

January 29, 2007 – Subject: Love.

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 VII.

“Comfort Ye, Comfort Ye My People”: Principle (I)

In these remaining chapters of Isaiah,... we have the four aspects of the Christ illustrated, and instead of the tones being illustrated in one or two verses, they are now much more extended. At chapter 40 Isaiah gives the tone of Principle. He shows that divine Principle forever interprets itself anew as the Comforter, “the development of eternal Life, Truth; and Love” (S. & H. 588:7-8). Principle always interprets - itself as the Comforter, as the ordered development, forever going on, of eternal Life, Truth, and Love.

You know, there is no mistaking these tones. I go over and over these chapters to see where one tone ends and the next begins; I say ends and begins, but that is not really the best sense, because one tone slides into the other, so to speak. One tone works up to the next and melts into it; they aren't in watertight compartments.

So here Isaiah is illustrating the Christ reflecting the Word, and he begins with the tone of Principle: “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:”—tell her that divine Principle is operating: - “for she hath received of’ the Lord’s hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God” (Isa. 40:1-3). Isaiah is symbolizing the coming of the Christ as Life, Truth, and Love, as the manifestation of Principle.

“Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever” (Isa. 40:4-8). The grass symbolizes the Word. If you are interested in the Science of the Christ, and you only gain a sense of the Word and stop there it will wither. You can’t demonstrate Principle fully if you only understand the Word; it would be like trying to understand and demonstrate mathematics through addition only, which is impossible because mathematics is one complete system. However, when you fully understand the Word in its own aspect, the Word reflecting the Christ, reflecting Christianity, and reflecting Science, and you see how these four orders blend with each other and reflect each other then you have reached the point which the prophet refers to where he says, “the word of our God shall stand for ever.”

Now, take an illustration of that. The understanding of God which men gained and recorded in the Old Testament was just the Word it was the grass. It was good, but it only went just so far, and relatively speaking, it was only a faint spiritual sense, and so it has to be developed. Even today very few people read the Old Testament they don’t see the point of it. But, on the other hand, remember that Jesus said, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me;” and Mrs. Eddy writes: “The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood” (S. & H. 319:21-23). So the Old Testament, which is the Word of God and the beginnings of the Christ, by itself fades but when considered subjectively and on an inspired basis, it can be truly understood, and will stand forever; and moreover you cannot understand the New Testament unless you understand the Old Testament. You could no more understand the New Testament without understanding the Old, than you could understand mathematics if you cut out addition and the beginning of subtraction. I would be hopeless, you could not do it. So a merely fleshly or human sense of the Word fades, “but the word of our God shall stand forever.”

O Zion, that bringest good tidings, get thee up into the high] mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah Behold your God! Behold, the Lord God will come with strong hand and his arm shall rule for him: behold, his reward is with him, and his work before him"- the demonstration of Principle. Divine Principle is forever interpreting itself as the one Life, one fatherhood; the one Truth, one sonship; the one Love, one motherhood; it is forever interpreting itself as the one relationship, the one infinite Person; and that interpretation is understandable and it is demonstrable. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:9-11). We are "with young" because the divine idea is young in our thought. The idea of pure Science - of the fact that the Bible is spiritually scientific, and that Science and religion can be wedded through the teaching of the Bible-is a very young idea, so we are all with young.

Then it goes on to give a sense of the exactness of Principle: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" (Isa. 40:12-14).

"All Nations Before Him Are as Nothing": Principle (2)

Then we come to a passage, which shows a wonderful thing. It shows the way in which these great prophets were able to weigh up the whole of material existence and see that it is as nothing; they showed that it did not weigh anything in the scale at all. The only thing that weighed in the scale with them was the spiritual. The reason we don't get very far is because our scales are tipped well over on the material side that is the truth about it.

