

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Mrs. Eddy says, “They who are unrighteous shall be unrighteous still, until in divine Science, Christ, Truth, removes all ignorance and sin” (290). I always think that passage there, “therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows,” means that when we take this Christ standpoint, when we begin to think from Christ in divine Science, and we begin to think out from God instead of working up to God, we shall find that we are anointed above the thoughts that follow us, you might say, that we have dominion over our thoughts, that we have dominion over our consciousness. You see, all the time this man is bringing out the standpoint that we are the one infinite Being expressed, that there is not God and man, there’s only God going on, and when we see this and when we start to act as ideas, not as people entertaining ideas, but as ideas, we shall find that we have dominion, we are higher, you might say, in our outlook, than thoughts, we are ideas. We are higher you might say, than the thoughts which follow us,

that's what that "above thy fellows" means, I believe, and you know we often take this standpoint in healing. You have a very vital conscious sense of an idea, and all you're conscious of is the idea, and you're the idea, and the idea is you, and you're so conscious of this that it operates spontaneously. At another time you may wait and work things out until it's as if an angel comes to you and starts to show you what the picture is, and then gradually you work through it.

I believe that when we take this standpoint of Christ in divine Science, or we start to think more consciously from this standpoint, we're going to live spontaneously and with dominion and authority and we're going to have a sense, you might say, that we're in the world but not of it. I am sure that many, many times we get that sense coming to us, but if this is Science I don't see why we shouldn't have this sense coming constantly if we culture it, so that it comes true what Mrs. Eddy says, "Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?" But if we begin to take this standpoint, which as the week goes on, will become clearer and clearer to us all, we're going to have such a sense of being God in action, of being the one Principle operating, that our problems are not going to look like our problems anymore, our personal problems, difficulties that we have, but we're going to solve them as lies about Science, and we're going to see what the Truth is in Science; we're going to operate from the standpoint of absolute oneness with our Principle rather than thinking of ourselves as persons studying Science and using it, which is the old way of working up to God.

I feel I'm just beginning to touch this standpoint, and yet all the time Hebrews is forcing it upon one, — this standpoint of impersonal being, where we're operating from Science, from being facts in an infinite Science. That doesn't mean that Being is cold at all, because what could be more warm, more lovely, than having all the time a sense of dominion, a sense of authority, a sense that one man's good is every man's good because it's universal Science, a sense that in working out one thing which looks like our problem, we're working something out for all mankind, because it's a problem of Science, not a personal problem. How lovely it is to feel that we haven't got to wait and wait for the moving of the waters, for an angel to come and trouble the waters, as it were, but that we can operate

straight away from our consciousness that we are the Christ, Truth, operating. Now, to my mind, this is a kind of goal that one has constantly before one, and the more we entertain it, the more we think about it, the more we culture it, the more it's going to come into our experience. Sometimes I've thought to myself, That's such a high standpoint, it's such a wonderful standpoint but — Not yet, Lord, because it's really a bit too high at the moment. But I was thinking the other day, if it's Science this is the standpoint, and if we are willing to take it, (which means being willing to give up a personal sense of ourselves for our divine individuality, which is not absorption into God,— it's infinite, colourful individuality different from every other individuality,) if we're willing to accept that then it's going to be so wonderful and bring such a sense of conscious dominion. It's up to us; we know what the Truth is to a great extent. We know that if we open our thought to impersonal divine Science, that it will come in and use us, but we hug our tatters about us, we don't want really to let go of a personal sense of ourselves; whereas if we once did, (and you and I have done it time and time again,) it's far more wonderful than anything that we can conceive of, far more full of dominion and authority than anything that we've conceived of in a personal way.

All the time this writer of Hebrews is saying this to us. I didn't realize at the outset that that is what he is saying, but if you take references to the statements he makes and you follow them up in Mrs. Eddy's books, you'll find your thought being forced to accept this standpoint. At first glance you don't know he is saying it in the text, because on the surface until you've thought and thought about the text it's not so easy to understand, but if you take a verse and you really think it out and think, Now what does that mean? And you put it into everyday language and you try and see what it means to you today, you'll find your thought is pushed high to accept this standpoint again and again, and really it's the most natural standpoint in all the world, because if Truth is Science and that is the fundamental nature of Truth, then it's the fundamental nature of you and me and all men, something that we're coming home to, this sense of the one Being.

