

May 13, 2002—Subject: Mortals And Immortals

DEAR FRIENDS: We plan to use this spot on our web page to bring you a different set of citations each week—expanding on specific citations from the “Weekly Lesson.” A paraphrase can so often open thought to new insights of familiar statements. In this way we hope to share with you some of the wonderful work that has been done in Christian Science over the past fifty years and in to the present by authors you may or may not have yet met.

Our selection this week is from talks given by John W. Doorly on **THE SCIENCE OF THE BIBLE, VOLUME II**. Please [click here](#) for a short biography on John Doorly.

Morality and Science

As you begin to understand the ideas of God, just as you would understand the ideas of any intelligent subject, you put them into practice as the Bible shows you. You first see the depravity of the Cain sense of things, and then you see the hopelessness of the Abel sense of things, on which all religion is built—just morality. Morality alone is hopeless; it is always destroyed by the physical. Morality is essential to a Christian, but it must come from Science. Mrs. Eddy speaks of morality in many ways, and sometimes in a derogatory way....Most morals are just the outcome of habit or custom, and the moral is always overcome by the Cain in the world. The more I see of merely human morality, the less I trust it. The more I see of morality that is based on Science and demonstrated through Science, the more I love it. That is true morality, based on spiritual understanding.

Building an Ark

And so if you begin to use the little understanding that comes to you, and you use it to analyze, uncover, and annihilate the mortal, then you will have an ark, you will have understanding, and you will have a comforter, and in that degree you will be Noah. This story isn't a hothouse proposition: it has got to be in the sternest battles of human experience,—wrestlings with sin, disease, and even death, day in and day out. A wise warrior equips himself with good tools,—good arms,—and he learns how to use them.

He doesn't wait until the battle starts, but equips himself with good, tried tools, and learns how to use them. And as you understand even a little of this wonderful divine system permeating the Bible, as you understand the coming of the Christ, and as you use it to analyze, uncover, and annihilate the mortal, you will find that those three sons of yours—analysis, uncovering and annihilation,—will lead you to an ark.

“Make thee an ark of gopher wood; rooms shalt thou make in the ark”—Jesus said, “In my Father's house are many mansions” (John 14: 2). It means that your understanding of God must be infinite in every way: it can't just be blind catch-as-catch-can. The understanding of God is the most infinite thing in the world. “Rooms shalt thou make in the ark, and shalt pitch it within and without with pitch” (Gen. 6: 14). Scofield says that “pitch” means “atonement.” So Noah was told to make his understanding one with God in every way. “And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits” (Gen. 6: 15). “The length of the ark shall be three hundred cubits”—it shall have identity, “the breadth of it fifty cubits”—it shall have individuality “and the height of it thirty cubits”—it shall have a sense of the demonstration of Life, Truth, and Love all as applied to the human.

Mrs. Eddy's definition of,"Ark," in part, is "Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter" (S. & H. 581: 8—10). Remember that Noah was "five hundred years old" when he begat Shem, Ham, and Japheth; that is, he was at the point of Life,—individuality, multiplication, exalted thought. When he went into the ark, he was "six hundred years old"; that doesn't mean that he was literally a hundred years older, but that he was at the point of Truth,—manhood—consciousness—everything that Christ, Truth, means.

Mrs. Eddy defines "Ark" as "safety." How we all love safety! I love safety, and so I work every day to know that I am safe in infinite Spirit, where there can be no accident, where "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God" (S. & H. 507: 3—6). So remember that your ark is "Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter."

We are still considering Spirit as Mind. You will remember that Spirit as Mind in the days of creation gives you the sense of God as creator, and that comes to you as purity of thought. In the second thousand-year period you see the illustration of that second day of creation. Noah had the true sense of the creator, and it became purity of thought to him. Noah saw that God has nothing to do with materiality—He never created it. Noah was taking part in the true record of creation, and at the point of Spirit as Mind he conceived the idea of an ark. When Mrs. Eddy is speaking of the creator as the creator of spiritual, not material, things, she always uses the term Spirit; if she is speaking of the creator as the absolute creator of being, then she uses the synonymous term Mind. And so as you and I begin to understand the nature of Spirit as Mind, we shall be using our second day, and we shall see that the infinite creator never created matter, that the infinite creator created only spiritual ideas, and as that comes to us we shall have a true sense of purity, because we shall be able to separate the real from the unreal. And in that degree, we shall have Noah, comfort, and we shall have safety, understanding,—all that the ark means—"Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation" (S. & H. 581: 8—14). Did you ever know anything more desirable than that state of thought? Have you ever been overwhelmed by pain, worry, fear, sorrow, or sin, and you have wrestled with it and overcome it, and your thought has been exalted? You have all known that experience, and that is the ark. But we must have that understanding as something perpetual and constant (not spasmodic), just as you have it in mathematics and music. You can come to the point where you declare the truth and you *know* that it heals. I believe that I can say in all humility that today 73 per cent to 80 per cent of the people who come to me for help get help—sometimes quickly, sometimes not so quickly—and in 75 per cent to 80 per cent of the cases I am as certain as I am of $2 + 2 = 4$ that they will get that help, and they do get it. When I say a thing like that, I don't mean that the healing is anything to do with me—it is something in spite of me.