The prophet writes: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh

up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. Alienations before him are as nothing; and they are counted to him less than nothing, and vanity” (Isa. 40:15-17). Sex distinctions, class distinctions, race distinctions, national distinctions, are all man-made, they are all an attempt on the part of mortal mind to break up the oneness of being. But in the realm of reality everyone of God’s ideas reflects every other idea, and every idea is essential to every other idea, and therefore being is one. You see that in music, you see it in mathematics; every idea in mathematics is essential to every other idea because mathematics itself is just one.

“To whom then will ye liken God? or what likeness will ye compare unto him?”– you can’t compare anything with Principle, because, there is only one Principle. “The workman melteth a graven image and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth,” – all the symbolism in the Bible is based on the one, the infinite, symbolized by the circle; the three, symbolized by the triangle; and the four, symbolized by the square. The symbols of the seven, the ten, and the twelve, are derived from those fundamental symbols. As we have seen before, those symbols originated with the Chaldeans, who were mathematician and astrologers, but the great prophets of Israel took on this symbolism and lifted it out of astrology and mathematics, and brought it into monotheism. The prophets are using the circle to symbolize Principle, when they say: “It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judge of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, O shall I be equal? saith the Holy One” (Isa. 40:18-25). There you have the

sense, in the Christ reflecting the Word, of divine Principle forever interpreting itself anew as the Comforter, “the development of eternal Life, Truth, and Love.”

Mrs. Eddy writes: “Jesus demonstrated Christ; he proved that Christ is the divine idea of God – the Holy Ghost, or Comforter revealing the divine Principle, Love, and leading into all truth” (S. & H. 332:19-22). She also says: “We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God’s image and likeness” (S. & H. 497:5-8).

“The Creator of the Ends of the Earth”: Life

Then we come to the tone of Life in this aspect of the Christ reflecting the Word. Life, as the divine Father, forever eternalize: and sustains His own creation.

Now, see the change of tone: “Lift up your eyes on high, and behold who hath created these things,” – the creative fatherhood of God, – “that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth” – Life forever multiplies. “Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?” – the way is the way of Life. “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?” – there is the sense of eternalized fatherhood, the sense of there being no limitations of time or place, the infinite everpresence and continuity of Life – “there is no searching of his understanding” (Isa. 40: 26-28).

“He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall:”- in Life there is no youth or old age, there is only eternity: – “but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles;” birds are a symbol of the fifth day of creation, of “soaring aspirations.” It is interesting that they introduce the eagle, because it is always a symbol of Principle and of Science; so the prophets say, “they shall

mount up with wings as eagles;”— with Life based on Principle – “they shall run, and not be weary; and they shall walk, and not faint” (Isa. 40:29-31). Life is infinite progression, it knows neither youth nor old age, it knows no time and it knows no place, it only knows Life, eternity.

So the prophets begin their presentation of the Christ with “Comfort ye, comfort ye my people, saith your God,”— they begin to show that Principle is interpreting itself as the Comforter. Then they show that out of that interpretation of Principle comes the sense of “the everlasting God, the Lord, the Creator of the ends of the earth,” the one creative fatherhood. The result of that appearing of God’s nature as eternal Life, as the infinite Father, is that the belief of old age or youth, the belief of time or space, or any other limitation, disappears.

Mrs. Eddy writes: “Life is, like Christ, ‘the same yesterday, and today, and forever.’ Organization and time have nothing to do with Life” (S. & H. 249:18-20). Also: “Because Life is God, Life must be eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase” (S. & H. 289:32-2). You can never erase one idea of Life, it is utterly impossible. If any mathematical or musical fact existed in the symbol you write down, then you could alter it and you could pervert it, but its individuality is only in idea. $2 + 2 = 4$ is idea, and you can’t alter it, you can’t make it sick, you can’t break it up, you can’t destroy it, you can’t end it, you can’t rob it, you can only use it: and moreover all men can use it, all men can understand it, because it is common to everybody, it is universal. So when you lift being into metaphysics, into the realm of spiritual idea, you can only understand and demonstrate it, and not one iota of it can be destroyed.

