

BIBLE LESSON XXIX.

Isaiah 53:1

THE HEALING LIGHT

“Who hath believed our report? And to whom is the arm of the Lord revealed?”

If we were the least bit under the spell of Isaiah’s powerful mind, we would be just as majestically mournful at the apparent unbelief of this age in the teachings of Jesus Christ as Isaiah was at the age he anticipated.

But we will not be biased by Isaiah’s belief in evil and the power of evil. We will take his own words that the highest possible doctrine is refusing to judge after the sight of the eyes and after the hearing of the ears. We will look straight into the meanings of the words of the Messiah Himself, when He says “I am Truth,” and “According to thy faith be it unto thee;” also, “For the lightest word thou shalt give account.” Therefore, “Judge not according to appearance, but judge righteous judgment.”

People often have premonitions of evil. They do not know the law of the annulling power of their own words, and so they wait until the premonitions come to pass, and tell the papers and magazines what a mysterious faculty they have for prophecy.

That premonitive instinct which they have is the signal that it is at that moment time for them to use a power they really do possess,

which is that of preventing calamities. If you have a foreboding feeling, it is the sign that you ought to speak certain words.

Knowing the power of words you can speak the right ones promptly and heartily. "Thou shalt decree a thing and it shall be established unto thee; when men are cast down then thou shalt say, there is lifting up."

A clergyman of the recognized and dominant faith (that is in school and satan and afflictions from God) was a very beloved pastor in sickness. He had a cheerful face and fatherly manner that comforted all kinds and classes of people. He had been many years accustomed to visiting his parish sick and had learned to be quite wise in detecting symptoms and advising precautions. There was always one sign that he knew as the foreshadowing of what is called death. It never failed to herald that strange belief of mankind. When he realized an imperceptible (to the eyes) purplish haze he knew its forewarning.

After a while he heard of this law of the right word as able to destroy sickness, sin and death and once when he saw the hitherto unfailling signal he determined to speak it away if there was such a thing. So he said to the purplish haze, "Once I knew you as the sign of death, but now I do not believe in death, nor in the signs of death; I believe only in life and the signs of life. Life is God Omnipotent. I pronounce you the sign of renewing, vigorous life for this man, in the name of the Father, and of the Son and of the Holy Ghost." The purple haze lifted and the

red blood tinged the cheeks and fingers of the sick man.

Isaiah saw the rejection of the Redeemer as a coming state of affairs under the law of the fruitage of error. But why did he not blast the fruits of error while they were in the leaf-time of their spring greenness, 712 years B.C. just as Jesus blasted the fig tree before the figs ripened, to illustrate the power of truth to stop error before it comes to fruitage?

Did not Isaiah know enough of the meaning of the passage, "and the Lord repented," to know that the law of the good (or the Lord) can always be spoken in time to turn back (or repent) anything not good?

It is perfectly astonishing how much power of vision Isaiah had to see both evil and good fruits, like a helpless spectator. If he had spoken vehemently that according to the law of error the world would reject Jesus Christ first and His teachings afterwards, but he pronounced error null and void and its results nothingness, his stupendous mind would have drawn the curtains of darkness to the right and the left from the age when Jesus came, and they would have seen Him in His true light. Then again, Isaiah ought to have told our age that we should see the reasonableness of the ideal and would not reject it when it should come announced as plain judgment of goodness.

It seem verily as if we had no mind so manifestly powerful as Isaiah's now, because nobody has seemed to rouse out of the belief in future as strongly as Isaiah rose out of his

age when destruction lay upon it and announced coming prosperity.

“To whom is the arm of the Lord revealed?” That is, who sees this law not that Jesus Christ has taught it, so plainly that he can demonstrate the power thereof? Arms are symbols of power in the scriptures. Who sees plainly the power of the good over all evil, even to the annihilation thereof, present, as Isaiah saw the future demonstration of the good? So this lesson teaches us over again the necessity of declaring that the truth about things is now just as much as it ever was or ever will be. Heaven is now and here. It never will be any more here than it is now. But who says this strongly? So Isaiah mourns because he saw us speaking in our dream of error very feebly like people asleep and muttering.