Science Uses You

This is Science. It isn't chance. These days of creation and their operation as the Word, the Christ, Christianity, and Science are the most dynamic things in the world, the most foundational; they are Science pure, but you've got to have a cultivated spiritual understanding of them. As you understand Science, as you love it and seek it and you inherit it (and it is your birthright, you are the son of God, it belongs to you), it isn't that *you* do something, but Science does something to you and it carries you along. If you will let it in and love it and allow it to use you, it will become so real to you that you will see what Paul means when he says: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5: 17)—and they *do* become new.

"Scientific Translation of Immortal Mind"

Noah seemed to understand the translation of mortal mind,—he prepared an ark for himself,—and he seemed able to overcome mortal mind to some extent, but when he came out of the ark, he failed, because he didn't fully understand the translation of immortal Mind. Mrs. Eddy shows the translation of immortal Mind and of mortal mind in a very wonderful way:

"SCIENTIFIC TRANSLATION OF IMMORTAL MIND"

GOD: "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind" —divine Principle, whose nature is Life, Truth, Love, translates itself through Soul, reflects itself as spirit, and manifests itself as Mind.

MAN: "God's spiritual idea, individual, perfect, eternal"—Mrs. Eddy calls that in the marginal heading "Divine image"; you are individual, and man as a whole is individual, but there is never a time when you don't reflect every idea of God that there is.

Then she goes on:

IDEA: An image in Mind; the immediate object of understanding.—*Webster*" (S. & H. 115: 12-18).

She brings divine Principle, Life, *Truth*, Love, Soul, Spirit, and Mind right down to the point of understanding. That understanding was Noah's ark. Noah glimpsed the Christ,—that is, he saw in some measure that divine Principle, Life, Truth, and Love, is forever translating itself through Soul, Spirit, and Mind to you and to me and to all mankind and as the reality of you and me and every other idea. Noah glimpsed it and it became a comforter to him, but he didn't understand and demonstrate it fully.

"SCIENTIFIC TRANSLATION OF MORTAL MIND"

Then Mrs. Eddy shows the scientific translation of mortal mind:—
First Degree: Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

Third Degree: Understanding.

SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.

“In the third degree mortal mind disappears, and man as God’s image appears” (S. & H. 115: 19-5). You have the pith of the days of creation in that third degree “Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness,” and Mrs. Eddy calls that “Reality” and “Spiritual.” As you have the Noah state of consciousness,—“knowledge of the nothingness of material things and of the immortality of all that is spiritual it leads you to “Understanding,” where “mortal mind disappears and man as God’s image appears” (S. & H. 116: 4-5). That goes on every day, every minute of our lives. if we are accepting the real, we are putting off the unreal. What could be lovelier than to see God manifest in our own character day in and day out,—to see power, wisdom, intelligence, law, Science, health, holiness, and happiness made manifest in our thinking day in and day out? What could be lovelier and more worthwhile? Think what the world would be like if mankind would put those values first! Everything else—health, happiness, holiness—will fall into line, if you seek first the kingdom of God, spiritual values, and not just in belief, but in Science.

The Relative, the Absolute, and the Divine

“...the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it” (Gen. 6:16)—the relative, the absolute, and the divine. If you understand Christian Science and apply it to the human, that is Science in the relative if you understand Christian Science in its purity and it is leading you up to some understanding of God, that is Science in the absolute. If you understand Christian Science from the stand-point of God Himself,—when it becomes you and you see that it is of God,—that is Science as divine.

Mrs. Eddy says of Christ that it is “The divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583: 10-11), and also that “Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness” (S. & H. 332:9-11), and that “Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God. (S. and H. 473:10-12), and so on. Mrs. Eddy once said that whenever we declare the truth, we should know that that truth operates in truth and in belief, at all times and under all circumstances; she said that the important thing today was to show that the Christ “comes to the flesh to destroy incarnate error,” because the human mind will argue, “Yes, Truth is true, but it has nothing to do with mortality. It doesn’t touch mortality. It can’t come to the flesh?” So when you declare the truth in Christian Science, know that it operates in truth and in belief, that is comes to the flesh at all times and under all circumstances, and that it is universal. The human mind will argue that Truth doesn’t touch the flesh, but we know that it touches the flesh to analyze, uncover, and annihilate it.

So your ark is a state of thought; it has three storeys,—that is, the ability to see Science operating in the relative, the absolute, and the divine. You’ve got to understand Science as relative (the application to the human) and as absolute (the metaphysics of it) and as divine (that which always is, that which comes to you by way of inspiration and revelation and reflection).

