

**February 5 & 12, 2007**

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.

In February the first two Subjects are: **Spirit and Soul**. We have combined them into one lesson taken from John Doorly's Talk on Jeremiah.

**Eighth Talk on**

**JEREMIAH**

**Chapters 35:1 – 42:14**

**The Infinite Elaboration of Truth**

Mrs. Eddy writes, "I foresee and foresay that every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Scriptures, that will show their marked consonance with the textbook of Christian Science Mind-healing, 'Science and Health with Key to the Scriptures.' Interpreting the Word in the 'new tongue,' whereby the sick are healed, naturally evokes new paraphrase from the world of letters" (Mis. 363:30-5). That prophecy is being fulfilled today right before our eyes. There must always be new ways of expressing Truth.

I have said to you before now that the whole of Mrs. Eddy's textbook is an amplification of her answer to the question "What is God?" – "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Moreover, the whole of the Bible is an illustration of it; everything in the Bible illustrates it. That statement shows the operation of God's nature through the Word, the Christ, Christianity, and Science, and it fulfils the first chapter of Genesis.

Mrs. Eddy's final definition of God was revealed to her only in 1907, after forty years of work. She had previously altered it several times, and after that date she never copyrighted her book. I don't believe that Mrs. Eddy ever wanted to copyright her revelation, because, as she undoubtedly realized, Truth cannot possibly be copyrighted. To copyright the Bible, for example, would be impossible.

We have just considered the tone of Soul, and remember that whenever Soul is introduced, you see the definiteness of all ideas. And so we saw how Soul identifies all ideas and enables every man to be a seer and a prophet, how it identifies the ordered development of all things, how it makes salvation definite, how it is always restoring our sense of the unity of God and man, and consequently how it is always restoring our sense of well-being and happiness, how it is always restoring in thought the consciousness of Christ as the only Saviour, and finally how it proclaims complete freedom from all bondage to every man.

Now we come to the tone of Spirit.

### **SPIRIT (Chapters 35:1-44:30)**

Purity, separation, order, progress, true worship.

**SPIRIT AS MIND** (Chapters 35 and 36). The Rechabites refuse to depart from their purity. Spirit, blessing all, protects Jeremiah and his writings from the ignorant human will of the king.

The story which is introduced here about the Rechabites is very interesting and wonderful, and the reason for its inclusion is perfectly clear. The Rechabites were a tribe who would never touch wine, through loyal adherence to their ancestor, and Jeremiah here compares their faithful obedience with the disobedience of the Hebrews to their God. He shows how the Rechabites were blessed by their lawful abiding by the purity which had been enjoined upon them.

Then, in the same tone of Spirit as Mind, there follows the story of how the king destroyed Jeremiah's writings, and how Jeremiah re-wrote them in a fuller way. Both incidents are used to illustrate how the order of Spirit, which is purity and true worship, is made manifest as the law of Mind.

VERSE 5. The drinking of wine here represents impure thought, the opposite of Spirit as Mind

VERSE 7. "strangers"—they separated themselves truly.

VERSES 18, 19. They followed the order of purity, and the out-

come of it was that they were able to hear and to see God. When you follow the order of Spirit, which means birth and development and purity and worshipping” no other gods,” the outcome is the sense of Mind,— of light, of the ability to perceive, of wisdom, intelligence, and law. And so you begin to understand how pure allegiance to Spirit – to divine order, substance, and reality – operates as light, intelligence, power, and law. Purity always begets true development.

## CHAPTER 36

VERSE 2. This book was a symbol of revelation. Mrs. Eddy says that “ books and teaching are but a ladder let down from the heaven of Truth and Love” (Ret. 85:9-10).

