

**A STUDY OF THE SYNONYMOUS TERMS FOR GOD
IN SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
BY W. GORDON BROWN**

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INTRODUCTION TO A STUDY OF THE SYNONYMOUS TERMS FOR GOD IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
INCLUDING A STUDY OF THE PREFACE

This is the first of a series of cassette tape recordings made in England by Gordon Brown which started in December 1969 concerning a study of the Christian Science textbook, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES by Mary Baker Eddy. The study is based on the text of the whole from the standpoint of the different categories of capitalized synonymous terms for God

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which permeated. The purpose of the study is to encourage students to develop and refresh their understanding of God by pondering deeply the use of these terms, both individually and in their relationship with one another, always within the flow of the one whole context. This first tape introduces the method and spirit of the study and includes a glance at the Preface. Subsequent tapes aim to summarize the messages of the chapters one by one. Each chapter summary tape is made after a detailed study, with a group of students in London, of the particular chapter.

Question: What is God?

Answer: God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. (SCIENCE AND HEALTH, page 465 lines 8-10.) From the very beginning, the written statement of Christian Science, that is to say the statement which taught students how to heal spiritually, was based upon the answer to the question, What is God? Why? Because the answer is the basis of his understanding of what reality, immortality, is and therefore, at the same time, the basis of his solution of the problem of unreality or mortality. Historically, Mary Baker Eddy discovered Christian Science in 1866. By 1867, very soon afterwards, instructional notes were in circulation among her early followers called Questions and Answers in Moral Science. By 1870 these questions and answers were renamed The Science of Man by which the Sick are Healed; 1875 saw the publication of the first edition of the textbook, SCIENCE AND HEALTH, the teachings of which were based on these written instructions still circulating as The Science of Man. In 1881 the third edition of SCIENCE AND HEALTH incorporated Science of Man as one of its chapters called Recapitulation. SCIENCE AND HEALTH taught the science of man's inviolable health or wholeness. To put it another way, Science of Man was really a recapitulation of the vastly elaborated teachings of SCIENCE AND HEALTH as a whole, thereafter, Recapitulation remained the essential integral part of the textbook which we know it to be today. But the answer to the question What is God? was not always in its present form. It was revised and reconstituted many times over the years. In fact it was not until 1907, three years before the passing of the author in 1910, that it contained the ultimate range of capitalized synonymous terms for God with which we are now familiar. Coincidentally as this final reframing took place in 1907, Mrs. Eddy, as she records in the textbook's Preface, read SCIENCE AND HEALTH through for the first time consecutively in order to elucidate her idealism. This indicates that at last in 1907 the book was finished, the statement was whole—its absolute science was fully elucidated.

For what could Mary Baker Eddy's idealism possibly have been but that of man as the true idea of God—revealed in the final answer to this great fundamental question. The revelation that God is incorporeal, divine, supreme, infinite Mind,

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Spirit, Soul, Principle, Life, Truth, Love furnishes humanity with the true idea of God. This idea is man, man as he is within the comprehension of God. Understanding God is being man and, therefore, the purpose of Christian Science from the beginning has been to answer this most crucial of all human questions—What is God? In fact Christian Science and the answer to this question are one and the same thing, that is to say, the question's never-ending answer is really what constitutes Christian Science.

Now, not only has Christian Science thus always been based on the answer to this question but, in order adequately to elucidate the answer, its textbook has always teemed with a variety of different capitalized terms for God. Yet this capitalization was not always in the form in which we have it today. Gradually, in the course of the textbook's many revisions, its capitalized terms were changed to those we are now familiar with until, in 1907, the terms which at last answered the fundamental question itself coincided with the seven fundamental terms used throughout the text. Today the order Mind, Spirit, Soul, Principle, Life, Truth, Love is known to be as fundamental to the science of being as the diatonic scale is to music and the order of the digits to arithmetic. But there is a second range or category of capitalized terms which also appears consistently throughout the text and these are the ones which define the four sides of the holy city of Revelation 21. The four sides of our city are the Word, Christ, Christianity, and Divine Science, says the textbook on page 575.

Whereas, Mind, Spirit, Soul, Principle, Life, Truth, Love teach us what being God is constitutionally— Word, Christ, Christianity, Science teach us the way in which this selfsame being operates integrally in the form of the total universe. There is a third range and this is made up of different synonymous terms for the holy city's fourth side, Science. Writing, on page 127, of different ways in which the text uses the term Science, Mrs. Eddy says that these synonymous terms stand for everything relating to God. This third range or category is made up fundamentally of the general term Science itself, Divine Science, and Christian Science – the term Christian Science being employed both in its absolute sense and also in the sense of the application of the absolute to the solution of the problem of dualism.

In the text, the actual term or phrase absolute Christian Science occurs only very occasionally, whereas, the term Christian Science by itself abounds. And so, as we turn over the textbook's pages, we find them teeming with references not only to Mind, to Spirit, to Soul, to Principle, to Life, to Truth, to Love but also to Word, Christ, Christianity, Science, divine Science, absolute Christian Science, and Christian Science—though, in fact, the term Word as well as absolute Christian Science is used very infrequently. At the same time, we cannot fail to observe how the three terms Life, Truth, and Love are employed over and over again in

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combination with each other. Outstandingly, they appear in the order Life, Truth, Love, in the order Truth, Life, Love, sometimes just the two terms Life and Love are used together, and sometimes Truth and Love. Remember that all these different terms, their categories, their combinations are for the purpose of teaching us what God is, and all are essential, otherwise, they would not appear in the way they do in this spiritually scientific textbook.

