

FROM THE PROMISED LAND  
TO  
THE CITY FOURSQUARE

A Summary of the Correlation between

The Fourth and Fifth Days of Creation (Genesis 1:14-23)

The Counterfeit Adam Record (Genesis 2:21-3:8)

The Fourth and Fifth Thousand Years of Bible History  
(I Samuel — Book of Revelation)

PEGGY M. BROOK

*Published by*  
THE FOUNDATIONAL BOOK COMPANY LIMITED  
LONDON, ENGLAND

*First published in 1985*

*By the same author*

*Books:*

JOHN W. DOORLY AND THE SCIENTIFIC EVOLUTION OF CHRISTIAN SCIENCE

TALKS ON THE ACTS OF THE APOSTLES

A STUDY OF THE FUNDAMENTALS OF CHRISTIAN SCIENCE

*(Written in collaboration with Clifford B. Stamp, Dennis B. Thomas,  
Yvonne Werner)*

THE BIBLE AS OUR LIFE — BOOK I GENESIS TO RUTH

THE BIBLE AS OUR LIFE — BOOK II SAMUEL TO ESTHER

*Booklets:*

THE DIVINE INFINITE CALCULUS

THE THREEFOLD ESSENTIAL NATURE OF GOD

GOD'S NATURE AS LOVE

GOD'S NATURE AS TRUTH

GOD'S NATURE AS LIFE

GOD'S NATURE AS PRINCIPLE

GOD'S NATURE AS SOUL

GOD'S NATURE AS SPIRIT

GOD'S NATURE AS MIND

JOB — AN INTERPRETATION

SCIENTIFIC HEALING TODAY

THE TRUE CHURCH — THE STRUCTURE OF TRUTH AND LOVE

All the above books and booklets  
published by  
The Foundational Book Company Limited, London, England

© COPYRIGHT BY PEGGY M. BROOK, 1985

ISBN 85241-106-5

## INTRODUCTION

Bible interpretation is wide and varied. The Bible can be read as a history book, it can be studied in order to imbibe the moral and spiritual lessons taught by the lives and words of its many great characters and brought out through its stories and parables, or it can be taken symbolically, discerning eternal spiritual values at work which operate according to a divine Principle of being. All these readings are legitimate, but the writer has chosen to interpret the Scriptures from Mary Baker Eddy's *Key to the Scriptures* in *Science and Health*, and thus has adopted the latter method of approaching this outstanding Book of Life.

The spiritual and scientific structure of this interpretation came to light through the work of the Christian Science Teacher, Lecturer, and Practitioner, John W. Doorly, of London, England (1878–1950), who used Mary Baker Eddy's *Key to the Scriptures* to unlock the Science of the Bible. Teaching and healing over a period of forty years, his major pioneer work in respect to the Bible as a whole took place in the years 1947–1950. It brought the Scriptures to life in a vital new context, which is both spiritual and scientific. This living interpretation has continued to unfold and inspire many students who have been touched by it.

Taking the Bible symbolically in this way renders its message not only timeless, but universal in meaning and application. It yields the spiritual Science contained in the Scriptural story, the Science which is above creed, dogma or religious sectarianism, presenting spiritual common denominators familiar to all Truth seekers.

March, 1985

PEGGY M. BROOK  
41 Pelham Court  
Fulham Road  
London SW3 6SH

## AUTHOR'S NOTE

*From the Promised Land to the City Foursquare* is a sequel to my booklet, written in 1957, entitled *From the Garden of Eden to the Promised Land*. This was based on a verbatim report of a brief summary of the first three days of creation, the corresponding counterfeit Adam record, and the first three thousand-year periods of the Bible, given in the opening session of a series of talks on the Book of Joshua. The series was held in London in 1957.

Readers will find that this present work—though still in summary form—is fuller in detail than the *Garden of Eden* booklet. For one thing, the subject matter of the fourth day of Principle and the fifth day of Life and their illustration in the fourth and fifth thousand-year periods open out a wider picture, which would seem to call for more explanation than in the previous story. Also, the Books covering the actual history of these periods occupy three times as many pages in the Scriptures as those covering the first three thousand years; they extend from I Samuel to the Book of Revelation. There will come a time, however, when the *Garden of Eden* booklet will be revised and enlarged, but meanwhile, in its present form, it traces a clear enough line of unfoldment of the first three days of creation and periods to serve as an introduction to this present booklet.

The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this book:

<i>S. &amp; H.</i>	<i>Science and Health with Key to the Scriptures</i>
<i>Mis.</i>	<i>Miscellaneous Writings</i>
<i>Ret.</i>	<i>Retrospection and Introspection</i>
<i>Un.</i>	<i>Unity of Good</i>
<i>No.</i>	<i>No and Yes</i>
<i>Mess.'00</i>	<i>Message to The Mother Church, 1900</i>
<i>Mess.'02</i>	<i>Message to The Mother Church, 1902</i>
<i>My.</i>	<i>The First Church of Christ, Scientist, and Miscellany</i>

All books other than the Bible and Mary Baker Eddy's writings mentioned in the footnotes are published by The Foundational Book Company Limited unless otherwise indicated.

FROM THE PROMISED LAND  
TO  
THE CITY FOURSQUARE

The great overture to the Bible lies in the seven days of creation. Spiritual sense compelled the prophetic writers to place this record at the beginning of the Bible several hundred years after the earlier Scriptures had been written. It is assigned pride of place because it has a symbolic meaning that is fundamental to the entire Bible message. This symbolic meaning Mary Baker Eddy discovered, and eventually interpreted in her chapter "Genesis" that opens the *Key to the Scriptures in Science and Health* (see 501-557).

In accordance with this interpretation, the seven days of creation in Chapter 1 of Genesis are seen as the operation of eternal spiritual fundamentals which express the nature of God, defined in Christian Science as "Mind, Spirit, Soul, Principle, Life, Truth, Love" (see *S. & H.* 465: 10). The Adam record, which follows this creation story in Chapter 2 of Genesis, is regarded as symbolizing "a material view of creation" which is "the exact opposite" of this statement of the true creation in the first chapter (see *S. & H.* 521: 23-29). Mary Baker Eddy wrote that after this Adam record in these early Genesis chapters, "Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis" (*S. & H.* 537: 22-24). Therefore, following on from this basic platform, the whole Bible story can be seen in five clearly defined periods of history, each period illustrating the working out of a "day of creation", or spiritual tone of Being, operative in our human experience. In this way, these periods are not viewed as history but as typifying the ordered workings of great spiritual fundamentals in our life here and now, and depicted through the various Bible characters, tribes and nations as their story unfolds in clear-cut stages. These stages or periods each occupy one thousand years of Bible history, and such a method of interpreting the Scriptures substantiates Peter's words, quoted by Mary Baker Eddy in her *Key to the Scriptures* in the exegesis of the first day of creation, namely, that "one day is

with the Lord as a thousand years” (see *S. & H.* 504: 16–23).<sup>1</sup>

The booklet *From the Garden of Eden to the Promised Land* takes the first three days of creation in Genesis, symbolizing God’s nature as Mind, Spirit, and Soul; the pertinent Adam record which counterfeits this; and also the first three thousand years of Bible history. In the first day of creation, the light of the one Mind dawns on us and shows the unreality of the “mist” of mortal thinking; the “tree of life” with its “leaves” or ideas of the one Mind, offers us a way out of reckoning existence as based on finite bodily concepts, symbolized by the garden of Eden with its tree of the knowledge of good and evil and its lying serpent (1st thousand years). The second day of Spirit with its “firmament” of spiritual understanding, uncovers the fact that Spirit and matter, good and evil, are not equal realities; through the impartation of Spirit we can build an ark of spiritual understanding, as in the Noah story, and this delivers us from being flooded out by dualistic material theories (2nd thousand years). The third day of Soul disproves all sense testimony; in this day the dry land that is called earth and is fruitful, symbolizes man’s firm spiritual identity, and we find that through spiritual understanding our whole experience is translated, so that sense existence is being exchanged for Soul existence. It is a spiritual journey to the “Promised Land”—as illustrated by the patriarchs and the children of Israel in this third period—a journey impelled by our true identity in Soul (3rd thousand years).

The *Garden of Eden* booklet ends with this third day of creation, illustrating God’s nature as Soul and with the entry of the children of Israel into the Promised Land of Canaan. Summing up this third day Mary Baker Eddy writes in her exegesis, “The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding” (*S. & H.* 508: 28–1). She continues to define the importance of this stage, saying, “This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization” (*S. & H.* 509: 1–4). As the

---

<sup>1</sup> See Chart on pages 103–105 of this booklet

first booklet brings out, at this point we see that we have only one identity, that of idea, whose substance is spiritual; this is one with eternal Life, or Mind, and therefore it is not dependent on any material organization—on a body or the multiplicity of theories contingent on the belief of life, substance and intelligence in matter.

We might ask here, “What is the ‘Life of all’ dependent upon then?” And the answer brings us right into the fourth day of creation with its illustration of one infinite divine Principle—whose nature we have seen to be that of Mind, Spirit and Soul—governing the whole universe, including man.

## THE WORD AS THE CHRIST (Cont.)

### FOURTH DAY - PRINCIPLE

#### The two great lights and the stars

(Gen. 1: 14-19)

The keynote of the fourth day is oneness. Everything revolves around the theme of one infinite divine Principle and one infinite divine idea. There are specific variations of this theme, but each of them confirms that the infinite Principle and its infinite idea is all that is going on.

Just as there are five sub-tones in the unfoldment of the third day of Soul, ranging from Mind to Life, so there are five sub-tones in this fourth day. These constitute basic specific variations on the theme of oneness. First, this day declares the power of the one Principle (Principle as Mind); then how it is the supreme government, reflecting itself in every event of human experience (Principle as Spirit); thirdly, that its ideas moving in harmony constitute the only identity behind all phenomena (Principle as Soul); fourthly, that the one power of Principle overturns all that would claim to oppose its irresistible operation (Principle as Principle); and finally that it is this one Principle that constantly impels the infinite

progression of man and the universe (Principle as Life). These five spiritual tones all emphasize that nothing else is in operation but the divine Principle and its infinite idea.

We are also tracing throughout this whole record of the days of creation the Word reflecting the fourfold calculus of the Word, Christ, Christianity, and Science. In the middle of the third day, the emphasis on the Word in its own office changes to the Word reflecting the Christ; this takes place at the point where the earth is commanded to bring forth fruit. The Christ emphasis persists throughout this fourth day, and continues until the middle of the fifth day when the moving creatures are commanded to be fruitful and multiply. Then a Christianity emphasis is ushered in, as we shall see.<sup>1</sup>

Let us now briefly flow through the fourth day of creation feeling its oneness and power, and how this demonstrates itself in our experience as illustrated by the fourth thousand-year period in the Bible.

#### **PRINCIPLE AS MIND – metaphysics and spiritual power (Gen. 1: 14) – The Word**

The principle of a subject naturally gives the all-inclusive sense of that subject. Therefore, it is not surprising that the fourth day of Principle is very comprehensive with regard to the creation story; in the text it brings in the *light* of the first day, the *firmament* of the second day, and the *earth* of the third day, showing their function in the whole plan. In this fourth day the *lights* in the *firmament* of heaven are to divide the day from the night, as well as to be for “signs”, “seasons”, “days” and “years”; they are also to give light upon the *earth*. The divine Principle relates all the aspects of the sevenfold nature of Being in an eternal operation, showing here how this operation is based on the understanding of Mind, Spirit, and Soul (the first three days) and setting the scene for the irresistible demonstration of its nature as Life, Truth, and Love (the last three days).

The first verse of this day reads, “And God said, Let there

---

<sup>1</sup> See Chart on pages 103-105 of this booklet



be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." The spiritual import of this first tone John Doorly epitomized as "metaphysics" and "spiritual power"; using the term "metaphysics" in its highest spiritual meaning.<sup>1</sup> The exegesis brings out the metaphysical interpretation of the stellar universe, emphasizing Mind and its ideas as basic to the "Science of creation".

Here the symbol is "out from" the great lights, not looking up to them. This implies that as we understand the Principle of the universe to be based on Mind's ideas, Spirit's substance, and Soul's identity, we interpret the universe according to our innate understanding of these values operating in divine metaphysics and this brings a conscious sense of spiritual power as the fundamental reality of the universe into our experience.

At this point, let us note that parallel to the first four tones of this fourth day can also be discerned the operation of the Word, Christ, Christianity and Science—the calculus through which divine Principle is forever at work. This first tone emphasizes that it is the understanding of the basic spiritual truths of Being, moving in divine metaphysics—the eternal Word of God—that constitutes spiritual power.

In the false record at this stage, a deep sleep falls on Adam and a rib is removed from him (see Gen. 2:21). Worldly thought is fooled by this Adam dream. Mary Baker Eddy writes, "the world is asleep in the cradle of infancy, dreaming away the hours" (*S. & H.* 95: 28–29). Understanding the divine metaphysics of Principle, and being alert and active in letting this understanding interpret our whole universe, is the opposite of the deep sleep into which mortal belief falls, and then allows consciousness to be robbed

*Adam record:  
Deep sleep,  
rib removed*

---

<sup>1</sup> The terms which John Doorly used to epitomize the essence of each of the twenty-nine tones of spiritual unfoldment in the record of the days of creation have been found clarifying and helpful, and were used all through the first three days in the booklet *From the Garden of Eden to the Promised Land*. They are also used throughout this book. For the original use of them see *Talks on the Science of the Bible—Vol. 1, The True and False Records of Creation* John W. Doorly.

of its essential spiritual oneness and wholeness. Through the one Principle operating as Mind, we cease to be apathetic, unthinking, and therefore accepting a fragmented and dualistic outlook on our universe. Once we understand the divine Principle of being, we find this Principle interpreting our universe as a whole and thus compelling us—as the exegesis in the true record says—“to apprehend the spiritual ideas of God” rather than to “dwell on the objects of sense” (see *S. & H.* 510: 2-4).

At the beginning of the fourth thousand-year period which exemplifies the operation of Principle as Mind, the children of Israel had arrived in the Promised Land and were confronted with the whole question of what should govern them. They had started with the rule of judges, but after a while the vital issue of government moved on to the choice between prophets or kings. This entire period is known as the prophetic age or the kingdom period, and it typifies in our lives the resolving of the great question as to whether we trust spiritual vision (“prophets”) to govern us and so “Let the Word have free course and be glorified” (*No.* 45: 24) or turn to the authority of persons, organizations, ruling bodies, etc. (“kings”). If we rely on the latter, it can so often lead to the “determination to hold Spirit in the grasp of matter,” which Mrs. Eddy defines as “the persecutor of Truth and Love”—Truth demonstrating itself according to Love’s plan (see *S. & H.* 28 :6-8).

This new development in the Biblical record opens with the birth of Samuel, the first prophet. In the “Glossary” of *Science and Health* “prophet” is defined as “A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth” (*S. & H.* 593: 4-5). So spiritual seeing and the *conscious* awareness of the facts of spiritual Truth at work is primary in order to have true government. Prophecy grew—as spiritual seeing does with us—and the prophet Samuel was in control of Israel until he became old and made his sons rulers in his stead. However, these sons “walked not in his ways” and were corrupt, which situation led to the people demanding a king to rule over them “like all the nations”. It is said that Israel was unique in her trust in spiritual government and that

she should never have departed from this, but it is a familiar story of how, when vision fades and the spiritual standard lapses, the human mind desires some kind of authority which it feels is tangible, to tell it what to do and how to do it.

The Bible story records that God told Samuel to give them a king, but to warn them as to the possible outcome of such a government—that it would take their money, their lands, their children, and so on, and they would be subservient to the authority of kingship. If that was the way they would learn what true government is, then it must be a case of “suffer it to be so now”, and so Saul was appointed as their first king. Throughout this fourth period we can see that whenever the kings heeded the contemporary prophet, then all went well, but when they took the government into their own hands, then there was trouble, and calamities befell the Israelites.

We can recognize this pattern in all questions of government and particularly with regard to spiritual idealism. A prophet arises and his vision uplifts, inspires and leads thought forward. Then the attempt is made to form an organization around this vision, in order to preserve it. Thereafter, if spiritual seeing does not predominate consistently, the organization eventually dominates and stifles the very idea it was engendered to preserve. The spiritual idea goes on, though, for it can never be held in the grasp of matter.

Mary Baker Eddy understood the uses and abuses of organization. She said, for instance, that “material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted” (*Mis.* 359: 2-4). It may be that with the birth and growth of all progressive spiritual vision there needs to be a temporary cradle of organization, but ultimately this has to be laid off—through suffering or Science—in order that the vision can continue its infinite progression. History teaches us this.

In our Bible story here, Saul initially proved to be a good king, but at a certain point he attempted to take over a spiritual office which only the prophet Samuel could perform; human organization can never take over the office of spiritual vision. Saul was then rejected by God and in the course of time Samuel was divinely directed to find and anoint another king.

This was to be the great character, David. David was a shepherd boy, typifying the state of consciousness that watches over its thoughts and is alert to handle evil—even as David saved his flock from the lion and the bear; he also exemplifies the quality of love (his name means “beloved”). Saul represented a humanly good state of thought that constantly had to be uplifted to the spiritual; David represented an innate spirituality that listens naturally to the prophet—to spiritual seeing—and lets that natural spiritual seeing empower true government.

There are wonderful lessons to be learned from the interplay between David and Saul. A very pertinent one in relation to spiritual power lies in the fact that David actually became the God-anointed king even while Saul was still on the throne. It was some time before the latter was killed in battle and David became the visible king. This speaks to us of the fact that the real government—the God-anointed power—lies in the many “Davids” who are faithfully “tending their sheep” or in the unseen spiritual awareness and faithfulness to the divine Principle and its Mind-directed ideas on the part of countless consecrated spiritual thinkers. This is where power lies, no matter how many organized governments may seem to be in power.

The tone of Principle as Mind signifies here the ideas of the one Mind moving in the divine metaphysics of Principle. These ideas (symbolized by the “lights in the firmament of the heaven”) are what might be called the “power units” of true government. They generate spiritual power, and even though we may be led to adopt various forms of organization in the working out of the life-problem, the fundamental power lies forever in the conscious understanding of the divine Principle as it relates Mind’s ideas one to another in the great Science of being and manifests them in their wholeness.

### **PRINCIPLE AS SPIRIT-government and demonstration (Gen. 1: 15)—Christ**

And so we come to the second tone of the fourth day where Principle as Spirit is symbolized by the lights giving “light upon the earth”. This tone was defined by John Doorly as “government” and “demonstration”; it illustrates that only by adhering to the divine Principle in its purely spiritual

*Day of creation:  
Light upon the  
earth*

operation can we experience the demonstration of true government. The basis of true government lies in divine metaphysics, as we have seen in the previous tone, but now we are brought a step further and shown how that government continually demonstrates itself, how it gives "light upon the earth"—"as in heaven, so on earth,—God is omnipotent, supreme" (*S. & H.* 17: 2-3).

We also find the Christ emphasis in this fourth day in the sense of the Christ as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (definition of "Christ" in "Glossary" *S. & H.* 583: 10). The exegesis of this tone, though, states that it is in the light that we see light. If these lights are to give light upon the earth, then we need to reflect *spiritually* the light of Truth and Love, and turn completely "away from a false material sense". We can never mix Spirit and matter in the demonstration of the spiritual Principle of being.

In the Adam record here a rib is taken out of Adam and a woman, Eve, is created (see Gen. 2: 22, 23). It is the separation of man from woman, symbolizing the belief that understanding can be separated from demonstration, letter from spirit, reason from revelation, logic from intuition. The belief that understanding can be separated from demonstration is so often the cry that goes up from spiritual seekers. We say, "I can see these spiritual facts, but they don't seem to work." Why is this? Because—perhaps even unconsciously—we are determined to hold Spirit in the grasp of matter and have not turned away from a false material sense to allow the spiritual facts of Truth and Love to demonstrate themselves in the divine way.

Calculating the spiritual facts of divine Principle's government is not a spiritual process on the one hand, and the demonstration of these facts a slightly human operation on the other; understanding and demonstration both take place in the realm of Spirit. In arithmetic its calculations never leave the realm of arithmetic, though they work out all kinds of problems in human experience. Likewise, the spiritual facts of the divine Principle of being demonstrate themselves *spiritually* as "the substance of things hoped for, the evidence of things

not seen” (Hebrews 11: 1). As we turn away from material sense to the spiritual and harmonious facts of the divine Principle in any situation, aware of their reality and onliness and stay with them, they naturally operate with power on every level of consciousness, since they are fundamental to the whole of being. We then abandon the dualistic habit of trying to plaster the spiritual on to what material sense would term a “real” material condition, and allow Principle’s government to demonstrate itself as it will, through its eternal Christ operation.

In the corresponding fourth thousand-year period, David became firmly established on the throne and later years were to hail him as Israel’s greatest king. He was a forerunner of the Christ, as represented by Jesus, and it was from the line of David that Jesus came; he was known as “the son of David”.

*1000 yr. period:  
David ruling as  
king*

At the outset of his reign David united the two kingdoms of Judah and Israel, symbols of the manhood and womanhood of the spiritual idea. He was the only king who kept these two kingdoms together throughout his reign, leaving an undivided kingdom at its conclusion. He listened to the prophet—to that which sees spiritual Truth. He showed how kingship—a symbol of organization—can serve as a temporary blessing when governed by a spiritual adherence. Although he had lapses, his whole basic characteristic was always to turn to God for answers and to let his love for God demonstrate itself in love for man according to the Christ impulsion. When his kingdom was usurped by his proud son Absalom, whom David loved, he took no steps to fight Absalom, but “let Truth uncover and destroy error in God’s own way” (*S. & H.* 542: 19–20).

David’s reign illustrates the coincidence between the human and the divine which, as we saw in the exegesis of this tone, demonstrates itself through walking “in the light” and turning away from “a false material sense”. Then understanding and demonstration prove themselves to be one through the irresistible operation of the Christ.

The David and Bathsheba incident is often referred to as David’s great sin. In Bible symbolism a wife represents an ideal, and Bathsheba was Uriah’s ideal and did not belong to

David. He desired her, though, and it is significant that one of the meanings of "Bathsheba" is "daughter of the seven", symbolizing here that man desires to have as his ideal the understanding and demonstration of the complete nature of God. The story is well known of how, through a deceitful plot, David had Uriah killed in battle and eventually took Bathsheba for himself. The outcome of this contrived union failed (their son died), but through repentance, fasting, and listening to the prophet Nathan, the situation was finally redeemed, and David and Bathsheba brought forth Solomon, whose name means "peace". The pure government of Principle as Spirit demonstrates its complete nature through its Christ individually, and the attempt, under the influence of personal sense, to manipulate a situation and try to take on someone else's ideal in the understanding and demonstration of Principle's government is doomed to failure. If we spiritually understand the workings of divine Principle and listen purely to its promptings, uninfluenced by material sense, as is indicated in the exegesis of this tone, we find the Christ way that is individually right for us and it brings with it peace.