VERSE 3. In mathematics, if you make the mistake that  $2+2=5$ , you can correct it in one second and it is finished with, and just so sin, disease, or death can be corrected in one second. Before the fact that  $2+2=4$ ,  $2+2=5$  has no power to continue itself or to create any belief of penalty. When you begin to understand the ideas of God in universal being, you can use those ideas to correct sin, disease, and death instantaneously. Jesus did not predict further punishment for the woman taken in adultery – his only comment was, “Go, and sin no more.” These values of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and of the Word, the Christ, Christianity, and Science have to do with eternity, and in eternity there is no time. Time disappears before eternity. When we begin to understand these eternal values, and when they become so definite to us that they become our very being, then we shall be able to use them so that healing requires” neither cycles of time nor thought” (Un. 11:24). With Jesus, healing was instantaneous, because he was thinking in the realm of eternity, not of time.

VERSES 4-8. Jeremiah told Baruch to read to the people the words of the Lord which had come to him and which he had dictated to Baruch. The historians believe that these constituted the first seventeen chapters only of the Book of Jeremiah which we now have.

VERSES 20-31. We have just seen in the story of the Rechabites how their purity and discernment was the line of light to them; but here we have the opposite picture of how the king’s impurity, his

lack of discernment, was just darkness, and resulted in desolation and death to him. The promise to the Rechabites was, “Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever” (Jer. 35:19). That state of consciousness symbolized by Jonadab would always continue – it couldn’t be destroyed, because it was of the nature of eternity and reality. But here the state of consciousness displayed by the king did not partake of the nature of Spirit as Mind, and so it was to be destroyed.

VERSE 32. The indestructible nature of pure thought, the substance of Spirit.

- References:** - S. & H. 241:24-30  
238:6-9 [Chapter 35]  
451:2-4, 16-18  
186: 19-22  
71: 5-71 [Chapter 36]

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The Mindlikeness, the idea, of all reality – that is, of Spirit – continues forever.” When Spirit as Mind operates, it comes to you as reality manifesting itself as idea. Reality, that which is substantial, that which is order and development, declares itself to you as idea, and that idea is always of the nature of Mind, of power, light, action, intelligence, and so on. That tone is apparent in both the stories in Chapters 35 and 36.

Because of their recognition of divine order and of divine law, the state of thought symbolized by the Rechabites was always to have continuity, but because of the disorder and malice of the king’s thought, his lack of discernment, there was to be just desolation and death for him. That is a wonderful illustration of Spirit as Mind. Spirit, that which” duly feeds and clothes every object,” was made manifest in law, which protected the Rechabites and which also, protected Jeremiah and his writings.

As the impulsion of the Christ gains momentum, it often seems, as though error is horribly uncovered, but as Christian Scientists we should know that the action of Truth, although it must ever analyze, uncover, and annihilate error, is painless to mankind and to civilization. For instance, the condition we have facing us in the world today may pass away through a hideous war, but if we know enough, we shall recognize that there is nothing to resist Truth, and that therefore the action of Truth must be painless. Pain comes as a result of resistance to Truth, but if Truth is omnipotent, there can be in reality no pain. Sometimes a condition chemicalizes, and then you have to know that the action of Truth is painless. I know for myself every day that Truth unveils and forestalls error, that it “sets upon error the mark of the beast” (S. & H. 542: 8-9), and that it does so irresistibly and painlessly. All the way through, Jeremiah was trying to bring about painless destruction of evil. He wanted all the hideousness that was defiling Israel to be destroyed and he saw that if destruction came through a spiritual process, it would be painless, but that otherwise it was bound to be painful.

**SPIRIT AS SPIRIT** (Chapter 37) feeds and clothes us when we separate ourselves spiritually.

VERSE 2. There was no consecration, no worship of the one God.

VERSES 5-10. Jeremiah seemed to be in a very awkward position, because after he had been saying that the Chaldeans would destroy Jerusalem, Pharaoh’s army came out of Egypt, and the result was that the Chaldeans raised the siege of Jerusalem for the time being. So it looked as if Jeremiah’s prophecies were falsified. But Jeremiah saw that the relief was only temporary. He knew that the order of Spirit could not be turned aside, that the development of the spiritual idea was irresistible. The people, however, deceived themselves with false hopes, and Jeremiah was therefore “on the spot.” It is really a lovely experience to be “on the spot” for Truth. It is much better than being in that state of mind which Hosea likened to a “silly dove” —going from one false hope to another; that is the state of thought which really demoralizes. We should never mind being “on the spot” for that which is true, because nothing brings such a sense of holiness as that.....