Now finally, we observe that on three occasions throughout the text the seven terms Mind, Spirit, Soul, Principle, Life, Truth, Love are gathered up and used together. This happens first on page 115 where the order is Principle, Life, Truth, Love, Soul, Spirit, Mind; secondly on page 465 where the order is the fundamental one—Mind, Spirit, Soul, Principle, Life, Truth, Love; and thirdly in the Glossary on page 587 where the order is Principle, Mind, Soul, Spirit, Life, Truth, Love. These different categories of capitalized synonymous terms for the infinite—the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love including the various combinations of Life, Truth, and Love; the four of Word, Christ, Christianity, Science; together with the different synonymous terms for Science itself, constitute the extent of the textbook's scientific capitalization and, as such, form the key to its consistently structured Science and system. Mrs. Eddy writes, in Miscellany 225, under the title Capitalization: A correct use of capital letters in composition caps the climax of the old 'new' tongue. Christian Science is not understood by the writer or the reader who does not comprehend where capital letters should be used in writing about Christian Science.

Other capitalized names for God in SCIENCE AND HEALTH such as Father, Son, Mother, I, Ego, Esse, Being, Supreme Being, and so on are not so much scientific terms, forming part of a scientific terminological structure, as religious concepts which find their scientific interpretation in the scientific terms themselves. We might liken the text of the whole, developing from cover to cover, to a symphony of music developing from its first to its last bar. Listening to the symphony discoursing its music, we are not directly conscious of the system of notes, scales, chords, and keys, etc. upon which the music is founded; indeed, without which there would be no symphony, therefore, this system is at work in the music all the time whether we are conscious of it or not and it is the same with SCIENCE AND HEALTH.

We could think of SCIENCE AND HEALTH as a whole, unfolding its teaching, chapter by chapter, as the score of the symphony of the Science of being—the score of the symphony of the music of the spheres. But were this outpouring of Life's ideas not based upon the system of the absolute values of its capitalized elements and the relationship of these to one another within the orders, categories, and classifications which alone make cohesive scientific structure possible, there would

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be no symphonic calculus of ideas for us to follow from premise to conclusion throughout the textbook as a whole.

The word *text* is from a root meaning *to weave a web*. SCIENCE AND HEALTH uses the symbol of the woven web both positively and negatively. For instance, it speaks of the divine Science of man and this is really the teachings of SCIENCE AND HEALTH in its entirety as being woven into one web of consistency without seam or rent, that's page 242. Again, it refers to looms of crime hidden in the dark recesses of mortal thought every hour weaving webs more complicated and subtle, page 102. The word *subtle*, always associated with animal magnetism or the serpent, is likewise from a root meaning *to weave a web*. Now clearly, the purpose of this interwoven text of the divine Science of man is to eliminate from human consciousness the serpent's interwoven webs of crime so that human consciousness itself reflects more and more of the divine Science of man and less and less of animal magnetism. To this end, the SCIENCE AND HEALTH text is made up basically of two literary elements—what we might call its capitalized and its uncapitalized terminology. The uncapitalized part relates either physically, morally, or spiritually to man's everyday human experience. The capitalized part relates to the eternal divine reality of his being which underlies his human experience and which must be found to be in absolute control of this experience: healing, transforming, and translating it out of the self-destructions of mortality into the order, harmony, and wholeness of immortality, that is, into divinity itself. Just as Jesus' divinity was self-evidently in control of his humanity this, in Christian Science, has to be found to be equally true for us all, so, in SCIENCE AND HEALTH divine reality, symbolized by the capitalized part of the text, is at work, as it were, controlling absolutely the uncapitalized part. A star shining out of the night sky scattering the darkness and making heaven and earth beautiful—so the capitalized terms for God in SCIENCE AND HEALTH shine, from the paragraph, pages, and chapters, for the purpose of destroying mortal belief and so healing and saving humanity—restoring humanity to its original unfallen status of divinity.

Jesus said, regarding his Christ identity, the true idea of God, I came forth from the Father, and am come into the world: again, I leave the world and go to the Father, that's John 16:28, in other words, I come from divinity to meet the needs of humanity. This means that I solve the problem of mortality and, having done so, I return to my original divinity. To put it another way, my forever divinity, which is irresistibly self-proving, is made manifest in my true humanity. My divinity proves my humanity to be immortal instead of mortal and, so, as we learn to let our thoughts and, therefore, our lives come up out of the depths of the teachings of SCIENCE AND HEALTH by being the understanding of its capitalization or divinity, this solves the problem, if one can put it this way, of our uncapitalized humanity, even as in the case of Jesus. Evidence shows that it is not enough to skate over the

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reading of SCIENCE AND HEALTH superficially any more. Christian Science as taught by its textbook, SCIENCE AND HEALTH, is the divine Principle of the individual Jesus made available and practical to the whole of the rest of mankind.

Now, approaching the textbook in this way then, from the standpoint of its categories of synonymous terms for God, the student is going to find it a great help if he takes a clean, unmarked copy of the book and underlines in it, either in a number of distinctive colors or in the same color if he prefers it, all instances of this capitalized scientific terminology from beginning to end. That is to say, if with the help of his Concordance or the different Appendices in John W. Dooley's Pure Science of Christian Science, he underlines all the references to Mind, to Spirit, to Soul, to Principle, to Life, to Truth, to Love, to the Word, Christ, Christianity, Science, all the references to the different synonymous terms for Science, as well as the four outstanding combinations of Life, Truth, and Love, he will most usefully have prepared the way to begin his researches and study. For then he will see, at a glance, just where the terms occur in the context and, if he likes to use different colors, just what the terms are. He is simply preparing to let his textbook reveal to him the scientific understanding of God, which he knows before he starts, the text holds within its pages.