Throughout this tone of Principle as Spirit with its emphasis on the Christ, we can see in the day of creation and its exegesis in *Science and Health*, in the counterfeit Adam record where woman is separated from man, and in the story of David uniting the two kingdoms, that the supreme factor for true government and demonstration is abiding purely with the spiritual understanding of the divine Principle, calculating with spiritual facts alone; these facts then demonstrate themselves. It is impossible for true government to be demonstrated individually, collectively or universally if we weigh the material equally in the scale with the spiritual, believing that there can be two realities. Our Principle is of the nature of Spirit, the all and the only.

### **PRINCIPLE AS SOUL—harmony and system (Gen. 1: 16)— Christianity**

In this tone of Principle as Soul we see how all creation is forever identified with the Principle of the universe. John

Doorly's terms for this tone are "harmony" and "system". The true identity of everything in the whole universe—in its essence as idea—moves in harmony in one infinite divine system governed by one infinite divine Principle.

*Day of creation:*  
*Lights made*

The Genesis verse here is where the two great lights and the stars are actually made, "the greater light to rule the day, and the lesser light to rule the night". Whether we are moving in the light of the positive spiritual facts of being or discovering the deep things of God lying behind the dark experiences of human existence, spiritual sense discloses to us that there are only the divine identities of being, ideas of the one divine Mind, in operation. There is nothing else to be found. "He made the stars also" the Bible text continues, and in the exegesis we read that it is the one Mind that "forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, 'whose seed is in itself'". There is nothing outside of the one Mind's creation. The exegesis ends, "The divine Mind supports the sublimity, magnitude, and infinitude of spiritual creation."

As we realize that all that there is behind the whole universe are the ideas of Mind and that these ideas are one with the Principle of being—identified with the Principle through infinite Soul—we become acutely aware of all moving in accord with its harmonious government. "Harmony" means "completeness and perfection resulting from diversity in unity" (Funk & Wagnalls) and in the one Being infinite ideas, identities, relate in the divine system to produce harmony. "Harmony is produced by its Principle, is controlled by it and abides with it" (S. & H. 304: 16-17).

Being aware of this great fact of the one Principle's government wherein all that is ever in operation is the Principle and its infinite idea, we find that we look out on our universe with such an enlightened spiritual understanding that we discern the Principle at work through its infinite idea in spite of all that appears to be taking place, for basically there is nothing else in operation.

This third tone of the fourth day emphasizes Christianity. The universal activity of the divine Principle at work everywhere in the universe—discernible either through positive



or negative phenomena—constitutes the operation of true Christianity. Mary Baker Eddy states this process very clearly when she writes, “The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere” (*S. & H.* 516: 4-8). But we have to “subordinate the false testimony of the corporeal senses to the facts of Science”. How? By understanding, through spiritual sense, the operative facts of the one Principle in its Science, and how Principle is forever relating and moving its own ideas in the one divine system of Being. Then we see right through the picture of the material universe and what seems to be taking place in it according to the testimony of material sense, and discern what is really going on according to the divine Principle of all being.

The counterfeit tone here is where it says in the Adam story, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife” (*Gen.* 2: 24). The

*Adam record:  
Man leaves  
father and  
mother and  
cleaves to wife;  
naked and  
unashamed*

true origin of the whole universe lies in the divine Principle, whose nature is Life, Truth, and Love, the one Father-Son-Mother. Everything emanates from this one Principle and testifies to the one Principle. Worldly thought may attempt to leave the awareness of this divine origin and cleave to many apparently attractive and alluring lesser ideals. And as the Adam record goes on to say regarding the man’s departure from his origin, the final result is that “they were both naked, the man and his wife, and were not ashamed” (*Gen.* 2: 25). This seems to be the state of worldly thought which we witness on many sides—nakedness, poverty in all directions, and a disregard as to where naked materialism is leading mankind.

Such an interpretation of the story here is obvious. On a higher level, though, it can indicate that we may be spiritual seekers without having yet reached the understanding that the workings of the one Principle are universal. Failing to understand this we depart from the one Principle’s interpretation of its universe (leave father and mother) and cling to a circumscribed form of spiritual idealism that attracts us,

believing that it is only in the form of that particular -ism, -ology or personal channel that the truth is to be found and salvation lies. There are undoubtedly wonderful truths coming through many bodies and channels, but if we ultimately trace them back merely to the body, the channel or the person through which they are given expression, rather than trace them back in their purity to the universal divine Principle, we find ourselves with a divided universe. It then becomes a case of "I am of Paul; and I of Apollos" (see I Cor. 1: 12), and degenerates into a limited and confined sense of unfoldment, bringing poverty and nakedness of vision.

The fourth thousand-year period here illustrates this point very clearly. It is the story of Solomon and his reign as king of

*1000 yr. period:  
Reign of  
Solomon*

Israel. Solomon was noted for his wisdom and his riches, and for the building of a magnificent temple. He asked God for wisdom and it is said that with his reign a new world of thought opened up to the Israelites—a wider view, the beginnings of the expansion of Judaism into ultimate Christianity. Solomon learned about the natural world, and the lives and characters of the nations round about Israel. He searched for an understanding of the divine Spirit that gave existence and order to the whole universe, both human and divine.

Solomon also amassed enormous wealth, but over and above his material prosperity he at first remained faithful to the God of Israel and built a magnificent temple for the worship of this God. When the Queen of Sheba came to visit him she blessed and praised the God of Israel because of the happiness of the people and the wisdom and wealth of their king that she witnessed. At this point Solomon symbolized the state of thought that adheres to the one Principle and traces everything back to its harmonious operation, but this was not to last. As time went on he became attracted to many foreign princesses and he eventually had seven hundred wives and four hundred concubines and "his wives turned away his heart", as the Book of Kings records. He went after the foreign gods that his wives followed, and built many "high places" in which to worship these gods; worshipping at these "high places" became one of the foremost of Israel's idolatries. Because of his infidelity Solomon was told by God that after his death the kingdom

would become divided.

This story in its positive meaning, is a vivid illustration of what our attitude and relationship to the world naturally becomes, when it is based on spiritually understanding that there is one Principle at work through its identified ideas, moving all in harmony “from a blade of grass to a star” (see *S. & H.* 70: 12-9). In connection with this whole question of identity, Mrs. Eddy also writes here on page 70 of her textbook, that Soul’s identities do not “exist in the thing formed”. “The thing formed” is always a temporary manifestation, but “the identity, or idea, of all reality continues forever”. She further states that “the divine Principle of all, is not *in* Spirit’s formations”, that the infinite Principle is “outside of finite form” but nevertheless forms reflect it.

Based on the understanding of one Principle in operation, supporting “the sublimity, magnitude, and infinitude of spiritual creation” (see exegesis of this tone) we can appreciate Mary Baker Eddy’s words in *Miscellany* that “the principle of harmonious vibration, the principle of conservation of number in geometry, the principle of the inclined plane in mechanics, *etc.*, are but an effect of one universal cause,—an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow’s fall, and that governs all from the infinitesimal to the infinite . . .” (226: 6-14). Spiritual sense alone can discern this and see the specific spiritual facts that are shining through the varied phenomena that people the universe. If appearing in negative form, Soul enables us to translate such phenomena. If in a more positive form, Soul pierces through the veil to the identified spiritual fact of divine Principle that is in operation. As Pope said, “All are but parts of one stupendous whole, Whose body nature is, and God the Soul.” Viewing our universe from the spiritual understanding of the operation of divine Principle and its infinite system, brings the positive and comforting realization that there is only one power at work, one Principle and its infinite idea. This Principle is overturning and leavening human consciousness and its workings must eventually become patently obvious to all.

The “high places” that Solomon was influenced to build

have a great significance for us. In a divided sense of our universe, we can be tempted to exalt unduly some particular facet of human experience or a particular limited idealism or a specific spiritual fact that we have tended to isolate in thought, rather than relate it to the whole. We might call it “riding a hobby horse”. It may be our mission in spiritual development, for instance, to stress a specific aspect of Being—for everyone has an individual mission—but it never stands on its own; it is always related to the whole, to the one Principle. Mary Baker Eddy writes, “Principle is not to be found in fragmentary ideas” (*S. & H.* 302: 1-2). The symbol of the *one* in the Solomon story was the temple which was designed to be the centre of Israelitish worship. The God of Israel was to be worshipped there and not in the multiplicity of “high places”. We find that the detailed construction of the temple, when interpreted through Science, symbolizes the exactness of the divine system in its wholeness, and it is in the divine system of the one Principle that all true identity lies. “Temple” is defined in the “Glossary” in terms of Life, Truth and Love (see *S. & H.* 595: 7-10) and again, one can see shades of never leaving the Father-Mother, the one creative Principle of the universe and its infinite idea, and “cleaving unto” various “wives” or inferior ideals. It is interesting that it was Solomon’s many foreign wives that influenced him to build altars in high places.

After the kingdom divided into Judah and Israel, it was in the reign of Ahab in Israel that the prophet Elijah appeared to the king and took authoritative action in an attempt to restore Israel to the purity of her worship. It was to Israel—to the womanhood, to the sense of demonstration—that this idea of “restorer” (which Elijah represented) appeared, endeavouring to bring thought back to the manhood of understanding as represented by Judah. His first miracle was with a widow woman. She and her son were starving, but Elijah persuaded her to feed him (Elijah) first, and then the meal and the oil sustained her and her son continuously. “Feed the prophet first” is the message. In other words, for demonstration there must first be the substance of understanding. Later Elijah also saved this widow’s son from death. He again illustrated the importance of restoring a living sense of the manhood of

understanding to the womanhood of demonstration. Only through the spiritual and scientific understanding of the divine Principle of being can our universe be seen and demonstrated as one.

Principle as Soul compels us to be aware of Principle and its infinite idea moving all in one harmonious system, as the Genesis verse in the fourth day here symbolizes, and never to leave this foundation and follow fragmentary idealism, indicated by the opposite Adam story. As we look out on our universe with consciousness based on the one Principle, we can then intelligently identify with Principle the truths behind all phenomena. This is the operation of true Christianity. Failing to do this leads to a fragmentary concept of our universe, as illustrated by Solomon's lapse, and a consequent divided and disintegrated sense of being, doomed to destruction.

The changelessness of Soul, though, ensures that there is always a remnant. The great Principle of being never ceases its powerful and harmonious government of the universe through its identified ideas forever at work in their Science and system. It is impossible for the chain of scientific being to be broken.

At this point in the Bible story, the great prophets of Israel began to arise and to emphasize the irresistible operation of the infinite One; this leads to the next tone of Principle in its full appearing.

### **PRINCIPLE AS PRINCIPLE—One and interpretation (Gen. 1: 17, 18)—Science**

The Bible verses here declare that the lights are "set . . . in the firmament of the heaven"—a fixed and foundational sense which Principle embodies. The text of these two verses, moreover, picks up the previous three tones we have had in this day, emphasizing the Word, Christ and Christianity, and adds a fourth—Science. First, the lights are set in the firmament of heaven; second, they "give light upon the earth"; third, they are "to rule over the day and over the night"; and finally they are "to divide the light from the darkness".

*Day of creation:  
Lights set in  
firmament*

Principle constantly stresses the all-inclusive sense, as it did in the first tone of this day.

The essence of a principle is that it relates the fundamental factors of a subject together, according to certain laws, so that the subject is seen to move as a consistent whole. In Science, it is the fourfold "divine, infinite calculus" that performs just such a function. Webster's Dictionary defines a "principle" as "A comprehensive law or doctrine, from which others are derived, or on which others are founded." The Oxford Dictionary also says it is "a fundamental truth or proposition, on which many others depend." A principle has a relating office, therefore, and relates factors according to certain laws; the divine Principle of Science relates Mind, Spirit, Soul, Principle, Life, Truth, Love to one another by means of a divine infinite calculus of the Word, Christ, Christianity and Science according to the scientific laws of being. These spiritually operative factors are the great lights that are "set" in the firmament of heaven. The all-encompassing Science, which is emphasized in this tone, constitutes "the seal of Deity", "the impress of heaven" with which Mrs. Eddy identifies divine Science in her corresponding exegesis.

The fourfold calculus of the Word, Christ, Christianity and Science underpins the basic operative relationships of ideas governed by their Principle in the infinite Science of being. Hence with this specific tone an accent on the "four" of the divine, infinite calculus is seen to predominate in a multiplicity of ways. At the outset, attention was drawn to a fourfold sense in the verses here—the lights are "set . . . in the firmament of the heaven" (the established range of spiritual fundamentals as understood through the Word); "to give light upon the earth" (the translating power of the Christ); "to rule over the day and over the night" (the all-encompassing rule of the one Principle in true Christianity); and "to divide the light from the darkness" (the infinite light of one Science at work. The exegesis of this verse declares that there is "infinite light" in divine Science, that there is "no night there", and the marginal heading is "Darkness scattered"). Verse 18 sums up this day with the familiar words, "and God saw that it was good." Here again there is a sense of the "four". The definition of "good" in the "Glossary" of *Science and Health* is

linked with Spirit, but it also gives a fourfold definition of “omnipotence; omniscience; omnipresence; omni-action”—a perfect summary for these first four tones of Principle that are being considered in this fourth day.

In the counterfeit record, the serpent, as a symbol of animal magnetism, enters into the picture for the first time and it misinterprets God’s former command to Adam about eating of the trees of the garden (see *Gen. 3: 1*). This whole tone of Principle in its essence here lays much stress on the handling of evil from the standpoint of its utter non-existence in Science; and also from the standpoint of the ever-operative fourfold calculus dispossessing the claims of the material calculus. Mary Baker Eddy writes that “the claim of animal magnetism” is “that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life” (*S. & H. 450: 29-32*). This fourfold manifestation indicated here has no validity in the Science of being. First, the living spiritual fundamentals of the Word of God replace the belief of matter as a creator; secondly, the dynamic power of the Christ offsets the force latent in basic electricity; thirdly, in true Christianity the identification of the nature of all with the spiritual Principle of being transcends animal nature; and fourthly and finally, this Principle operating in its all-embracing Science is seen to underlie all life, substance and intelligence, giving the lie to the belief of organic life. Since the infinite calculus is all that is ever going on it swallows up the fourfold claim of animal magnetism.

When we come to the fourth thousand-year period here, there is yet another instance of the fourfold operation of the infinite calculus. II Kings, which illustrates this tone, continues the history of the divided kingdoms of Judah and Israel. Interpreted symbolically this Book can be seen as having a fourfold structure, yielding a powerful and practical sense of *Science* operating through its living *Word*, its dynamic *Christ* and the wholeness of its *Christianity* and its *Science*. The first seven chapters record the miracles of Elisha, who took on the prophetic mission from Elijah. In essence, the majority of his miracles emphasize that the individuals

*Adam record:  
Serpent enters  
and  
misinterprets*

*1000 yr. period:  
Great prophets  
arise; the two  
captivities*

concerned had to do something themselves in order to demonstrate the power of Principle. For instance, the widow woman had to use the oil she had in the house for it to multiply for her, the Israelites had to dig ditches themselves to defeat the Moabites, Naaman the leper had to wash himself in Jordan seven times in order to be healed of his leprosy. In Science Soul identifies us with the living Word and we realize that our spiritual identity is the living expression of this *Word of Life* in its abundant operation—the seed is “within itself”. The next three chapters lead to the rise of the evil king, Jehu, who slew everyone within sight. He himself was evil, yet he slew evil—an illustration of error destroying itself. It is irresistibly annihilated before the continuous manifestation of *Christ, Truth* in its purely spiritual calculus of operation. Chapters 11-17 relate the idolatry of Israel (still separated from Judah) whose idolatry eventually led her to be taken into captivity by Assyria. This portrays how, in a “divided kingdom”, the womanhood (Israel) without its manhood (Judah)—*Christianity* without its Science, Love without Mind—can degenerate into mere emotion and sentiment, and be enslaved by superstitious and pagan beliefs, typified here by Assyria. Only the scientific understanding of *Christianity*—the universal sense of Love wedded to the intelligence of Mind—can free it. The remaining chapters (18-25) tell of Judah being taken into captivity by Babylon and we can trace here the reverse side of the coin—manhood without its womanhood. Judah being carried off by Babylon symbolizes that if the concept of *Science* becomes mesmerized by and lapses into the mere letter and a sterile, rigid sense of the Science of spiritual being, it is then virtually ensnared by “Babylon”—by false intellectual knowledge, which Babylon typifies. In actual fact the one Principle of *Science* weds the letter inseparably to the spirit, and here in this whole tone we are seeing that the great Principle of being *is one*—it includes manhood and womanhood, the letter and the spirit, and it has a complete range of spiritual values i.e. Mind, Spirit, Soul, Principle, Life, Truth and Love, moving in an infinite calculus of the Word, Christ, Christianity and Science. This alone can interpret the universe.

Apart from the opening chapters in this second Book of Kings and several flashes of light that come every now and



again with the few good kings that arise in Judah (Israel had none), the story is a negative one. But this teaches us something. It shows that in spite of all that seems to be taking place according to “the belief of life, substance and intelligence in matter, electricity, animal nature, and organic life” (*ibid*), the Principle of being, moving in its Science, is supreme and is the one and only power that is forever interpreting itself, “speaking through” everything come what may. John Doorly terms this tone “one” and “interpretation”, and it illustrates the truth of Mary Baker Eddy’s words “Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal” (*S. & H.* 306: 25-29). As Scientists we can remain undisturbed, no matter what comes our way or what we see around us, understanding that the one Principle is irresistibly working its purpose out through the inescapable rhythm of its Word, its Christ, its Christianity and its Science.

This period in the Israelites’ history was the darkest hour for them, and yet it was also the period when the prophetic writers wrote the early Scriptures. They edited the Jehovistic, Elohistic, Deuteronomic and Priestly documents (the J.E.D.P. documents)—again the “four”—and thus the Pentateuch came into being—the opening Books of the Bible as we know them today. They wrote in captivity, yet the divine Principle never ceased to interpret itself; the lights were “set in the firmament of the heaven,” they gave “light upon the earth,” they ruled “over the day and over the night,” and the clear light of Principle never grew dim even in the darkness surrounding these prophetic writers. The revelation of the Word, the translation of the Christ, the demonstration of true Christianity, and the forever interpretation of the one Science can never be silenced. It is the inescapable rhythm of the universe. Nothing can stem its flow. The prophetic age demonstrated this, and it is the same with us.

In our individual human experience, the fact that there is one Principle forever interpreting itself is primary, and, as we understand this, it revolutionizes our whole outlook on life. We sometimes tend to believe, though, that if we have accepted the divine Principle’s interpretation of the universe,

then everything should go "right" with us, according to *our* estimate of what is right and harmonious in human life. Such an attitude can lead to being ashamed to have what we call "problems" to work out, often feeling hopeless regarding them, and so making every effort to be an "avoider of problems". This attitude can also lead to disappointment in and condemnation of others whom we have put on spiritual "pedestals", when they seem to fall and have what we call a "problem" in a negative sense. In reality, though, they are working through what cannot fail to be a new birth for them spiritually. And it is the same with us.

As long as we seem to be resolving this human experience, the spiritual truths of the divine Principle and its infinite calculus of operation that we are understanding, will irresistibly analyze, uncover and annihilate the false calculus of materiality, for the living truths of the Science of being are no platitudinous aphorisms. They are power and presence. This may look like problems appearing, but it is the divine Principle at work because there is nothing else but the infinite One in operation, and it is impelling the activity of a spiritual fact to be fully demonstrated in our experience. If, on the other hand, we have not yet accepted the reality of the spiritual, or have temporarily lapsed from it, then our working out of the Life-problem may seem to be through suffering, but it does not change the reality, namely that the divine Principle is still at work, proving that all lesser reliances are bound to fail until its one universal power and operation is fully realized. It is true that even if we have awakened to our true identity and the true identity of the whole universe moving as one with the divine Principle, there might also appear to material sense to be suffering, as there was with Jesus and many spiritual pioneers. But it is never suffering in the same sense, because one is aware that what is really taking place is the divine Principle demonstrating its eternal facts and compelling the laying off of the mortal concept of existence. For instance, the one Principle was impelling itself through the prophetic vision in the dark period of Israel's history, and later the one Life was proving itself supremely through Jesus' crucifixion and resurrection. In the apostolic age Paul saw and proved this same point, declaring that he rejoiced in tribulation.

The constant handling of evil is basically seeing that “there is no life, truth, intelligence, nor substance in matter” (S. & H. 468: 9-10)—again a fourfold statement regarding matter’s claims which the spiritual calculus disproves. However, it is never simply a question of “seeing” it. This is why the living movement of this fourfold rhythm is so vital and fundamental in the Science of being. The Word of *revelation* is at the same time operating as the Christ *translation*, the *demonstration* of Christianity and the *interpretation* of Science—the one Science moving through everything. It is impossible to side-step this process once we have opened the door to the spiritual calculations of Life. On a more relative level the *seeking* of the Word must inevitably lead to the *finding* of the Christ, and to the Christ *using* us in Christianity, so that we are aware of *being* the spiritual idea in operation in Science. The handling of evil is not just a mental exercise, but it is a living out of the divine Principle as the one and only, and this through a complete acceptance of the divine infinite calculus as the ever-operative reality of our being and of all being.

The inspired prophets of Israel were impregnated with the realization of the one spiritual Principle as the all and only, and that it had to be lived out as such. This specific period constituted the climax of the prophetic age. The great major and minor prophets thundered their messages to the people, the import of which was the handling of evil. At this stage the Israelites in the main had departed from acknowledging and adhering to the one God, and the prophets were the manifestation of the divine Principle speaking to them—indeed speaking to everyone in all ages—with regard to the active handling of the devastating belief in any power other than the one divine Principle and its infinite idea.

In the light of the one Principle interpreting itself in its Science, the specific spiritual messages given in the Books of these prophets (sixteen in all) can again be seen as a whole to form a basic fourfold structure of the Word, Christ, Christianity and Science, each aspect reflecting the others and forming what is known as a “four by four” or sixteenfold “matrix”,<sup>1</sup> pre-

---

<sup>1</sup> For a detailed interpretation of this matrix, see *The Minor Prophets in the Light of Christian Science* Max Kappeler

senting in detail how every claim of life, substance and intelligence in matter can be met.

The foundational nature of the Principle of Science and its basic fourfold operation as symbolized in the first four tones of this day and emphasized in this tone are naturally—and for all time—the platform from which Life continually goes forward, as we now see in the final tone of the fourth day.

**PRINCIPLE AS LIFE—I AM and infinite progression**  
(Gen. 1: 19)

Here, as in the third and fifth days, the last verse of this day merely identifies it by saying “And the evening and the morning were the fourth day.” In the final tone of the third day the exegesis, as we saw, sums up the whole content of the third day; so, in this exegesis, although it is only one short sentence, it does the same thing.

*Day of creation:* It reads, “The changing glow and full effulgence of God’s infinite ideas, images, mark the periods of progress.” If we look back to the first exegesis of the fourth day we read that “the periods of spiritual ascension are the days and seasons of Mind’s creation.” Surely “the days . . . of Mind’s creation” are the seven days of creation or the numerals of infinity—in their highest depict the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, Love. And the four “seasons of Mind’s creation” are the fourfold calculus of the Word, Christ, Christianity and Science. These “periods of spiritual ascension” are always unfolding and changing in an omni-active context—they have a “changing glow”—and yet their full effulgence is ever-present, and they underlie “the periods of progress.”

