

February 27, 2006 – Subject: Man.

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: TALKS given by John Doorly ON THE SCIENCE OF THE BIBLE —volume five.

II SAMUEL - II

I want to remind you of something which Mrs. Eddy once wrote: “Christian Scientists are fishers of men. The Bible is our sea-beaten rock. It guides the fishermen. It stands the storm. It engages the attention and enriches the being of all men” (My. 295:17-20). I am perfectly certain that we would miss the way either if we ceased to study the Bible or if we merely read the Christian Science text-book and did not study it. I don’t believe that anybody can understand the textbook in its fullness without the Bible, or understand the Bible without the textbook. We need both.

When we began studying the Bible in earnest, it undoubtedly brought a new richness and depth and consecration to our outlook as Christian Scientists. We began to use the key to the Scriptures, which Mrs. Eddy has given us. Today one can see how the wealth of this study is beginning to fulfill itself, and how men and women’s thinking and lives are being changed by it. I know that this study of the Bible will continue and develop throughout eternity, and it is our business to see that it does.

Manhood Is Government

You know, the problems we are facing in the world today may be reduced to the question of true manhood. For instance, take the resolution, which the United Nations assembly has passed in Paris, that all men are born free and have equal rights. That resolution is an acknowledgment of the claims of true manhood, and the questions, which the assembly is considering, are questions of government. Government is manhood. This whole problem of

government that we have in the world is really a question of manhood, because manhood involves relationship.

God is divine Principle, Life, Truth, and Love. Principle has an ideal or Christ; Principle says of itself, "I am Life, I am Truth, I am Love." Principle's ideal of itself is focused as Truth or Christ, and that ideal is made manifest as infinite individual spiritual ideas. Man is all those ideas considered as one compound idea. Man is the consciousness of all ideas reflecting each other in perfect harmony and system from everlasting to everlasting. Remember that, according to human belief, we are now in the sixth thousand-year period, the period of manhood. That is why Mrs. Eddy wrote: "I did say that a man would be my future successor. By this I did not mean any man today on earth. Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses"-the manhood and womanhood of God were to some extent revealed all the way through the Scriptures, in Abraham and Sarah, in David, and so on, but they were focused in Christ Jesus and Christian Science. "What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My.346:27-5). When Mrs. Eddy uses the term "generic man," she means all the men and women of God's creating, and the relationship and reality, the identity and individuality, of man considered generically, and of course that is infinite.

Principle is infinite. If Principle had any two ideas that were alike in any way at all, then Principle would have duplicated and it would not be infinite. Manhood, therefore, must be essentially individual. No two of God's ideas are alike in any way. Each one is different in form, outline, color, quality, quantity, tangibility, and in every way. Every one of God's ideas is infinite in nature, infinite in identity, in individuality, and in every way that you can think of. Unless you understand individuality, you have no manhood. A true sense of individuality leads you to the collective point of view, - the viewpoint of the compound idea man, - and that leads to "the universal outlook, which shows you the idea forever in its Principle.

We shall have no true government except in so far as we understand man. As each one of us understands man that will bring about right government, and nothing else will. You only understand man in the proportion that you understand God, because man is God's idea, and what you know about God is man. As you understand the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and how the infinite ideas that express Mind, Spirit, Soul, Principle, Life, Truth, and Love combine as the Word, the Christ, Christianity, and Science, in that proportion you are man in God's image and likeness. Men may build up political systems as much as they like, but nothing in all the world will bring right government, scientific government, but the spiritual understanding of God, and that is manhood.

So suppose your life is such that you cannot go around and present Science to the other fellow, but you can think spiritually, then you are doing the one thing which is worth while. You are acquainting yourself with God, and that is the one thing which really matters.