The final sentence of the Preface bids him be an honest seeker for truth. What does it mean to be truly honest with a divinely inspired text like SCIENCE AND HEALTH? Surely, in the first place, that we do not set out to interpret it ourselves humanly but that we seek to allow it to interpret itself to us divinely. In other words, we approach it ideally with the mind of Christ—the Mind from whence the teaching itself springs, the mind which is Truth itself, the Mind which already comprehends its own ideas, the Truth, which is self-revealing. More and more, let us try not to approach from the standpoint either of an empty, inquisitive mind, or, one already filled with preconceptions. Nothing should matter anymore but what this self-revelatory text, in its relation to the one self-revelatory God, is honestly and truly saying. Remember how the author herself describes it as the voice of Truth to this age. She once told a student: It is the voice of your Father speaking to you. It was not myself but the divine power of Truth and Life, infinitely above me, which dictated SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. I was only a scribe echoing the harmonies of heaven in divine metaphysics. She writes that in Miscellany 114, and secondly, in all honesty, let us not take its ideas out of context. Let us, for example, not select merely those passages that appeal to us and ignore others. Let us not use carefully selected references to prove perhaps argumentatively some particular point at issue. In its Science the textbook is one web of consistency without seam or rent. It took some 35 years of unremitting spiritual devotion to make it the one whole textbook which it is. Surely we must keep it that way in its consistency and in its wholeness, as it says on page 341, to

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consider it in the form of detached sentences or clauses separated from their context is to destroy its beauty and consistency and to make it appear contradictory—immediately the book is selectively fragmented—it ceases to be the textbook of the divine Science of man. Of course, once it is appreciated in its wholeness, then any amount of selecting of references will not fragment it for every idea is, to some extent, understood already in its proper setting in relationship with every other.

So, take the little book. Take it and eat it up. That's what the angel, who brings it open from heaven, bids St. John, in Revelation 10, and the book itself says, correlatively of itself, Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. In other words, love to understand it without murmuring. Love to assimilate and digest it in depth. Don't resist doing this. Whatever the cost, love to make it your own subjectively in its wholeness and in its profundity. Love to let it reveal itself in its own absolute purity—in no other way will it, as described in Revelation 10, —have its right foot on the sea and its left foot on the earth, that is to say, its dominant power upon elementary latent error, the source of all error's invisible forms. —its secondary power upon visible error and audible sin—in no other way can those two beasts in Revelation 13 be prevented from rising up (1) out of the sea and (2) out of the earth. Why? Because what such study presciences is us, man, the living Christ body, coming up out of the depths of God's infinitude, being the expression of Truth itself, until the myth which says that our conscious identity comes up out of the depths of what psychoanalysis calls the collective or cosmic unconscious is no more. In other words, no more sea—instead, a new heaven and new earth appearing spontaneously. The sea upon which SCIENCE AND HEALTH exercises its dominant power is the symbol of psychology's so-called collective unconsciousness which mythology calls the mother of all living. Well thank goodness, Paul knew the answer and prepared the way for Christian Science. Jerusalem above is free, he said, which is the mother of us all. As we know, the mission of Christian Science and its textbook is primarily to reveal the motherhood of God. And so just as Jesus bade the disciples take, eat, this is my body; so Christian Science bids its disciples take the textbook in its depths and in its wholeness. Take it and eat it up, for in so doing you will be digesting, understanding, making your own the divine body of Principle, which is the textbook's own definition of itself and, therefore, you will be this body. You see, what is called the Word of God is neither the Bible as such nor SCIENCE AND HEALTH nor is it the two of them wedded together. The Logos or Word is nothing less than universe, Life itself, what God, Principle knows and declares himself to be. Fundamentally, the divine Word is I AM THAT I AM—Bible. I am incorporeal,

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divine, supreme, infinite, Mind, Spirit, Soul, Principle, Life, Truth, Love— SCIENCE AND HEALTH —and the foremost quality of this Word of God or universe itself is that nothing in it can be taken out of context. Everything lives, moves, and has its being as one thing. Everything is in a state of indispensable relationship with everything else. Every identity needs every other identity in order to be itself.

The trouble with the world, as the senses depict it, is that it seems possible to abstract parts of it out of context. In consequence, parts seem to be unrelated both to the whole and to each other. They seem to contradict, misunderstand, argue with be at variance with, other parts. The result is hate, rivalry, envy, jealousy, murder, sin, disease, death. So in this particular study of the textbook, the purpose of which is to teach us the real nature of our world, the basic rule is nothing out of context. No idea abstracted from its total womblike environment, its universal setting. The Word, Life, being, is creative, constructive, self-revelatory, only on account of this essential quality of unfragmentability. Individual consciousness in man is spiritually alive and spiritually creative only in the measure that it reflects this quality in science—of universal wholeness and indivisibility. Starting out from the capitalized terms for God – as Jesus puts it, coming forth from the Father— everything in our universe is given back to God—God as typified by the capitalized terms. This is Elias restoring all things where they belong. Textually speaking, everything uncapitalized is being found within the embrace of, under the jurisdiction of, that which is capitalized. What we are discovering and learning about is the human and divine coincidence shown in the man Jesus as divinity embracing humanity in life and its demonstration (that's SCIENCE AND HEALTH 561) Life—divinity, its demonstration which is embraced within it—the true identity of humanity.

Now, in our study, two things happen simultaneously. First, the terms speak to us in their relationship with each other within the context's symphonic flow. Secondly and as a result of this, we begin to understand the unique spiritual meaning and value of each one and this, of course, is in accordance within the meaning of the word *synonym*. The textbook's synonymous terms for God are uniquely individual in value and meaning while at the same time they all refer to the same absolute God. Such wonderful scientific concepts as differentiation, integration, analysis, synthesis, thus begin to enter our understanding of universal being. The marvelous healing Truth which we are being led to is that of the spiritual synonymy of individuality in man. In other words, the individual meanings of the capitalized terms in SCIENCE AND HEALTH are borne of their relationships with one another within the flow of the one whole context and it's really the thing with individuality in man. Jesus had to prove himself universe-born in contrast to the sense evidence of being Mary-born. It's our true relationship with each other, our love for and understanding of each other, in the

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science of the oneness of being, which is the creative birth-giving matrix of the individuality which we truly are.