The Focus of Spirit

“And, behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee” (Gen. 6: 17, 18).

There is no difference between that statement and the statement “A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling” (Ps. 91: 7-10).

“...and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee.” Noah’s “sons” were the ideas he had. Your “sons’ are the ideas you have. Your “wife” is that to which you have wedded yourself, your ideal. Your “sons’ wives” are the ideals to which your ideas have wedded themselves. So you’ve got to bring into your ark your own sense of your own selfhood, all your ideas, your ideal, and all that your ideas are wedded to. Youve got to include in your ark all that you are conscious of.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive” (Gen. 6:19, 20). One record indicates that Noah had to take into the ark even the relative—“by two.”—while the other says that he had to take in only the divine, the spiritually true,—“by sevens.” Noah saw clearly that even the relative must be transformed, and we all have to see that nothing can be lost except the “son of perdition,”—that which is essentially evil. Noah saw that he had to save the human sense of things. He was to keep alive “fowls ,” symbolizing individuality, the fifth day, and “every creeping thing,” symbolizing manhood, the sixth day.

And take thou unto thee of all food that is eaten; and thou shalt gather it to thee; and it shall be for food for thee, and for them” (Gen. 6: 21). Now, what food was given them? “Every green herb” (the Word), “every herb bearing seed” (the Christ) and “every tree, in the which is the fruit of a tree yielding seed” (Christianity). (See Gen. 1: 29, 30.) The writers of the Priestly document, who wrote the first chapter of Genesis, also wrote this part of the story of Noah, so it is clear that they were bearing in mind the symbolism of the first chapter.

“Thus did Noah; according to all that God commanded him, so did he” (Gen. 6: 22), That was the Priestly document, and now the Jahweh document comes in: “And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation” (Gen. 7: 1). “All thy house” means “all thy consciousness,” and “into the ark” means “into understanding.” Now, if you want to do that, who can stop you? If you want to bring your sense of reality into the realm of understanding, who can stop you? But you’ve got to be willing to take in a sense of Science as relative, absolute, and divine, or you will have “specimens of every kind” emerging from the ark and defiling human thought.

“Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens,” — perfection, — “the male and the female; to keep seed alive upon the face of all the earth”—Noah saw the eternity of true identity. “For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him” (Gen. 7: 2-5). Noah saw that after his thought had risen to some sense of the seven day, the belief of the flood would have to be dealt with—“For yet seven days, and I will cause it to rain upon the earth forty days and forty nights.” Everything must be gathered into Spirit; all thoughts must be gathered into the focus of Spirit. We can’t say, “No, we will bring some thoughts in and leave others outside.” “Man and the universe” must be translated “back into Spirit,” as Mrs. Eddy says (see S. & H. 209: 16-30). Your every effort must be to enter that realm of reality, birth, understanding, development, true creation, purity.

Entering the Ark

And now we come again to the Priestly document: “And Noah was six hundred years old when the flood of waters was upon the earth” (Gen. 7: 6). Now, Noah was not literally 500 years old when he begat Ham, Shem, and Japheth, and 600 years when he went into the ark—that would be ridiculous! But the same men who wrote the first chapter of Genesis wrote this, and so when they said that Noah was 600 years old, they meant that Noah was at the point of Truth, and that he knew how to apply it to the human. (Tens, hundreds, and thousands in numbers in the Bible mean the application to the human, as we have seen.)

“And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, because of the waters of the flood” (Gen. 7: 7). Noah saw that the Christ to the situation was the ark. “Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah, And it came to pass after seven days, that the waters of the flood were upon the earth” (Gen. 7: 8-10). Noah had accomplished the seven days in thought. Understanding always brings you to the seventh day state of consciousness. The lie was that the flood of human theories could drown the earth, a symbol of the spiritual idea, just as the first lie was that a mist went up from the earth.

Remember that the ancients believed that there were waters beneath and waters above the earth. They believed that the earth was flat, and that there was a firmament above the earth, and above the firmament there were waters, and beneath the firmament there was Sheol (where you went after death), and beneath Sheol there were waters again.

In the Epistle to the Hebrews there is a wonderful reference to this story of Noah: “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” (Heb. 11: 7). Noah was “moved with fear;” we don’t need to be moved by fear. We want to be moved by spiritual sense.

When Noah enters the ark, we begin to see the illustration of Spirit as Spirit. We have seen how Noah saw the necessity of preparing an ark; his sense of the one creator gave him purity of thought. Now we see the symbolization of Spirit as Spirit, which we epitomized as substance and understanding. The purity of reality is the only substance and it must be gained through understanding. Noah and his family and his sense of creation, symbolized by the animals and everything else he took with him into the ark, were the only things that lived—that is the story.

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