John Doorly termed this tone “I AM” and “infinite progression”. The one divine Principle forever interpreting itself is the only Ego. In the “Glossary” the “I AM” is defined as “God; incorporeal and eternal Mind; divine Principle; the only Ego” (*S. & H.* 588: 20-21). The ideas of the one eternal Mind, governed by a divine Principle are the only presence and power, and they unfold and unfold throughout eternity. Mrs. Eddy writes in *Miscellaneous Writings*, “Infinite pro-

gression is concrete being" (82: 20); this is the nature of being. It is the infinite activity and unfoldment of the ideas of divine Principle, always expressing Life, Truth and Love.

The counterfeit tone here in the Adam record is where the woman says to the serpent that they are allowed to eat of all the

*Adam record:  
Woman and  
eating of the  
tree*

trees in the garden, but if they eat of the tree of the knowledge of good and evil they will die (see Gen. 3: 2, 3). There is no continuous progression in thought or life when we take in good and evil as equal realities. We can be aware of all the many "trees" or differing strains of human knowledge and phenomena we see around us in this world, but if we interpret them from the standpoint of good and evil or Spirit and matter as equally real, then we go round in circles mentally and eventually feel we have come to an end of hope, understanding or "faith in human nature", as one often hears it put. On the other hand, if we are aware of the "days and seasons of Mind's creation", and are interpreting our universe progressively from the standpoint of the one Principle, we find it to be true, as it also goes on to say in relation to these "days" and "seasons", that through them, "beauty, sublimity, purity, and holiness—yea, the divine nature—appear in man and the universe never to disappear" (*S. & H.* 509: 24-28). Infinite harmonious progression is assured.

We find in the corresponding period in the fourth thousand years that by this time the Babylonians had been overrun by

*1000 yr. period:  
Rebuilding of  
temple and wall  
of Jerusalem*

the Medes and Persians, and with the accession of Cyrus to the Persian throne, many of the Israelites were allowed to come back to their land and rebuild their temple and the walls of Jerusalem. This is recorded in the Books of Ezra and Nehemiah. The Book of Ezra, relating the rebuilding of the temple, has an overriding fourfold structure, whilst the Book of Nehemiah, telling of the rebuilding of the walls, unfolds in a sevenfold order—again the "days" and "seasons" of Mind's creation, with the fourfold rebuilding being placed first.

These two Books exemplify clearly the constant spiritual rebuilding that takes place with the development of the Christ-idea in human experience. There is always infinite progression, although the fundamental Principle and its system of operation

remain forever the same, just as the temple was erected on the foundations of the old temple, and the walls and gates of the city were rebuilt where they formerly stood.

The universal fundamentals of Being are changeless and timeless. They are “before Abraham was”, but they constantly radiate a “changing glow and full effulgence” which “mark the periods of progress.” The Old Testament with its seven days of creation, written by the prophetic writers, was couched in the symbols and language of their time. The myths, sagas, patriarchal events, Israelitish history, the laws of Moses, the establishing of the Jewish temple, and the messages of the prophets of Israel, all symbolized the eternal basics of spiritual Being—the sevenfold nature of the infinite and its fourfold operation. This eternal divine system is woven and interwoven into the Old Testament and particularly in the law with its Commandments and Judgments. Then came a *new* testament with a completely new set of symbols with a teacher who was constantly saying, “Ye have heard it said of old time . . . but *I* say unto you . . .” Nevertheless, Jesus also reminded his hearers that he had not come to destroy the law, but to fulfil it. Instead of Commandments he gave Beatitudes, yet still the sevenfold nature lay behind both. Instead of a fourfold structure of a temple, he gave a fourfold presentation of the living Christ teaching in the Sermon on the Mount, and also demonstrated the Christ in his life through a fourfold rhythm as presented in the four Gospels of Matthew, Mark, Luke and John. Later, John the Revelator presented the same sevenfold nature and fourfold operation in apocalyptic symbols, concluding with a symbolic city foursquare. The Principle and its operation never vary, but Life with its spontaneity and freshness, forever presents the infinite idea anew.

Nearly two thousand years after the New Testament was written, Mary Baker Eddy searched the Scriptures. She saw the importance of the seven days of creation at the beginning of the Bible, and of the city foursquare which concluded the Bible, and it was her mission to reduce this divine Science that she discovered in the Bible “to a system, to a form comprehensible by and adapted to the thought of the age in which we live” (see *S. & H.* 146: 23-1, noting particularly the marginal heading “Christian Science as old as God”). The

sevenfold nature had a new definition compatible with her age, namely, Mind, Spirit, Soul, Principle, Life, Truth, Love, and the Christian Science textbook introduced the days of creation as “numerals of infinity”. The fourfold operation was termed the Word, Christ, Christianity and Science that presents what is called “the divine, infinite calculus”. Nevertheless the great fundamentals of Being remained the same. The Principle is fixed, whilst Life constantly impels it to be stated afresh.

With the rebuilding of the temple in Ezra, many of the older Israelites who could remember the first temple were critical of the new, even as the Scribes and Pharisees persecuted Jesus and the new testament which he ushered in. Yet in both instances the new structure was a rebirth springing from the old and eternal foundations. Mary Baker Eddy in her time was misunderstood and maligned for associating Science with religion and for breaking away from the formal religious doctrine which had sprung from various readings of the Bible; yet she based her discovery firmly on the spiritual fundamentals that are to be found in the Scriptural record and teachings.

The one “I AM” or Ego and the infinite progression of Life that constantly flows from the deep understanding of this eternal Principle and its infinite idea applies to our individual life experience too. It is true that “spiritual teaching must always be by symbols” (*S. & H.* 575: 13-14) and the symbols which inspired thinkers use are naturally in line with the thinking of the age in which they live. But it is also true, as the hymn says, that “As we rise, the symbols disappear.” Through spiritual sense our understanding penetrates beyond the symbols to the essential spiritual idea that lies behind them, and this consciousness is “out of time”. We move away from a rigid, accustomed, confined concept of the spiritual Principle of being and its operation into timeless spiritual consciousness, and therefore can recognize not only the eternal movements of the divine Principle in inspired literature written centuries ago—in the Bible myths, sagas and legends for instance—but we are also able to appreciate the new symbols that arise with the advancing era and progressive human discoveries. We can accept what is called a “paradigm shift” even if humanly we find ourselves more at home with one set of spiritual symbolism rather than another. Behind all being, throughout

time, stands the sevenfold nature of the infinite and its fourfold operation. Spiritually to understand this in its one undivided Science is all-important, no matter what symbols it is speaking through.

This spiritual consciousness of one Science in operation throughout all time naturally leads on to the contemplation of the unity at the heart of things in the one Principle of being. This yet remains to be realized in human experience, but spurred on by the acceptance and increased understanding of one infinite God, good, one infinite Principle forever in operation, progress towards universal salvation can be quicker and less painful.

There is a living illustration of this when the Israelites returned to Jerusalem to rebuild their temple, as recorded in Ezra. The Samaritans desired to help the Israelites in their rebuilding, but the narrowness of the Jewish thought in this instance refused their help saying, "Ye have nothing to do with us to build an house unto our God." Such an attitude raised conflict and delayed the whole enterprise for sixteen years. When the two enlightened prophets, Haggai and Zechariah, with their spiritual seeing, came on the scene to prophesy and encourage the Israelites in their building of the temple, however, the whole attitude changed. The Samaritans were allowed to fulfil their particular part in the reconstruction whilst the Jews concerned themselves with the main building, and the whole temple then went on to its completion. In all spiritual building, if we are aware of the basic spiritual facts of the Principle of being and at the same time realize that it is this Principle that is impelling even an approximation of these facts by uplifted thought in many different areas, there can be spiritual progress. With such a consciousness prevailing, we accept and love every honest seeking thought that is awakening spiritually and fulfilling its unique place.

In a slightly similar vein, in Nehemiah, with the rebuilding of the walls of Jerusalem, each man had to build the part of the wall that was nearest to him, yet it was *one* wall that was being built. In the Book of Revelation the wall of the city foursquare, the New Jerusalem, is a symbol of the Word of God, the ordered spiritual facts of the divine nature that, once established in consciousness, prevent it from being invaded by



foreign elements that do not appertain to it. These facts exist in the Principle of being—unchangeable, irresistible—expressed through the vast nature of the Principle as Mind, Spirit, Soul, Principle, Life, Truth and Love, but each individual must build this same wall in a way that is real, living and near to him.

The incident is well known in the wall-building story too, that Nehemiah would not be side-tracked from building the wall, no matter what lies Sanballat and Tobiah invented in their efforts to dissuade him from carrying out this work. The same thing happens in our spiritual progress, and we realize, as Nehemiah did, that “building” and “rebuilding” an understanding of the universal spiritual facts of Being, as expressed through Mind, Spirit, Soul, Principle, Life, Truth and Love is—in the words of Nehemiah—“a great work” which cannot be interfered with. Nehemiah replied to his tempters, “why should the work cease, whilst I leave it, and come down to you?” It is only through culturing and reculturing our understanding of the divine Principle of being and its infinite system in all its purity, yet in a way that is natural, living and real to us, that there can be infinite progression.<sup>1</sup>

So, individually, collectively and universally, there is no end to the continuous unfoldment of the Principle of being in its expression as Life. The “changing glow and full effulgence” of its infinite ideas are bound to bring to light and to “mark the periods of progress.”

As we come to the conclusion of this fourth day and fourth thousand-year period, the central day in the vast panorama of creation, it is well to look back briefly at the entire record of these days of creation before moving on into the fifth day.

As we have seen, through the first four days of creation we became aware that the light of Mind is basic to all creation, the firmament or understanding of Spirit constitutes the substance of all reality, and the dry land that is fruitful brings the recognition of one Soul at the core of all, one divine identity, whose “seed is in itself”. Now, we are seeing that these

---

<sup>1</sup> For a fuller interpretation of all the Bible stories given in the fourth thousand-year period see *Talks on the Science of the Bible* John W. Doorly and *The Bible as Our Life-Book II* Peggy M. Brook

“spiritual ideas and their identities” (*S. & H.* 503: 1-2) move in accordance with the government of the infinite Principle that operates with power through the divine metaphysics of Mind (1st tone of the 4th day—the Word); it demonstrates its government through the reflection of Spirit (2nd tone of the 4th day—Christ); its ideas constitute the identities behind all phenomena, moving in the harmony of one divine system (3rd tone of the 4th day—Christianity); moreover, this Principle is fixed and foundational—it is the infinite One forever interpreting itself and analyzing, uncovering and annihilating evil in its omnipotent, omniscient, omnipresent and omni-active operation (4th tone of the 4th day—Science); and as the one I AM, the divine Principle in its ever-operative Science impels the infinite progression of Life (5th tone of the 4th day).

At this point we can feel an accent on Life and its progressive flow ushering us into a new and living sense as we move into the fifth day of creation.

## **FIFTH DAY—LIFE**

### **The waters bring forth the fish and the birds**

*(Gen. 1: 20-23)*

The fifth day has four sub-tones, emphasizing the living nature of being. It presents Life lived as idea, above corporeality (Life as Mind); Life lived as individualized reflection (Life as Spirit); Life lived as changeless identity (Life as Soul); and Life lived as scientific being (Life as Principle). These four tones also relate to the infinite calculus of the Word as the Word, as the Christ, as Christianity and as Science in its living operation. The fourfold calculus, which based the first four tones of the fourth day, now floods out in the abundant living expression of this day of Life.<sup>1</sup>

---

<sup>1</sup> See Chart on pages 103-105 of this booklet

## LIFE AS MIND—Father and love (Gen. 1: 20)—The Word as the Word

When we arrive at the fifth day of creation, for the first time we have free-flowing symbols—something that is not fixed in location, but can move freely in its environment.

*Day of creation:* The fish and the birds are called here “moving creatures” and verse 20 reads, “Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.”

The one Life brings with it a glorious freedom of expression which, at the same time, is based firmly on the one Principle of being and its operation. It is at this stage we can say, “The one Life lives me,” aware of being Principle’s idea, “flowing” with the natural flow of Life in and of Spirit, symbolized by the fish of the sea, and “flying” with the uplifted consciousness that the inspiration of Life brings. The exegesis says here, “The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love.” We live as idea above earth-bound concepts, “beyond and above corporeality”, and are aware that there is in reality only one Life and this Life is God. In her article “The New Birth”, Mrs. Eddy writes that there comes a time when we awaken to the fact that “*God is the only Life*” and it “is infinitely more than a person, or finite form, can contain” (see *Mis.* 16: 16–26). She also said in answer to a question about believing in God, that she had no faith in anything else and that even more than this, “He *is* my individuality and my Life. Because He lives, I live” (*Un.* 48: 8–9). As the hymn says, “I know no life divided, O Lord of Life, from Thee.”

The import of this tone of Life as Mind is highlighted in Paul’s words, “Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God” (Phil. 2: 5, 6). Jesus was equal with God in the sense of “I and my Father are one.” This took nothing away from God, but gave God the glory. We are equal with the one Life too in quality but not in quantity. As the prophet Malachi wrote, “Have we not all one father? hath not one God created us?” (Mal. 2: 10). In a later age Mrs. Eddy

wrote, "Life is Mind, the creator reflected in His creations" (S. & H. 331: 5-6). "Father" is defined in the "Glossary" as "Eternal Life; the one Mind; the divine Principle, commonly called God" (S. & H. 586:9-10).

The terms used here by John Dooley to epitomize this tone are "Father" and "love", the latter term being used in the sense indicated by Mary Baker Eddy in her 1902 Message to The Mother Church when she said, "Spiritual love makes man conscious that God is his Father" (see *Mess.* '02 8: 29-4). If we love the spiritual above all else we find ourselves impelled along the ordered way of understanding the divine Principle of being until we come to the point, as in "The New Birth", where we not only understand but consciously feel that there is only one source of all life and being, and so we become aware of the one Life living us. We realize that divinely, as God-idea, we are God-in-action.

The counterfeit tone here is where the serpent lies to the woman, suggesting to her that eating of the tree of the knowledge of good and evil will not bring death but rather, "ye shall be as gods, knowing good and evil" (Gen. 3: 4, 5). This is what the carnal mind is always trying to impose on us, namely, that we are gods, isolated personalities, responsible for knowing what is good and what is evil, what is right to do and what is wrong. It would weigh us down with a negative sense of personal responsibility. At this point of Life as Mind though, aware of the one Life living us, we realize that we are *as God*—not "as gods"—and we do have that Mind "which was also in Christ Jesus". We are that one Mind in operation; Life as Mind is moving us forward, fathering our every footstep as we understand and love the divine Principle of being above all else. This does not relieve us of responsibility, but it shifts the emphasis from the weight of feeling *personally* responsible for our thoughts, decisions and actions, to listening to the promptings of an understood divine Principle. Jesus could have felt the weight of personal responsibility. At the crucifixion he prayed that the cup might pass from him; but after he had said, "Nevertheless not my will, but thine, be done," the weight and the suffering sense appeared to leave him. At another time, he declared, "My yoke

*Adam record:  
"Ye shall be as  
gods" serpent  
whispers*

is easy, and my burden is light” because he was aware that “All things are delivered unto me of my Father” (Matt. 11: 30, 27).

We have referred to Jesus once or twice in this tone so far, which is natural, since in our thousand-year period illustration we now come to the fifth thousand years which takes us into the New Testament. The fifth thousand-year period illustration embodies the whole of the New Testament, with *Life as Mind* speaking through the mission of Jesus who fulfilled the living *Word* of God; *Life as Spirit* reflected in the Acts of the Apostles, every apostle being moved by the *Christ* spirit individually; *Life as Soul* giving the universal rules for the demonstration of true *Christianity* in the Epistles; and *Life as Principle* interpreting the vast picture of the unfoldment of *Science* through John’s apocalyptic symbols in the Book of Revelation.<sup>1</sup>

How easily we can see that the life of Christ Jesus illustrates the first tone of the day of Life. In the fifth day “the waters bring forth abundantly the moving creature that hath life” and Jesus said of his mission “I am come that they might have life, and that they might have it more abundantly.” Like the symbol of the birds flying “above the earth in the open firmament of heaven”, he lived “above corporeality”—in the world but not of it—abiding with “the understanding of the incorporeal and divine Principle, Love”, as it states in the exegesis of this tone. He declared, “Before Abraham was, I am” and went on to demonstrate this eternity of Life in overcoming death and the grave. Life as Mind, as eternal idea without beginning or end, demonstrated itself in Jesus’ experience as an example for all mankind.

We are seeing these thousand-year periods throughout the Bible as illustrative of the great spiritual tones of Being impelling our life here and now; indeed it is the divine impulsion behind all life. Therefore the eternal spiritual facts

---

<sup>1</sup> See Chart on pages 103–105 of this booklet

In historical time the New Testament covers less than the first hundred years of this fifth thousand-year period, but we are considering Biblical symbolism of clear-cut periods rather than time-measured years in a general sense.

that moved Christ Jesus' life are also moving ours, even though humanly we have a different mission in a different age, as we saw in the Principle as Life tone. Many say of Jesus, "He had a virgin birth and we haven't. How can we possibly emulate his example therefore? He had a 'head start' on us!" Humanly this may seem to be so, but divinely our true Christ selfhood is of the same nature as that of Jesus. We can also say of our Christ identity that it is "before Abraham was". Divinely we have always lived and always will live as individualized expressions of eternal Life. Mrs. Eddy wrote of Jesus that his "steadfast and true knowledge of preexistence, of the nature and the inseparability of God and man,—made him mighty" (*Mis.* 189: 8-10). With us, we experience a freedom and an unpressurized sense when we realize that there has never been a moment when our true identity as idea did not exist as an eternal expression of the one Life and there never will be. Our true identity is not shut up in a limited, finite "box" called a body. With this awareness of our eternal selfhood, we have plenty of 'space' in which to breathe and paradoxically, plenty of 'time' in which to work out our salvation. We open "both ends of the box", as it were, through this timeless realization.

Jesus fulfilled the Word of God in his consistent living of the divine fundamentals of Being. John starts his Gospel by saying, "In the beginning was the Word, and the Word was with God, and the Word was God." Then, several verses later he writes, "And the Word was made flesh, and dwelt among us." This was Christ Jesus' mission, namely to live as the Word of God in human experience here and now, to show "the human and divine coincidence . . . divinity embracing humanity in Life and its demonstration" (*S. & H.* 561: 16-18).

When we think of the work of Jesus we generally identify him with the healing of sin and disease and the overcoming of death. There had been individuals healed and raised from the dead in the prophetic age. This is the first instance in the Scriptures, however, of an individual who, virgin born, taught all men that the kingdom of heaven is here and now, proving his words consistently through abundant healing of every kind, reforming the sinner and raising the dead; moreover, even resurrecting his own body. But was Jesus' healing his

primary purpose? True, he declared he came to give more abundant life, but he also made such statements as, "My kingdom is not of this world" and "It is the Spirit that quickeneth, the flesh profiteth nothing." He also told his disciples not to rejoice that the spirits were subject unto them, but rather to rejoice that their names were written in heaven (see Luke 10: 20). The abundant life that Jesus brought was, in fact, an understanding and living proof of being the one Life in operation. He demanded that his followers should lose their lives for his sake—lay off a mortal, personal sense of life for the understanding of the Christ, Truth, that he so fully represented—and then they would find the true life. He himself did this to the fullest extent by undergoing the crucifixion which led to the resurrection. He could have avoided the crucifixion and possibly ascended at the time of the transfiguration, but in allowing his body to be killed and resurrected he was proving Life in and of Spirit to be the sole reality of existence here and now and not in some distant hereafter.

To interpret the Bible scientifically and spiritually, and therefore as our life, makes us view the mission of Jesus in a new way in its context in the whole Bible story. Thus we find that at the outset of the Scriptures, our eyes are opened to the light of Mind as basic to all creation, leading us out of the limited mortal mind sense of body symbolized by the garden of Eden; then Spirit enables us to build an ark of understanding the reality of the spiritual Science of being; all the while we are making the journey through the wilderness of sense to the promised land of our true identity under the impulsion of the one Soul or identity of all; in this promised land we see, as the "prophets" of today, that the divine Principle is supreme and that nothing matters but the understanding of this one Principle and its divine system of operation. All the "trap-pings" of human existence are completely subordinate to the one spiritual power. The divine Principle and its operation underlies all being. This brings a "new testament", a new sense of existence, into our lives. It is the existence to which Mrs. Eddy refers when she writes, "Entirely separate from the belief and dream of material living, is the Life divine . . ." (*S. & H.* 14: 25-26). Just previously to this, on the same page, she speaks of Life and intelligence being "purely spiritual,—

neither in nor of matter". Yet in both cases there is a corollary in her text, namely, that the spiritual understanding of this one Life "casts out error and heals the sick", and that the consciousness of Life and intelligence as being purely spiritual will result in the body uttering no complaints and in instantaneous healing. These results are natural outcomes of the conscious realization of Life being in and of Spirit. Jesus healed because he could not help healing. He understood the Principle of all real being. Mrs. Eddy observed of his healing work that "His purpose in healing was not alone to restore health, but to demonstrate his divine Principle" (*S. & H.* 51: 21-23). She realized that he was primarily concerned with *real being*, and wrote, "It was the divine Principle of all real being which he taught and practised" (*S. & H.* 26: 29-30). In line with this she stated of her own discovery that she learned that "all real being is in God, the divine Mind" (*S. & H.* 108: 22). If "all real being is in God", then in reality we can never move out of the realm of "incorporeal, divine, supreme, infinite" Mind, Spirit, and Soul demonstrating the Principle of being as Life, Truth, and Love. This is *real being*. The living understanding of this cannot help having a healing, regenerating and resurrecting effect in human life, but our "new testament" experience is letting the one Life live us as it lived Jesus, regardless of its outcome.

### *The four Gospels*

Jesus' life is portrayed through four Gospels illustrative of *the Word* (Matthew), *the Christ* (Mark), *Christianity* (Luke) and *Science* (John). Jesus was the supreme example of the fulfilment of the Word, irresistibly translating itself through the Christ, demonstrating its allness in Christianity, because to him the Science of being was the one and only interpretation of Life. Life lived him in its eternal and powerful rhythm. It is the same for us if we let the way of Life continually use us.

Now let us briefly consider the four Gospels. As is known, the first two were not written in the order in which they are placed in the New Testament. The Gospel of Mark was the first Gospel to appear. It was written in a time of great persecution to encourage and strengthen the Christians with a dynamic declaration of *the Christ* power. Matthew's Gospel was written next to show that Jesus came as the fulfilment of



Jewish prophecy—the fulfilment of *the Word*. Matthew set out in clearly defined sections the unfoldment of Jesus' life and teaching. Luke wrote his Gospel for the Gentiles and its message is for all humanity; it shows the Christ in its *Christianity*, embracing all mankind. Finally, John's Gospel portrays Jesus as one with God; it illustrates that the divine Principle and its idea is one in *Science*.

