

March 11— **SUBJECT: Substance**

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 first selection this week is on Exodus 3:1 and is from John Doorly’s—TALKS GIVEN BY JOHN W. DOORLY ON THE SCIENCE OF THE BIBLE—VOLUME THREE.

The second selection is on—Matthew 23 and 24 from TALKS GIVEN BY JOHN W. DOORLY AT THE OXFORD SUMMER SCHOOL—1949, VOLUME ONE—MATTHEW AND MARK. For a brief biography of John Doorly, [click here](#).

The third selection is from Page 7 of UNITY OF GOOD by Mary Baker Eddy.

EXODUS 3:1

The Burning Bush

Now we come to a wonderful story: “Now Moses kept the flock of Jethro his father in law, the priest of Midian”—he *kept* his flock, he was a good shepherd—”and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb” (Ex. 3:1). Moses came to the wilderness, to that state of thought which Mrs. Eddy has defined in this way: “Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence” (S. & H. 597: 16-19). Moses could lead the children of Israel through the wilderness and could demonstrate the idea, because he was drawn from the beginning “out of the water,” out of the elements of thought.

...”and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.” They don’t know where mount Horeb is; it is supposed to be the same mountain as mount Sinai, where Moses received the Commandments. They don’t know where it is, because it is only a symbol.

“Now Moses kept the flock of Jethro his father in law, the priest of Midian”—the theory is that Moses got his first concept of God as Jahweh from Jethro and it may be so —”and he led the flock to the backside of the desert,”—where a material sense of things disappears and spiritual sense is understood,—”and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed” (Ex. 3:1,2).

The angel of the Lord appeared to him—that is, the true sense of identity which brings translation. “The angel of the Lord appeared unto him. . . out of the midst of a bush,” and you remember what the tone of Soul as Soul was in the record of creation: “And God-said, Let_the_earth bring forth grass the herb yielding seed, and the fruit tree yielding fruit after his kind”—the grass symbolized the Word, the herb symbolized the Christ, and the fruit tree symbolized Christianity,—”whose seed is in itself, upon the earth: and it was so. So when Moses’ thought arrived at Soul as Soul wasn’t it wonderful that “the angel of the Lord appeared unto him in a flame of fire out of the midst of a *bush*.”

The fires of the Holy Ghost destroy sin disease and death but they don't destroy the idea. And this is what Moses saw: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Sometimes we see the destruction of error, we see the tares being burnt up, and we forget that the idea is not consumed.

MATTHEW

CHAPTER 23

This chapter shows that when Jesus had interpreted the compound idea man, he didn't leave it "up in the air," but applied it to the human through the seven" woes." He knew that the compound idea man just desolates the mortal concept of man.

I don't know a greater danger today to Christian Science than this theory that you don't have to pay any attention to the human, that the human doesn't exist. It's really a form of Eastern philo-sophy, as we have seen. It fools people into thinking that they needn't study, and that they needn't search the Scriptures, but that all they have to do is to convince themselves of the great central fact that God is All and then abide in that consciousness without paying any attention to mortal existence at all. This theory also maintains that everything in mortal experience is an expression of Mind, thereby contradicting itself. It completely disregards the fact that Jesus never ignored the human problem.

Remember that these "woes" are introduced in the tone of Truth as Truth, from the standpoint of Love, showing that Love's Christ is forever fulfilled as the compound idea man. As Mrs. Eddy says, "All the varied expressions of God reflect health, holiness, immortality—infinite Life, Truth, and Love." Anything which isn't fulfilling its purpose, which isn't the reflection of infinite Life, Truth, and Love, is destined to pass away.

VERSE 37. "how often would I have gathered thy children together"—every idea must eventually be gathered into the one compound idea man.

CHAPTER 24

Jesus now shows that all of the so-called calculus of materiality must pass away, either through suffering or through Science, and he illustrates that "Marvels, calamities, and sin will, much more abound as truth urges upon mortals its resisted claims" (S&H 223 28-30). ... As thought individually and collectively begins to lay hold on the compound idea man, that is what will take place.

VERSE 2. Everything in mortal thought will be analyzed, uncovered, and annihilated...

VERSE 14. How will “the end” come? Not through a general cataclysm; but through the persistent analysis, uncovering, and annihilation of mortal thought. It comes to each one of us to-day, in the proportion that we understand the nature of the infinite, and we understand true manhood, and the infinite relationship of all God’s ideas reflecting infinite Life, Truth, and Love. The divine way by which Jesus overcame mortality is the only way. There is no other way; and so each one of us through the Mind of Christ will have to go that way either here or here-after—it will be *here* in either case. What we’re thinking is to us the only place there is. And when we learn to think in the realm of the compound idea man, we shall be thinking in the realm of infinity, —where there are no limits of time or place or health or happiness or holiness or anything else.

VERSE 17. Whatever you do, don’t go back, but go forward in the divine order.

VERSE 27. The Son of man was Jesus’ demonstration of the Christ, and that is operating everywhere all the time.

VERSE 29. There will come a time with each one of us when the so-called material calculus, which seems to have given us life and health and happiness, based on wholly material theories, will be shaken and pass away. As a matter of fact, that time comes constantly, and it forces us to see that thought must rest on the absolute basis of divinity alone. The things of materiality gradually lose their hold on us, but the calculus of divinity will always give its light, because it is eternal.