The story of the Books of Samuel is the most wonderful story of how with the Israelites the advancing spiritual idea-the concept of Jahweh, monotheism-was developing itself, was bringing the right idea of God and man through the "chain of scientific being reappearing in all ages" (S.&H.271:2-3). As we have seen, Moses was both prophet and ruler, and Moses was followed by Joshua, who was also both prophet and ruler; then came the Judges, who were just rulers, and for the time being prophecy seemed to lapse. But then it reappeared in a lovely way as Samuel, and prophecy began to stand right apart from government and from priesthood, as it did throughout the four period with such men as Amos, Hosea, Isaiah, and Jeremiah, who were all men called of God-not appointed by any organization, nor told by anybody what they should do, but called by God and obedient to God. Because the age was not ready for prophecy in its full appearing,prophecy had to develop alongside kingship and priesthood.

With the coming of Jesus, prophecy appeared in its fullness, but later the spiritual significance of his mission was buried in religious organization. So for centuries there was persecution of the spiritual idea wherever it appeared. That was really persecution of prophecy,

and persecution of prophecy is persecution of man and of true government (the government of Principle made manifest as its idea, truth or manhood). And so to-day if we want right government, let us understand manhood, let us understand the right idea of God, which is manhood.

A Summary of the Books of Samuel

This story of the Books of Samuel is a great story. It starts, as you remember, with the tone of the creative Mind; prophecy was born. You all know Mrs. Eddy's definition, in part, of "Prophet" as "disappearance of material-sense before the conscious facts of spiritual Truth" (S. & H. 593:4-5)-the appearing of manhood. Then in the tone of Spirit was introduced Jonathan, the moral, and prophecy began to develop through those qualities which are the fruit of the Spirit-"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." In this tone too David, the spiritual, was anointed king. Then in the tone of Soul we saw the safety of David, and the identification of prophecy in David as a symbol of the spiritual. In the tone of Principle a better sense of government was made manifest. Then in the tone of Life the system of government was individualized as David, the symbol of the spiritual. In the tone of Truth, we shall see manhood preserved and victorious. Finally, the climax of the whole story is that manhood is found in divinity.

I am more and more struck by the fact that if these records in the Bible are not for the purpose of symbolizing divine metaphysics in its absolute system and Science, they are just insignificant little stories of sex and tribal warfare and individual animosities. It is really pathetic to see the various attempts made to explain a book like Samuel from a historical point of view. Almost every verse, the historians say, has become misplaced and should have been inserted somewhere else. But it is now evident that the great prophets of Israel took their material and arranged it in a certain way in order to symbolize a sequence of spiritual ideas.

You remember that we ended last time with the tone of Life as Life, where we had the story of how David desired to build a house for the Lord, and then it came to him that he couldn't build a house for

God, but that God had built a house for him, and that that house was for ever-it was eternal, it was consciousness.

David's Conquests: Life as Truth

We come now to Life as Truth, and here the writer gives a very clear sense of how government, individualized as David, began to manifest itself as overcoming. We have summarized this tone as the dominion of individual manhood. Truth is always the victor.

"And after this it came to pass, that David smote the Philistines, and subdued them.... And he smote Moab, and measured them with a line,"-with the straight line of Spirit, which is the order of the Word,- "casting them down to the ground; even with two lines measured he to put to death," - the "Yea, yea" and the "Nay, nay" by which Truth establishes its own idea and destroys error, - "and with one full line to keep alive" - the fulfillment of Love, which precludes any opposite. "And so the Moabites became David's servants, and brought gifts" (II Sam.8: 1,2).

David then fought against a king named Hadadezer, which means "mighty is help," and gives the sense of help on a human basis. David gained a great victory over him, and also over the Syrians, when these came to the aid of Hadadezer. All these victories showed how "the Lord preserved David whithersoever he went;" Life as Truth always operates to preserve. Moreover, "David gave him a name when he returned from smiting of the Syrians;" that name was manhood, and it is the highest name you can ever be given, because it signifies the man of God's creating. "Beloved, now are we the sons of God."