VERSE 13. Mrs. Eddy says, "If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of" (S. & H. 254:27-29).

VERSE 21. "give him daily a piece of bread" – "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation" (S. & H. 507:3-5). If we abide in the order of Spirit, which means purity and worship of the one God, that order of Spirit will bless us at every step of the way. There will be constant development, – the development of good, of the fruit of Spirit of the strength of Spirit. Nothing will ever come that will interfere with that order. Spirit as Spirit gives a wonderful sense of the onliness of good, of the fact that good has no opposite.

**References:** – S. & H. 506:10-12  
Mis. 174:16-22  
Pan. 4:20

And so we see appearing the fact that the one substance, the only substance, forever develops, forever unfolds, forever gives birth, is forever ordered, and forever brings forth fruit.

### **The Nature of Divine Order**

Spirit gives order to every idea. Mrs. Eddy says that it "diversifies, classifies, and individualizes all thoughts" (S. & H. 513:17-18). It diversifies-that is, it makes every idea different or diverse, so that there are no two ideas in God's creation that are alike in any way; it classifies-that is, it puts into classes, and there are infinite classifications in divine order; and it individualizes that is, it makes every idea individual. Diversification is a matter of what might be termed divine quality, and it corresponds to the fact of identity, but individualization has to do rather with the idea of quantity, which is really that of office. You can't have "so much" or "so little" in the divine plan, because infinity can't be measured in a human way. So individualization is a matter of degree and of office, of the office which each of us holds in the one divine Being, in immortality, and everyone of us has a different office. Even in human experience we all have different offices, and so it is in Science. The office we each

hold is our divine quantity, it is the particular way in which we exemplify the divine Principle in operation, it is the very fact of Life, in which Life individualizes all that is diversified by Soul and classified by Principle. Through Spirit every single idea of God is ordered: it has its own identity, its own classification, and its own individuality.

And so the wonder of Spirit is that it gives infinite order. You will have a sense of that infinite order if you think about Mind, Spirit, Soul, Principle, Life, Truth, and Love, and then you see that Mind, for instance, is all the wisdom, intelligence, action, power, and law that there is in the world, and you consider all the other synonymous terms in that way, and then you see how they combine in four orders, and how those orders reflect each other. Think of the infinitude of that!

Moreover, order involves constant development. Everyone of God's ideas (and they all reveal what God knows about you) will forever be developing to you. That is infinite progression, which "is concrete being" (Mis. 82:20). You will never know yourself as God knows you, because if you did, you would be God, but you are God's idea, and so what God knows about you is forever unfolding to your thought, and that is "concrete being."

I love what Mrs. Eddy says of Jesus and his disciples, that he was "always leading them into the divine order, under the sway of his own perfect understanding" (Ret. 91:19-20). A calculus of ideas, an infinite calculus of divine ideas, is the way that Christ comes to you and to me to-day. Christ, God's one ideal of Him-self, includes everything that God knows, from God's own point of view. Mrs. Eddy gives a sense of that when she says, "If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women" (My. 344:3-5).

If you took the sum total of all the mathematical propositions that could be conceived of, that might be termed the Christ or complete ideal of mathematics. And so God's complete ideal of Himself is the sum total of infinite divine ideas, considered as one whole. That ideal is translated through Soul, – translated from the point of ideal, which is one and infinite, and which could never be comprehended by anything except the infinite itself, down to the point of definite

ideas. Then Spirit gives to every idea diversification, classification, and individualization, and Mind manifests the allness and infinitude of divine ideas. So God's Christ, God's ideal, comes to you and to me as the Christ, as an infinite calculus of divine ideas, operating through the order of Spirit. That infinite calculus of ideas is Truth, made manifest through the order of Spirit as what we call the compound idea man; it is the truth about every idea in God's universe as it really is. So you can see that the divine order of Spirit is something very wonderful indeed.