I'd like to read you out of one of Mr. Doorly's Verbatim Reports on the Bible what he says along these lines. He says, "In Christian Science we have a divine infinite calculus, and we are now beginning

to regard that divine infinite calculus from the standpoint of Science, and we are beginning to see it subjectively from the standpoint of oneness. We are going to think more and more in terms of infinity and of idea, and that will force us to recognize that the only thing in the world that matters is idea. We don't need a pocketful of money or a body full of health. We call that material body our body. But this mortal belief called a body says we're inside it. It possesses us, it tells us when we are hot or cold, angry, or sleepy. It doesn't belong to us; as mortals we belong to it. It tries to control us with the belief that we live inside it." Now that's the whole thing. It tries to control us with the belief that we live inside it, and even when we're studying Science we still think that we take Science, we put it in here, we think about it, and then we use it. We still think that we're living inside this thing, but Science doesn't say that. It says that we are idea, not matter. The minute we think in the realm of idea, we shall begin to accept the divine infinite calculus. Idea is always infinite, indestructible. If idea is infinite and we're idea, we're infinite. We're not a lot of mortals sitting here confined in a room underneath a lot of flesh. We're infinite. It's an amazing conception, but we are infinite ideas. John Doorly continues, "Idea is always infinite and indestructible, and as we think in terms of idea, we shall think in terms of oneness." Now, thinking in terms of idea is thinking in terms of the Son, — not so much of the angels, it's thinking in terms of the Son, and when you see that you're idea, I'm idea, everyone is idea, then you begin to see that working out any problem is working it out for everyone, because you're working it out in the realm of idea, which isn't localized in personal bodies. "We shall see that Principle is forever interpreting itself to itself as one ideal, translated to us as a divine infinite calculus of ideas; when we begin to think that way, we are going to think with power. We are going to have real healing." Aren't we going to have real healing when we see that you're not engaged in trying to make ourselves personally healed, personally better, or help another person to get personally healed? When we begin to think in the realm of Science we're going to see that we're engaged in demonstrating Science, infinite Science, infinite ideas. When we start to think that way we're going to have this first attitude I spoke to you about, we're going to say, "I don't care about my personal body, so to speak, I care about Science, I'm going to work this problem out scientifically, because Science is true. I'm going to

work to demonstrate Truth, not to try to heal my body.” And when we start to do that, as John Doorly says, “We are going to have real healing, which means the overcoming of sin, disease and death. The healing of the body is the beginning of Christian Science, but it is the overcoming of sin, disease and death which mankind needs most, and we are going to see that in the most wonderful way.”

The great change now taking place "that was 1949, but I think 'now' is now myself" is that we are beginning to think and live and move and have our being in the One, and not in something which seems to be apart from that one. We are finding our lives 'hid with Christ in God,' and as we understand that, then Truth and Spirit the divine infinite calculus of ideas, operating through order and Science and system and metaphysics is going to break on men's thought, and they are going to say, "Why, of course this is true." You know how today every man who is thinking is saying, "We must have a science of man," not a science of persons or individuals, but a science of man, one infinite man. "I believe that that hardest of things is going to happen: the Jew is going to accept Christianity and consequently the Christ" — it's interesting we should read that in view of the whole message of Hebrews, — "And not only the Jew. All these prophets — Isaiah, Micah, and so on recognized that all men would have to accept the Christ-idea. They saw, as few others have seen, that there is only One, and that that One is infinite, infinite Life, infinite Truth, infinite Love, infinite divine Principle."

"Let's now recognize that we must be metaphysicians, thinking from the basis of oneness. We have spent a great deal of time thinking up to that oneness, honestly and sincerely but now we must think in the realm of infinity, not of a few isolated concepts. You can think all the 2 plus 2 equals 4 you want, and the more you think about it, the more there is. Let's begin to think in the realm of infinite Life, infinite multiplication," — not my life, your life, our life just here; we think this is life, but Life is an infinite proposition — "infinite Life, infinite multiplication, infinite individuality, infinite resurrection, infinite exaltation, infinite fatherhood, infinite inspiration, 'infinite progression. Let's think in the realm of infinite Truth, infinite consciousness, infinite form, infinite Christhood, the infinite Physician, the infinite Surgeon, the infinite Redeemer, the infinite Restorer. And let's think in the realm of infinite Love, in the realm of fulfillment, glory, beauty,

holiness, motherhood, perfection, protection, all that constitutes Love. Let's get into the habit of thinking in those terms, because it is true that as man 'thinketh in his heart, so is he.' The things which we are now thinking are dynamic, they are 'God with us,' and they operate in the realm of pure Science, which proves itself and is irresistible."

"That is the difference between what we have been doing and what we are now beginning to do, and it is as great a difference as it could be. What is really happening is that your thought is passing from the objectively subjective to the subjectively objective." Now that's just what is happening to us, you know, that although we may have been thinking up to God, now we're beginning to think out from God. Although we've been seeing the necessity of thinking this latter way probably for several years, I feel that now it's starting to crystallize in our thought in a greater way than ever before, this subjectively objective. John Doorly continues, "The objective has comforted and strengthened and helped us, and we need it, but in the realization of the subjective we shall transfer our efforts from seeking, finding and using, to being. We shall understand and recognize the fact of one infinite Being (V.R.61:9-10).

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