Verse 15 reads, "And David reigned over all Israel; and David executed judgment and justice unto all his people." Think what this "judgment and justice" meant to those people; they had been engaged in almost constant warfare with the Philistines, the Ammonites, the Amalekites, and so on, and they endured Saul's misgovernment, and now there came this sense of manhood, this sense of kingship, which settled all questions, brought all enemies into subjection, and was preserved by the Lord under all circumstances. Could you conceive of a better sense of Life as Truth, of individualized manhood, exalted manhood, inspired

manhood, the eternality of manhood made manifest? It epitomizes Life as Truth perfectly, and it was introduced by the prophetic writers for that purpose.

Manhood is the ability to understand Truth, scientifically, metaphysically and systematically and through that understanding to meet and destroy error. It is that consciousness which can understand the ideas of God in universal being, and then use that understanding in its Science and its metaphysics to analyze, uncover, and annihilate error, and so make material sense disappear “before the conscious facts of spiritual Truth.” That state of consciousness is both government and manhood. If in our world today mankind generally understood the facts of Science so that they used them, so that they applied these infinite facts or ideas of divinity to the analysis; uncovering, and annihilation of error, do you think that the forces of error so prevalent today, which are making men misunderstand each other, hate each other, destroy each other, rob each other - do you think that they could operate? Of course they couldn't. They are operating to-day because there is so little true sense of manhood or of government and therefore no prophecy, no “disappearance of material sense before the conscious facts of spiritual Truth.” What the world needs so much is manhood, and that will bring true government, the consciousness of divine ideas all revealing God and all combining to glorify God. David here illustrates wonderfully the individualization of the dominion of manhood and government.

David's Mercy to Mephibosheth : Life as Love

So we come to Life as Love, and this too is a very wonderful tone. Remember, David was working out individually a true sense of government and manhood and prophecy, a sense of “the disappearance of material sense before the conscious facts of spiritual Truth. “We have been seeing all the way through how that sense originated, how it was developed, identified, and then established in government, and now we are seeing it individualized in David.

In connection with this tone, remember that Mrs. Eddy says, “The ideal woman corresponds to Life and to Love” (S. & H.517:10), and also that the fifth Beatitude is “Blessed are the merciful: for they

shall obtain mercy.” Both those statements are beautifully illustrated here. You will see that David’s action was the exact opposite of the custom in those days in the East, when the accession of a new dynasty was usually the signal for the wholesale slaughter of everybody who stood in the way or was in any way connected with the old regime.

“And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan’s sake? And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God unto him?” - notice that it says “the kindness of God.” The grace of God, “the kindness of God,” is true manhood and womanhood, “God’s highest ideas. “And Ziba said unto the king “Jonathan hath yet a son, which is lame on his feet” (II Sam.9:1-3).

David then sent for this man, whose name was Mephibosheth. “Now when Mephibosheth,”-which means “utterance of God,”-“the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father’s sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually” (II Sam. 9: 6,7). That is a lovely sense of Life as Love, of the true man, whose highest aspect is womanhood.

“And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?” -in those days the lame or halt or deformed were just anathema. “Then the king called to Ziba, Saul’s servant, and said unto him, I have given unto thy master’s son all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master’s son may have food to eat: but Mephibosheth thy master’s son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants” (II Sam. 9: 8-10)-“fifteen sons” symbolizes his sense of the “three” of identity and the “five” of individuality, as we have often seen, and “twenty

servants” symbolizes his sense of the man and woman of God’s creating made manifest in the flesh.

“Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king’s sons... And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king’s table; and was lame on both his feet” (II Sam. 9:11-13). David’s mercy in that incident gives a beautiful sense of individual manhood fulfilled in womanhood, which is the highest pinnacle of manhood. “Blessed are the merciful: for they shall obtain mercy” is the fifth Beatitude, and it really summarizes that highest sense of manhood. Mrs. Eddy says, “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick” (S. & H. 476:32-4).

