

October 28 - Subject: Everlasting Punishment

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 first selection this week is from - **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES-** by Mary Baker Eddy.

Question: Have Christian Scientists any religious creed?

Answer: They have not, if by that term is meant doctrinal beliefs. The following is a brief exposition of the important points, or religious tenets, of Christian Science:

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.
2. 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.
3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.
4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.
5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.
6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.

Our second selection is from **TALKS GIVEN BY JOHN W. DOORLY ON THE SCIENCE OF THE BIBLE -- VOL FIVE**. For a short biography of Mr. Doorly please [click here](#).

Manhood demands absolute purity. You can't be man unless Spirit is supreme in your thought, unless the values of Spirit—the good, the substance, the reality, the order, the development, and the fruit of Spirit—are uppermost in your thought. All through this tone of Truth we shall see David's struggles, and it symbolizes the struggles we all have in our efforts to demonstrate manhood---- struggles with all that is unlike Mind, Spirit, Soul, Principle, Life, Truth, and Love.

The story goes on that Joab instructed the messenger whom he sent to David to tell the king that Uriah had been killed. David, when he heard the news, sent word back to Joab: "Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it." The chapter ends: "And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord" (II Sam. 11: 25-27).

So there we have the story of how David seemed to fall away from the standard of Truth as Spirit,—the order, the substance, the reality, and the purity of true manhood. We all destroy our own Uriahs, our spiritual vision, and we think that we get away with it, but we don't. Because Truth is Spirit, because manhood is forever made manifest as a divine infinite calculus of ideas, we can never really get rid of our spiritual vision. There is infinite order in the calculus of Spirit, and that order is inescapable. It involves the purity and substance of Spirit, it demands constant development, and it never goes backwards. And so, even if we sacrifice our Uriah because we want Bethsheba, like David we shall eventually be able to save the situation.

Nathan's Parable Truth as Soul (1)

Now we come to the tone of Truth as Soul, and we have summarized it like this: "Blessed are the meek: for they shall inherit the earth." David acknowledges his sin of sex and repents, and so he can identify the gender of true manhood as Solomon. Amnon is unrepentant, and so he cannot identify himself with the true gender of manhood. An interesting comparison is drawn between David, who saw and repented of his mistake, and his son Amnon, who was similarly tempted by sex, but whose unrepentant attitude just brought forth suffering and devastation. There is a strong sense both of the destruction of the tares and also of the gathering of the wheat into the barn, and the whole tone is of manhood. The destruction of the false sense of manhood and the saving of the true sense is what took place with David.

"And the Lord sent Nathan unto David"—Nathan was a prophet, and in those days it seems that the prophet was the one man who could tell the truth and who did tell the truth at all times and under all circumstances. Today we still need prophets. "And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him" (II Sam. 12: 1-4). Sometimes that happens to us. We have a mass of materiality in us, and just a little spiritual sense---a "little ewe lamb,"—and then a "traveller"-lust or hate or greed or sensuality—comes into our thoughts, and instead of sacrificing the things in our mentality which we ought to sacrifice, we sacrifice our honesty or our purity. Every one of us does that at some time or another. We don't burn the tares, but we burn the wheat, and that's bad business.

“And David’s anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold,—he shall restore it to the calculus of reality,—”because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master’s house, and thy master’s wives into thy bosom, and gave thee the house of Israel and of Judah and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon” (II Sam. 12: 5-9).

Truth as Soul means that which makes manhood definite, that which identifies manhood. If you are striving to find true manhood, and you understand Truth as Soul, then that manhood will be identified in your thought. And so, even if you have sacrificed Uriah,—that which you have nourished and loved, your spiritual sense (and we do it so often),—the understanding of Truth as Soul will come to you, just as Nathan came to David, and it will identify manhood to you; it will irresistibly demand the burning of the tares and the gathering of the wheat into the barn. There isn’t a day in my life when I don’t know that the rule of Soul brings the fires of the Holy Ghost to my thought, and that those fires destroy sin, disease, and death, and that they destroy the misrule of material sense. I thank God for the rule of Soul which identifies manhood, the Christ-idea, and forces us to destroy the tares and to identify the true idea of manhood. It will inevitably do that, if we love the Christ-idea, as David, in spite of everything, certainly did.

So you see the value of these stories. Suppose you have attempted to destroy the Uriah in your thought, to sacrifice the one little spiritual gleam which you have in any direction, because you won’t give up something material, then Truth as Soul, if you understand it, will force you to face the situation and to deal with it. Without that understanding, you would just sink further into immoral degeneracy.

“Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house” (II Sam. 12: 10,11).

David’s Repentance Truth as Soul (2)

“And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die” (II Sam. 12: 13). Sin is its own penalty, but there is no penalty except in so far as you entertain sin. The minute you identify true manhood—remember how Jesus identified true manhood in the woman taken in adultery—the minute you identify true manhood, sin ceases to have a penalty. If you have sacrificed Uriah, the “light of Jehovah,” in your thought, if you have fed the “traveller,” your fear and your pride, by sacrificing your “little ewe lamb,” your spiritual sense, but you are in earnest, then the situation will be reversed, and the Lord will “put away thy sin.” Truth as Soul will redeem the situation and translate it out of material sense into spiritual fact—it will exchange “the objects of sense for the ideas of Soul” (S. & H. 269: 15—16).

“Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed unto his house. And the Lord struck the child that Uriah’s wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died”— the error was fulfilled in that it destroyed itself. “And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?” (II Sam. 12: 14-18).

“But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, he is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel,” —he translated the situation,—”and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, that he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive ;“—so long as the belief of sin and its effects remained, so did the belief of penalty;—”but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me” (II Sam. 12: 19-23). David’s salvation lay in the fact that he saw that the grace of God and the identity of manhood can save any situation, although the outcome of sin is inevitably destroyed. He didn’t know enough to save the child, but he realized that there is no situation which cannot be saved. He identified true manhood in spite of his sin. Remember that Soul both destroys the tares and gathers the wheat into the barn.

“And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon:”—”Solomon” means “peace”—”and the Lord loved him. And he sent by the hand of Nathan the prophet: and he called his name Jedidiah, because of the Lord” (II Sam. 12: 24,25)— “Jedidiah” means “beloved of the Lord.” The theory is that Nathan was entrusted with his spiritual education.

The account of the siege of Rabbah is now resumed. You remember how David had remained in Jerusalem when he ought to have been in the field. Here he redeems that mistake: “And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it, and took it” (II Sam. 12: 27-29).

I want you to hold in thought how David’s understanding of Truth as Soul redeemed his mistake for him. You know, all of us make the most grievous mistakes time and time again. When some difficult situation arises, we betray our spiritual sense, instead of trying to work out the problem through Uriah, the “light of Jehovah,” instead of developing that light, instead of identifying our manhood; we try to work it out by using human ways and means, and of course we fail. But however badly we fail, we can always redeem our failure, because of the divine fact of Truth as Soul, because the manhood of Truth is infinitely identified through Soul,—Soul which restores all things,—and wherever we are, in whatever condition, we can always use that divine fact.

As you understand Truth as Mind, you will be able to overcome error; as you understand Truth as Spirit, and you let that understanding operate, it will maintain the order and the purity of manhood under all circumstances; and as you understand Truth as Soul, it will resurrect your thought, no matter what the condition you are faced with—whether it be sin, disease, or even death. In proportion as you understand Truth as Soul, it will demonstrate itself, and you will be identified as man in God’s image and likeness; you will exemplify prophecy, government, and manhood, which are all three inseparable. Prophecy illustrates “the disappearance of material sense before the conscious facts of spiritual Truth,” true government is the outcome of the idea found in Principle, and manhood is the idea demonstrated as Truth, and those three are all one; no one of them can be attained without the others. As you understand Principle, you will become a prophet, you will understand government, and you will demonstrate government as true manhood.

And so we are seeing this great story of Truth as Mind, which enables man to conquer, of Truth as Spirit, which maintains the order, the purity, the substance, the reality, and the good of manhood, and of Truth as Soul, which identifies manhood under all circumstances and redeems every situation, no matter what it may be.

Our last selection is from [THE CHRISTIAN SCIENCE HYMNAL](#).

O dreamer, leave thy dreams for joyful waking,
 O captive, rise and sing, for thou art free;
 The Christ is here, all dreams of error breaking,
 Unloosing bonds of all captivity.

He comes to bless thee on his wings of healing;
 To banish pain, and wipe all tears away;
 He comes anew, to humble hearts revealing
 The mounting footsteps of the upward way.

He comes to give thee joy for desolation,
 Beauty for ashes of the vanished years;
 For every tear to bring full compensation,
 To give thee confidence for all thy fears.

He comes to call the dumb to joyful singing;
The deaf to hear; the blinded eyes to see;
The glorious tidings of salvation bringing.
O captive, rise, thy Saviour comes to thee.

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