

July 7, 2003—Subject: Sacrament

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 W. DOORLY ON THE SCIENCE OF THE BIBLE—VOLUME SIX.** For a short biography of Mr Doorly, please [click here](#).

The Nature of the Christ Translation

From a historical point of view, the story of II Kings takes the record from this period of Elijah right down to the captivity in Babylon. From a spiritually scientific standpoint, its design is according to the sequence which Mrs. Eddy gives on page 115 of “Science and Health”—the sequence of “Divine Principle, Life Truth, Love, Soul, Spirit. Mind.” It is therefore perfectly natural that the translation of Elijah figures so early in the story.

In considering this question of translation, don’t forget that there are two aspects of translation—the subjective and the objective. From a subjective point of view, divine Principle, whose idea or essential nature is Life, Truth, and Love, translates its ideal through Soul to the point of definite ideas. The office of God as Soul is to translate, and the fact of divine Love forever impels that translation. Principle translates itself through Soul to the point of Spirit, where Spirit orders every idea—diversifies, classifies, and individualizes it—and then Mind makes every individual idea infinitely manifest. That manifestation of divine Principle, Life, Truth, and Love at the point of Mind comes to us as understanding, which begins to act on the carnal mind, and before the appearing of the realities of being the carnal mind begins to lose some of its semblance of reality, power, substance, health, and so on. We call that salvation, or the coming of the Christ, although the scientific fact is that the Christ is ever-present. Viewed subjectively from Principle, therefore, translation is the reduction of the divine to the human. It is the operation of the Christ as the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583: 10-11). Mrs. Eddy calls it the “Scientific Translation of Immortal Mind.”

Translation also takes the form of the scientific translation of mortal mind out of itself. Humanly, we are faced with the belief that existence is purely physical, and so that physical belief has to be dealt with. The nature of God as Mind begins to say, “Let there be light, let there be intelligence and action,” Then Spirit is introduced into that process and says, “Let there be order, let there be development, let there be a true sense of substance.” Then Soul begins to operate, and it translates the situation by destroying the tares and identifying the spiritual idea; Mrs. Eddy says, “Metaphysics... exchanges the objects of sense for the ideas of Soul” (S & H 269:14-16). Then as Soul identifies those ideas, Principle declares, “Those ideas are my ideas, they are demonstrable and have system and Science.” Then Life says, “They are eternal,” Truth says, “They have form and consciousness,” and Love says...”From everlasting to everlasting they are fulfilled.” Mrs. Eddy calls this whole process the Scientific Translation of Mortal Mind.” From an objective standpoint. Soul again translates, but in this case it translates matter out of itself...

Mrs. Eddy gives the scientific translation of mortal mind in three degrees—the physical, the moral, and the spiritual. By this process error is analyzed, uncovered, and annihilated.

Thought first analyzes the physical as merely physical belief it thereby uncovers in some degree that which is good and also the rottenness of the physical; thus it arrives at the moral, or the second described by Mrs. Eddy as "Evil beliefs disappearing." Finally, in the third degree, thought grasps the spiritual, and "mortal mind disappears, and man as God's image appears" (S & H 116:4-5)

Extract from the Clarendon Bible

I want you to hear what the Clarendon Bible says about this period, so that you can see clearly how it formed the matrix for the coming of the Christ-idea. The prophetic age began to break forth in all its glory with the coming of Elijah, or Elias, which "truly shall first come, and restore all things." Don't forget that all these historical happenings are just symbols of what must happen to you and to me individually. The only purpose of all this historical symbolism, as far as we are concerned, is to illustrate spiritual ideas, and its only value is as it enables you and me to understand and use for ourselves the spiritual and scientific facts behind it.

Few periods in the history of civilized man have been more fruitful in intellectual and spiritual development than the four centuries which closed with the death of Alexander the Great. In Persia, Zarathustra laid the foundations of a religion which has more closely approximated to the Christian spirit than any other. In China, Confucius set a standard of conduct and of character which were to remain the national ideal for nearly twenty-five centuries. In Greece, Solon and Thales were contemporaries of Jeremiah and Ezekiel, and Socrates and Plato of Ezra. In India, Siddharta, the Buddha, carried the pantheistic philosophy of the Aryan mind to its extreme logical borders, and discarded the gods as he knew them in order to make room for a genuine human righteousness. But nowhere was the spiritual upheaval more striking, or, in the long run, more enduring in its results, than in the obscure Palestinian 'buffer state' of Israel and Judah which lay politically between the hammer of the Mesopotamian world-powers and the anvil of Egypt. Nor was this primarily due to the religious genius of a single individual. We naturally think of an Amos, a Hosea, an Isaiah, a Habakkuk, or a Jeremiah, but just as in Greece the famous individuals succeeded because they were true representatives of all that was best in the Greek mind, so in Israel the teaching of the prophets ultimately won its way because it reflected and developed something that was inherent in the truest spiritual thinking of their people. If ever a nation was chosen and inspired as a whole to lead humanity to God, that nation was Israel, and it was the period now under review that proved the turning-point in the history of her soul

