

November 15, 2004 - Subject: Soul and Body

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— VOLUME SEVEN. For a brief biography on our featured authors, click [here](#).

Mortal Sense Translated: Principle as Soul

Now we come to the tone of *Principle as Soul*, which we have epitomized: Principle as Soul translates mortal sense out of itself. Don't you want to see that in you called mortal sense translated out of itself? I sometimes see so much mortal sense in myself as a mortal that I am afraid to look at it, and I would give anything on earth to see it translated. I just have to look away to something which really deserves contemplation. We all want to see something of Principle as Soul, which will translate mortal sense out of itself, and Isaiah shows us how to do that through this symbol of the destruction of Babylon.

“Therefore I will shake the heavens, and the earth shall remove out of her place,”—out of her false identity, —“in the wrath of the Lord of hosts, and in the day of his fierce anger” (Isa. 13: 13). Remember that Soul is changeless. But, by contrast, that changelessness will operate as constant change to the chaos of mortal mind. The changeless fact of $2 + 2 = 4$ will be constant change to any belief that $2 + 2 = 5$ or any other number. Now when Principle translates itself as Soul, that operates as universal change to everything in mortality. Ezekiel says exactly that when he writes: “I will overturn, overturn, overturn until he come whose right it is.”

“And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land”—back into old ruts. “Every one that is found shall be thrust through; and every one that is joined unto them” — falsely identified— “shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against

them,” — you remember that the Chaldeans were eventually overcome by Cyrus of Persia, assisted by the Medes; so it is very evident that this was written late in the prophetic age, long after the time of Isaiah, — “which shall not regard silver; and as for gold, they *shall not* delight in it” — no joy of Soul. “Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency; shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures;” — the sorrow which is the opposite of the joy of Soul; — “and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged” (Isa. 13:14-22).

That is all a perfect illustration of how Principle as Soul translates mortal sense out of itself. The prophetic writers are symbolizing this tone by historical events, which took place a hundred and fifty years and more after the time of Isaiah. You will see that in the next chapter they introduce the more contemporary symbol of Assyria.

Speaking in the same tone, Mrs. Eddy defines “Christ” as the “divine manifestation of God, which comes to the flesh to destroy incarnate error.” She also writes: “It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul” (S.&H. 390:7-11). That exchanging is what Isaiah describes here in the words, “Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.” Mrs. Eddy says: “Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul,” and as this Christ translation begins to operate through Principle as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, that is what will take place.

As Principle in its full appearing is identified to us it “will shake the heavens, and the earth shall remove out of her place.” All mortality will have to change, but before it changes it will become so hideous that we shall just hate it. You can’t explain the material universe away except by spirituality. You and I see in ourselves a lot of fear, hate, jealousy, envy, greed, selfishness, a whole lot of things, which are unlovely. Principle translates those errors out of themselves; it says, “I am infinite Life, infinite Truth, and infinite Love; as Soul, I am forever translating that ideal; as Spirit, I give to it infinite diversification, classification, and individualization; and as Mind I make it infinitely manifest.” That manifestation comes to you and to me at the point of understanding, as better thinking, and we begin to use the days of creation as “Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness” (S.&H. 116:2-3) to destroy mortal mind through the process of analysis, uncovering and annihilation. All that is in us which is not according to Principle and is not identified with Principle through Soul, begins to disappear, and we begin to recognize in ourselves less and less “the objects of sense” and more and more the “ideas of Soul.”



The other selection is from SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES by Mary Baker Eddy.

Corporeal ignorance If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief, and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible. Because of human ignorance of the divine Principle, Love, the Father of all is represented as a corporeal creator; hence men recognize themselves as merely physical, and are ignorant of man as God’s image or reflection and of man’s eternal incorporeal existence. The world of error is ignorant of the world of Truth, blind to the reality of man’s existence, for the world of sensation is not cognizant of life in Soul, not in body.

Bodily presence

If we are sensibly with the body and regard omnipotence as a corporeal, material person, whose ear we would gain, we are not “absent from the body” and “present with the Lord” in the demonstration of Spirit. We cannot “serve two masters.” To be “present with the Lord” is to have, not mere emotional ecstasy or faith, but the actual demonstration and understanding of Life as revealed in Christian Science. To be “with the Lord” is to be in obedience to the law of God, to be absolutely governed by divine Love,— by Spirit, not by matter.

Spiritualized consciousness

Become conscious for a single moment that Life and intelligence are purely spiritual, neither in nor of matter, and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love. Hence the hope of the promise Jesus bestows: “He that believeth on me, the works that I do shall he do also; ...because I go unto my Father,” [because the Ego is absent from the body, and present with Truth and Love.] The Lord’s Prayer is the prayer of Soul, not of material sense. Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man’s dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak “as one having authority.” “When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.”

Spiritual sanctuary

So spake Jesus. The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*. The Father in secret is unseen to the physical senses, but He knows all things and rewards according to motives, not according to speech. To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error.

Effectual invocation	<p>In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must "pray without ceasing." Such prayer is answered, in so far as we put our desires into practice. The Master's injunction is, that we pray in secret and let our lives attest our sincerity.</p>
Trustworthy beneficence	<p>Christians rejoice in secret beauty and bounty, hidden from the world, but known to God. Self-forgetfulness, purity, and affection are constant prayers. Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings. Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness, we cannot receive holiness.</p>
Loftiest adoration	<p>A great sacrifice of material things must precede this advanced spiritual understanding. The highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death. It distinguishes between Truth that is sinless and the falsity of sinful sense.</p>
The prayer of Jesus Christ	<p>Our Master taught his disciples one brief prayer, which we name after him the Lord's Prayer. Our Master said, "After this manner therefore pray ye," and then he gave that prayer which covers all human needs. There is indeed some doubt among Bible scholars, whether the last line is not an addition to the prayer by a later copyist; but this does not affect the meaning of the prayer itself. In the phrase, "Deliver us from evil," the original properly reads, "Deliver us from the evil one." This reading strengthens our scientific apprehension of the petition, for Christian Science teaches us that "the evil one," or one evil, is but another name for the first lie and all liars. Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick. Here let me give what I understand to be the spiritual sense of the Lord's Prayer:</p>

*Our Father which art in heaven,
Our Father-Mother God, all-harmonious;*

*Hallowed be Thy name.
Adorable One.*

*Thy kingdom come.
Thy kingdom is come;
Thou art ever-present.*

*Thy will be done in earth, as it is in heaven.
Enable us to know, - as in heaven, so on earth,
God is omnipotent, supreme.*

*Give us this day our daily bread;
Give us grace for today;
feed the famished affections;*

*And forgive us our debts, as we forgive our debtors.
And Love is reflected in love;*

*And lead us not into temptation, but deliver us from evil;
And God leadeth us not into temptation, but delivereth us from sin, disease, and
death.*

*For Thine is the kingdom, and the power, and the glory, forever.
For God is infinite, all-power, all Life, Truth, Love, over all, and All.*

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