Now there arises the question of note-taking and, in as much as this emphasizes more the letter of the study, it needs to derive from the spirit and it's very much an individual matter. It's perhaps unwise to engage in it too soon; that is, before the spiritual rhythm of the work itself is being truly felt and experienced. Once this is the case, however, the student may well feel the need to record his findings in an intelligent and orderly way. A method of doing this is to take a large loose-leaf notebook and adopt a sort of double-entry system, that is to say, in one part of the book the student records what he feels the terms are signifying in their unitary flow and dependence upon each other (we will try to experience a little of this when we turn in a moment to the Preface) resulting from the way in which they unfold together within their own textual order comes the need in the second part of the notebook to build up an understanding of their specific characteristics and values. Accordingly, this second part of the book is divided into tabulated sections, one section for each term: one for Mind, that is to say, one for Spirit, one for Soul, and so on for the basic seven, one for the Word, one for Christ, one for Christianity, one for Science in the category of the four. As subsections to the section on Science: a section devoted to divine Science, one to absolute Christian Science, and another to Christian Science; and at the same time, it's well to devote another section to the references to the Science of Being. Finally, sections devoted to the different combinations of the terms Life, Truth, and Love: one for the order Life Truth Love, one for Truth Life Love, one for the combination Life and Love, and one for Truth and Love, and one for that loftiest of all conceptions: divine Principle, Love. In this way, as the student gently progresses through the textbook, the meanings of the terms individually begin to build themselves up in his understanding at the same time as, shall we say, their symphonic relationships with each other unfold and the former, their individual meanings, is borne of the latter, their relationships within the text as a whole—just as spiritual individuality in man is truly borne of the wholeness and universality of being.

Our respect for and trust in God is rightly measured by our respect for and trust in each other as the idea or expression of God. Our desire is for God, as God reveals Himself to be and, therefore, for each other as God reveals us to be. It should be the same with our respect for SCIENCE AND HEALTH. Let us try, therefore, not to superimpose predigested preconceptions upon any part of the text. Rather, let us look for the text to speak out of its own depths, fresh and new, all the time. After all, this is the nature of Life itself and the text is the symbol of the Word of Life, the ever-flowing river of the water of life. We do not really get the water of life from a bucket that has previously been filled and fetched from this river but by going direct to the source itself and coming forth from that source. When we go to play

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football, we do not arrive on the field equipped to play tennis. Each particular method of study involves necessarily its own rules and disciplines. Now if it is possible, if it is convenient, for students to study together as well as individually, so much the better. But remember that just as we gain our understanding of reality from the self-revelatory infinite itself, and not really from a book, so our ideal is to come forth together from Principle as this Principle's own understanding of itself. Our coming together humanly to commune with God is like the need for the book—a necessary human expedient to aid our realization of coming forth together divinely from our one universal origin and source. SCIENCE AND HEALTH refers to itself as the body of Principle but it is really man, himself, in his Science and his wholeness, which is this body—the Christ idea's sinless, deathless, resurrection body.

So let us open SCIENCE AND HEALTH at the Preface and see if we can put into practice some of these things we have been thinking about. If the different capitalized terms are being marked in our books throughout the Preface, we can, at a glance, see them standing out from the pages. Let us open our thought impersonally and transparently, as impersonally and transparently as we know how, to their, God's, healing power. What God is saying to us now is what God is being to us now—what we are being now and it has nothing to do with a past or a future and, therefore, it is that: To those leaning on the sustaining infinite, today is big with blessings. Our present consciousness is, in fact, pregnant, teeming, with the reality of what we, man, are. Now ideally we should read the entire context through deeply, spiritually, intelligently, leaving nothing out but this isn't practical within the limits of this tape. Therefore assume, regarding the Preface, that this reading has been done and focus our thought on the capitalized terms as providing us with the Science of what we have read.

So there we see the terms: Christ, Truth, line 7, Christ, the divine reality of the man Jesus, line 8, divine Science, Science specifically as divine Science, line 12, Truth again, line 13, leading to Life, line 20, Truth again, line 27. Over the page to Christian Science, line 3, and to Principle, line 4. Finally in that paragraph, Science, unqualified, line 5. In the next paragraph, three references in quick succession to Spirit on lines 9 and 11, followed again by Truth, line 12, and so on and so on, from paragraph to paragraph, page to page. So: To those leaning on the sustaining infinite, today is big with blessings. The wakeful shepherd, we all have to be wakeful shepherds, beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds—the wakeful shepherd is a prophet-shepherd—yet it traversed the night, and came where, in cradled obscurity lay the Bethlehem babe. Who is the Bethlehem babe, what is the Bethlehem babe? He is the human herald of Christ, Truth, who would make plain to benighted understanding the way of salvation through Christ Jesus,

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till across a night of error should dawn the morning beams and shine the guiding star of being—not used to be, or going to be, but of being, always in the now. The Wisemen were led to behold and to follow this daystar of divine Science. [end]

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INTRODUCTION TO A STUDY OF THE SYNONYMOUS TERMS FOR GOD IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
INCLUDING A STUDY OF THE PREFACE