There used to be a theory that this world is all asleep. While we are lying still on our beds in dreamless sleep we are in the normal and natural condition, as we noticed that the sickest, most pained or troubled creature is well enough if he is asleep in dreamless peace. That all what we call waking is not true waking, but nightmare – pure nightmare. That all this time we are at home in our “Father’s house where the many mansions be,” and only need to speak the right word in this our nightmare (which we have foolishly called our wake state), to look around and see our home.

Suddenly by the speaking of the right words you will find that you are not teaching school, not running engines, not arguing law

points, not translating hieroglyphics, not fighting monopolies or making them- no, you are awake at home.

Oh, Such a home! 'Tis there that thou'lt never remember

When from earth thy proud soul is set free,
That cold chilling winds of December

Stole all thy companions from thee.

No. Paul told people to awake. David said he should be satisfied when he should awake. Paul wished the people of the past had been mindful of the country from whence they came out.

Hosea said, "Take with you words and return unto your God." Note your God. Paul did not feel the necessity of himself being mindful of the country from when he came out.

We will not split the rock that foundered Paul. Let us remember the country whence we came out. We will speak vehemently with the hot fervor of joy at being told that words will waken us to see what this kingdom is to which we are so asleep.

In philosophy we are told that whenever in our sleep we dream that we sleep or dream, we are dreaming, that then we are on the point of awakening. So now that we dream that we dream or are told that this is all a nightmare reminder of our home, we must be near awakening.

And that is what all the religionists and astronomers and geologists are trying to stammer about when they tell about the coming end of the world.

According to the gospel, Jesus Christ was supremely awake and is now awake. And as children and grown men and women have to be awakened out of the palsying nightmares, so Jesus Christ awakens us with His words if we speak them.

Strange about it that we must speak His words ourselves. It is just as the mother cannot hold the child's eyes open, but it must open its own eyes, that Jesus Christ tells us, "Keep my words." Whoever realizes this, to him is "the arm of the Lord revealed."

If it is the law of health that the sick woman or man must say positively, "I am well," before he sees himself well, you can see why it is that we must declare ourselves wide awake and not dreaming in order to see our good that lies here. Isaiah insists that the doctrine of truth will "have no form or comeliness."

Some people do not like music; some people do not like paintings; some people do not like sculpture; some people do not like to be told the truth about the power of their own thoughts to get them into scrapes and to get them out of them. They do not see what majesty and dignity that confers upon us, and how kingly we reign over our realm of ideas. It is the law of mind that if we refuse to think certain thoughts we shall never see certain kinds of people. It is the law of mind as related to life that if we positively refuse to think certain thoughts we shall never experience certain conditions of body. It lies in the power of mind as related to life

experiences that if we choose we can shut down squarely on thinking such thoughts as are simply shiftless and frivolous and only the rehearsal in memory of some past experience far from ennobling. It is a good plan to shut down on them, for they bring around us their own kinds of people and conditions.

You will be surprised how speedily a certain class of people and conditions will drop out of your life when you stop thinking certain thoughts which they personify. The early morning is said to be the time when the mind is most efficient to cut off useless branches and dead sticks by speaking silently, "I hereby cast out of my mind all such thoughts as have kept me from healthy judgment and prosperity." Then give the mind the good tonic of a strong statement like, "I am sound in health, able in judgment and satisfied with prosperity."

Now, Isaiah herein proceeds to tell us that the Lord laid upon Jesus Christ the iniquity of us all. That was true in this sense, viz., that He took the cup of our experience, which we have forced upon ourselves by imaginations, and tasted it to see what it is best for us to do under such circumstances. He has left the word that it is to be refused as the cup of nothingness.

It is no use for you to bear poverty. You can say positively, "I refuse to be poor. I refuse the cup of poverty. Jesus Christ told me that there is enough and to spare and God is my bountiful supply from this time on."