As we go on to interpret these four Gospels through the key to the Scriptures—the sevenfold nature of the infinite operating in an eternal fourfold calculus—we can see that the ordered development of *Matthew's* story illustrates *the Word* of God as symbolized in the unfoldment of the days of creation as Mind, Spirit, Soul, Principle, Life, Truth and Love. The "light" of the creative Mind brings to birth (Jesus is born), the purity of Spirit's "firmament" cleanses (Jesus is baptized), the fruitful "dry land" of Soul defines true identity (Jesus' *divine* purpose identified in the wilderness temptations), the "lights" of the divine Principle interpret its fundamental teaching (the Sermon on the Mount). This continues with the waters bringing forth abundant life (the abundant demonstration of Life in Jesus' healing and teaching is then recorded), followed by the conscious dominion of man in God's image—the man of Truth (Jesus manifests his dominion over all mortal existence and speaks for the first time of his forthcoming dominion over death). This leads on to the final "rest" of the seventh day of Love (Jesus fulfils his mission through his crucifixion, resurrection and ascension).<sup>1</sup>

Exactly the same ordered development takes place with us too, as we have already seen, although in human terms the outpicturing is obviously different. The living Word of God fulfils itself step by step in our experience from the "Let there be light" of the first day to the seventh day of rest, enriching and empowering our life with its fundamental spiritual values and their irresistible and natural unfoldment.

*Mark* tells the same story, but from another standpoint—

---

<sup>1</sup> For a detailed interpretation of the four Gospels see *Talks given by John W. Dooley at his Oxford Summer School 1949 Vol. I Matthew and Mark, Vol. II Luke and John*. A detailed interpretation of the Gospel of Matthew can also be found in *Talks given by John W. Dooley at his Oxford Summer School 1948 Vol. II Matthew and Revelation*.

that of *the Christ*, operating through divine Principle, Life, Truth, Love, Soul, Spirit, Mind. He starts out from the divine Principle of being with no birth of Jesus recorded, but with the dynamic power of the Principle immediately in operation. It demonstrates itself “straightway” at the outset of the Gospel as spontaneous and limitless Life (Jesus regenerates and heals by cutting through all limitation), irresistible Truth (the truth Jesus taught reaches all levels of thought and every type of consciousness), and universal Love (Jesus proves Love’s universality and impartiality to all). Mark concludes by showing how this translated itself in Jesus’ mission through Soul, Spirit and Mind in the final events of his career—his crucifixion, resurrection and ascension. It is the shortest and most direct of the four Gospels.

This dynamic Christ translation takes place with us also throughout our experience. We are awakened to the truth of being by the powerful divine Principle with its Christ of Life, Truth and Love forever in operation. It takes the limits off our lives, reaches every level of thought, operating impartially and universally. We do not have to undergo the same type of crucifixion as Jesus endured, but as the Christ comes to us in our lives it causes us to face many “crucifying” incidents which are overcome through the ever-present translating power of Soul, Spirit and Mind.

*Luke’s Gospel* with its far-ranging import emphasizes that reversal aspect of *Christianity* which traces all phenomena in their purity back to Principle through Science, Christianity, Christ and the Word. The Science of Christianity discerns the ideal of Life, Truth, and Love everywhere in the universe; Christianity in its universal reflection accepts the ideal in its purity; it identifies the specific Christ operation that is at work; and traces the idea back to its inspired Word as interpreted through its Principle. In this vast Gospel (the longest of them all) we can see at the outset that Life, Truth, and Love, the fatherhood, sonship, and motherhood of the divine Principle in its Science, is always expressing itself in human experience as a “John the Baptist” and a “Christ Jesus”—as a forerunner of the light, and the light itself. Luke gives much prominence to these two appearances at the beginning of his Gospel. He then records how all types of

thought, through the operation of true Christianity, welcome or take note of the Christ-appearing—the shepherds, Simeon, Anna, the doctors and lawyers. Then the Gospel goes on to show how Jesus is later identified and accepted as the Christ by many. Finally Luke introduces the last part of his story by saying that “whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops” (12: 3)—the Christ ideal will no longer remain hidden but, through its pure Word, will be openly proclaimed and interpreted far and wide.

In our experience, too, we have a relationship to our whole universe through the understanding of the universal Christ-idea of Life, Truth, and Love that is forever in operation. As we look out on the world spiritually we can discern in the leavening of human thought various “signs of the times” that are “John the Baptists” and which herald the Christ in its Science, the Science which is coming to many today in its pure form. There is to be seen an increasing acceptance of the Christ-idea and also a clearer identification of it. Luke’s Gospel finally embodies a prophecy for us in the verse we have quoted, namely, that the interpretation of the Principle of the Christ-idea in its detail will eventually be voiced and clearly defined universally through its inspired Word. The parables that come after verse 3 of Chapter 12 are all concerned with being faithful to the spiritual ideal that we understand. The Gospel of Luke in its illustration of Christianity at work, embodies a universal outlook that can discern “the signs of the times” in the world, and relate to them. It further indicates that all universal spiritual thinkers, who are faithful to the Christ ideal, will be used by divine Principle—each in his individual way—to interpret those signs.

The last Gospel of *John* is unique and has always been regarded as very different from the other three; yet its substance informs them all. The commentaries say that in this Gospel Jesus is seen as God. What it is basically emphasizing is that “Principle and its idea is one” (*S. & H.* 465: 17). Like Mark, it records no birth of Jesus, but starts with “In the beginning was the Word, and the Word was with God, and the Word was God.” Fourfold in its structure it illustrates the now familiar fourfold operation of *Science*. At the outset this

Gospel declares in Chapter 1 that Jesus was “the Word made flesh”—his Christ identity in Soul was the Word of Life in operation. The purifying water was here changed into the wine of inspiration at the wedding in Cana. The cleansing of thought in order to understand God becomes subjective inspiration in Science. The money changers were turned out of the temple. The house of God, the consciousness of the Word of Life in Science, is not to be used merely for enriching mortal existence. Next, in Chapter 3, the Gospel moves on to emphasize the Christ in Science. Nicodemus came to Jesus and was told by the Master that a man must be born again “of water and of the Spirit” in order to see the kingdom of God. The woman at the well in Samaria was virtually told the same thing, and that the water Jesus was giving would prevent a man from thirsting again, and would be in him “a well of water springing up into everlasting life.” These five chapters here emphasize man’s spiritual, whole Christ selfhood, unlimited and free. Calculating from the finite basis of matter is superseded by calculating from the infinite basis of Spirit and Truth. Following on from this in Chapter 8, comes Christianity in its scientific operation. Three healings are now related—the woman taken in adultery, the man born blind, and the raising of Lazarus. There are only five healings recorded in John and they are unique to this Gospel; two of them come in the opening chapters, and the remaining three here. Each of these three is preceded by a statement of truth by Jesus, which is afterwards immediately proved in the specific healing. Statement and proof are seen to be one in the demonstration of scientific Christianity. In the last two healings, in particular—the man born blind and the raising of Lazarus—man, as idea of the one parent Mind, is demonstrated to exist for the glory of God in Love’s plan. And this fact of the eternal glory of the Christ man is iterated and reiterated in Jesus’ great discourse at the Last Supper, given in detail in John’s Gospel. From Chapter 18 to the end of this Gospel, the final trial, crucifixion, resurrection, morning breakfast and teaching on the shore of Galilee give an ever-continuous sense of the divine Principle in operation in its eternal Science, interpreting what has been, is, and is to come.

This fourfold rhythm seen in the Gospel of John, can also

be seen in our life as the oneness of Science dawns on us. We are no longer merely concerned with improving the mortal concept of life, but the inspiration of the one Life, through its numerals of infinity, flows as our very identity and being. We find ourselves ceasing to calculate life's prospects from the basis of being a mortal, but rather from the liberated basis of the spiritual facts of Truth as they move in the divine, infinite calculus of Spirit. This inevitably results in healing, but stemming from the fourth dimension of consciousness, where Mind's ideas fulfil themselves as the natural demonstration of the Principle of being "for the glory of God" as the gospel would put it. We understand the Principle and trust its omni-active operation in perfect Science and system to be ceaselessly governing every event.

This fourfold rhythm of the one Life forever motivating us as Mind's idea characterizes the four Gospels themselves. The fundamentals of the Word of Life unfold eternally as the basic factors that constitute our life (Matthew); at the same time the dynamic power of the Christ nature is always present with its irresistible translating effect in our human experience (Mark); we relate to our whole world through true Christianity by witnessing the Christ leaven at work all around us (Luke); and all this because there is one Science in operation, wherein Principle and its infinite idea is one (John).

So we see that these Gospels are not merely about Christ Jesus and his words and works, but they illustrate an ever-operative and ever-present Christ activity, continually fulfilling the living Word. Mary Baker Eddy wrote of the Christ (in paragraphs IX—XVI of the "Platform" of her teaching) saying on this point, "the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth" (*S. & H.* 333: 17-23).

This brings us to consider the next tone of Life as Spirit and how the Christ came "with some measure of power and grace" to the various apostles as recorded in the Book of Acts—yet, not only to them, but "to all prepared to receive Christ, Truth."

**LIFE AS SPIRIT—individuality and exalted being (Gen. 1:21)—  
The Word as the Christ**

Now we come in the Genesis record to where the great whales, the living creatures, and the winged fowl “after their kind” are actually created. Verse 21 reads, “And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.”

*Day of creation:  
Waters bring  
forth whales,  
living creatures  
and birds*

Here the Christ-idea bursts forth into a wider context, expressing itself in various abundant forms all moving as one. The living creatures typify the multiplicity of individuality stemming from the one Life, reflecting itself as Spirit. The great whales symbolize the grandeur of such individuality, and the birds the natural freedom of it.

The two terms used by John Dooley at this point are “individuality” and “exalted being”. Individuality does not imply a separated personality. It comes from a root meaning “not divisible”. Here it indicates that all true individuality is undivided from God. Mrs. Eddy, having written in her textbook that God fills all space, added that “it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind” (*S. & H.* 331: 22-24), also that “The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite” (*S. & H.* 336: 6-8). So, true individuality means that every unique expression of the infinite Being is undivided from the one Life. This fact reflects itself through Spirit causing all individual expressions to move according to their pure and exalted Christ selfhood.

In the exegesis here it speaks of these living creatures as “the angels of His presence” abounding “in the spiritual atmosphere of Mind” and that although we do not know their individual forms, nevertheless their natures are always one with the divine nature. Therefore, as they externalize themselves in spiritual blessings, we can know that they are “subjective states of faith and spiritual understanding”—they are the outcome of steadfastly abiding in the understanding of

the divine origin of all.

The emphasis here is on the Christ in its individual operation, expressing itself in a multiplicity of ways that we have not outlined or are unaware of. All we can know is that consciousness of our indivisibility from Life in and of Spirit, and a consequent willingness to be used by its Christ power, bring spiritual blessings into our experience beyond anything we could conceive of humanly. These blessings cannot be estimated by human standards though, even as Jesus said, "My peace I give unto you: not as the world giveth, give I unto you" (John 14: 27). It is the "peace of God, which passeth all understanding" (Phil. 4: 7). So often we are tempted to determine how we would like our life to be and in what form the demonstration of spiritual reality should take place. But we don't always know humanly. We do know though, that in accepting the liberating fact that the one divine Life lives us as idea in the one Mind, we shall be used by the Christ spirit in the fruitful way that is natural to our Christ individuality.

This same point is illustrated negatively in the counterfeit Adam record here. It is where the woman, fooled by the material senses, believes that the tree of the knowledge of good and evil is "good for food", "pleasant to the eyes" and that it would make one wise. So she eats of the tree and gives the fruit to her husband also (see Gen. 3: 6). This false womanhood sense typifies a limited concept of demonstration based on the belief in the reality of both Spirit and matter. It tempts us to estimate what is good and pleasant and beneficial to us according to the senses, and to adopt these limited ideals in the working out of our life. It leads to human outlining or in other words "the determination to hold Spirit in the grasp of matter" (*ibid.*) instead of letting Life in and of Spirit unfold its individual forms. Although humanly we may not know what these forms should be, divinely we know that because they abide with the divine nature, they must be "spiritual blessings", as the exegesis states.

This attitude of letting Life as Spirit reflect itself through the ever-present Christ power is constantly emphasized in the

*1000 yr. period:  
Acts of the  
Apostles*

Book of Acts—the corresponding tone here in the fifth thousand-year period. The apostles were moved by the Christ power individually, and the same fact is stressed here as in the exegesis of this tone. The apostles could not outline either exactly how the Christ power would use them or where the spontaneity of the Christ impulsion would take them. In fact, in the first chapter of Acts, it records Jesus saying to his disciples after his resurrection, “It is not for you to know the times or the seasons, which the Father hath put in his own power.” But he goes on to say that “Ye shall receive power, after that the Holy Ghost is come upon you” and then you will be “witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” He told them though that they must remain in Jerusalem until they were “endued with power from on high” (Luke 24: 49), until the Holy Ghost should come upon them. The “Holy Ghost” is defined in the “Glossary” as “Divine Science; the development of eternal Life, Truth, and Love” (*S. & H.* 588: 7-8). This is a great feature all through the Book of Acts. Converts to Christianity were given the Holy Ghost and thereafter they were imbued with the spirit of the Christ.

This impulsion from the Holy Ghost has a meaning for us today. Whenever there is a breakthrough of spiritual revelation, many who are drawn to this light are often carried forward on the revelator’s vision, for his vision is always in advance of the general thought. After the revelator leaves the scene though, it is vital—if it has not already taken place—that his disciples quietly make the vision their own until they individually feel the power of the ever-present Christ spirit—the Holy Ghost or the development of eternal Life, Truth, and Love—taking over their lives and developing them in the way they have to go to fulfil their mission. This does not mean passively waiting, but alertly watching and working, even as the disciples were active in Jerusalem after Jesus had left them and before they felt the impulsion of the Holy Ghost moving them further afield. Every one of us is impelled specifically to share with each other the vision that comes to us—even as the apostles were—and this vision has power in proportion as we are aware



of the one divine Life living us all as the spiritual facts of Truth in a purposeful and universal plan of Love. We cannot go forward leaning on another's vision nor on a personal sense of "our" vision. We can of our own selves do nothing; it is the development of eternal Life, Truth, and Love in the divine Science of being that moves every one of us. As Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4: 13).

Early in the Book of Acts it is recorded that the disciples were together on the day of Pentecost—"with one accord in one place"—when this power of the Holy Ghost came to all who were there—men from "every nation under heaven." They "began to speak with other tongues, as the Spirit gave them utterance", and "every man heard them speak in his own language." This must happen with us as we are imbued with Life as Spirit, and are vitally aware of the divine Life living all men as the universal facts of Truth in the one all-embracing plan of Love. Our communication with each other then rises into the liberated realm of idea where we find ourselves conscious of, speaking and relating to our fellowman of whatever race, creed or religion through the ideas of the one parent Mind—Life, Truth, and Love—which is basically the native tongue of the true man everywhere.

The whole story of Acts is the breaking forth of the Christ-idea into a wider and more universal context through the demonstration of every man's Christ individuality. As we read this story, which flows along with the power and spontaneity of Life in and of Spirit, we feel right from the start that the apostles were aware of a new impulsion, a new testament which had flooded their lives. J. B. Phillips puts this vividly. He writes that Christianity to the apostles was a vital experience, ". . . the invasion of their lives by a new quality altogether . . . their little human lives had, through Christ, been linked up with the very Life of God."<sup>1</sup> This is what we feel too when we "flow" and "fly" with the liberated understanding of the divine Principle of our being, realizing that the one Life is living us.

To return to the Book of Acts, we shall find that it divides

---

<sup>1</sup> *Letters to Young Churches* J. B. Phillips. Published by Geoffrey Bles

naturally into two parts.<sup>1</sup> The first part shows the birth of the Christ-idea developing with the apostles into a deeper, wider and more imperative vision. They had been impressed beyond belief with the Christ as demonstrated by Jesus, but now each one was finding his essential place in the burgeoning of the Christ into Christianity. As a consequence of this, the second part of Acts goes on to illustrate the fruits of such a birth—the universal nature of the Christ-idea being demonstrated and the message of Christianity reaching far and wide.

In the first part, Chapters 1–12 have mainly to do with the mission of Peter, who appeared to be the mediator between the Jewish Christians and the wider spread of Christianity. Other apostles come in here too, such as John who was associated with Peter, Stephen the first martyr, Philip the gentle evangelist and Barnabas with his wide sympathies and love. They each differed in their missions, but were all essential to the whole. The second part, which consists of the remaining Chapters 13–28, records the life of the great apostle, Paul, and his three missionary journeys, one of which took Christianity into Europe for the first time. The last eight of these chapters tell of his arrest, trials and final imprisonment in Rome.

When we move on to interpret this whole story spiritually and scientifically, according to our key to the Scriptures, it yields, as always, a “blue print” for all time; in this instance it illustrates how to give birth to a wider vision of the Christ individually in our and every man’s experience. Christianity involves the individual demonstration of the Christ-idea, and demonstration involves the birth of divine ideas that already exist in the one Mind or Principle of all. It takes place through the ordered operation of *Principle, Mind, Soul, Spirit, Life, Truth, Love*:<sup>2</sup> the birth of the Christ-idea individually is

---

1 For a detailed interpretation of the Book of Acts, see *Talks on the Acts of the Apostles* Peggy M. Brook

2 See *The Pure Science of Christian Science* John W. Doorly (maroon edition) pages 51, 81–82

*The Fundamentals of Christian Science* Peggy M. Brook and co-authors pages 168–174

*The Divine Infinite Calculus* Peggy M. Brook (revised edition 1967) pages 27–43

impelled by the continuous operation of the divine *Principle*; it emanates from the one parent *Mind* wherein all ideas obtain; moreover, they have their identity forever intact and safe in *Soul*; the pure reflection of *Spirit* radiates these ideas and brings them forth, so that they demonstrate themselves in the free-flowing and abundant expression of *Life*, the irresistible form of *Truth*, which has its place in the universal embrace of *Love's* plan.

Following this story through the first twelve chapters we can trace this activity of Principle, Mind, Soul, Spirit, Life, Truth, Love. At the outset, as we have seen, the disciples had to wait in Jerusalem until they were aware of the impulsion of the divine *Principle*, which then opened the doors to a wide and convincing proof of one infinite *Mind* at work on the day of Pentecost; this was followed by the ability to heal, evidenced by Peter and John with the lame man at the Beautiful gate of the temple, and their safety throughout the uproar this encounter caused. It was an illustration of the freedom and safety that results from abiding in the one infinite identity of *Soul*. Following this came the incident of Ananias and Sapphira who kept back for themselves part of the goods that should have been given to the apostles for their spiritual work. The demonstration of Christianity demands that we put all on the side of *Spirit*. At this point we arrive at the story of the first Christian martyr, Stephen. He saw and declared that "the most High dwelleth not in temples made with hands", that the divine power has always been outside of any limited embodiment. He was stoned for his vision of the unconfined nature of the living God, but this wide conception of divine *Life* opened the door for Christianity to spread far afield, away from the religious bonds of the Jewish temple worship. Admittedly, it also led to a greater persecution of the apostles than ever before, but side by side with this was growing an increasing awareness of the universal nature of *Truth* and that its message could not be confined. This awareness was leavening thought and taking place not only through bold and outstanding actions but also through the quiet and natural spreading of the Christ-idea by such apostles as Philip, who so gently and understandingly shared his vision with the Ethiopian eunuch; many others also widely shared their vision of the Christ-idea as

expressing the Truth that belonged to all men. And so, the plan of *Love*, universally at work, was then bound to convert Paul and prepare him for his widespread task. The plan of *Love* was bound to move Peter to the sudden and surprising encounter with the Gentile, Cornelius, who went on to receive the Holy Ghost, and also to inspire Peter to say, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."

We feel the workings of this divine process too as we let Life in and of Spirit flow as our being and carry us forward to the recognition and acceptance of Truth as universal. The same Christ activity that moved the apostles in the Book of Acts moves us to fulfil our missions also. We listen to the Principle, we realize that the one parent Mind is moving all and therefore we are not originators of ideas, for they are already in operation everywhere. We also find that the one Soul identity, abiding in consciousness, is healing in its very atmosphere and certainty, and always accompanied by freedom and safety. We are aware of the importance of adhering to Spirit as the all and only in order that reality may reflect itself naturally in true demonstration. To experience the living outcome of Life that is free and unconfined, we find ourselves being compelled to lay down the limited, mortal concept of life in some form, as Stephen did. Yet only to come at length into a wider and more universal sense of Truth. Whether we have to endure persecution or not, our eyes are opened to discern that the plan of *Love* is universally in operation, fulfilling its purpose no matter what might claim to oppose it. Today we are experiencing the truth of this more than ever before.

As we move into the last sixteen chapters of Acts there is a great advance forward and outward, away from the confines of the church in Jerusalem. Christianity is about to become widespread and here, in the second part of Acts, we can trace the development of *Life, Truth, and Love* being taken back to *Principle* through *Spirit, Soul, and Mind*. It is the reverse sense of the Christianity order, which was also apparent in Luke's Gospel, and which one can discern when all ideas are being gathered back into the one Principle.

Paul, sent out by the impulsion of the Holy Ghost, undertook three missionary journeys: the first with Barnabas, where they

had John Mark to assist them; on the second, he went with Silas, and Timothy was in attendance; on the third, Paul apparently went alone, but he had Timothy as a helper, and always there were several disciples who accompanied these apostles on their various journeys. It is clear that the overall characteristic of these three journeys lies in the impulsion of Life, of Truth, and of Love. The first time Paul went out, he and Barnabas obeyed the Holy Ghost, not knowing where they would be led or what would take place, but they trusted the divine impulsion of *Life*. The one Father guided, directed and supported them. They set out from Antioch and their activities spread to Cyprus and to Asia Minor.

The second time Paul went forth with a sense of dominion—the dominion of conscious knowing in *Truth*. He wanted to see the churches he had already established on his first journey, and it was on this second missionary journey that the call came to go to Europe for the first time, and also to Greece. Paul was becoming more and more conscious of the universal nature of Truth, and he even went so far on this journey as to preach the Christ-idea in Athens to the intellectual Greeks. Divinely, there can only be one Truth that is universally true, speaking to all men everywhere in the language that they can understand. Humanly, it would seem to be a slow, leavening process, but it is important to keep the high goal of one infinite God and its infinite expression—one Principle and its infinite idea—always before our thought.

Paul's third and last missionary journey, impelled by *Love*, was undertaken in order to strengthen the disciples, to mother them, warn them against temptations to unfaithfulness, and instruct them as to how they should proceed when he was no longer with them. Paul instinctively knew that after this third journey many of the disciples would "see his face no more." He was determined to return to Jerusalem on a mission on which he had set his heart—taking the funds he had collected, back to the "mother" church—but he seemed convinced that because of his constant differences with the authorities there, the *freedom* he was enjoying would be curtailed.

