

October 10, 2005 – 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 – TALKS GIVEN BY JOHN DOORLY ON THE SCIENCE OF THE BIBLE – VOLUME SIX.

The True Sense of Oneness in God and Man

When we say that God is One and All, it is imperative to remember that oneness is infinitude. The divine One is *infinite*—*infinite* in cause, infinite in effect, infinite in substance, essence, and being, infinite in expression, infinite in reflection, infinite in system and operation, infinite in its categories, infinite in diversification, classification, and individualization, and indeed in every conceivable way. If God is infinite, He must be One, and if He is One, He must be infinite. But nothing could be more fatal to our sense of Science than to regard God humanly as one, as if God were one person or one thing. The infinite must be *infinitely* understood, and the fact of the matter is that infinity could never be grasped as a whole by anyone. There is great danger in stressing the fact that the infinite is one, and then regarding it as if it were one finite person. It is nothing of the kind. It is one infinite, infinitely conscious of itself, infinitely reflected, infinitely expressed, and its reflection is as definite as the cause itself, as the Principle itself, and can never be otherwise.

Man is as definite as God, because man is God's idea of Himself. Every individual idea of God is in a degree as definite as God Himself, as eternal as God Himself, and so the attempt to absorb man in God is not Christian Science. In the Bible and in Mrs. Eddy's writings the teaching of the right idea of man is as definite as the teaching about God. Mrs. Eddy makes this statement: "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being,"—but she doesn't leave it there, for she adds, "and His reflection is man and the universe" (S.&H. 465:17-1), so don't ignore

that part of the statement. God without a reflection of Himself would be mindless. Man is not God, but the reflection of God. Subjectively regarded, God includes within Himself His own idea, Principle, the infinite, includes within itself its own idea. Principle is one consciousness, and that one consciousness has one infinite ideal of itself, which is infinitely diversified, classified, and individualized as the ideas which constitute individual men and women. Those ideas are as definite as God Himself, and so for them to be absorbed in God would be impossible.

Mrs. Eddy writes, "In Science, we learn that man is not absorbed in the divine nature, but is absolved by it" (My. 119:7-8). The meaning of the word "absolve" is very interesting; it means "to set free," "to free from penalty." There seems to be a notion prevailing in some quarters that when you grasp the subjective you find man absorbed in God. You don't. You find man absolved by God. You find that "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." That reflection is as definite as God Himself, because it is Immanuel, "God with us." Mrs. Eddy says that "divine Love cannot be deprived of its manifestation, or object" (S.&H. 304:10-11). A piece of music can never be separated from the principle of music, to which it gives expression, but at the same time it can never be absorbed in it; it is *absolved* by it, and is therefore set free to express its own particular identity and individuality, entirely without limitation. Just so, the infinite makes everything infinite, it makes each one of us in our own individual expression as important a factor in a degree as God Himself. Every idea of music is in a degree as important as music itself; every idea of mathematics is in a degree as important as mathematics itself; and every idea of God is in a degree as important as God Himself.

Man is the infinite reflection of the infinite One made manifest. This reflection eternally swells into the compound idea man, and then into the ideal man, Christ. The infinite One has one ideal of itself, and that one ideal of itself is Christ. Christ is infinitely expressed as infinite ideas, operating in an infinitude of spiritual categories through diversification, classification, and individualization. That is the picture as you look at it from Principle, and from that standpoint man is not

absorbed in Deity, but is absolved by Deity, given infinite identity, infinite individuality, and that illustrates the subjective truth that “divine Love cannot be deprived of its manifestation, or object.” Objectively considered, that same picture of manhood appears as the revelation of God’s nature, but in the realm of reality the divine Principle, God, is infinitely expressing itself as one ideal, and that one ideal is made infinitely manifest, is infinitely reflected and infinitely expressed as the diversification, classification, and individualization of divine ideas.

And so don’t think that when you gain the subjective sense, you cut out or absorb idea, because you don’t. You absolve idea, you complete it, you fulfil it, you free it. The whole purpose of the Bible and of “Science and Health” is to illustrate how God is made manifest as man, how the infinite One is infinitely reflected and expressed.

Mrs. Eddy never uses the term “man” in a relative way in her writings. If she wants to give a relative sense, she uses some such term as “mortal man,” but her definitions of man, both in her Glossary and in the chapter “Recapitulation,” are in no way relative. In the Glossary she defines man like this: “The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind” (S.&H. 591:5-7). Mrs. Eddy recognized man as fact, as idea, God’s idea, and that can never be relative.

In the Bible, therefore, as I have said, you see unfolding the revelation or creation of true manhood, which leads to a sense of womanhood, and climaxes in the demonstration by Jesus of the male and female of God’s creating. But when Science, which is absolute, comes into the picture, you see the motherhood of God, which is the highest aspect of God, revealing man as infinite in every way. That is why Mrs. Eddy speaks so often of Truth and Love in connection with Science; in that combination you see the idea (Truth) forever included in the motherhood of Love.

So let’s be sure, as we trace the story of the infinite One in the Bible, that we recognize that that One is infinite, that it is the infinite cause expressing itself infinitely as one infinite idea, infinitely diversified, classified, and individualized.

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