

November 01, 2004 - Subject: Adam and Fallen 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 first selection this week is from—TALKS GIVEN BY JOHN DOORLY ON THE SCIENCE OF THE BIBLE—VOL. SEVEN. The second is from—THE GOSPEL OF MARK—A VERBATIM REPORT OF JOHN L. MORGAN'S FELIXSTOWE SUMMER SCHOOL—1955. The third is from DISSOLVING BARRIERS by John Morgan. For a brief biography on our featured authors, click [here](#).

**“Confirm the Feeble Knees”
Love as Principle**

So we come to the tone of Love as Principle, which redeems man. This tone gives a sense of the power of Love.

“Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart,”— Love alone annihilates fear,— “Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you” (Isa. 35: 3, 4). There is an illustration of the power of Love demonstrated and made operative.

Mrs. Eddy writes: “Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus’ teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit,—the law of divine Love” (S. & H. 19:6-11). When we understand Love as Principle—that Love can be demonstrated, that it is power, that it can be understood, that it is one and infinite, that it always interprets itself—then the “feeble knees” will be strengthened, and the “fearful heart” will lose its fear.

When we begin to understand that there is nothing going on but divine Principle, Love, we begin to lose our sense of fear. Then, when we tackle a condition of either sin, disease, or death, we are able to do so with authority, with power, with fearlessness, because we know that there is an ever-present, ever-available, understandable divine Principle of the nature of Love, and that all we have to do is to understand and love it.

We have only to attach thought to Principle through spiritual thinking, through scientific thinking, through exact thinking, through metaphysical thinking. We have only to lay hold on the ideas of God. In the realm of infinity and reality there is nothing but divine idea. Why, even in the realm of music and mathematics there is nothing going on but ideas. We don’t gain or use a bucketful of addition, or subtraction, or multiplication, or division, we just use ideas of those things. So nothing is ever going on but ideas. In reality every idea is God’s idea, it is everywhere, and we can use it wherever we are. “If I make my bed in hell, behold, thou art there,”—all of God’s

ideas are right in this room tonight, because every idea is ever-present. There is not one single idea in the realm of infinity that is not ever-present, infinitely understandable, and infinitely demonstrable, because every idea is of the nature of infinity.

So we have the kingdom of God within us, within our thinking, and when we understand that Love is Principle, the “feeble knees” will no longer be feeble, because we shall know that Love forever fulfils itself as power in demonstration.

“In the Wilderness Shall Waters Break Out” Love as Life

Now we come to the tone of Love as Life, which demonstrates the fullness of man’s entire being. It is a lovely tone, this. It symbolized what happened when Jesus came, which was in the fifth thousand year period of Life, and he came because God is Love. Humanity has never had a clearer symbolization of Love as Life than Jesus gave. So this is what will happen when Love comes to you as Life. “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert”—remember that in the fifth day of creation the waters brought forth abundantly. “And the parched ground shall become a pool, and the thirsty land springs of water in the habitation of dragons, where each lay, shall be grass with reeds and rushes” (Isa. 35: 5-7). In the third day of creation the grass symbolizes the Word of God, which is always associated with Life.

MARK 1:35-37 PRINCIPLE as LOVE (Ch. 1:35-45)

The divine impulsion includes all in one benediction, and thus explains the universal desire for perfection.

In Principle as Love there are three incidents: Jesus retires for solitary prayer; the disciples say, All men seek for thee; and the leper is healed. It’s obvious that in the omni-act of Principle operating as Love, all men are in the Christ-Love, which is why they perpetually seek it, and in that universal One there’s no isolation, no leper, no one outside.

V. 35. “And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.” We can none of us do our best work unless we spend a lot of time in the solitary place, where the turmoil and busyness of mortal existence has no entry. It’s hard to find time to retire there these days, but it’s more and more important as the tempo of life goes up. Nowadays all the inducements to be humanly active and moving about and doing things are so much more attractive than they used to be, in some ways, that we have to be firm as to where our affections and loyalties

really lie, We must go out often into that solitary place “silently to commune with the divine Principle, Love,” as Jesus did. We can’t live for long on our hump like a camel, nor subsist on our own vision without going back to recharge. This conscientious, silent communion with our Principle, divine Love, not only causes all men to turn to the divine in each of us, but also is what heals the leper.

Vv. 36, 37. “And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee.” Principle as Love presents that universal compulsion to find the divine status of man; we’re impelled to “seek for thee” because of the fact of what we already are.