In tracing all these events back to the omnipresent and omni-active values operative in the eternal Science of being, we can see that all these experiences are ours too, although

taking place in a different human context. These three missionary journeys can be discerned in the forward steps of many spiritual pioneers. For instance, Mary Baker Eddy said she saw Life in and of Spirit at the outset of her discovery, when she read the healing of the man sick of the palsy in Matthew 9: 2 and was herself healed (see *Mis.* 24: 1-18). She was then impelled to search the Scriptures, the Book of Life, and she moved forward, testing her discovery and writing notes on the Bible, yet not knowing where she was being led. Little groups of students sprang up—as indeed they did with Paul and Barnabas—and at length a church was formed; this could be likened to her “first missionary journey”. Then a period took place with her of the conscious dominion of Truth (her second “missionary journey”), and where many churches became established all over the world. Moreover she wrote extensively, even as Paul wrote the majority of his Epistles on his second and third missionary journeys. Finally, divine Love impelled Mary Baker Eddy to make provisions for her discovery to be mothered when she was no longer here (“third missionary journey”), and warned her followers about certain errors that might creep into her Movement.

We all have our “missionary journeys” along the way of Truth, no matter what our individual missions may be. With a developing understanding of our Principle, we let Life in and of Spirit freely impel us; we may venture forth tentatively at first, walking in new ways by a true faith rather than by sight. Later, though, we experience a conscious sense of dominion in Truth. We know where we are going and what we are doing. And this melts into the realization that divine Love is over it all—over us all—mothering and caring for our every footstep.

To return to the Book of Acts and to the tracing of the reverse order of Christianity—Paul went back to Jerusalem, hoping that he could help forward his mission by winning the church authorities to his side, but he found this unsatisfactory. *Spiritu* can never be freely reflected through relying on material organization. He was eventually seized in the temple and accused of impure teaching. Acts then records the five defences Paul made before various governing bodies during the course of several years, until he was eventually taken as a prisoner by ship to Rome; he had asserted his Roman

citizenship and was therefore entitled to appeal to Caesar for judgment. During this period *Soul* preserved Paul's identity and mission, keeping him safe even in physical captivity and trials. The parent *Mind* continued to preserve him and demonstrate its healing power as evidenced on his journey to Rome. The Book of Acts leaves him in bonds in Rome, yet living in his own hired house with a guard over him. He was still free to write and to preach the Gospel to all who came to him. The divine *Principle* never ceased to interpret itself.

We soon realize in our own experience that in the opening out of the Christ-idea as universal Truth—the one vast Science of being—no authoritarian control can help it forward. “The determination to hold Spirit in the grasp of matter”, which is time and again the tendency of established religious bodies, is always “the persecutor of Truth and Love” (*ibid.*). Truth can only spread its light through the pure reflection of Spirit. But whatever moves we make in all sincerity, it is certain that Soul will preserve our Christ mission, even as Paul's was preserved in spite of the steps he took and all the trials he underwent. In fact, Paul, though a prisoner, viewed every defence before his accusers as an opportunity to tell the story of the irresistible development of the Christ-idea. Moreover, the divine Mind maintains its own idea, even as Paul was saved and delivered through shipwreck, the viper's bite and many other disasters. Finally we see that the divine Principle never ceases to interpret itself regardless of what is taking place with us if we love the spiritual Principle above all. This is the picture of Paul we are left with. It says in the last verse of Acts that he was “preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.” As we take our individual mission back to the one Principle of its origin and rest it there, we shall find the Principle constantly interpreting itself and its idea through us without hindrance. To base the development of individual mission on person is to confine and stifle it eventually, but to realize that it comes from Principle and returns to Principle is to free it, open it up and eternalize it.

Throughout this whole tone of Life as Spirit we can feel the tremendous enlarging of the Christ-idea into the abundant fruitfulness of Christianity. Over and over again we can hear

Mary Baker Eddy's words which she wrote in telling of her healing which finally led to her discovery of Christian Science. She said that that "short experience included a glimpse of the great fact that [she had] since tried to make plain to others, namely Life in and of Spirit; this Life being the sole reality of existence" (*Mis.*24: 14-18). This moves us on so naturally to the next tone of Life reflecting Soul, where the rules of Christianity are outlined in our Bible story, the changeless rules that enable the Christ-idea in Christianity to be continuously fruitful.

## THE WORD AS CHRISTIANITY

### **LIFE AS SOUL—eternity and multiplication (Gen.1: 22)— The Word as Christianity**

When we come to Life as Soul, the emphasis in the whole record of creation changes from the Word as the Christ to the Word as Christianity as mentioned on page 8 of this booklet.<sup>1</sup> Also, within the fifth day itself this third tone emphasizes the Word as Christianity. That we should move into a strong accent on Christianity is not surprising. We can see from the very outset of the fifth day and in the corresponding thousand-year period that the living Word and its abundant operation as the Christ is rapidly leading into the universal and limitless demonstration of Christianity, and here, in this third tone of the fifth day the symbols are those of fruitfulness and multiplication. Verse 22 reads, "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth." This is the first time the phrase "Be fruitful and multiply" is used in the days of creation. It conveys the abundant demonstration of the Christ-idea in Christianity.

The two terms John Doorly gives for this tone of Life as Soul are "eternity" and "multiplication". Mary Baker Eddy

---

<sup>1</sup> See also chart on pages 103-105



writes that “eternity is God’s measurement of Soul-filled years” (*S. & H.* 599: 1-2). Eternity is nowness. It has nothing to do with time. It is expressed in the constancy of spiritual ideas that do not change with the passage of time. No scientific fact ever does.  $2 \times 2 = 4$  does not change nor grow old. It has the same mathematical value that it had in our forefathers’ time or in the Biblical era. Just so with the spiritual identities of being; this is why, through spiritual sense, we can recognize them, whether symbolized hundreds of years ago in a different language or in the medium of today. They express Soul’s changeless identity as indicated by the seed within itself of the grass, herb, and fruit tree in the third day of Soul. In the exegesis of the third day, too, “multiplication” is mentioned for the first time. Here in the fifth day of Life as Soul a fuller expression of this process is given.

“Multiplication” is an apt term to use in connection with Christianity and its accent on demonstration. In arithmetic, multiplication is the adding of the same number to itself a specified number of times. It has to be the *same* number that is multiplied. In the demonstration of Christianity we are never primarily dealing with the ever-changing evidence of the material senses as our starting-point. This is what we have been realizing throughout the way of Life, namely that our calculations of life must be based on the changeless spiritual identities of being and their related operation as they move in the eternal harmony of Science, and our evidence must be gathered from them. All that the testimony of the material senses can ever convey to us—and this by reversal—is an indication of the invariable spiritual facts that are constantly demonstrating themselves in our experience as Life lives us individually. Our infinite Soul-identity is the forever fact of our being, and through spiritual sense, we find it multiplying itself in various ways as our life unfolds.

As we have said, we can never solve our life-problem and its answer from the basis of the human system of reference. For instance, we may be tempted to say in working out a question of relationship, “Well, *this* situation is different; it is more difficult, as it is to do with my own family and not merely with an acquaintance.” It may be so humanly, but the rules of true relationship as they exist in the ever-operative Science of being

remain the same. In such a situation, they are multiplying themselves for us, in the sense of bringing to light a new and specific aspect of a changeless spiritual fact that needs to be demonstrated in our experience.

The exegesis here implies again the necessity to stay in the spiritual realm in order to experience the true multiplication of good; it reads, "Spirit blesses the multiplication of its own pure and perfect ideas", that it is "from the infinite elements of the one Mind" that "all form, color, quality, and quantity" emanate, and that "these are mental, both primarily and secondarily." We are only ever concerned with ideas—"both primarily and secondarily"—and it is these that deal with material beliefs and the evidence of the senses. As the exegesis says here, mortal mind attempts to invert this and says "Read from the evidence of the senses or a human estimate," but we can only rely on spiritual sense and the changeless realm of the spiritual to which it testifies, in order to demonstrate true Christianity.

To turn to the corresponding tone in the Adam story. Having eaten of the tree of the knowledge of good and evil, it is stated of Adam and Eve, "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen. 3: 7). This symbolizes a counterfeit sense of the Christianity that operates through Life and its changeless rules of Soul. Believing in the reality of both good and evil, mortal man feels the hopelessness of material existence with its endless conflict between these two opposites. He feels exposed and naked in his inability to bridge the gap between his idealism and the many new forms of evil that he is constantly facing in human experience. He may seek to cover up this uncomfortable divided sense through a merely religious sense of Christianity, but this can become just the "fig leaves" of ritualism and creed, which never truly clothe men. These forms certainly tend to be changeless, but oftentimes dead in their ability to bring about progress and a true change. As it says in "Atonement and Eucharist" of the Christian practice operative in Jesus' time, "He knew that men can be baptized, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and

*Adam record:  
Adam and Eve  
naked and seek  
to cover it up*

sinful" (*S. & H.* 20: 10-13). On the other hand, in this same chapter, we read that "[Jesus'] proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love" (*S. & H.* 26: 30-32). And there have been and are today many wonderful Christians who are "willing truly to drink his cup, take his cross, and leave all for the Christ-principle" (*S. & H.* 33: 31-2).

There are various forms of "fig leaves" however. They have not only to do with a surface 'cover up' through creed and dogma. We can attempt to cover ourselves up with words and trite platitudes, personal image building and empty promises. As Mrs. Eddy writes, "Substituting good words for a good life, fair seeming for straightforward character, is a poor shift for the weak and worldly, who think the standard of Christian Science too high for them" (*S. & H.* 167: 32-3). But, the irresistible scientific fact is that as we identify our true being with Principle, through the understanding of Mind, Spirit and Soul, the one divine Life lives us as idea, individualizes our being spiritually, and maintains this spiritual, living identity through the rules of Soul or spiritual sense. Then we find ourselves living in the world but not of it, and helping to translate and leaven human experience through *being* Soul's representative right where we are.

The whole import of the New Testament message at this point emphasizes this living Christianity, for, in our thousand-year period illustration, we now come to the Epistles. J. B. Phillips writes of these Epistles that "the great difference between present-day Christianity and that of which we read in these letters is that to us it is primarily a performance, to them it was a real experience . . . They do not hesitate to describe this as Christ 'living in' them."<sup>1</sup> They had identified themselves with the Christ-idea and were allowing their Soul-identity to demonstrate itself abundantly through the changeless rules of Soul.

Literally, the Epistles are letters written by five different apostles, the letters of Paul—fourteen in all—forming the majority of them. Paul wrote these letters to the various

---

<sup>1</sup> *Letters to Young Churches* J. B. Phillips. Published by Geoffrey Bles

Christian communities he had been instrumental in establishing; they were written to encourage them, strengthen them, and very often point out where they had fallen short of the teachings of Christianity. He also wrote to communities he intended to visit, outlining the basics of Christianity, as well as writing a few letters to individuals. In addition to the Epistles of Paul, there are seven short letters written by James, Peter, John and Jude.

Many passages from these writings are well-known to us and are frequently quoted in the church and out of it. But can we discern a specific spiritual and scientific thread running through these Epistles when seen as a whole, and which constitutes the fundamental purpose of the Christian message enshrined in these letters?

The whole emphasis of this Christian message, which was ushered in by Jesus and carried forward by the apostles, was that *law* had become *grace*. It was not that the law was no longer of any consequence, but that it had melted into grace and into faith—"a man is justified by faith without the deeds of the law", but at the same time, "through faith . . . we establish the law" (Rom. 3: 28, 31). "Faith" is used in the New Testament in the sense of understanding, not as mere belief. In Hebrews it speaks of "faith" as "the substance of things hoped for, the evidence of things not seen." The word "substance" comes from the Latin *sub* 'under', plus *stare* 'to stand'. Spiritual understanding is that which stands under us in our way of Life, and we have been seeing all through this fifth day of Life and its New Testament illustration that the freedom of spiritual expression it conveys, and also its universality, is based on spiritual understanding. It is ordered understanding of the spiritual ideas of Mind and their infinite identities and relationships in the Science of being as symbolized through Mind, Spirit, Soul and Principle in the Old Testament story that enables us to come out from the divine Principle of being in our calculating of life and let the one Life live us through grace. Today we find the laws of the one Science becoming grace to us in the most beautiful way.

Christianity is the continuing operation of the Christ; "Christ's Christianity is the chain of scientific being reappearing in all ages" and in all humanity (see *S. & H.* 271: 1-5). It

has been termed “Christ-ianity”—the persistence of the Christ nature, our Christ identity, throughout eternity. Nothing can turn it back, and as we are alert to the rules of Soul, they multiply themselves in true demonstration in our experience. Here, in the Epistles, the rules of Soul—of true Christianity—are iterated and reiterated in the language of these early Christians to encourage them in a *living* faith and not a dead letter.

The fundamental rule of Soul is man’s inseparability from his divine origin—idea one with its divine Principle. This constitutes identity in Science. “Identity” comes from the Latin word “*idem*” meaning “the same”. Man is the same in quality as his Principle, and he therefore expresses the Christ nature in Christ-ianity in a multiplicity of ways according to the infinite Principle of being. For instance, we can recognize an expression of the rule of Soul in Paul’s conviction that nothing “shall be able to separate us from the love of God, which is in Christ Jesus our Lord”; here, in Romans 8: 38 and 39 in the structure of this Epistle, it is actually illustrating the inseparability of the Christ-idea from Love in the particular context. Or we can recognize another example of the rule of Soul in Paul’s command to the Philippians which has been previously quoted in this booklet, “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God” (2: 5, 6). To be “equal with God” indicates the rule of Soul and in this context it is radiating the fulness of our Christ-identity in Soul—God and man eternally one. Or again, in Colossians, Paul writes, “Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God” (3: 2, 3). Can we not recognize here a tone we have had before in this fifth day of Life, namely, the love that enables us to lay down the mortal concept of life and accept the one origin, inseparable from God. We quoted Mary Baker Eddy’s words “spiritual love makes man conscious that God is his Father” (*ibid.*). Again, here, the rule of Soul in the big overall context of this tone of Life as Soul is being illustrated specifically through the indivisibility of man from Life in the detailed spiritual and scientific structure of Colossians.

At first glance, we may feel that so many of the Epistles seem

to be reiterating the same type of message, as indeed they are, but as we ponder them deeply and repeatedly we naturally sense variations in the theme, and observe that moving through the Epistles as a whole is the familiar rhythm of *the Word, Christ, Christianity and Science*, for this rhythm is basic to Life living us. Here, though, the 'umbrella' accent is on Christianity itself. We find that the Epistles naturally group themselves into sixteen main reflections of this rhythm that can be discerned in the whole pattern of their specific messages, and as we saw with the major and minor prophets in the fourth thousand-year period, they form a fourfold "matrix".<sup>1</sup> The "prophet matrix" was concerned with the handling of evil from the powerful standpoint of the evolving Christ-idea, but this "Epistles matrix" is concerned with the demonstration of true Christianity from the standpoint of the inseparability of God and man—the oneness of idea with its Principle. It gives the rules of Soul that are involved in the one Life living us.

As we move through the Epistles, first of all, in the rhythm of *the Word*, for instance, we find Paul adjuring the Romans to accept the basis of faith, or spiritual understanding, which supersedes the law, yet nevertheless fulfils the eternal law of God in a new way. This spiritual understanding is not based on "respect of persons with God" but is man's birthright as "heirs of God, and joint heirs with Christ." This message says to us that our Soul-identity is one with divine Life, and therefore spiritual understanding is our birthright. We don't 'earn' it in the sense of accretion of spirituality; it is the gift of God. Nevertheless as these messages continue, Paul writes to the Corinthians, first that they must let this new, living sense of the Word in its Christ import, translate their lives (I Corinthians). It is the same for us. Moreover, it demands in Christianity that we continually abide in this understanding (II Corinthians) and that finally, understanding must result in works. "Faith without works is dead," writes James in his Epistle. This is the natural being of Science. These four Epistles illustrate the Word itself (Romans), the Word

---

1 For a detailed interpretation of this matrix, see *The Epistles in the Light of Christian Science* Max Kappeler

reflecting the Christ (I Corinthians), the Word reflecting Christianity (II Corinthians) and the Word reflecting Science (James).

As we come to Galatians, Ephesians, Philippians and Peter, we find it being stressed that this new standpoint of the *Christ* ideal brings a wonderful freedom in which we must stand fast—the Christ brings a new sense of the living Word (Galatians). It is all-sufficient—the Christ is the truth about everything—(Ephesians), and as Christianity it compels us to abide in it, and it will perfect all things in our experience (Philippians). But Peter in his Epistles warns us that we may have to suffer for Christ's sake. Yet we can never afford to turn aside from the Christ way in its Science, for it is the way of Truth, and Peter writes, "the stone which the builders disallowed, the same is made the head of the corner".

When we come to the four Epistles emphasizing specifically the *Christianity* aspect, the accent on abiding with the Christ-ideal comes to the fore, since Christianity involves the continuity of the Christ presence being expressed as man. "Continue in the faith . . . put on the new man . . . Continue in prayer" is the message of Colossians—the Word of Christianity must be constantly expressed and lived. In the first Epistle to the Thessalonians there is the encouragement to go forward in the truth, to "abound more and more" and to "increase more and more", to "ever follow that which is good"—the multiplication of the Christ ideal. Then in the second Thessalonian Epistle they were exhorted not to sit around waiting for the second coming of the Christ, but to realize that it comes individually into the heart of every man as he deals with "the son of perdition", or the mortal sense of man, in his own life. True Christianity is the abiding presence of the Christ in every man. Finally, the Epistles of John show that we can perpetually be this new man only as we abide in divine Love in a very real and living way. This is our birthright in Science.

The last four Epistles emphasize the being in *Science* of this new spiritual understanding of man in order for its Word in its Science to be kept pure (Timothy and Titus) and to experience the freedom brought by the Christ (Philemon), and to demonstrate scientific Christianity on every level of con-

sciousness (Hebrews). Thus man is forever held as moving in the one Science of being from which he can never fall (Jude).

These rules of Christianity, given in the Epistles, present us with a new basis of grace – or faith – superseding the law (the Word), the freedom that comes to us as we accept this divine standpoint (the Christ), the natural demand to abide with it (Christianity) and to be it (Science).

We have touched all too briefly on these amazing letters. They stand the test of time—not as moral precepts for Christians, but as changeless rules of Soul that Life is ceaselessly expressing throughout eternity. They are “fruitful and multiply” because they are based on spiritual and scientific facts as they exist in the living Science of being, that vast Science of being which we now find illustrated in this last tone of the fifth day—Life as Principle—where the correlative story in the Bible is that of the great Book of Revelation.

#### **LIFE AS PRINCIPLE—Being and method (Gen. 1: 23)—The Word as Science**

Just as at the conclusion of the third and fourth days, so in this last tone of the fifth day, the text merely says, “And the evening and the morning were the fifth day.”

*Day of creation:*

*The fifth day*

Yet in each case the corresponding exegesis gives a complete summing-up of the whole day.

The marginal heading for this exegesis is “Spiritual spheres” and it speaks here of “advancing spiritual steps in the teeming universe of Mind” that “lead on to spiritual spheres and exalted beings.” Have we not seen this in operation throughout the day of Life? Our “advancing steps” have led us to the point where we feel Life in and of Spirit living us—the Life that is “entirely separate from the belief and dream of material living” (*ibid.*). We can only experience this because—in a big way—consciousness has become aware of the nature of the universe as Mind, Spirit, Soul and Principle. Spiritual sense has revealed this to us; the things of the Spirit are truly felt and understood—not merely believed—to be the only realities of existence.

Mrs. Eddy continues this exegesis, saying that “this divine



universe” is “dim and distant” to “material sense”, but that “the veil” does lift and “the scene shifts into light.” How? Through the understanding of divine Science. This paragraph ends by stating that “the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter.” We have let divine Science, through its system of absolute Christian Science, interpret to us the movements and the manifold reflections of Being symbolized in this vast Bible story, touching our lives here and now as the impersonal, living facts of Christian Science inevitably do. This has taken place through using the *Key to the Scriptures in Science and Health*, the key which has unlocked the Scriptures through a spiritual understanding of the days of creation symbolizing the nature of the one Being as Mind, Spirit, Soul, Principle, Life, Truth and Love, operating in an infinite calculus of the Word, Christ, Christianity and Science. This has been the divine method we have used which has taken the Bible out of matter, time and mortal history, and lifted it into illustrations of the living operation of an ever-present Principle in its Science.

Now within the fifth day itself, the emphasis changes at the fourth tone from Christianity to that of Science. From the exegesis of this fourth and last tone of the fifth day of Life which we have considered, and also from its illustration in the counterfeit Adam record and corresponding thousand-year period, this change of emphasis is abundantly clear.

The two terms John Doorly uses here for this tone of Life as Principle are “Being” and “method”, which also emphasize Science and system. The one Being forever interprets itself through divine method. “Method” means “orderly arrangement, elucidation, development, or classification . . . commonly a special or definite system of procedure” (Webster). Life as Principle speaks to us of “the everlasting I AM, the Being who was and is and shall be, whom nothing can erase” (*S. & H.* 290: 1-2), the one Life forever being interpreted by an impersonal, changeless spiritual Principle which governs the entire universe through its divine method of operation. Mrs. Eddy speaks in her textbook of the “one method” of Christian Science teaching, of the “scientific method”, “the divine method”, “God’s method”, “the true method”, stressing the

importance in Science of method or "orderly arrangement", "a definite system of procedure."

In the Adam story at this point Adam and Eve hear "the voice of the Lord God walking in the garden" and they hide "themselves from the presence of the Lord God amongst the trees of the garden" (Gen. 3: 8). This is so often what takes place in material existence. Mortal man, discovering the nakedness of mortal concepts and trying to cover this up with human good on a material basis, cannot

*Adam record:  
Adam and Eve  
hide themselves  
amongst the  
trees*

face up to the demands of the spiritual Principle of being in its Science, and just hides himself in various limited theories, material systems and methods. These are all "the trees of the garden". Mrs. Eddy wrote, "We may hide spiritual ignorance from the world, but we can never succeed in the Science and demonstration of spiritual good through ignorance or hypocrisy" (*S. & H.* 242: 32-3). The Lord God had said before that Adam and Eve could eat of the trees of the garden, but not of the tree of the knowledge of good and evil. There are certain harmless systems and methods that men need to partake of in the course of their daily life, but we must always recognize that lying behind all phenomena is the purely spiritual Principle of being which alone can interpret all phenomena aright. This is the one tree of life which is in the midst of us all, never hidden, nor hiding anything. It is interesting that the fifth day starts with the "open" firmament of heaven and closes with an exegesis implying that the veil is lifted from the divine universe when divine Science becomes the interpreter. The impersonal facts of the Principle are scientific facts which eventually all men will have to recognize. They are nothing that we are trying to mesmerize ourselves into believing. One finds too that they beget a deep spiritual honesty with every one of us and enable us to let Life live us in a natural, open way.