It is not without reason, then, that we speak of these two centuries as being the turning-point in the history of the soul of Israel. She began them, as far as central Palestine was concerned, on a fairly high level of civilization and with a position of comparative material prosperity. She ended them with the northern portion of her people destroyed as a political entity, and the south in turn on the verge of political extinction. But at the start she stood no higher in religion and ethics than any one of a score of contemporary peoples. In 600 B.C. religious ideals and aspirations such as no other people has ever developed or cherished had been set before her. She had been told that God was a God of principle, righteous, loving, and holy, and that He demanded in men a likeness to Himself. It is true that she had not as a people accepted these truths or seriously endeavored to work them into the fabric of her national life. So the blow fell, and Jerusalem suffered the fate of Samaria. But when the 'warfare' was over, and a remnant returned to their own land, it was the nobler and more distinctive elements in her faith and life which were found to have survived. Under the influence of the picture of God drawn by the great prophets, she was able to advance to a full monotheism, and to find her way to a personal faith in a truly *living* God.

Translation through Prophecy

As you watch this record of translation in II Kings, which takes the record down to the period of captivity, when the whole of the monotheistic theology of Israel began to be re-formulated, you will see how every form of human organization failed, but how the sense of prophecy and of a true theology operated constantly on an ascending scale of spiritual vision and inspiration to translate God to man, and also to translate mortal mind out of itself. From the time of Elijah through to the time of Jesus, who individually demonstrated prophecy, government, and manhood, inspired thought was focused on translation.

Actually the whole story we have watched unfolding throughout the Bible has been a story of prophecy, of the “disappearance of material sense before the conscious facts of spiritual Truth,” of the translation out of darkness into light. In the third thousand-year period we have seen how Israelitish history really began with the coming out of Egypt; how the children of Israel then journeyed through the wilderness and gained their first sense of monotheism from Moses, who gave them the Commandments; how they went into the Promised Land; and how, after a period of rule by the Judges, they established a monarchical form of government. They demanded, “Give us a king,” and Samuel—prophecy—acceded to the demand, although he knew that the only true government is in Principle. The Israelites mistook the human sense of kingship for the reign of Principle in the individual. Government in Israel was for the most part corrupt, and the record is predominantly that of king after king holding brief sway, murdering and slaughtering, and worshiping false gods. The degeneration continued until the Northern Kingdom was taken into captivity by the Assyrians and later the Southern Kingdom by the Chaldeans, or Babylonians. Meanwhile, prophecy was continually developing into its fullness.

The government to which prophecy leads is a sense of man’s relationship to God and man’s relationship to man, and the outcome is improved human relationships. When thought touches the hem of Science, true manhood appears, and it begins to be recognized that man’s only task is to realize his oneness with God, to realize that there is just one infinite Being. Government will never be stable and permanent until it is fulfilled in manhood, because government is essentially dependent on man. There will be a Christlike government when there are Christlike individuals, and a Christlike government is impossible without Christlike individuals.

So the development we are going to watch up to the point of Science is the process of translation through prophecy, government (which concerns right relationship to God and to man), and manhood (whereby men begin to find for the first time in Science the oneness of the infinite). As we have seen, “Elias truly shall first come, and restore all things,” and so it is at this point in the Scriptural record, as we begin to watch the full appearing of the prophetic age, that the fact of translation begins to force itself on human consciousness.

Translation Through Manhood

Today, in the scientific age, we can demonstrate right government and true prophecy through manhood. We can demonstrate translation subjectively. Objectively, translation comes to light first through prophecy, then through government, and then through manhood. Subjectively translation is based on manhood and brings about government and prophecy.

As we gain manhood, and as we are wholly identified with it, translation becomes subjective, and from that subjective standpoint of God's highest idea, which is man, we can begin to formulate and demonstrate government and prophecy. Government thereby comes into operation as true Christianity, true relationship, the relationship of every idea with God and with every other idea, and the outcome is prophecy—the scientific, systematic, irresistible ability to translate material things out of material sense, to exchange them for them for the ideas of Soul. Moreover, as we gain a sense of what really constitutes true manhood, that translation will operate with power, with Science, with divine system and order, and it will be a scientific and ordered process, available to all men, not just dependent on a personal flair.

When in 586 **B.C.** Jerusalem was sacked, the Temple burnt, and the Hebrews were taken down into captivity in Babylon, Israel ceased to be a national kingdom and was always under the domination of a foreign power. It is interesting that today it has become a national kingdom again. The Jew will have to learn, however, as we all have to learn, that the only thing which matters primarily is the individual and his relationship to God. The only basis for unity is the scientific basis of the individual relationship of each one of us with Principle.

As we realize our oneness with Principle, we shall be one with all men—one with the desire for good in all men. However much we may wish to demonstrate unity, we shall never succeed except on that basis. All other bases will fail, as they have failed throughout history. Only the scientific understanding of what constitutes the Mind of Christ will unite mankind. Any subject which is put on a scientific basis becomes common to all men, and it has no value except in so far as the individual understands and demonstrates its underlying principle. As we see the scientific fact of unity with God, we shall recognize that it is as universally understandable, demonstrable, and available as the mathematical fact that $2 + 2 = 4$.



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