This daystar of divine Science, lighting the way to eternal harmony so that when we are wakeful shepherds, we are also prophet-shepherds and then we are really Wisemen. Wisemen spelled there with a capital W, on line 10. We are not really Wisemen until we understand the capitalization in SCIENCE AND HEALTH and begin to work out from that capitalization instead of up to it. So the terms in that wonderful opening paragraph are Christ, Truth, line 7, Christ, again coupled with Jesus, Christ Jesus, line 8 and 9, and divine Science, line 12. Christ, what is Christ? Christ is Truth: the divinity of the man, Jesus. Jesus knew that his real selfhood, his divine selfhood, was Christ, Truth. That's why he's Christ Jesus and, therefore, the feeling (we get instantly, as we open the textbook and begin in this first paragraph of the Preface) is the divinity of humanity—humanity as represented by Jesus—the divine and the human one and inseparable and clearly as we begin to see and accept this fact, we are at work in, on line 12, divine Science. In other words, the term Science with the adjective, divine, in front of it signifies this oneness, this coincidence, this inseparability of the divine and the human. The true identity of humanity in relation to divinity, Christ Truth, Christ Jesus, divine Science. What a story, those first references to the capitalized terms, begin to tell, in this opening paragraph. How the first faint morning beams lead to the full radiance of a risen day. How the pale star traverses the night, leads to the Bethlehem babe, the human herald of Christ, Truth is the full radiance of the risen day itself and so the Bethlehem babe, the human herald, makes plain to benighted understanding the way of salvation through Christ Jesus, where the see the divine and the human one in coincidence and this becomes to us the guiding star of being. Now we are Wisemen beholding and following what is really the daystar. It is all really the daystar, the sun—the full radiance of the risen daystar of divine Science lighting the way to eternal harmony. Well, as we come into the second paragraph, the term there, on line 13, is Truth, and then, on line 20, that Truth is found to be Life. The term Truth which we know to be synonymous with Christ.

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Now that the time for thinkers has come, this Truth which is Christ, which has nothing to do with time because it's the guiding star of being, time-honored systems, doctrines—nothing to do with them—this is it which is knocking at the portal of humanity, not just at Mary Baker Eddy's portal. It only knocked at her portal because she knew that it was knocking at the portal of humanity as a whole, and what is knocking at the portal of humanity as a whole? Truth. What is Truth? Christ. What is that? It is humanity's own divinity which is knocking at humanity's portal and asking to come in as the reality of humanity to be accepted as the reality of humanity. So, as this happens, the time element begins to disappear. Contentment with the past and so on is all crumbling away. What is this Truth again? Ignorance of God is no longer the stepping stone to faith. The only guarantee of obedience is a right apprehension of Him, God. So this Truth, this divinity of humanity, is a right apprehension of Him. Well, we know that this Him, this God, is, throughout the textbook, taught by the capitalized terms, synonymous terms, and so they give us this right apprehension of Him. They enable us to know Him aright and, in the measure that we thereby know Him aright, this is Life eternal so that this Truth, knocking at the portal of humanity as the divinity of humanity, is humanity's own eternal Life and if empires seem to fall, this Truth which is Life reigns on forever.

Well, the little third paragraph: that the book introduces these thoughts but it cannot make them speedily understood and what it amounts to is the sturdy pioneer hewing the tall oak and cutting the rough granite but future ages must declare, will declare, what the pioneer has accomplished and (the fourth paragraph where, on line 27, the term Truth again, since the author's discovery of the might of Truth) so this Truth that is knocking of the portal of humanity, this Christhood of all humanity, this divine Science wherein humanity finds its unity with its divinity, divinity and humanity one, this is Truth and this is humanity's Life and as Truth it has might. The author discovers its might, the might of this Truth. The door opens, the portals of humanity open and what is standing there on the threshold is, therefore, discovered. As the door opens, it is discovered in its might and its might is seen, as we turn the page, in the treatment of disease as well as sin and the text reads that the author's discovery of the might of Truth in the treatment of disease as well as of sin, since then her system has been fully tested and has not been found wanting.

So this Truth which is Life, as the discovery takes place, as the door opens and it is seen in its might, it is also seen in its system. A system that heals simultaneously disease as well as sin, which has been fully tested and not been found wanting. It doesn't want anything this mighty system of Truth, this eternal Life of all humanity. How interesting therefore that if we were to turn to the end of this textbook, that is to say, to the end of the 16th chapter, the chapter The Apocalypse,

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[from the Greek word apokalypsis, meaning unveiling, or revealing] before we enter the Glossary and the final chapter, Fruitage and we would come at the end of the Apocalypse chapter to the fact that divine Love is my shepherd, I shall not want. We would find it there, wouldn't we? When the book has unfolded its teaching all the way through to that point, then this system, which is the subject of the book itself, fully tested and not found wanting, there it is man himself. We have it that we are made in our own, and therefore, we, man, are not found wanting.

We are whole. We have found our humanity in the divinity of this Truth itself and, therefore, we do not want and the whole problem of mortality is thereby solved. There is no such thing as humanity here and divinity there. Humanity does not want its divinity. It does not want anything, anywhere, it is. I AM, therefore, I do not want and so the whole teaching of the textbook really is to bring us to that point where the whole concept of want is obsolete—and divine Love is my shepherd and I shall not want.

Continuing this paragraph, but to reach the heights of Christian Science, first time we've had the term Christian Science—before it was divine Science. Now, to reach the heights of Christian Science, man must live in obedience to its divine Principle—the term Principle introduced. So that when this Truth, this divine Science, this Christhood of all humanity, appears as this mighty system that heals disease as well as sin simultaneously—that is Christian Science—divine Science has appeared to humanity, as it were, in the form of Christian Science and man must live in obedience to its Principle.

What is its divine Principle, therefor? Its divine Principle understood through its divine Science is that wherein humanity and divinity, divinity and humanity, are one as exemplified by Christ Jesus—that's the Principle. To develop the full might—the full might—this mighty Truth and its system as Christian Science, the full might of this Science, now without an adjective—the discords of corporeal sense must yield to the harmony of spiritual sense even as the science of music corrects false tones and gives sweet concord to sound. What a beautiful expression of Science in those lines—harmony taking the place of discord, symbolized by the science of music correcting false tones and giving sweet concord to sound. The term is Science therefor, this Science, this Christian Science, this that was called in the first reference was called divine Science—but that's what Science, without a qualifying adjective is. It is that which is both divine and Christian simultaneously so that it is the Science of humanity's true divinity and of the divinity of humanity. In order to understand Science, therefore, the two complementary concepts of divine Science and Christian Science are necessary and are the means whereby this term Science has meaning for us.