At this stage in the fifth thousand-year period of the Bible, the corresponding illustration of Life as Principle brings us to the end of the Scriptures with the great Book of Revelation. Its message is timeless and all-encompassing in its implications. Here the one Being—divine Life—is seen to interpret

*1000 yr. period:  
Book of  
Revelation*

itself through its eternal Principle. J. B. Phillips writes of this Book that "the translator is carried into another dimension—he has but the slightest foothold in the Time-and-space world with which he is familiar." His words remind one of Mrs. Eddy's exegesis of this tone where she refers to "spiritual spheres and exalted beings." Phillips continues, "He is carried not into some never-never land of fancy, but into the Ever-ever land of God's eternal Values and Judgements."<sup>1</sup>

The various researchers into the meaning of this Book always stress the eternity of its message. Martin Kiddle writes of John's Revelation, "... history has proved that the principles he laid bare are eternal in their significance, and therefore are operative in every age . . . what John thought would be the outcome of the future, albeit a future which was already pressing hard upon the present, we now recognize to be an eternal principle, always present, continually operative, and for ever true in every age."<sup>2</sup>

That which is "continually operative and for ever true in every age" must have invariable values and laws, which characteristics we have come to regard today as pertaining to a science. Divine Science is demonstrable, regardless of person, place or time, and the Book of Revelation in its apocalyptic symbolism, records this Science and its forever operation.

Mary Baker Eddy said of this Book, "The writer's present feeble sense of Christian Science closes with St. John's Revelation as recorded by the great apostle, for his vision is the acme of this Science as the Bible reveals it" (*S. & H.* 577: 28-31). The tone of Life as Principle is seen to reveal here at the end of the Bible, "the acme of this Science". John Doorly wrote, "The Book of Revelation presents pure Science and every aspect of the system of divine metaphysics which Mrs. Eddy discovered in the Bible."<sup>3</sup>

When John Doorly gave his first series of talks, free from church organization, he took the Book of Revelation and

---

1 *The Book of Revelation* J. B. Phillips. Published by Geoffrey Bles

2 *The Revelation of St. John* Martin Kiddle. Published by Hodder & Stoughton

3 *Talks given by John W. Doorly at his Oxford Summer School in 1948 Vol. II Matthew and Revelation*

interpreted its story over a period of a week, giving this series in many different localities. He often wondered why he was led to take this Book at the outset of his mission of elucidating the pure Science and system of Christian Science, since Revelation is generally thought to be such an obscure work. Later, however, he saw that he was impelled to paint the picture of the whole development of the Christ-idea in its Science which this Book depicts before taking the fundamentals of Science in detail. This he subsequently went on to do, emphasizing in his Bible talks the importance of the days of creation which open the Bible, and the city foursquare which closes it.

Mary Baker Eddy wrote of Genesis and the Apocalypse that though these two books may seem more obscure than other parts of the Bible, this is only if the attempt is made to interpret them from a material standpoint. She said that to her they were "transparent, for they contain the deep divinity of the Bible" (see *S. & H.* 546: 18-22). In *Retrospection and Introspection* she wrote also of these two Books, whose message, together with the "Glossary", constitute her *Key to the Scriptures*, "Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures, in *Science and Health*, to unlock this 'mystery of godliness'" (37: 16-20). So these two Books were considered by Mrs. Eddy to give us "the scientific basis for demonstrating the spiritual Principle of healing". The import of this statement is tremendous.

As we turn to the Book of Revelation we find that its standpoint is in essence that of the Christ—it is "the Revelation of Jesus Christ" as its opening verse states—but it relates the message back to the Word of God and takes it on to Christianity and to Science.<sup>1</sup>

The fourfold symbol of the calculus is emphasized frequently in this Book, starting with a fourfold statement and later bringing in four beasts, four angels, four horsemen, four

---

<sup>1</sup> For a full interpretation of the structure of the Book of Revelation, see *Talks given by John W. Doorly at his Oxford Summer School in 1948 Vol. II Matthew and Revelation*; also a précis of the Book of Revelation by Peggy M. Brook given in Part III of *The Pure Science of Christian Science* John W. Doorly.

winds, etc. and concluding the Apocalypse, of course, with the vision of the city foursquare. Yet John also uses the symbol of “seven” constantly—he writes his messages at the outset to seven churches, and speaks of seven spirits before the throne, seven stars, seven angels, seven seals, seven trumpets, seven vials and so on. Other numerical symbols are used of the “two”, “three”, “ten”, “twelve”, “one hundred and forty-four”, as well as symbols of thrones, beasts, angels, thunder, lightning, locusts, frogs, the great red dragon, etc.—all having specific spiritual meaning.

If we are tempted to think that these symbols are strange to our ears, let us remember what Martin Kiddle points out in his book.<sup>1</sup> He writes, “John actually *thought* in pictures . . . We, for example, can contemplate *power* only in its result; but John in his symbols could contemplate *power* itself. His visionary mind moved about in regions where *omnipotence* was recognized in a throne, where *omniscience* was indicated by innumerable eyes, where the very impulse to worship and pray found emblems in harps and bowls of incense . . . the obscurity is . . . the fault of time . . . John and his fellow-Christians dwelt by ancient streams of thought, many of which have long since ceased to flow.”

Again, the same point arises which we have touched upon before, namely, that with Soul or spiritual sense we can decode all symbolism whose import is to present the operation of the basic spiritual facts of Being, for it is the same timeless Mind that manifests itself as alert spiritual consciousness in any age; this reaffirms to us the oneness of all being.

How is the Book of Revelation constituted? In a nutshell it has two main features, with an Introduction and a Conclusion. The two main features—after the Introduction—are seven messages to seven different churches in Asia (Chapters 2-3), followed by seven apocalyptic visions (Chapters 4-22: 5); a brief Conclusion ends the Book.

What is its spiritual import? It is a revelation of how the eternal Christ comes to human thought individually, collectively and universally in any age and translates it—in spite of upheavals and chemicalization—and it does this in an exact,

---

1 See footnote on page 67

ordered and powerful way, leading it finally to accept as the only reality the “city foursquare”, the “city” of spiritual consciousness, which “represents the light and glory of divine Science” as Mary Baker Eddy interprets it in her chapter on the Apocalypse (see *S. & H.* 575: 9–10). Revelation gives the way of Life in Science, identifying the categories of Science in a living form, as one would expect from this tone of Life as Principle.

### *Introduction—Chapter 1*

The Book of Revelation starts right in with the eternal fourfold rhythm of revelation, translation, demonstration and interpretation, saying also in Chapter 1, verse 3 “read” (through the Word), “hear” (through the Christ), and “keep those things” written in this Book (through Christianity) “for the time is at hand” (timeless Science is ever-present). As we have seen continually in these fourth and fifth days, this rhythm of the infinite calculus is always with us—if we seek the living Word, we find its Christ message; this uses us in Christianity and so we continually experience being the one Science in operation.

John then indicates that his message is from the eternal Word, speaking through the sevenfold nature of the infinite—the “seven Spirits which are before his throne”—and from Jesus Christ, whom he describes as fulfilling a sevenfold mission in human experience. The tones of the days of creation can be seen in the description of the vision of Jesus Christ here (see 1: 5–6). This is the pattern for us all and though it may be hidden—“Behold, he cometh with clouds”—eventually our Christ selfhood will be made clear to us—“every eye shall see him.”

Then the Revelator describes how he was “in the Spirit on the Lord’s day” and was told to write in a book what he saw and send it to the seven churches in Asia, representing seven states of human consciousness. John turned to see the voice that spoke to him, and the text says, “And being turned, I saw seven golden candlesticks.” A wonderful statement! The prophets “turned” and saw seven days of creation. Mary Baker Eddy “turned” and saw the same sevenfold nature of

God as Mind, Spirit, Soul, Principle, Life, Truth and Love. John Doorly “turned” and saw the vital import of those terms in the living interpretation of being. We “turn” and behold the illumination shed by these “seven golden candlesticks”. Moreover, they are no abstract concept because “in the midst” of them John saw the “Son of man” which, in Bible symbolism, always refers to the demonstration of spiritual fact in human experience. No true visionary has ever “turned” to heed the divine voice and not beheld also how his vision of the sevenfold nature of the infinite has an irresistible application to the human scene—it is “alive for evermore” and has “the keys of hell and of death”, as it says of the Son of man here. Again, there is a sevenfold description of the Son of man as with Jesus Christ’s mission, but this time a subjective vision of the Son, described through the numerals of infinity (see 1: 13-18).

### *The Messages to the Seven Churches—Chapters 2-3*

Chapters 2 and 3 then give the messages to the seven churches in Asia. These depict the operation of the Christ. Chapter 1 has opened with the fourfold rhythm of being coming to us through its eternal Christ and revealing the sevenfold nature of the infinite. Now, this inevitably translates human consciousness in order for the great Science of being to be accepted in all its wholeness. This Christ translation is forever taking place in our experience and in the experience of every spiritual seeker. The messages to the churches describe this process. Mary Baker Eddy writes of them, “In Revelation St. John refers to what ‘the Spirit saith unto the churches.’ His allegories are the highest criticism on all human action, type, and system. His symbolic ethics bravely rebuke lawlessness. His types of purity pierce corruption beyond the power of the pen. They are bursting paraphrases projected from divinity upon humanity, the spiritual import whereof ‘holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks’—the radiance of glorified Being” (*Mess.* ’00 11: 26-5).

These messages unfold in the order of the Christ translation as given in the Scientific Translation of Immortal Mind on

page 115 of the textbook, i.e.: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind. This is also the order in which the seven visions, which follow these messages, unfold.

As John writes to these churches or states of human consciousness, we can see how each message is from a specific aspect of Truth; it praises what is true in that state of thought and then it analyzes and uncovers a particular error lurking there, and annihilates it, showing the natural blessing that results from such a process. These messages are not merely letters written to Asian churches many years ago in a strange symbolism, but as we read them with spiritual sense, we recognize that the very same spiritual truths have spoken to us powerfully, awakening us to the living facts of the Science of being.

The seven churches concerned are those of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. The spiritual and scientific truths that speak to these "churches" or states of consciousness stem from the operation of divine Principle, Life, Truth, Love, Soul, Spirit, Mind.

Leaving out the details of the messages, we can perhaps sum them up in the following way:

First, *Ephesus* typifies divine *Principle's* operation, with its "seven stars" and "seven golden candlesticks" symbolic of the sevenfold nature of Principle; there is present in this "church" honesty of thought, but Principle demands that they return to their "first love" and do the "first works". This gives them a right to the "tree of life, which is in the midst of the paradise of God." Is this not what has touched us—and is continually touching all men—through the Christ? Where there is deep honesty of thought we feel the divine impulsion compelling us to get back to base and establish our understanding of being on the primal Principle of all and let it demonstrate *its* works in our lives. The acceptance of this ever-operative Principle is truly a "tree of life" to us and stands in the midst of enlightened spiritual consciousness.

The *Smyrna* message is from "the first and the last, which was dead, and is alive"—a symbol of *Life*. It stresses the value of enduring in order to have "a crown of life" and not "be hurt of the second death." The "first death" is the belief of being born into matter, the "second death" is what we commonly



term death. Many men have felt—almost unconsciously—the one eternal Life supporting them and have endured, but through the Christ we are alerted to the deeper fact that Life is in and of Spirit, and therefore is of the nature of that which never begins and can never end, and its constant fathering therefore, can never fail us.

The message to *Pergamos* is from him “which hath the sharp sword with two edges”. It demands absolute purity of spiritual idealism in order to receive a “white stone” with a new name written on it, which “no man knoweth saving he that receiveth it.” The Christ, *Truth*, is uncompromising in its spiritual idealism, and as it comes to each one of us it cuts away all that is unlike our Christ selfhood and births us anew. This must take place individually; no one can do it for us. We can only be consciously aware of Truth within ourselves. Then we also become aware of the import of this “new name” or nature and feel it deeply in our hearts.

The *Thyatira* message is from the Son of God, the glorified manifestation of the Christ in its highest expression of *Love*. The message deals with Jezebel, a symbol of false womanhood, and to those who overcome this, is given “power over the nations” and the ability to “rule them with a rod of iron.” “And I will give him the morning star” is the promise. The Christ as Love awakens us and all men to an impersonal sense of Love based on divine Principle. Only such a consciousness of Love can rule universally. We know this. We have all experienced the power of Love in divine Science, symbolized by the clarity of the morning star. Once we have been awakened to the divine Love that is based on Principle, we can never return to the darkness of personal sense and its dangerous emotionalism.

The whole message to *Sardis* from “he that hath the seven Spirits . . . and the seven stars”—who is identified with the sevenfold nature of God—is the demand to watch, and those who watch will find their name written in “the book of life” and confessed before God and His angels. The Christ in its *Soul* insistence compels us all to be alert and to watch—to be sensitive to the dictates of spiritual sense and not to the promptings of material sense testimony. As we heed this, we find our Christ identity asserting itself in a very definite way

and speaking for itself divinely and practically.

To the church at *Philadelphia* the message is from “he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.” This church was beloved, and it was the only church in which there was no evil to uncover, but as the result of remaining with the divine order of *Spirit* they were to be a firm pillar in the temple of God; moreover the name of God and the city of God—New Jerusalem—was to be written upon them. Divine order is natural and innate in every man spiritually. Through the Christ impulsion we all find that the divine, infinite calculus of Spirit, symbolized here by “the key of David”, opens up the ordered realities of spiritual being to us. We discover that man *is* this spiritual calculus in operation. Jesus was reputed to have said to his disciples, when speaking of the Holy City, “*Ye are the city*”.

Finally, the message to the church in *Laodicea* was that because they were “neither cold nor hot”, they would be “spued out” of God’s mouth. Yet, if they clothed themselves and saw and heard the Christ, they would sit with God on His throne. It is inevitable that men must accede to the Christ demand on them to accept *Mind* as All-in-all. We are finally not allowed to be ‘half-timers’. Either Mind is all or it is not, and the Christ at length compels us to realize that “All is infinite Mind and its infinite manifestation” (*S. & H.* 468: 10-11). Then we truly “sit with God on His throne” in the sense that Mrs. Eddy gives when she asks, “Where shall the gaze rest but in the unsearchable realm of Mind?” (*S. & H.* 264: 9-10).

This Christ translation is continually in operation, rousing human consciousness to the awareness of a divine Principle whose essential nature is Life, Truth and Love; it brings a spiritual alertness, the consciousness that there is divine order, and that all is Mind, and this through the nature of the infinite as Soul, Spirit and Mind. It is inevitable that as a result of the eternal operation of the Christ “a door [is] opened in heaven”, as it states in Chapter 4, and the more detailed workings of the spiritual idea in its Principle then unfold themselves.

*The Seven Visions—Chapters 4–22: 5*

We now arrive at the seven visions which came to John and which form the main body of the Book of Revelation. They again come in the order of the Christ translation and it may be helpful to list these visions before briefly considering them:

<i>Chapters</i>	<i>Visions</i>		
4–5	First	<i>Principle</i>	The enthroned one
6–8:1	Second	<i>Life</i>	Opening of seven seals
8:2–11	Third	<i>Truth</i>	Sounding of seven trumpets
12–14	Fourth	<i>Love</i>	The God-crowned woman; the two beasts; the Lamb on Mt. Zion, the hundred and forty-four thousand and the new song
15–18	Fifth	<i>Soul</i>	Pouring of the seven vials and fall of Babylon
19–21	Sixth	<i>Spirit</i>	Marriage of the Lamb; dragon cast into the bottomless pit; the new heaven and new earth and the Holy City
22:1–5	Seventh	<i>Mind</i>	The pure river of water of life etc.

*First Vision—(The enthroned one)—Chapters 4–5*

To come to Chapter 4, what did John see when the “door was open in heaven”? He was “immediately . . . in the spirit” and saw a throne “set in heaven, and one sat on the throne”—a symbol of the governing divine Principle, God, the Principle of all being. This chapter goes on to present in its apocalyptic symbols, the workings of the divine Science and system of being with which we have become familiar as the Christ has translated consciousness; in our age a door has opened in heaven for us too.

John then saw twenty-four elders sitting “round about the throne”. At that period these referred to the twelve tribes of Israel and the twelve apostles. “Twelve” is always the symbol of the workings of the spiritual idea—the threefold essential nature of God operative through its fourfold spiritual calculus; in this instance it indicates a working *up to* the Christ (the twelve tribes) and a working *out from* the Christ (the twelve

disciples). In Mary Baker Eddy's time the symbol had become more refined and in her chapter "Recapitulation", there are twenty-four questions and answers, twelve of them accenting absolute Christian Science and twelve of them the application of this truth to the human problem in Christian Science.

"Recapitulation" is the chapter Mrs. Eddy advocated for teaching Christian Science. It introduces the scientific definition of God in its first question and answer with a fourfold and sevenfold statement i.e.: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (*S. & H.* 465: 9-10). It is no small wonder, therefore, that, in John's symbolism here, portraying the workings of the divine system of being, he introduces seven spirits of God before the throne and four beasts in the midst of the throne and round about it. As the teaching of Christian Science has unfolded to us we have discovered how the Principle of being is illumined through the understanding of its sevenfold nature (the seven spirits of God are portrayed as seven lamps) and that it operates infinitely through its fourfold calculus (the four beasts have eyes before, behind and within, and present very living symbols of the omnipotence, omniscience, omnipresence and omni-action of the Word, Christ, Christianity and Science). The Bible text says that when these four beasts give "glory and honour and thanks" to him that sat on the throne, the twenty-four elders fall down before the throne and worship and cast their crowns before it. In our experience this has also proved to be true, for as the fourfold spiritual calculus has shown to us its workings according to the government of the one Principle in its Science, all questions involved in the twenty-four questions and answers in "Recapitulation" have yielded themselves up to Principle's interpretation through its divine system.

Before this vision ends John sees in the right hand of the enthroned one "a book written within and on the backside, sealed with seven seals." No man was found worthy to open the book; it could only be opened by "a Lamb as it had been slain having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." This book has been interpreted as the Bible, and we have seen that only the Christ, Truth (symbolized by the Lamb) which has so often

been “slain” or not understood, when accepted in its Science and interpreted through the eternal sevenfold symbolism, can unlock the Scriptures. This was precisely what Mary Baker Eddy was used to do in her *Key to the Scriptures*, and what John Doorly elaborated when he saw that the spiritual meaning of the seven days of creation and the city foursquare unlocked the whole Bible.

*Second Vision—Life (The opening of the seven seals)—Chapters 6-8: 1*

And so this brings us to the second vision characterized by Life, which is the vision of the Lamb opening the seven seals of “the book of life”. This is exactly the path that many of us have taken along the way of Science. As the workings of the Principle of being became apparent to Mary Baker Eddy and her *Key to the Scriptures* evolved, so in a later age, as the Science and system of Christian Science unfolded to John Doorly, the Bible began to reveal its living Science through this *Key to the Scriptures*. The seven days of creation, seen in their spiritual significance as expressing the nature of the infinite Being as Mind, Spirit, Soul, Principle, Life, Truth, Love loosed the seals of the Bible and gave the key to interpreting the thousand-year periods of the Scriptures. They revealed to us that the light of the first day of Mind shows the way out of limited “garden of Eden” or bodily concepts; the firmament of the second day of Spirit enables us to build an ark of spiritual understanding that saves from the floods of materialism; the dry land or identity of the third day of Soul compels us to make the journey from sense to Soul and arrive in the promised land of our true selfhood, and so on, as we have seen in this whole Scriptural story.

This is the opening of the seven seals in our experience, and it is certainly a vision of Life. To understand that Noah is us, Abraham is us, Jacob is us, Joseph is us, and so on, with their experiences illumined and governed by the timeless spiritual tones of Being, takes these stories out of a matter, time and history context and brings them into *our* lives as *our* experience here and now.

Mary Baker Eddy writes in her chapter “The Apocalypse”

that the opening of the sixth seal is “typical of six thousand years since Adam” and that its “distinctive feature has reference to the present age” (*S. & H.* 560: 2-5). Its “distinctive feature” is a “great earthquake”, followed by “four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree”, until the hundred and forty-four thousand servants of God (“the tribes of the children of Israel”) should be sealed in their foreheads. Is this a prophecy that the understanding of the divine, infinite calculus will restrain the four winds of the material calculus based on “the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life” (*ibid.*)? When the spiritual calculus of being is increasingly understood and demonstrated (symbolized by the hundred and forty-four thousand servants of God), then this great multitude—of whom it speaks here—will be spiritually nourished and led into “living fountains of waters” and tears will be wiped from their eyes. This promise ends the opening of the sixth seal. Why should this not be so? Do we always have to go the suffering way? Why not the way of Science? It would seem that the sixth vision in Revelation—which comes later in Chapter 21, the vision of the holy city of the Spirit—fulfils this prophecy embodied in the opening of the sixth seal.

*Third Vision—Truth (The sounding of the seven trumpets)—Chapter 8: 2–Chapter 11*

Mary Baker Eddy wrote that Christian Science was revealed to her as “one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses” (*Ret.* 30: 10-12). From the standpoint of the Christ Principle, Life analyzes the Book of Life; it breaks the seals and reveals what its ordered story represents in terms of living spiritual values. When we come to this next vision of the sounding of the seven trumpets, it shows how Truth uncovers not only its opposite error, but also uncovers the revolutionary facts of Truth that constantly unfold to disclose Love’s plan of salvation.

Again, it is the sixth trumpet that contains the crux of the uncovering. This is where the four angels are loosed which

“are bound in the great river Euphrates.” The “Glossary” defines “Euphrates” in part as “Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness” (*S. & H.* 585: 16). The realization that Truth is universal looses the fourfold calculus from being bound in a false concept of Science.

Then, in a positive vein (still with the sixth trumpet) Chapter 10 introduces a “mighty angel [coming] down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open.” Mary Baker Eddy does not interpret the whole of Revelation in her chapter on “The Apocalypse”. She takes extracts from Chapters 10, 12 and 21 only. These particular extracts emphasize the mission of Christian Science itself in relation to the Book of Revelation. It is with this specific verse from Chapter 10 that she starts her “Apocalypse” chapter. This time the book containing the revelation of Truth is *open*—not sealed with seven seals; it is open “for all to read and understand” (*S. & H.* 559: 1–2).

Again, we can recognize the ordered development of Science that has come to many of us; first the Bible as the way of Life was unlocked and then the textbook of Christian Science revealed itself as an “open book” presenting the spiritual structure of Truth and Love.<sup>1</sup> Together these books represent “the development of eternal Life, Truth, and Love” (*S. & H.* 588: 7–8). Those whose awakening Christ selfhood has been made aware of these two books, and who have studied them—taken the little book and eaten it up, as the angel here commanded John to do—can recognize how coincident this story is with their experience. In a more general and broader way, all spiritual seekers—if they are in earnest—follow the same road to a degree. We can only decode and interpret these symbols in the way that has been and is *our* specific living experience, but Revelation has always had its universal significance, and the big, main flow of its overall meaning is for everyone.