The Nature of True Manhood

Now we come to the whole tone of Truth, which gives a much fuller sense of manhood. Here the manhood which we have already seen in David is made very much more manifest. It is no longer just individual, because it now becomes collective, and there is a much wider and fuller sense of manhood.

If we people understood the nature of God, and reason and revelation coincided, we would see that because God is Mind, man must be of the nature of idea. Mind never created anything but idea, - idea living in the realm of light, of creation, of power, action, wisdom, intelligence and law. If we understood the nature of God as Spirit, we would see that idea is always substantial, that it is always good, that it always lives in divine order, that it is always at the point of birth and development, that it is always pure and undefiled, that, because it is of the nature of Spirit, it must be of the nature of reflection, which means that it has nothing unlike its original. If we understood that God is Soul, we would see that that idea must always be identified with its Principle, that it is always sinless and incorporeal, that it is always safe, always sanctified, always saved, that it always has the

joy and bliss and freedom of Soul, the balance and the calm of Soul. If we understood the whole nature of God In this way, we would always be able to reason about the nature of man, and that is the only way of salvation.

You can never reason intelligently from any basis except from God, the divine Principle of the universe, which, as Mrs. Eddy says, "must interpret the universe" (S. & H.272:28-29). The minute you begin to reason from human experience you are all at sea. It is pantheism which starts to reason from the human, and which seeks to find cause in effect. You must find idea in Principle; it is no good looking for Principle in idea. As you begin to reason from God, you behold man and you are man. In the proportion that you behold man you are man. Now, what is man? He is idea,-idea of power, intelligence, wisdom, law, substance, good, and so on. As you understand man, true prophecy and true government develop individually, collectively, and universally; you see the "disappearance of material sense before the conscious facts of spiritual Truth, and you realize the government of Principle.

All we shall ever do that is worth anything, all we shall ever do for ourselves or mankind, will be accomplished through what we know of God-and this is man. If we are wise, we shall seek day by day to know more of God's man, and with the understanding of that man we shall overcome this material corporeality, which is the exact opposite of man. There is nothing in the world so unlike man as this material corporeality. If the carnal mind could have made something more unlike man, it would have done so. Mrs. Eddy calls the body "a sensuous, human concept" (S. & H.177:13-14). Man is infinite; what we call man is finite. Man is inorganic; what we call man is organic. Man never begins; what we call man is born. Man doesn't live in matter, man doesn't hate,steal,sin,he isn't greedy, selfish, he doesn't die; it is mortal and material man, so-called, who is and does all those things.

It is true that because of the Christ-idea we sometime see a semblance of the spiritual idea it is all in spite of mortality, and never because of it. There is more devilishness -more hate, jealousy, envy, murder, lust - in mortal man than there is in anything else. It is the

grossest human concept. We shall never have true prophecy or true government, or true manhood, until we face these facts, and until we begin to deal with the devilishness in ourselves as mortal man. We can deal with mortal man only through the man of God's creating,- through true prophecy, through true government (the operation of Principle), and through true manhood (the idea of Principle). It is high time we took the gloves off and faced facts. The only way to gain heaven is to get rid of this material concept miscalled man through putting on the "new man". In that process the false concept may seem to become a little better to inspired thought, but you can't make the mistake that $2+2=5$ better - you can only get rid of it. So all we can do with mortality is to make it disappear before the facts of immortality. "That which is born of the flesh is flesh and that which is born of the Spirit is spirit." You can never mix them, no matter how hard you try: it's an utter impossibility. The appearing of the Christ-idea in thought as true manhood involves the disappearing of materiality, and we call that healing and salvation and improvement, but it isn't a process of making the mortal better, but of making it less mortal before the appearing of the Christ-idea. Mortality must disappear, and thank God it must. That's the only way.

Join Us!



The Mary Baker Eddy Science Institute will hold a workshop entitled "The Seven Days of Genesis Today" in Houston, Texas, March 24th through the 26th 2006.

Those interested in attending please contact the Institute at 239-656-1951.