It is no use for you to cry over anything that has happened to you. Refuse the cup. It is all a nightmare. You do not need to bear anything. It is sheer nonsense for you to get down on your knees and ask God to help you bear what you were never made to bear. You can be noble and good and powerful and wise without suffering for it. It is better to cure a tumor than to carry it around with you. So it is better to dissolve a grief in the cleansing acids of right words than to lug it around.

Martyrdom is only the belief that it is pleasing to God to have us suffer. What kind of a God would that be who could create certain beings to suffer into strength? It is not any use to try to make even the meekest of us believe in and adore such a being. If Jesus Christ chose to go through all our experiences in order to tell us what to do, we will love and bless and obey Him, both as principle and demonstration of principle (which means a right-living character). In this sense only did the Lord lay on Him our iniquities. We can all choose our own thoughts, and thus choose our own companionships, such as those thoughts attract. It is very common for very gently, courageous girls, especially school-teachers, to think very depressing thoughts, and then wonder why they are so shut off from everything they would like to have. Cut off the depressing thoughts and spend every instant you can get deliberately refusing the cup of trouble, deprivation, pain, and announcing your God-given rights.

Jesus Christ felt called upon to test everything and let us see for ourselves that the whole material world is under us, not over us, nor in our arms. You will see by this 53rd chapter of Isaiah that there was nothing of suffering which we dream of in this silly nightmare that He did not test.

It is told that God hath given Him a Name above every name. That Name is the quickening principle - the awakening power. You are privileged to do with the Name as you please, but it is very evident that it means all that you wish to have and to know concentrated.

Now, because the science of satisfactory living is so simple do not turn away from it. The more simple the machinery the greater its executive power. It is written that at the name of Jesus everything shall bow. If this word be in our mind this power will be in our life. We shall be surprised when we wake up to find how simple the law of masterful success is. And there is no doubt about everything depending upon a state of mind, as there is no doubt about a state of mind being induced by words or thoughts.

We often wonder why a small deformed-appearing man has such great powers. It is because he suddenly betook himself to some new way of thinking. Agesilaus II, King of Sparta, was deformed, short of stature and lame, yet he was a brilliant general. In his 18th year he went to assist the Egyptians against the Persians. He made such a poor appearance that the King of Egypt refused his

alliance. Of course the King of Egypt was defeated.

There is a story of a man who had been told that the philosopher's stone was in a pile of stones, and he began to examine them throwing them away one by one after examining them. He got so in the habit of throwing them away that he got careless in his examinations and carelessly threw away the philosopher's stone with the rest. As he threw them into the sea, he never could reclaim them and lost his chance.

Here is a doctrine that is the true philosopher's stone. It is the only doctrine on the face of the earth that has any practical efficiency. But it has nobody and nothing of riches or fame or name to gather its adherents with. This is exactly according to prophecy. This is therefore something to commend it, as the reigning religions have all these things on their side. Yet can you not see how the silent forces of its great truths are permeating, overturning, changing dynasties, religions, political, ethical?

It is one of the denials which every mind should make for its own advancement into its greatest power that it holds no prejudice of any kind. Prejudice for or prejudice against anybody or anything in all the world.

The grand jury disposed of the case of Charles Wesley in the time of an Irish mob by the following verdict: "We find Charles Wesley to be a person of ill fame, a vagabond, and a common disturber of his Majesty's peace; and we pray that he may be transported."

How much do you think Homer got for his *Illiad* or Dante for his *Paradise*?

According to this prophecy of Isaiah, this is exactly the verdict people will make while the greatest doctrine ever enunciated is being taught by those who see its truth and its majesty and are willing to stand by till it demonstrates itself.

They shall see of their travail and be satisfied. They shall see that it is greatly worth while to say, "I am not prejudiced for or against anybody or anything in all the world. I am satisfied with the truth of God." For they shall see that state of mind is like a clear transparency through which the Redeemer's healing light shall stream.

This is the dawn of noble faith,

The day doth follow soon.

When hope can breathe with freer breath,

For night is lost in noon.

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