---

1 See *The Structure of the Christian Science Textbook* Max Kappeler

Chapter 11 speaks of the “two witnesses” as “two olive trees” and also as “two candlesticks”. These two witnesses—the manhood and womanhood of God, Christ Jesus and Christian Science, the Bible and *Science and Health*—have the oil of the inspiration of Life and the light of Truth and Love, yet they are attacked and killed—not understood. But when the “spirit of life from God” entered into them they “stood upon their feet” and “ascended up to heaven in a cloud; and their enemies beheld them.” Only as the “spirit of life from God” inspires and informs the true recognition of the essential missions of the manhood and womanhood representatives of God do they come to life and fulfil their divinely appointed place, protected from all opposition. We know this in our own experience, for as we have been inspired to discern the universal spiritual Science contained in the Bible and *Science and Health*, it has brought those two books to life, seeing their message in a way that is no more sectarian and coloured by earth-bound views, but universally self-evident spiritual fact and therefore incontrovertible.

As the seventh trumpet sounds it uncovers the great fact that the kingdoms of this world have become the kingdoms of God and of his Christ. Since the seven trumpets symbolize the uncovering of error and of Truth, through the powerful operation of Mind, Spirit, Soul, Principle, Life, Truth, Love, this last trumpet unveils the power of Love’s plan to bring salvation and the unity of heaven with earth, Love All-in-all.

#### *Fourth Vision—Love (The God-crowned woman)—Chapters 12-14*

We come now to the twelfth chapter of Revelation, which Mary Baker Eddy next interprets in her “Apocalypse” chapter. It is the vision of “a woman, clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.” This woman brought forth “a man child” who was “to rule all nations with a rod of iron.” The dragon stood before the woman ready to devour her child as soon as it was born, but the child was saved by being “caught up unto God, and to his throne.” At this point the woman fled into the wilderness where she had “a place prepared of God”, leaving Michael and



his angels to fight and destroy the dragon. Then there was salvation, for the accuser was no longer there (see *S. & H.* 568: 29). Yet, there is one further scene to be enacted in this drama. The dragon, when he saw he had been cast out from heaven “unto the earth”, then persecuted the woman and sent a flood of water out of his mouth to drown her. The woman, however, was given “two wings of a great eagle” to carry her into the wilderness where she was sustained. Moreover, “the earth helped the woman” and “swallowed up the flood which the dragon cast out of his mouth.”

Mary Baker Eddy terms the events that take place in this Chapter 12 as typifying “the divine method of warfare in Science” (*S. & H.* 568: 6), whilst she says that “the following chapters depict the fatal effects of trying to meet error with error” (*S. & H.* 568: 7-8). What is the divine method of warfare? It is the “womanhood” way of Love. In her sermon on *Christian Healing* Mrs. Eddy speaks of this incident in Revelation and says, “. . . the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love” (10: 5-8).

Let us remember that manhood and womanhood refer to qualities of thought and are not used here in the sense of being classified as male or female. The characteristics of manhood and those of womanhood can be equally expressed by both men and women in a beautiful, balanced way. This constitutes the Soul identity of every individual. In *Science and Health* we read that “The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love” (517: 8-10). Together they reflect the threefold essential nature of their divine Principle.

Here the birth of the man child to the woman is an essential part of the true warfare. Truth, consciously born within the infinite self-containment of Love, is safe, protected, cared for, from the start. Underlying this birth can be seen the same Christianity order that we found underlying the birth of the Christ-idea to the apostles in the first twelve chapters of Acts, namely that of Principle, Mind, Soul, Spirit, Life, Truth, Love. The birth here is from heaven, indicating *Principle*. This is further underlined by the introduction of the symbols of the

fourth day—of the sun, the moon and the stars—in relation to the woman's appearing. So the whole event is emanating from divine Principle. In the "womb" or plan of the parent *Mind* are all ideas, and they are safe in *Soul* from the attacks of the dragon, because they are identified with the one parent *Mind* and its Principle. *Spirit* brings all ideas to birth through divine reflection, which inevitably takes the idea back to its Principle. Here it is "caught up unto God". This is true reflection—everything coming from God and being taken back to God. It is *Life* that fathers and cares for the "mother" in the wilderness where spiritual sense continues to unfold "the great facts of existence" (see *S. & H.* 597: 16-19). The woman leaves Michael and his angels to fight the dragon with the sword of *Truth*. This ultimately casts the dragon and his angels out of heaven and brings the blessing of *Love*—"no accuser there."

Why should a birth like this with its consequent results "typify the divine method of warfare in Science"? What are we fighting? Sin as materialism—the whole belief of life, substance and intelligence in matter. Therefore it is true spiritual birth that contains the answer, and for those who have eyes to see, this burgeoning of the spiritual idea is happening world-wide.

This vision of Love is very pertinent to today's scene, as—in the timespan reckoning—we are entering the seventh thousand-year period of Love. Visionaries such as Laurens van der Post and others have voiced their conviction that what is needed at this time are the womanhood qualities of our divine heritage to be accepted and expressed. It was not so long ago that Mary Baker Eddy wrote of this warfare between the dragon and the woman in her "Apocalypse" chapter, where she stressed the importance of the qualities of womanhood in such a conflict. Let us recall that back in the story of Noah, illustrating the understanding of Spirit saving from the floods of materialism, there was given the symbol of the rainbow as the sign of a covenant between God and man that there would be no more flood—the spiritual understanding of the sevenfold nature of God would save mankind. Now, here in her "Apocalypse" chapter, Mrs. Eddy writes, "What if the old dragon should send forth a new flood to drown the Christ-

idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave" (*S. & H.* 570: 18-25).

The "earth" here—the symbol of the third day of Soul—typifies the spiritual sense that is increasingly apparent in uplifted world consciousness today. This is helping the woman; it is doing this by discerning that there is no substance in the myriad beliefs of materialism, and little by little discarding them as the basis of life, and building on spiritual values. We see this happening on all sides. The spiritual idea is beginning to be understood by many varied groups and bodies of individuals who are spiritually seeking the Truth in a non-sectarian context and earnestly feeling the importance of letting it live them. It is the quality of womanhood which can recognize that this development is taking place quietly but universally. The woman does not fight contentiously for her child or for herself, but rather lets the Truth (symbolized in this vision by Michael and his angels) establish itself. She knows that the "child" or spiritual idea is safe in its divine Principle and that the Truth in its dynamic operation is universally at work and will overturn and cast out the whole gamut of belief that material existence is basic to creation. Womanhood not only perceives the spiritual idea being understood in the world, but also is aware that as this understanding develops, it constitutes the leavening of human consciousness which will inevitably bring about universal salvation. Yet "of that day and hour knoweth no man" as Jesus declared (see *Matt.* 24: 36).

The two beasts that arise at this point (Chapter 13), one out of the sea and the other out of the earth, have been interpreted as symbolizing the belief of life in matter focused in materia medica theories, and the belief of truth in matter focused in dualistic old theological concepts. In the text they appear to support one another, which is often the case. But they are superseded in Chapter 14 by the Lamb on Mount Zion with the hundred and forty-four thousand singing a "new song".

Is this also a prophecy for today? Let us look back on the

whole story of Revelation as we have taken it: After the Introduction, it then painted the picture—through the messages to the seven churches—of how the Christ is continually leavening human consciousness to the point where spiritual sense can accept the vision of Science in its full implication. First, it begins to see the workings of the Principle of the spiritual idea in its Science (First vision of the enthroned one); then it portrays how this Truth understood analyzes and so unlocks the seven-sealed Book of Life—the living Bible story (Second vision of the opening of the seven seals); such an understanding operates not only to uncover error, but also to reveal the Truth in its spiritually structured form as given in the “little book open”—in our age the textbook of Christian Science (Third vision of the sounding of the seven trumpets). It then goes on to illustrate the way this Truth in its Science can be given birth to universally through Love—through true womanhood—so that its fulfilment in human experience no longer involves men in a rigid, sectarian and bitter personal warfare, but rather is brought about through Love. It is Love that causes us to accept the fact that Truth is at work actively annihilating error, and that there is already a deep enough spiritual sense present in human consciousness to help this process forward—“the earth will help the woman, the spiritual idea will be understood” (*ibid.*). Even if the entrenched beliefs of materialized or dualistic systems of thought arise and attempt to deceive us, the advancing spiritual idea in its Science—the “new song” of Truth—will demonstrate itself through the pure consciousness that loves Truth, the hundred and forty-four thousand who “follow the Lamb whithersoever he goeth.” We have to live to the full what we understand of Life, Truth, and Love—seek it, find it, let it use us, and be it—and Love’s plan of salvation will inevitably fulfil itself (Fourth vision of the God-crowned woman and her child and the true method of warfare).

*Fifth Vision—Soul (The pouring of the seven vials)—Chapters 15-18*

Having presented the true method of warfare—the way of Science—the Book of Revelation then goes on to portray the

suffering way in the next four chapters. Mary Baker Eddy wrote in her chapter "Footsteps of Truth" that "mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome" (*S. & H.* 240: 24-26). If we individually, collectively or universally do not learn the truth of being through Science, then we inevitably learn through suffering. This latter process seems to be the way the world learns—and most of us also learn—but as John Doorly used to reiterate so frequently, "There is one thing that no man can escape and that is salvation." Life, Truth, and Love are the only realities of being.

Mary Baker Eddy evidently expected her followers to adopt "the divine method of warfare"—the Science way—as depicted in Chapter 12, for in her "Apocalypse" chapter she omits any interpretation of the suffering way or what she calls "the fatal effects of trying to meet error with error," and goes straight from Chapter 12 to 21 with its vision of "a new heaven and a new earth."

Let us, however, briefly consider this fifth vision which records the pouring of seven vials by seven angels. It is characterized by Soul, which irresistibly translates all physical sense testimony, exchanging the objects of sense for the ideas of Soul (see *S. & H.* 269: 14-16). Mrs. Eddy speaks of the "penetration of Soul" searching "the secret chambers of sense" (see *Mis.* 292: 25-28).

The sixth vial introduces Armageddon and after the seventh vial is poured, Babylon the Great, which has been interpreted as a symbol of physical science (see "Glossary" definition of "Babel", from which Babylon is derived) is analyzed, uncovered and annihilated. Its fall was heralded in the previous vision, but here in Chapter 18 an angel "having great power", who lightened the whole earth with his glory, cried, "Babylon the great is fallen, is fallen" and her judgment came in *one hour*. Moreover, this chapter relates, "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." The true stone is a symbol of the divine, infinite calculus. It is a symbol that appears many times in the Scriptures (the word "calculus" comes from the Latin meaning "pebble . . . stone used in

reckoning"). It is inevitable that the material calculations of physical science are destined to pass away before the spiritual calculations of spiritual Science. The physical scientists themselves have been drawing nearer and nearer to non-material conclusions, and this universal translation is bound to take place. Mary Baker Eddy prophesied such a happening in her textbook when she wrote, "Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit" (*S. & H.* 209: 25-30). What is written here in the textbook is illustrated at this point in the Book of Revelation. Then in the next vision, characterized by Spirit, it gives the end of materiality or the material concept, and reveals at last the heavenly city, the New Jerusalem, the city that "lieth foursquare", symbolizing the fourfold calculus of Spirit.

*Sixth Vision—Spirit (End of error—the Holy City)—Chapters 19-21*

As we come to the sixth vision impelled by Spirit, we see that whichever way we travel—through Science or through suffering, or both—we inevitably arrive at this infinite calculus of Spirit, for Spirit is the only reality.

Before the vision of the holy city though, Chapter 19 tells of the marriage of the Lamb. In the "Apocalypse" chapter in *Science and Health*, the Lamb's wife is interpreted as "Love wedded to its own spiritual idea" and it is indicated that "this revelation will destroy forever the physical plagues imposed by material sense" (575: 3-6). The Lamb's wife as a symbol envisages the pure womanhood of Love embracing the manhood of Truth. It is this union of Truth and Love that embodies the true method of warfare. It is akin to the two angels—Michael (Truth) and Gabriel (Love)—and Mrs. Eddy writes of these, "Truth and Love prevail against the dragon because the dragon cannot war with them" (*S. & H.* 567: 10-12). Nothing can war with the eternal Truth that is forever embosomed in Love's all-embracing plan. In Chapter 19 the accent is on the Lamb and his marriage feast rather than on his

wife, but in Chapter 21 the accent changes to the Lamb's wife as the bride coming down from heaven—in fact, she is identified as the holy city itself, the infinite calculus of Spirit.

However the emphasis is placed—whether on the Lamb or his wife, manhood or womanhood, Truth or Love—there is an overall accent on the purity and onliness of Spirit throughout these chapters. The Lamb's wife is “arrayed in fine linen, clean and white”; the symbol which follows is of a man called “Faithful and True”, “the Word of God”. He has a sharp sword and is seated on a white horse, followed by armies upon white horses “clothed in fine linen, white and clean”. John also saw a “great white throne” of judgment. The whole vision is climaxed with Chapter 21 presenting the purity of the holy city—“a city of the Spirit” (*S. & H.* 575: 25)—into which nothing can enter “that defileth, neither whatsoever worketh abomination, or maketh a lie.”

It was the discovery of the allness of Spirit and the nothingness of matter that makes Mary Baker Eddy's revelation unique. She prophesied in an article called “The Second Advent” that the third advent would be but the disappearing of all else but Spirit.<sup>1</sup> This is also akin to the third baptism in her article “Pond and Purpose” where she states, “The baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love, is the last scene in corporeal sense. This omnipotent act drops the curtain on material man and mortality. After this, man's identity or consciousness reflects only Spirit, good, whose visible being is invisible to the physical senses: eye hath not seen it, inasmuch as it is the disembodied individual Spirit-substance and consciousness termed in Christian metaphysics the ideal man—forever permeated with eternal life, holiness, heaven” (*Mis.* 205: 13–22).

The allness of Spirit and the nothingness of matter is pictured here in Revelation through the symbol of a new heaven and a new earth with its holy city. Mary Baker Eddy speaks of this state of consciousness as “a foretaste of absolute Christian Science” and describes the new heaven and earth as

---

<sup>1</sup> See *Essays and Bible Lessons Ascribed to Mary Baker Eddy* Gilbert C. Carpenter Jr. CSB p. 48

involving “the spiritual idea and consciousness of reality” where we become “conscious here and now, of a cessation of death, sorrow, and pain” (see *S. & H.* 573: 19-28). Before this can be realized, however, “the physical plagues imposed by material sense” have to be seen through and destroyed, for they have no place in being from the standpoint of absolute Christian Science. It was this standpoint that impelled Mary Baker Eddy to handle what she termed “animal magnetism” before the full revelation of the Science of Spirit came to light. It was this impulsion that made John Doorly aware of the need to handle evil and so enabled him to discern the pure Science of Christian Science in Mrs. Eddy’s discovery. Such a process is depicted in Chapters 19 and 20. After the marriage supper of the Lamb, and the man on the white horse has appeared, who is destined to “rule [the nations] with a rod of iron”, the beast and the false prophet, also the dragon—alias the Devil and Satan—are all dealt with. The beast (life in matter) and the false prophet (truth in matter) have figured in the seven plagues, but it is the dragon that “stands for the sum total of human error” (*S. & H.* 563: 10). The dragon is animal magnetism, which starts in Genesis as a talking serpent and in Revelation swells into a dragon, merely by adding lie to lie (see *S. & H.* 564: 24-5). “But why should we stand aghast at nothingness?” Mary Baker Eddy asks when speaking of this dragon and “the many inventions of evil” it puts forward (see *S. & H.* 563: 1-18).

As we have seen, this whole story of Revelation is the story of the way of Science, awakening man to the fulfilled and ever-present plan of Being, based on the divine Principle, Love and its universe of spiritual ideas moving in a divine, infinite calculus of Spirit. In proportion as this reality dawns on us, it is inevitable that we begin to experience in consciousness the natural conviction that all the comings and goings of “the physical plagues imposed by material sense” are of no consequence. There is “no life, truth, intelligence, nor substance in matter” (*ibid.*). Spirit is the only reality. And so we become aware of “a new heaven and a new earth” as now appears in Chapter 21.

In this survey, there is no attempt to go into all the categories of Science which John Doorly elucidated at this



point and in other parts of the Book of Revelation; these can be found in the verbatim report of his talks on this subject.<sup>1</sup> Rather the intention is to present the broad sweep and purpose of these visions as they illustrate the universal way of Science.

The “divine method of warfare” described in the vision of Love—the womanhood way through Science—or the suffering way in the vision of Soul—must inevitably lead us individually, collectively and universally to the new heaven and new earth pictured in Chapter 21: 1. Salvation is inescapable. This first verse concludes, “for the first heaven and the first earth were passed away; and there was no more sea,” the “sea” being interpreted in *Science and Health* as “a symbol of tempest-tossed human concepts advancing and receding” (536: 6–8). In the same context, with a marginal heading “New earth and no more sea”, Mary Baker Eddy describes this state of consciousness by saying “the divine understanding reigns, is *all*, and there is no other consciousness” (536: 8–9). In another place in her textbook, when referring to this particular vision in Revelation, she asks, “Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?” (*S. & H.* 91: 1–4). Maybe we have all pictured such a state at some time or other. Yet it can only be realized through the spiritual and scientific understanding of being, as we have seen in the whole Book of Revelation as well as through the Bible.

Mary Baker Eddy makes the comforting point of the Revelator being “on our plane of existence, while yet beholding what the eye cannot see” and that this spiritual vision of the heavens and earth comes to enlightened God-given consciousness *here and now*, because all that we term “matter and spirit indicates states and stages of consciousness”. That is all it is; our universe is a universe of consciousness completely and entirely (see *S. & H.* 573: 3–12). That the new heaven and earth is a state of *consciousness* is made crystal clear in the last seven pages of “The Apocalypse” chapter in *Science and Health*. The term “consciousness” is used to describe the new heaven and earth over and over again. We can only live in the world but not of it when we realize that all we are ever

---

<sup>1</sup> See footnote on page 68

concerned with is consciousness, and that “Spirit is the only substance and consciousness recognized by divine Science” (*S. & H.* 278: 4-5). Moreover, we at length find it to be true in our daily living that “The divine understanding” does indeed reign, it *is all*, and that “there is no other consciousness” (*ibid.*).

What the Revelator saw though, and presents in the first four verses of Chapter 21, was that this state of uplifted consciousness was no abstract vision; it came “down from God out of heaven, prepared as a bride adorned for her husband”, and that “the tabernacle of God is with men,” dwelling with them so that it is a case of “God with us” always. And even more than this—because of the ever-presence of God, good, the Revelator declares here that all tears will be wiped away and that there will be no more death, sorrow, crying nor pain. The reality of Spirit and its divine infinite calculus is no abstraction. It is the only reality of being and therefore reflects itself on every level of consciousness.

How is this vision of divine Principle operating from the highest to the lowest state of consciousness symbolized today in Science? Mary Baker Eddy realized that there is a subjective standpoint of divine facts as they exist in the harmony of Science, and when writing of Science from such a standpoint she uses the term “divine Science”. The movement of these facts as they relate to one another in the reduction of divine metaphysics to a system (see *S. & H.* 146: 31-1), is a viewpoint of absolute Christian Science. This term is used very seldom in Mrs. Eddy’s writings, yet she once said in reply to a question of standpoint, “Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom” (*My.* 242: 5-7). However, when speaking of the various qualifying terms for Science in her textbook, she writes, “It may be said, however, that the term Christian Science relates especially to Science as applied to humanity” (*S. & H.* 127: 14-16). The facts of Christian Science must always remain absolute, but in the process of their application to the human they bring light to humanity through an ordered unfoldment of these truths as in the days of creation; they exchange the objects of sense for the ideas of Soul, thus demonstrating themselves in the

healing of sin and disease, and establishing in consciousness the fact that there is only one Being and that man is one with God—divine Principle and its idea is one. In these processes Christian Science is applied to humanity, but the whole operation from start to finish is that of one Science at work. In *Science and Health* it states, “The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man” (128: 4-6), and in *No and Yes*: “Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is ‘knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived.’ I employ this awe-filled word in both a divine and human sense; but I insist that Christian Science is demonstrably as true, relative to the unseen verities of being, as any proof that can be given of the completeness of Science” (9: 25-5).

It was when John Doorly was studying the Book of Revelation, and specifically the twenty-first chapter, that he began to become consciously aware of the fact that there are these “levels” of one infinitely operative Science, even as there are levels in mathematics, music or any human science.<sup>1</sup> Moreover, he saw in the textbook how Mary Baker Eddy was always moving naturally from one standpoint to another and thus painting the picture of the wholeness of this one Science. Discerning the fact that there are differing standpoints within the one Science, also deals with the confusion in human thought which maintains that both the Bible and *Science and Health* are each contradictory in their statements. They are never so when these differing standpoints, or “levels” are taken into consideration.

To return to the Book of Revelation, at this point John hears the voice of the enthroned one commanding him to write, but it first says, “Behold, I make all things new.” How true this is

---

<sup>1</sup> See *Talks by John W. Doorly at his Oxford Summer School 1948, Vol. II, Matthew & Revelation*, pp. 117-120, 157-158, 230-247. Also *Talks on the Science of the Bible Vol. VII* John W. Doorly, opening pages of Talks 58, 59 & 61. For a further elucidation of this subject see *The Pure Science of Christian Science* John W. Doorly pp. 24-28; *The Four Levels of Spiritual Consciousness* Max Kappeler.

in our experience as we accept the divine, infinite calculus of Spirit. We then find ourselves basing our whole calculation of life, and the experiences that come to us, on Life in and of Spirit and the operation of the spiritual Science of being rather than on the limited belief of the carnal mind's presentation of life with its calculus of birth, growth, maturity and decay.

The climax of Chapter 21 is the "great city, the holy Jerusalem, descending out of heaven from God". It is one of the seven angels that had the seven vials that showed the great city to John. Mary Baker Eddy writes of this experience and says it was that which "poured forth hatred and torment" which "lifted the seer to behold the great city"—that which we so often deem "wrathful and afflictive" in our experience "Love can make an angel entertained unawares" (see *S. & H.* 574: 10-575: 6). We may take the suffering way and this has frequently been our experience, yet because Life, Truth and Love are the only realities of existence, ultimately we cannot help discovering them to be so, and finding our innate and joyous unity with this divine nature.

The holy city is one that "lieth foursquare"; Mary Baker Eddy writes of it as representing "the light and glory of divine Science" with its four equal sides standing for the Word, Christ, Christianity and divine Science (see *S. & H.* 575: 7-21). This is the fourfold rhythm of divine consciousness which we have seen emphasized over and over again from various standpoints ever since we moved into the fourth and fifth days of creation, and the fourth and fifth thousand-year periods in the Bible. An echo of these fourth and fifth days and periods is heard here in Verse 22 where it says, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Mrs. Eddy interprets this verse in her "Apocalypse" chapter by saying "there was no material structure in which to worship God, for He must be worshipped in spirit and in love" (see *S. & H.* 576: 12-25). It is utter dependence on divine Principle and the true kingdom within which is the message of the fourth day and the kingdom period in the Bible. The same theme expands itself in the fifth day of Life with its abundant, free expression of true individuality which was exemplified through Jesus, the "Lamb of God". He resurrected the sense of "temple" or "body" as we saw

illustrated in the four Gospels. Again, the enlightened government of Principle and its purely spiritual expression in Life can be seen in verse 23 where it speaks of the city having “no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”

In *Science and Health* this city is interpreted from two standpoints which are those of divine Science and absolute Christian Science—“the city foursquare” and “the city of our God” (see pp. 575 and 577). From the divine standpoint the wall of “the city foursquare” is a symbol of *the Word of Life* encompassing divine consciousness; its gates that open within and without are a symbol of *Christ, Truth*, impelling thought to arise and accept the Christ, Truth, as we have witnessed all through Revelation; the foundations are a symbol of *Christianity, Love*—the universal foundations of the Christ-mission which underlie consciousness; and the city itself—a symbol of *divine Science*, operating through *divine Principle, Love*.