“Thou Art My Servant; I have Chosen Thee”: Truth

So we come to the tone of Truth in the sequence of divine Principle, Life, Truth, and Love – the Christ reflecting the Word. Truth, as the divine Son, is the Saviour, the chosen servant with the divine message. The prophets show you now that, out of the realization of “the everlasting God, the Lord, the Creator of the ends of the earth,” there is going to come the Son, the servant, the messenger with the divine message. It is very interesting to watch the references to the

“servant” in this story. First of all the servant is described as Cyrus, who is going to capture Babylon and deliver the Israelites. Then he is described as Jacob, and then Jacob passes away, and Israel becomes the servant. Then the servant is described as something similar to that which Christ Jesus demonstrated, and finally the prophets give the sense of the universal Christ-idea, Truth, as the servant. So all the way through this story the sense of servant is developing.

The record says: “Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous man from the east,” that is supposed to refer to Cyrus, king of Persia, but the prophet intended it as a symbol of the Christ. The north symbolizes the Word, the east symbolizes the Christ, the south symbolizes Christianity, and the west symbolizes Science; so that which comes from the east is the Christ-idea, but remember the Christ doesn’t literally come from the east, it is merely a symbol. “Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet” (Isa. 41:1-3). The Christ, the “divine manifestation of God. ...comes to the flesh to destroy incarnate error,” it comes to show us that life in the flesh is not Life, but merely begins in material birth, continues in the material working out of the belief that life is material, and ends in the death of the material.

“Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he. The isles saw it, and feared;” – they use the “isles” to give a sense of great distance; they used to trade with the isles, and to them the isles were very far off; – “the ends of the earth were afraid, drew near, and came. They helped everyone his neighbour; and everyone said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be moved” (Isa. 41: 4-7).

Then you have the servant sense coming in again, as it does continually: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away." You remember that Jesus said, "I am among you as he that serveth;" the Christ always comes for that purpose. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of naught" (Isa. 41:8-12).

Mrs. Eddy writes: "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness" (S. & H. 332:9-11). Also; "Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment" (S. & H. 333:9-13). So there you begin to see the development of the Christ-idea as the servant. First of all it was "the righteous man from the east," then it was Jacob, "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend."

Remember, we are doing the aspect of the Christ reflecting the Word. First of all, we saw the comforting sense of Principle, how it interprets itself, and how that interpretation is "the development of eternal Life, Truth, and Love." Then we saw how the outcome of that is eternal Life, "the everlasting God, the Lord, the Creator of the ends of the earth." Then we saw the servant sense, Christ, Truth, "the righteous man from the east," which is going to do so much for mankind.

"Fear Not; I Will Help Thee": Love

Now we come to the tone of Love: Love, as the divine Mother, fulfils the design of the Comforter, and annihilates all error. Principle is the

interpreter, the Comforter, Life is the Father, the creator, Truth is the Son, the servant, and now we come to the sense of Love, the Mother.

“For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.” The minute you strike the tone of Love you have the sense that “perfect love casteth out fear.” “Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel” – first of all the servant was Cyrus, now it has become Jacob, then as we go on it melts out of Jacob into Israel, and then it will develop further into that which Jesus demonstrated. “Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel” (Isa. 41:13-16). The sense of the glory and the holiness, which we know have to do with Love, comes into this tone time and time again.

“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them” – when you and I are thirsty and we reach out for the water of Life, that which really matters, divine Love will always supply it. “I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:” – Mrs. Eddy gives that wonderful sense when she says “Divine Love always has met and always will meet every human need” (S. & H. 494:10-11). There is infinite disposal in divine Love – no matter what the human condition is, Love always provides the remedy. So the whole situation will be translated by the operation of the Christ: – “that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it” (Isa. 41:17-20).

“Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us

what shall happen: let them shew the other things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come” – if you use the Word it will lead you into the Christ, into some understanding of divine Principle, Life, Truth, and Love, and as your thought touches that aspect, it inevitably begins to translate itself. “Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. I have raised up one from the north, and he shall come:” – the symbol of the Word: – “from the rising of the sun shall he call upon my name:” – the sun rises in the east, the symbol of the Christ: – “and he shall come upon princes as upon mortar, and as the potter treadeth clay” (Isa. 41:21-25). The tone ends with verse 29.

And so the prophets give a sense of motherhood in that tone. Remember how it begins: “For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee” - it is just like the mother saying to her child, “Come along, there’s nothing to be afraid of.” It is a wonderful illustration.

Mrs. Eddy writes of Love, the divine Mother, which fulfils the design of the Comforter and annihilates all error: “[Love’s] rod and [Love’s] staff they comfort me” (S. & H. 578:11-12). The interpretation of divine Principle, Life, Truth, and Love, is the, Comforter. The Comforter as Principle, is interpretation; as Life it is the Father, the eternal creator; as Truth it is the servant, the Son; and as Love it is the Mother, that which supplies all things: when you are afraid it will take away the fear, when you are thirsty for spiritual things, it will open the streams of inspiration in the desert, and so on. Mrs. Eddy also says: “Whatever inspires with wisdom, Truth, or Love – be it song, sermon, or Science - blesses the human family with crumbs of comfort from Christ’s table, feeding the hungry and giving living waters to the thirsty” (S. & H. 234:4-8). Again she says: “Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and – behold the result: evil, uncovered, is self-destroyed” (Mis. 209:32-3). Nothing really uncovers and annihilates evil but Love. If a child is making a mistake, most people

will let it go by without correcting the child, but not a good mother; she will insist that the error be faced, and dealt with.

The rod is that which measures, and Love's rod is that which challenges everything with the order of Spirit; it lets nothing go by unchallenged. Love's staff is that which supports. The shepherd always has a staff, he leads the sheep into the fold, and counts them with his staff. So Love's rod and Love's staff, the divine order, which insists on being adhered to, and the divine support, comfort us. Nothing in all the world will comfort mankind but the Science of Christianity; but as long as we think of Christianity as a vague, nebulous, misty something, that just means trying to be kind to the other fellow while he knocks you down, we aren't approaching the Science of Christianity, and we shan't have that Comforter. Sometimes the very attempt to be "kind" does more harm than good, because it isn't always scientific, but when you can take a man, and with Love's rod show him the way of Science, that will do more for him than anything else can.

So let's learn to take that rod, and show mankind the ordered development of the Christ-idea forever going on. Mankind can be shown the ordered development of mathematics or music or any other intelligent subject, why should they not be taught the Science of Christianity? All men can think, the divine quality of understanding is common to all men, everyone can understand the Christ-idea in its Science, and that is all you have to do because when you understand it, it uses you. The Christ is potential, it is dynamic. Understanding is a well-spring of Life, because when you understand the Christ, that understanding is being, it is Life, and it will force you to demonstrate that Christ. So if we can only use Love's rod that understanding which becomes the Mind of Christ – and Love's staff – that understanding which numbers and protects, (the shepherd counts his sheep with his staff, and makes sure that that flock is complete) – and if only we can give mankind that sense of unity with God, which brings that completeness and protection, then we shall really accomplish something. Surely in this scientific age it should not be thought an extraordinary thing that the ideas of God are ordered, that they are intelligent, that there is a calculus of divine ideas? Why should that be thought impossible? It is the most natural

thing in the world. The time has come when we are beginning to see the operation of this calculus in every record in the Bible; we are beginning to see that it is natural, and is in no way abnormal. If we seek it and understand it, there will break out streams in the desert, the desert of materiality will blossom and bloom for each one of us. So God's kingdom will come on earth – reality will become manifest in human experience.

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