Matter, on the other hand, is chaos; it has no order. Du Noiiy describes it in his book "Human Destiny" as "perfect disorder." It is personal sense, it is objectification, personalization, corporeality; it is the exact opposite of Spirit. Remember, Spirit involves an infinite calculus of ideas, every one of those ideas living and moving and having its being in the rhythm of Spirit, in the purity, the substance, and the reality of Spirit, everyone diversified, classified, and individualized.

If you had to deal with any condition of chaos, the first thing you would try to do would be to establish some sense of law. You would go on to bring to it a sense of order, then a sense of rule showing a definite way out, and then a sense of system. The moment you saw the fact of system, it would operate individually through method, and method would establish for you the right form of government applicable to the situation. Finally, you would arrive at the realization that all order abides in God that it is forever in and of God.

I think that there are two things which matter most in all that we are now doing: one is order, and the other is Science. I am quite convinced that the birth of this idea of pure Science was the development of the idea of order. As soon as we began to see that there was order to Mrs. Eddy's revelation, we saw that it was available to everybody, and was therefore essentially scientific.

**SPIRIT AS SOUL** (Chapters 38 and 39) separates and burns the tares, but preserves the "remnant" (Jeremiah).

VERSE 2. The definiteness of Jeremiah's vision. He saw how the safety of Soul could be demonstrated.

VERSE 4. "weakeneth the hands" – the strength of Spirit which

Jeremiah exemplified was misinterpreted by the undiscerning as a source of weakness.

VERSES 6-10. If you understand how the order of Spirit operates as the safety, the identity, the sanctity, and the salvation of Soul, it will bring you out of any "dungeon," even though you may have been sinking" in the mire." If you understand the nature -of God as Spirit, and you know that Spirit means reality, order, and strength, and you begin to see how it is identified as the safety and sinlessness of Soul, it will bring you through any experience, no matter what it may be. With that understanding you are safe anywhere.

VERSE 11. "old cast clouts and old rotten rags"—we can use the lessons we learn from past mistakes to free ourselves.

VERSE 14. "into the third entry"—into Soul-sense. Jeremiah found safety in resurrected thought.

VERSE 16. The safety of Soul is illustrated very clearly here

VERSE 20. Obeying the divine order would ensure Zedekiah's safety. If you understand the divine order of Spirit and you use that order, your safety and salvation are always assured

This story of how Jeremiah was rescued from the dungeon is a wonderful illustration of Spirit as Soul, of the order of Spirit operating as the safety, the salvation, and the identity of Soul. True salvation comes through identifying ideas in the calculus of Spirit. If only we understood Spirit as Soul, our substance, our purity, our growth, our development, our fruit, our strength, and everything we long for spiritually would be identified, it would be as safe as God Himself, as definite as God Himself, it would have the joy and the bliss and the freedom of Soul. There isn't any way out but through understanding what these terms really mean and using them in our everyday experience. As we do that, we are speaking the" new tongue."

### **CHAPTER 39**

Verses 1-8 These verses describe the taking of Jerusalem. Just as the order, the purity, the substance, the reality, and the onliness of Spirit demonstrates itself in the safety and sanctity and salvation

of Soul, so the disorder of the flesh, the duality of the flesh, the impurity of the flesh, ends in material desolation. Zedekiah’s eyes were put out – he lost all power of spiritual discernment.

VERSES 11-14. Jeremiah’s experience, on the other hand, proved that spiritual sense is always safe and satisfied. Speaking of the Christ, Jesus’ “unseen individuality,” Mrs. Eddy says, “Formed and governed by God, this individuality was safe in the substance of Soul, the substance of Spirit,— yea, the substance of God, the one inclusive good” (Mis. 104: 5-8).

VERSE 18. “thou hast put thy trust in me, saith the Lord “– Mrs. Eddy says, “Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God” (S. & H. 23:17-20).

References:- S. & H. 89:22-23 (to comma)

Mess. '00. 8:21-25 .

My. 160:23-31

Ret. 90:29-2

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