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Coming down into the next paragraph, we see these three references to Spirit coming one after the other and that followed again by this reference to Truth, on line 12. Theology and physics teach that both Spirit and matter are real and good, whereas, the fact is that Spirit is good and real and matter is Spirit's opposite. How readily in our notebook that we talked about, we could be entering in their respective compartments these truths that we are learning about the different capitalized terms. Spirit—specifically, its opposite is matter. Theology and physics say that Spirit is real and good but also that matter is real and good. Whereas the fact is, in Science, that Spirit is good and real and matter, being Spirit's opposite, has no reality and, therefore, is no good.

Get such a feeling now that all that we've been talking about, all of these preceding capitalized terms have, all that they mean, has come through to this term Spirit. We see there that there is only the one thing. There isn't Spirit and matter. Spirit alone is good and real—God as Spirit. The question, what is Truth, is answered by demonstration, by healing both disease and sin. That's right, we've already seen that the might of Truth is Life in the simultaneous healing of disease and sin and this demonstration, of healing both disease and sin, shows that Christian healing—this is the operation then of Christian healing—confers the most health, heals disease and makes the best men, heals sin. In other words, because Truth is Spirit, it heals spontaneously both disease and sin, whereas, theology says, I am the one that heals sin and physics says, I am the one that heals disease. So all sense of a duality as theology and physics, as Spirit and matter, as disease here and sin there, is all wiped out by the fact that Truth, this healing Truth, this mighty Truth is Spirit, the term Spirit, is that which is used to convey this idea of only the one thing to us. On this basis, Christian Science, this basis of the spontaneous healing of disease and sin, sin and disease, not as two things but as one thing, Christian Science will have a fair fight. It is fair because there is nothing in the opposite scale to fight.

Sickness has been combated for centuries by doctors using material remedies but the question arises: Is there less sickness because of these practitioners? A vigorous No is the response deducible from two connate facts (the word *connate* means born together from the same source) two connate facts: —the reputed longevity of the Antediluvians (this is a sense of before the flood) —and the rapid multiplication and increased violence of diseases since the flood. We get the symbolism there of before the flood, the flood itself, and since the flood. These two connate facts, rather obscure, the symbolism, but in that paragraph the two connate facts that really are borne from the same source, that is from Spirit itself are the facts that Spirit alone is good and real and matter is Spirit's opposite, therefore, no good and unreal.

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Those are two connate facts borne simultaneously of the one source and in some rather obscure way this reference to the Antediluvian's, the pre- the flood and post- the flood, in the second period of the Bible's story, is used to symbolize that. Perhaps it becomes a little clearer that, as we come on into the next paragraph, where, in the author's work, Retrospection and Introspection (retrospection being a sense of before something takes place looking as it were back into a period retrospectively and introspection into what it is now). In the author's work, Retrospection and Introspection, may be found a biographical sketch, narrating experiences which led her, in the year 1866, to the discovery of the system that she denominated Christian Science. The term, Christian Science, line 27, confirming that the idea of this healing system, this mighty Truth that heals simultaneously disease and sin, is specifically Christian Science. It is divine Science appearing to us in the form of Christian Science for the purposes of demonstration. So there is the retrospection concept, the 1866 which is like where the flood of revelation flooded her consciousness and then the introspection which is like the sense of after the flood. As early as 1862, line 28, this is in the retrospection part, she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher but these compositions were crude, —the first steps of a child in the newly discovered world of Spirit. So that the retrospection part is the four years from 1862 to 1866, 1866 is the flood of revelation itself, the discovery itself, and then what happens afterwards. But the marvelous thing is that, although it is in the period before the revelation, floods consciousness, it is still, it is already the newly-discovered world of Spirit, the world of Spirit is even then in process of being discovered. The world of Spirit, this is our world, the world of Spirit and it's like the first steps of a child. After that point, the child rising to manhood, reaching that adulthood when, as it were, the full flood of the revelation enters consciousness and the world is really seen to be the world of Spirit. But even so, the wonderful thing is that it is the world of Spirit itself at work even in that period from 1862 to 1866.

On to page ix, she also began to jot down her thoughts on the main subject but these jottings were only infantile lispings of Truth. Do we get the feeling of this infant stage of experience just like that Bethlehem babe as the human herald of Christ, Truth, the full-orbed appearing itself, the full radiance of the risen day itself. Even when it's the little child state of thought, it's still the world of Spirit asserting itself, it's still Truth itself at work because these childlike, infantile lispings are in fact Truth's own lispings. That is to say, they appear to us humanly as lispings of truth but they are lispings of Truth. So a child drinks in the outward world through the eyes and rejoices in the draught.