Think of how when you are a child you love dolls or something of the kind. When you are a little older, you want to play with marbles. When you are a little older still, you want to play around with business, with money-making. And when you are still older, something else seems all-important to you. Well, little by little those things lose their glamour for every single one of us. For instance, I was talking to a man some time ago who had a great deal of money, and had everything you could want, and he said, “You can’t think how boring it is to have so much money that you can buy whatever you want to buy. You get to the point where you think, ‘Oh, goodness, isn’t there anything more?’” And so the time comes to every one of us when the “sun” that was so lovely in materiality is darkened ; when its reflection, the pleasure of materiality, does not give its usual light; and when the operation of materiality, which seemed to do so much for us at one time, makes us say, “Well, what of it all ?””. Then thought begins to arise and go to the Father ; it begins to inherit the divine infinite calculus, it begins to understand man,—the compound idea man.

VERSE 30. Only those who cling to materiality will mourn. To-day many things which we have valued are being shaken to the core. Still, the truth is that “Though empires fall, ‘the Lord shall reign forever’” (S. & H. vii 20—21). Every human experience, however pleasant it seems for a time, loses its savour after a while. On the other hand, there is no sense of a vacuum if we have the true sense of the divine infinite calculus, of which the best things in human experience are the symbols. The Psalmist says, “at thy right hand there are pleasures for evermore.” And when a man attains a spiritual sense of manhood, a spiritual sense of happiness, holiness, peace, contentment, satisfaction, salvation, it is so far above anything that materiality could offer him that he wouldn’t for one second consider them in the same category.

I remember, for instance, when I used to love to play cricket; today I don't even read the news about cricket. I used to love to play golf, and it used to take up a lot of my time; today I don't play golf at all, and I don't miss it in the least, because my time is given to other things which are of infinitely greater moment. And so it is with every one of us. Inevitably there comes a time when this dream of material life, of life in matter, fails to give its light. But if you seek Christ, Truth, which is really the compound idea man, and you seek it from the standpoint of divine Love, you'll never give up anything worth having. The toys fall away, but in their place there is no vacuum; instead there is a sense of manhood, a sense of health, happiness, friendship, and holiness, that is so far above any of those toys that there never could be the slightest sense of loss. I have proved that, and it doesn't matter what the toy is.

VERSES 32, 33. When you begin to see that the things of earth, the 'things of mortal thinking, are not the real things, and that divine ideas *are* the real things—they never pass away, they are permanent and eternal, you can enjoy and love them and they don't do you any harm—then you know that you're moving in the right direction, that you're going somewhere. You're really beginning to understand the compound idea man, which always reflects infinite Life, Truth, and Love, and which includes every one of God's ideas.

VERSE 40. The true identity of the spiritual man will remain, and the mortal sense of man will pass away.

VERSE 47. He'll begin to understand the compound idea man: he'll understand Love fulfilling its own idea as the compound idea man, in which the least idea reflects infinite Life, Truth and Love.

On the one hand, there is the divine fact that the truth of being is man in God's image and likeness, reflecting infinite Life, Truth, and Love. On the other hand, there is the lie of mortality. The mortal comes into the world through sex, and when he is born he doesn't even know how to get about. Even the little foals get about almost as soon as they are born, but man has to wait and wait. Then he grows up, and he is educated ;he is told what to think, and he thinks it, and that thinking forms his whole world and environment. Maybe he as a nose like his father and a liver like his mother's; he doesn't mind having a nose like his father's but he doesn't like to think that he's got a liver like his mother. Well, there follow a few short years in which he tries to get a real kick out of life, and then after a while he says to himself, "Well, what's it all about anyway?" So eventually he wakes up, begins to learn about the nature of divine Love, which always expresses itself as a perfect, divine idea, or Christ, and he begins to see that every man is in and of that Christ. As Paul says of this compound idea, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female for ye are all one in Christ Jesus."

So each one of us sooner or later wakes up to the necessity of putting on the Mind of Christ, and then we really do become man. We put aside all the toys which have kept us hypnotized in mortality, which have all the time promised us so much joy and often given so much pain. The things of mortality promise this and they promise that, and then they fade, but when we begin to see that, then there's hope. Now, I'm no pessimist—not by a long sight. I get a tremendous kick out of life, as you all know, but I know that the only way to get a kick out of life is to get it from spiritual things. Until we learn that “at thy right hand there are pleasures for evermore,” and that there is a place where there is no parting, no pain, no sorrow, no sin, no disease, and no death, there's no real hope. But there *is* such a place, and it's in the understanding of true manhood. Man is as eternal as God ; man is idea, indestructible and eternal ; he is as perfect as his Father in heaven is perfect. God's man is each one of us, and when we see that, we begin to enter into the realm of the compound idea man. And remember that Love is the impulsion behind all this.

“...When I have most clearly seen and most sensibly felt that the infinite recognizes no diseases, this has not separated me from God, but has so bound me to Him as to enable me instantaneously to heal a cancer which had eaten its way to the jugular vein.”

Mary Baker Eddy

Weekly Lesson Citations provided by the Mary Baker Eddy Institute
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