Mark is telling us, know yourself, meet yourself, look at what you are, how wonderful and how majestic, how loved you really are! And so our impulsion to seek is the fruits of the fact that Love only knows us as absolutely wonderful — Love is wedded to its own spiritual idea. The leper in us is often that which holds itself unworthy; we may think too morbidly about our shortcomings and what a stinker they make us, and that holds us a leper, keeps us outside the circle of Love, in our belief. It’s self-hate, self-condemnation, self-fear, self-distaste, and things like that which deface the tablet of one’s being. Heaven knows there is much we shouldn’t like in the mortal make-up, but it is nothing to do with man, for he is the beloved of Love.

V. 38. “And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.” Principle as Love declares the purpose of the divine mission. “Therefore came I forth” to manifest the divinity and the majesty of Love’s man. We read on My. 149:5-13., “The Principle of Christ is divine Love, resistless Life and Truth.” Because it is resistless it compels all men to seek for it. As John Doorly used to say, Salvation is irresistible—You’re doomed to salvation. We used to think that was very amusing, yet it is absolutely true, because the Christ-Principle is Love, resistless Life and Truth. Further on in the same paragraph, referring to the Christ-Principle, Mrs. Eddy writes, “its radiant stores of knowledge are the mysteries of exhaustless being. Seek ye these till you make their treasures yours.” Seek ye these! Principle as Love impells universal seeking and universal finding.

S. and H. 476:21 “...earnestly seek the spiritual status of man, which is outside of all material selfhood.” That statement is a wonderful climax to this unfolding of Principle through those seven tones which are revealing to us the pattern and the platform for the whole Christ Gospel. The impulsion of Principle as Mind pours out its message and causes us to be receptive to it. It pours out the nature of Spirit and through the baptism causes us to be at one with it. It pours out the divine completeness of our divine Christ identity, and causes us to be aware of it and to rule out the animal sense of it. It pours out the blessing of divine oneness and disallows the twoness of human nature. It pours out that light and exalted sense of effortless individuality, so

that we're happy about laying down the mortal concept. It pours out the dynamics of Truth, causing all men to open the door of consciousness to the Christ calculus and thereby to receive health and salvation. And it pours out its benediction of Love, which causes us to seek and realize that we are forever embosomed in Love and never outside it. Now Mark makes that last statement practical through the healing of the leper.

Vv. 40, 41. "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion,"— compassion has all the tenderness of Love but fundamentally it has the tone of Principle, because it is based upon a practical understanding of the situation. "Jesus, moved with compassion, put forth his hand,"— to bring into the circle that which seemed to be without,— "and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed."

There's a very interesting translation of Jesus' statement, "I will" in E.V. Rieu's modern translation in the Penguin Classics. It says, "I will it, be thou clean." There, it is no longer a sense of futurity, but of power. In Principle as Love, man belongs, he can't evade the mandate of Love or be outside its circle. The power of Principle operates as all-inclusive Love, and we couldn't be outside if we wanted to be, or renounce our heritage.

Vv. 45, 43-44. "And he straitly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Don't burden the healing with a sense of, How marvellous! — rather gain the spiritual lesson. There's a beautiful sense, too, of how Love fulfils the moral law as well as the divine — nothing is missing. If it was a moral and civil necessity to show themselves to the priests, Love's law enabled them to go and fulfil that also...

V. 45. "But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter."

A little while ago I helped somebody, and after a quick healing that person rang up, and all she said was, "Haven't we got a wonderful Principle?" Now that's what we blaze abroad — Hasn't man got a wonderful Principle? To prove that is the purpose of the Christ-mission, and so even when Jesus retired to the desert, "they came to him from every quarter"... If we've really got something and have a touch of Principle as Love, they will batter down our door.

The third selection this week is from DISSOLVING BARRIERS by John Morgan.

I would like to finish with a little story of a man who was a minister of a church. He was busy preparing his sermon for Sunday and his small daughter came in and said, 'Daddy, give me something to do.' He said, 'I can't now, darling, I'm too busy.' Like any little daughter she persisted, and said 'Daddy, give me something to do.' So he said, 'All right,' and he went to his wastepaper basket and pulled out a large piece of paper on which was a map of the world. He tore it up into little pieces and mixed them up together and said, 'There you are, put them together.' Then he went back to writing his sermon.

In a very short time she said, 'Daddy, I've done it.' 'Good heavens,' he said, 'Do you mean to say you've put the world right in a few minutes and we've been working at it for two thousand years? How did you do it?' 'Oh,' she said, 'it was quite simple. On the back of the map there was a picture of a man, and I knew if I got the man right, the world would come right.'

What we have been talking about together has been trying to get the man right. If in some small degree we can work like that from the divine view of man and see him as the very selfhood of God in living expression, then surely our world will respond.

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