This world of Spirit seems to be out there. It seems to be objective to us at that stage, and what must happen is that it must become subjective, and when the full

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flood of revelation takes place, this is where it is becoming subjective and where childhood is leading to manhood but, as I think we see in a moment, we don't lose the childhood. We don't lose the child likeness even though we have reached manhood. The child likeness leads us to manhood but, when we have reached that degree of manhood, we must retain that same child likeness. He is as sure, on line 4, of the world's existence as he is of his own. She knew it was the world of Spirit just as well as she knew of her own existence, yet she could not describe the world. He finds a few words and with these he stammeringly attempts to convey his feeling but later the tongue voices the more definite thought, though still imperfectly, and so was it with the author. As a certain poet says of himself, she lisped in numbers, for the numbers came. Numbers, how many numbers in Science? Only one, the one God. That's the only number and these different views of God, expressed through the capitalized terms, are really the numbers coming. But at first it was a question of in numbers but, even so, the numbers themselves were there—these infinite views of the infinite one were there and coming. Certain essays at that early date are still in circulation among her first pupils but they're feeble attempts through a child's sense. At the early date pre-1866, feeble attempts to state the Principle and practice of Christian healing where we are learning again about what Principle is. Principle, for the notebook, is the Principle of Christian healing. What about it? Principle is that which must be stated. Principle is that which must be practiced. So these feeble attempts to state the Principle and practice of Christian healing are not complete nor satisfactory expositions, that is, analytical explanations of Truth but they nevertheless are expositions of Truth. In other words, it is Truth at work in her consciousness and not herself humanly at work but Truth divinely at work and not herself humanly at work. Truth at work, Principle at work and today, now this must be the introspection side of the revelation—though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ. The Mind of Christ, what is Christ? Christ is Truth, therefore, for the Mind which is Truth itself. But the childlikeness still goes on for there she is waiting for the Mind of Christ, at the heavenly gate, at the source of all Truth, the Mind of Christ, the Mind of Truth. All there is to humanity is Truth itself, divinity and, therefore, humanity's Mind is Mind with a capital M, the source of humanity's true Christ-like being.

So, line 20, term becomes Christian Science again and she is speaking of her first pamphlet on Christian Science implying that when a statement is written the emphasis is on Christian Science. Writing about it, writing about this subject, the actual writing comes within the meaning of the term Christian Science, in this context, at any rate. Her first pamphlet on Christian Science was copyrighted in 1870—that's after the revelation, but it did not appear in print until 1876—that is after the publication of the textbook's first edition, SCIENCE AND HEALTH; and this

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pamphlet that she is referring to is the Science of Man that we talked about earlier on, on the tape. This Science of Man did not appear in print, then, until after the textbook was published although it was the basis of the textbook—based on the question and answer, answer to the question, What is God? —so that Christian Science and its textbook is always based upon the answer to this question. Because she had learned that this Science must be demonstrated by healing before a work on the subject could be profitably studied. In other words, this Science, the unqualified term Science, line 22, must be found to be Christian. It must be Christian Science because it is in Christian Science that the demonstration of healing is seen and, therefore, this Science must be Christian Science, must be demonstrated by healing. From 1867 to 1875 copies of this Science of Man were, however, in friendly circulation.

Before writing this work, SCIENCE AND HEALTH, she made copious notes of Scriptural exposition which have never been published. This was during the year 1867, one year after the great discovery, and 1868. These efforts show her comparative ignorance of the stupendous Life-problem up to that time and the degrees by she came at length to its solution. The term Life-problem—we had the term Life before, yes we have. It was Truth standing at the door and when the door opens we find it to be eternal Life. What is that eternal Life? It's knowing God aright. It's a right apprehension of Him so that the stupendous Life-problem is solved through knowing Him aright—a right apprehension of Mind, Spirit, Soul, Principle, Life, Truth, Love.

The forever unfolding of what God is constitutes the Life-problem in process of solution—Life, capital L, problem in process of solution. But she values these efforts as a parent may treasure the memorials of a child's growth and she would not have them changed. So it's still the feeling of the childlike thought and the lovely thing is that at whatever stage of the development, it is God at work, Truth at work, Principle at work, Spirit at work. Whether it is the child approaching that state of adult manhood or whether it is that adult manhood working out from the capitalized terms, from God but still with that childlike attitude of Mind.

Then on page x line 3, The first edition (now the textbook itself) the first edition of SCIENCE AND HEALTH was published in 1875. Various books on mental healing have since been issued, most of them incorrect in theory and filled with plagiarisms from SCIENCE AND HEALTH. These incorrect theories regard the human mind as a healing agent, whereas this mind, the human mind, is not a factor in the Principle of Christian Science. If the human mind is not a healing agent and, therefore, not a factor in the Principle of Christian Science, what is the healing agent which is a factor in the Principle of Christian Science? Well, we've already had it referred to, haven't we? Back on page ix line 18, where she is waiting for the Mind of Christ—

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Humanity's divine Mind, in contrast, therefore, to the human mind, therefore, it is the Mind of Christ which is the healing agent in the Principle of Christian Science.

Now, the author has not compromised conscience to suit the general drift of thought but has bluntly and honestly given the text of Truth, capitalized term Truth, line 13, used in conjunction with the idea of a text. Now, as we've already noted, the word *text* comes from a root meaning *to weave a web* and, therefore, the text of Truth conveys the idea of Truth as one interwoven web of Truth, not something that can be broken up into bit and pieces, not that wherein ideas can be abstracted out of their context. The interwoven web of Truth, or the text of Truth, is that text which is represented by the whole of SCIENCE AND HEALTH wherein nothing can be taken out of context and still remain Truth. To take an idea of Truth in belief out of its context is for it to depart from Truth—a part of Truth in belief to depart from Truth and then it is no longer Truth but error. For the meaning of the term error is in part a departure from Truth. So we are concerned with the text of Truth which here is bluntly and honestly stated. You get such a feeling of Truth in its interwoven wholeness.