As we move through the gates of the Christ in divine Science we can see the import of the city of our God in absolute Christian Science, leading to the application of Truth to humanity in Christian Science. The “city of our God” “has no boundary nor limit,” but it has “four cardinal points” which guide the way through the gates. Mrs. Eddy describes the vista which the gates open up on each side of the city, just after she has interpreted “the city foursquare” on page 575. The vista would seem to involve the divine and human coincidence. Two pages later (p. 577) she interprets the four cardinal points of “the city of our God” through which this coincidence takes place. Let us follow these two presentations and link them together in their ‘flow’.

First, the gates—from the divine Science standpoint—open northward to “the North Star, the Word, the polar magnet of Revelation”; and this through the first cardinal point in absolute Christian Science—“the Word of Life, Truth, and Love” (see *S. & H.* 575: 26-27 & 577: 13-14). Secondly, the gates—from the divine Science standpoint—open “eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus”; this through the second cardinal point in absolute Christian Science—“the Christ, the spiritual idea of God” (see *S. & H.* 575: 27-29 & 577: 14-15). Thirdly, the

gates—from the divine Science standpoint—open “southward, to the genial tropics, with the Southern Cross in the skies,—the Cross of Calvary, which binds human society into solemn union”; this through the third cardinal point in absolute Christian Science—“Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history” (see *S. & H.* 575: 29-32 & 577: 15-17). Fourthly and finally its gates—from the divine Science standpoint—open “westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony”; this through the fourth cardinal point in absolute Christian Science—“Christian Science, which to-day and forever interprets this great example and the great Exemplar” (see *S. & H.* 575: 32-2 & 577: 17-19).

So today this “city foursquare” of divine Science (*the Word of Life; Christ, Truth; Christianity, Love; and divine Science, divine Principle, Love*) comes to awakened spiritual sense through the revelation of *the Word of Life, Truth, and Love* with its ceaseless creative, factual, and fulfilled activity; through its eternal *Christ as Truth, Life, and Love*, presenting the spiritual idea of God dynamically individualized to fulfil divine Love’s universal plan; through the ever-presence of *Christianity* as divine *Life and Love* continuously re-presenting the timeless chain of scientific being—the outcome of the Christ-idea—preserving and cherishing the unity of being; through *Truth and Love* “to-day and forever” interpreting through *absolute Christian Science* the great Christ ideal that is embosomed in Love’s plan.

The Science of being is not sectarian. As it says in Revelation 21 of this city—this infinite calculus of Spirit—“the nations of them which are saved shall walk in the light of it”, “kings of the earth do bring their glory and honour into it.” As Mary Baker Eddy writes of it, “All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within the heavenly city” (*S. & H.* 577: 22-23). Why? Because Spirit is the reality of existence. It is the natural substance of all being, of man and the universe, and its infinite calculus of operation cannot therefore help but be accepted by all men sooner or later. How does it touch all humanity in Christian Science? The next and last vision,

characterized by Mind, tells us in its beautiful symbolic way and in only five verses.

*Seventh Vision—Mind (The pure river of water of life, etc.)—Chapter 22: 1-5*

The Christ touches human thought at the point of Mind, for every man thinks, and his innate birthright is to have the Mind of Christ. The Christ is “the divine message from God to men speaking to the human consciousness” (S. & H. 332: 10-11). This process of the Christ operation in Science, is illustrated by the Scientific Translations of Immortal Mind and Mortal Mind as given on pages 115 and 116 of *Science and Health*. We have followed these visions through in the order of the synonymous terms for God as given in the Scientific Translation of Immortal Mind, i.e.; “Divine Principle, Life, Truth, Love, Soul, Spirit, Mind”, and here at their conclusion we find a beautiful fourfold symbolism illustrative of how the four orders of the divine calculus come to human thought in Christian Science.

In Chapter 22: 1, the flow of *the Word* is indicated by John saying, “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” The “pure river of water of life” symbolizes the eternal flow of the creative Word, revealing spiritual and ordered ideas of the divine nature in all their purity, “clear as crystal”, as Mind, Spirit, Soul, Principle, Life, Truth, Love. This “flow” comes from God and from the Christ nature—from Principle and its idea—and the “pure river of water of life” is for all mankind. Later in this chapter it says, “whosoever will, let him take the water of life freely.”

Verse 2 says, “In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” The “tree of life” is a symbol of the divine Principle from which *the Christ* nature stems and is fruitful. The “leaves” or ideas of this Christ expression are destined to heal the nations. As we have seen all through Revelation, it is the ordered operation of the Christ from its divine Principle, Life, Truth and Love,

coming to the flesh through Soul, Spirit and Mind that enlightens and translates all consciousness, destroys all error, and brings at length the vision of the new heaven and the new earth.

Verses 3 and 4 usher in *Christianity*. They read, "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads." Here we come to man one with God in the all-encompassing demonstration of Christianity. We see the enthroned Principle, with all ideas identified with it and reflecting it through Mind, Soul and Spirit, and serving the one God in the demonstration of Life, Truth and Love. This is where we realize that Life lives us as the facts of Truth in the blessed and purposeful plan of Love. Such an experience is the natural outcome of complete identification with the divine nature.

Finally, verse 5 declares, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." As always with *Science*, it brings continual enlightenment. Principle is accepted as the central light of all being, radiating out through Life and Soul, Truth and Spirit, Love and Mind, forever interpreting Principle through its infinite idea. The textbook states, "Science . . . is alone able to interpret God aright" (*S. & H.* 127: 26-27) and "The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists" (*S. & H.* 272: 28-30). Whether couched in Biblical language or in the language of today, the spiritual fact of one supreme power enlightening all, is being declared.

So the visions end with this fourfold statement<sup>1</sup> emphasizing the eternal interpretation of the light through the calculus of the Word, Christ, Christianity and Science.

### *Recapitulation of Revelation*

Let us now briefly recapitulate this whole Apocalyptic message.

---

<sup>1</sup> Some students of the Bible end the visions here and some at verse 9, but the subject of this last vision would seem to the author to end at verse 5.



How has the way of Science been shown to us through John's Revelation? Remember it was given to him by Jesus Christ, and all through this Book we have felt the eternal Christ impulsion.

At the outset, the Introduction brings in the fourfold infinite calculus and the sevenfold nature of Being as the elements of Science. Then the main body of this Apocalyptic message depicts to us what constitutes the way of Science. We might say that throughout the Bible we have been taken along the way of Life through the unfolding of the days of creation and their illustration in the thousand-year periods. How does the way depicted in Revelation differ? Here, the *processes* of Science are highlighted. John was vouchsafed a vision of that which takes places metaphysically along the way of Life—what the categories and operations of Being are, how they relate one to another and what is their outcome. The whole Book is a clear exposition of the tone of Life as Principle which it is illustrating—Being and method.

After the Introduction there are the seven messages to the churches which illustrate the Christ translating human consciousness through divine Principle, Life, Truth, Love, Soul, Spirit, Mind. This is a constant happening with us and with all mankind. As it takes place, it is natural that spiritual vision opens up and so, in Revelation, we are brought to the seven visions. We have found that in our experience the ever-present Christ has revealed to us the workings of the spiritual Principle in the Science of being (First vision of the enthroned one—Principle). It has unlocked the Bible to us, *truly* revealing it as the Book of Life (Second vision of the opening of the seven seals of the closed book—Life), and it has shown us the scientific structure and meaning of the Christian Science textbook (Third vision of the sounding of the seven trumpets revealing the angel with the little "open" book—Truth). With this living, structured understanding of the spiritual Principle of being, the fourth vision then shows us the divine method of warfare and how we need the qualities of womanhood to play our part in the great spiritual awakening that is taking place today (Fourth vision of the God-crowned woman giving birth to the man child and Michael dealing with the dragon—Love). We can take this way of Science or the suffering way (Fifth

vision of the pouring of the seven vials—Soul) but whichever way we go, the eventual dawning of the divine infinite calculus is irresistible (Sixth vision of the city foursquare—Spirit) and we see that this Christ understanding of Science is continually manifesting itself through the pure fundamentals of the Word, healing the nations through the Christ, demonstrating man's oneness with his divine origin through Christianity, and forever interpreting being through the one Principle of Science (Seventh vision of the pure river of water of life etc.—Mind).

*Conclusion—Chapter 22: 6-21*

The divine salvation depicted here is not the work of a moment and yet John urges no delaying tactics in his Book. In the third verse of his first chapter we read, “the time is at hand” and in the last chapter these same words are reiterated. Moreover, before he concludes his revelation he repeats three times in Chapter 22 “I come quickly”, and that these things “must shortly be done.” It is no distant vision that came to John. Its immediacy and present reality were clear to him and are becoming increasingly so to us. As the exegesis of the great tone of Life as Principle says, to “material sense” this “divine universe” may be “dim and distant” but “the scene shifts into light”—into the living understanding and demonstration of ever-present spiritual fact—as “divine Science becomes the interpreter.”

Before John closes his revelation, in verses 8 and 9 of Chapter 22 there is recorded one incident that has appeared before in this Book and it is important to us all in our seeking of Truth. John attempts to worship the angel which showed him these things. He was told, “do it not . . . worship God.” This is a perpetual demand on us, namely, always to value supremely and to listen direct to the divine Principle speaking individually to us through its Christ message. Mary Baker Eddy told her followers, “Follow your Leader, only so far as she follows Christ” (*Mess.* '02 4: 3-4). No personality, no organization, no transitional stage of spiritual development can we worship or follow slavishly. Value them, understand their place, but never worship them; follow the Christ direct from

its Principle as it forever unfolds to each one of us, would seem to be the message of this command.

The greatness of the Book of Revelation has always been felt. Martin Kiddle observed that whenever nations, countries or individuals go through great stresses, those who have had access to the Book of Revelation or been exposed to it in any way, find comfort, reassurance and support in its prophecies. John himself realized its importance and stated as much in his apocalyptic language in the concluding chapter, declaring that nothing should be added to his book nor taken away from it. As we have quoted before, Mary Baker Eddy termed St. John's Revelation "the acme" of Science "as the Bible reveals it" (*ibid.*). And this we have surely found and it has confirmed and strengthened us in the way of Science. There is much yet to be discovered in this Book, but the key to the Scriptures has unlocked the door, and the beauty, practicality and deep meaning of the vista it reveals will unfold and unfold.

### Summary of the Bible Story

We have but briefly traced the overall story of the Bible as spiritually interpreted in its timeless Science. Primarily, it is telling us of *one* eternal Principle. The theme of *oneness* pervades the Scriptures: in the Word of the Old Testament it is characterized by "Hear, O Israel: The Lord our God is one Lord" (Deut. 6: 4); in the Christ of the New Testament Jesus manifested a further form of this oneness in his declaration that "I and my Father are one" (John 10: 30); continuing this theme, with the accent on Christianity, Paul wrote, "There is one body, and one Spirit, . . . one God and Father of all, who is above all, and through all, and in you all" (Eph. 4: 4, 6); finally this oneness finds its interpretation in Science where "Principle and its idea is one" (*S. & H.* 465: 17). Because there is one Principle and its infinite idea, forever operating throughout eternity, we are enabled to take the Bible out of matter, time and history and interpret its stories, incidents, characters and teaching as symbolizing the activity of infinite Mind, Spirit, Soul, Principle, Life, Truth and Love operating as the Word, Christ, Christianity and Science.

These great fundamentals of Being are "God with us." We

are not remote from them for there is only one Being and we are one with it. Therefore the message of the Bible, emanating from this eternal foundation, is living and powerful, taking men out of a limited “garden of Eden” bodily concept of existence into an infinite and incorporeal “city foursquare” consciousness. As we have seen, it does this through the “light” or intelligence of Mind forever leading every individual out of misty, limited concepts, and the “firmament” or substance of Spirit imparting the natural ability to build an ark of spiritual understanding that saves from the floods of materialism. All the while the “dry land” or identity of Soul is impelling the journey from sense to Soul—to the “promised land” of true identity. Then we find the governing “lights” or operative factors of the one Principle moving in divine system and Science to be the only power behind this unfoldment. Moreover, we become consciously aware of spiritual seeing or “prophecy” governing every facet of our being and that of the universe. This brings a newness of Life, in which we experience Life living us abundantly—we “flow” and we “fly” as in the fifth day of creation with its symbols of the fish and the birds. We let Life live us uniquely, as it lived Jesus and the apostles, leading on to the natural acceptance of our eternal manhood as the ideal idea in Truth, moving in the purposeful plan of Love.

This takes place in a genesis way as the days of creation unfold, but through this natural unfoldment we come to accept as the absolute truth that we *are* the “light” or ideas of Mind, the “firmament” or understanding of Spirit, the “dry land” or spiritual identity of Soul—in quality though not in quantity. We *are* the very operating of the divine system of Principle, and the one abundant Life is living us as the consciousness of Truth—the one and only man—moving as Love’s restful plan.

This absolute truth is stated at the conclusion of Mary Baker Eddy’s exegesis of the seventh day where she writes, “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus” (*S. & H.* 520: 10-15).

We may ask at this point, How are the sixth and seventh days of creation, symbolic of Truth and Love, paralleled in the thousand-year periods? Their counterfeit sense can be seen in the Adam record, but the fifth period of Life brings us to the end of the Bible in its "thousand-years" illustrations. Jesus individually fulfilled the *full* range of the days of creation in the working out of his mission, as we have seen, but he prophesied for mankind that there would be "another Comforter . . . even the Spirit of truth" that would "teach [us] all things" and "guide [us] into all truth" (see John 14 & 16). Mary Baker Eddy said that she understood this Comforter to be Divine Science (see *S. & H.* 55: 27-29).

In terms of history we can see this current millenium with its discovery of Christian Science as illustrative of the working out of the sixth day of Truth leading to the seventh millenium in Love. We have not considered in these booklets, though, the thousand-year periods primarily as history, but rather as living illustrations of our life here and now. The working out of the sixth day of creation is no exception. The symbol in the sixth day is that of man in the image and likeness of God. The outpicturing of this is the activity of man as the consciousness of the divine nature. So, the seven tones of the sixth day of creation lead us to the Christian Science textbook as our illustration rather than the Bible at this point. Here, as we know, we find God defined as Mind, Spirit, Soul, Principle, Life, Truth and Love. Therefore, man as God's image and likeness is found to be idea of Mind, reflection of Spirit, the identity of Soul, the operation of Principle, the being of Life, the consciousness of Truth and the fulfilling of Love—God-in-action. May not the seventh day of Love be illustrated by the restful awareness that in this form man moves as one divine consciousness existing for the glory of the divine Principle, Love?

No one, though, needs to wait for the sixth or seventh millenium to fulfil itself time-wise to experience man as the activity of spiritual consciousness, living for the glory of God. Jesus rebuked this time element when he queried of his disciples, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John

4: 35). It is a scientific fact that “now is the accepted time; behold, now is the day of salvation” (II Cor. 6: 2). The days of creation cannot be reckoned “according to the calendar of time.” They present the Science of Being to be understood and demonstrated here and now. We cannot fail to feel the divine impulsion to seek it, accept it, love it and let it be what it is—our eternal being.

# BRIEF LAY-OUT OF DAYS OF CREATION, COUNTERFEIT SENSE (ADAM RECORD), AND THOUSAND-YEAR PERIODS OF BIBLE HISTORY

DAY	COUNTERFEIT	THOUSAND-YEAR PERIOD (symbolizing how the spiritual fact works out in our human experience)
<b>THE WORD AS THE WORD</b>		
<b>1st DAY—MIND</b>		
(Gen. 1:3-5)	(Gen. 2:6)	(Gen. 2: 6-5: 24)
as M. Let there be light	Mist	Way out of the garden of Eden through tree of life, river, and evil seen to be the serpent
as Sp. Light is good and separate from the darkness	Watered (mixed and weak)	Cain destroys Abel
as So. Light called Day and darkness Night	Face of ground (earthy mortal history as opposed to man's true spiritual development)	Cain's generation disappears Seth goes through seven generations to Enoch who "walked with God"
<b>2nd DAY—SPIRIT</b>		
(Gen. 1:6-8)	(Gen. 2:7-14)	(Gen. 5:25-11:26)
as M. Let there be a firmament	Man made out of dust of ground	Noah builds an ark
as Sp. Firmament established	Tree of knowledge of good and evil	Noah in the ark rides the floods
as So. Firmament called Heaven	Four rivers named	Noah leaves the ark and begins to deal with the world Ham, Shem, and Japheth—3 degrees
<b>3rd DAY—SOUL</b>		
(Gen. 1:9-13)	(Gen. 2:15-20)	(Gen. 11:27-Ruth 4:22)
as M. Let the waters be gathered together and let the dry land appear	Man put into garden of Eden to dress and keep it	Abraham—"Get thee out of thy country". Eventually brings forth a true sense of his identity through his ideal Isaac
as Sp. Dry land called Earth, waters called Seas and both good	Warned not to eat of the tree of the knowledge of good and evil	Jacob—Naming and blessing through struggle Joseph—Naming and blessing through peaceful translation

THE WORD AS THE CHRIST

as So.	Let the earth bring forth grass, herb, and fruit tree	Not good to be alone —God promises man an help meet	Moses brings the children of Israel out of Egypt Bush burned with fire but not con- sumed. Revelation of I AM
as P.	And the earth brought forth grass, herb, and fruit tree	Animals made out of dust of ground and named by Adam	Moses gives the children of Israel the Commandments and laws relat- ing to the tabernacle, etc.
as Li.	The evening and the morning were the third day	No help meet found	The children of Israel enter the Pro- mised Land

4th DAY—PRINCIPLE

(Gen. 1:14-19)

(Gen. 2:21-3:3)

(I Samuel—Malachi)

as M. (W.)	Let there be lights for signs, seasons, days and years	Deep sleep falls upon Adam Rib removed	Conclusion of Old Testament The birth of prophecy—Samuel the first prophet Israelites demand a king— Saul the first king David, the shepherd boy, becomes God-anointed king
as Sp. (Ch.)	Lights in firmament of heaven to give light upon the earth	Woman made out of rib taken from man	David rules over united kingdom of Judah and Israel
as So. (Cty.)	Two great lights to rule day and night made; the stars also	Man to leave father and mother and cleave to wife. Adam and Eve naked and unashamed	Solomon builds temple, worships other gods and kingdom divides Elijah's mission
as P. (Sc.)	Lights set in the firmament of heaven	Serpent misinterprets God's command re eating of trees	Elisha's mission Many kings come and go Israel taken into captivity by Assyria Judah taken into captivity by Babylon The great writing prophets arise
as Li.	The evening and the morning were the fourth day	Eve says may eat of trees but not of tree in midst	Israelites return from captivity and rebuild temple (Ezra) and wall (Nehemiah)

5th DAY—LIFE

(Gen. 1:20-23)

(Gen. 3:4-8)

(Matthew to Revelation)

as M. (W. as W.)	Let the waters bring forth abundantly the moving creatures and fowl in the open firmament	“Ye shall be as gods, knowing good and evil” says the serpent	New Testament The mission of Jesus presented in Matthew, Mark, Luke, and John
as Sp. (W. as Ch.)	God created great whales, living creatures, winged fowl	Woman eats of tree and also gives to man	Book of Acts with the day of Pente- cost and missions of the apostles, specifically Peter and Paul



## THE WORD AS CHRISTIANITY

as So. God said to them (W. as "Be fruitful and Cty.) multiply"	Adam and Eve know they are naked—sew fig leaves together for aprons	The message of the Epistles
as P. The evening and (W. as the morning were Sc.) the fifth day	Adam and Eve hide themselves in the trees of the garden	The message of the Book of Revelation

### 6th DAY—TRUTH

(Gen. 1: 24-31)

(Gen. 3:9-4:15)

as M. Cattle, creeping as Sp. thing and beast culminating with as So. man made in God's as P. image and likeness	Woman, serpent and man cursed and man driven out of Eden	The revelation of Christian Science The seven synonymous terms for God as given in <i>Science and Health</i> and man as one with this divine nature
--	--	--

## THE WORD AS SCIENCE

as Li. man to be fruitful as T. and have dominion, food given to him as Lo. and everything made seen as good	Cain and Abel born Cain slays Abel, but Cain not to be slain	
--	--	--

### 7th DAY—LOVE

(Gen. 2:1-2)

(Gen. 4:16-5:24)

as T. Heaven and earth finished and all the host of them as Lo. "God rested"	Cain goes out into the land of Nod "Enoch walked with God and was not, for God took him"	Divine Science—all exists for the glory of God—divine Principle, Love
---	--	---

## NOTE

No attempt has been made in these brief summaries given in the booklet *From the Garden of Eden to the Promised Land* or in this sequel, to set out and explain the category of the Word in absolute Christian Science—Life, Truth, and Love—which is the impulsion that lies behind each day of creation. It is there to be discerned, and for a full explanation of this standpoint, see *Talks given by John W. Doorly at his Oxford Summer School 1949 Vol I Matthew and Mark.*

## BOOKS BY JOHN W. DOORLY

### THE PURE SCIENCE OF CHRISTIAN SCIENCE

An outline of the structure of Christian Science (234 *pages*)

### THE PURE SCIENCE OF THE BIBLE

Verbatim report of a public lecture given in 1947 (pamphlet—  
27 *pages*)

### GOD AND SCIENCE

An undenominational book for any thinker, showing the practical union of Science and religion through a unique interpretation of the first three thousand years of Bible history (227 *pages*)

### TALKS ON THE SCIENCE OF THE BIBLE

Vol. 1 The True and False Records of Creation (318 *pages*)

Vol. 2 Noah, Abraham, Isaac, Jacob, Joseph (394 *pages*)

Vol. 3 Moses (387 *pages*)

Vol. 4 Joshua, Judges, Ruth (234 *pages*)

Vol. 5 I and II Samuel (184 *pages*)

Vol. 6 I and II Kings (293 *pages*)

Vol. 7 Amos, Micah, Isaiah (528 *pages*)

Vol. 8 Ezekiel (322 *pages*)

Vol. 9 Daniel, Ezra, Nehemiah, Haggai, Zechariah,  
Malachi (412 *pages*)

Verbatim reports of weekly talks given in London between October, 1947, and May, 1950

### TALKS AT OXFORD SUMMER SCHOOLS

1948 Vol. 1 Hosea and Jeremiah (256 *pages*)

Vol. 2 Matthew and Revelation (253 *pages*)

1949 Vol. 1 Matthew and Mark (260 *pages*)

Vol. 2 Luke and John (273 *pages*)

### CHRISTIAN SCIENCE PRACTICE

A verbatim report of talks given in London in 1950 (347 *pages*)