Everything remaining in its proper setting within the one whole context of Truth. So she has made no effort to embellish, elaborate, or treat in full detail so infinite a theme. By thousands of well-authenticated cases of healing, she and her students have proved the worth of her teachings. These cases for the most part had been abandoned as hopeless by regular medical attendants. Few invalids will turn to God. What is God in this paragraph? Truth. Few invalids will turn to Truth, therefore, till all physical supports have failed because there's so little faith in Truth's disposition and power to heal disease. Why does Truth heal disease? Dis-ease? Because really there's no, there's no disease. There is nothing dis-disconnected in Truth. Truth is whole—no fragmentation and this is where humanity finds the Truth about itself in this divinity of the capitalized term Truth—and this is it which heals disease and this is it, therefore, this is where we find the divine Principle of healing, on line 22. The divine Principle, we are seeing with this term Truth, the text of Truth, we see the divine Principle of healing and it is proved in the personal experience of any sincere seeker of Truth. So, in order to be a sincere seeker of Truth, we must keep this text whole and everything in context. Then the divine Principle of healing is proved in what seems to be our personal experience because we are working from Principle and not personally.

Its purpose, the purpose of this Principle is good, the practice of this Principle is safe, the practice of this Principle is more potent than any other sanitary method. It is the most safe, the most potent sanitary method there is. The unbiased Christian thought is soonest touched by Truth. Why is that? Because there can't be any bias in Truth and Truth is Christ, therefore, all thought in Truth is unbiased

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and Christian and, therefore, that is it which touches the unbiased Christian thought and convinces the unbiased Christian thought. Get the feeling of these capitalized terms at work and not human effort at work. Only those quarrel with her method who do not understand her meaning; who don't understand what we have just said or discerning the truth, the truth, little t, come not to the light. That's what the light is—the truth, little t. Truth, capital T, an expression as the truth, little t. Divinity embracing humanity. Divinity, Truth capital T, humanity, truth, little t, embraced within divinity as the light itself. No intellectual proficiency is requisite but sound, that is to say, healthy and whole morals are most desirable.

Top of page nine [eleven] xi. Many imagine that the phenomena of physical healing in Christian Science, the term is Christian Science, line 2, used again in association of the phenomena of physical healing. Many imagine that this presents only a phase of the action of the human mind whereas, of course, what it does present is the action of the Mind of Christ that we had back there on page ix, which action, action of the human mind, in some unexplained way, results in the cure of disease. Unexplained – there can't be any science in that. On the contrary, Christian Science rationally explains – what a lovely thing to realize regarding Christian Science in our notebook in the section devoted to Christian Science – specifically, that Christian Science explains rationally. Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter. What does that mean? It means faith in the workings, not of Spirit, but of the fleshly mind which must yield to Science. So the terms in that paragraph are Christian Science, line 2, Christian Science again, line 5, Spirit, line 7, and Science, unqualified, line 8. All other pathological methods are the fruits of human faith in matter, (as against Spirit, as we found with the other reference on Spirit); faith in the workings of the fleshly mind which must yield to Science. So there must be faith not in the fleshly mind but faith in the workings of the Mind which is Spirit and that is Science. Science is the Science of the Mind which is Spirit. The Science of Spirit as the only Mind there is. Now we have the Mind of Christ and not, and not this fleshly mind or this action of the so-called human mind, up there on line 3. So the physical healing of Christian Science, again Christian Science associated with physical healing in this particular context, results now, as in Jesus' time, from the operation of divine Principle.

The operation of Principle, the term Principle again, on line 11, this time the operation of Principle, before it was the proving of Principle, before that the practice of Principle and the stating of Principle. Look how already the build-up is taking place of the specific signification of this capitalized term, Principle. Before the operation of divine Principle, sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives

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place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel or God with us – God with all humanity divinity, the divinity of all humanity and the humanity of all divinity one in Science, understood through what is meant by the term divine Science and, in a complementary way, what is meant by the term Christian Science. God with us —a divine influence, a divine inflowing, ever present in human consciousness, look at the divinity and the humanity one in that sentence, coming now as was promised aforetime. The time element out, coming now, always in the now, a divine influence ever present in human consciousness and repeating itself. Coming now as was promised aforetime – irrespective of the time concept – before Abraham was, I AM – the glory which I had with thee before the world was – aforetime – To preach deliverance to the captives [of sense], and recovering of sight to the blind, To set at liberty them that are bruised – and on line 22 now— When God called the author to proclaim His gospel to this age, there came also the charge to plant and water His vineyard.

I wonder if we can see, in the Preface up to this point, how it has all been dealing with the discovering of Christian Science, from the first page at the bottom there, since the author's discovery, and how now as we come to page xi line 22, we are being told about the founding. The discovery and the founding – because this is the founding when God called the author to proclaim the discovery to this age, that is, His gospel to this age, there came also the charge to plant and water His vineyard— How that reminds us of where Isaiah talked about, it's in chapter 5 of Isaiah, do we remember, how my well-beloved hath a vineyard in a very fruitful hill and he fenced it, and gathered out the stones thereof, and planted it with the choicest vines, and built a tower in the midst of it, a church, and also made a winepress therein, and he looked that it should bring forth grapes, and it brought forth wild grapes. (What could have been done more to my vineyard that I have not done in it? Can't you hear Mrs. Eddy really saying that?) Wherefore when I looked, that it should bring forth grapes, brought it forth wild grapes? The vineyard of the Lord of Hosts is the house of Israel – that is, all humanity; and the men of Judah, his pleasant plant, and he looked for judgment, but behold oppression; for righteousness, but behold a cry; —and so she begins the account of the founding part of her mission by telling us first about the school leading to the college, and then to the church and all its associated activities.

Capitalized terms on line 25, Christian Science and Mind, Christian Science Mind-healing. What Christian Science is, is Mind healing and Mind healing: that's Christian Science. Only one student, surely in the consciousness of Mary Baker Eddy that wasn't just Mr. so-and-so, surely, it was man, man in the generic sense, all mankind—to her, it was really world or nothing.

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The college was absolutely unique in character. The only College of this character, this is over the page to line 3, which had been established in the United States where Christian Science was first introduced; capitalized term, Christian Science, line 5, used there to denote the happening in the historical and in the geographical sense; line 6: During seven years over four thousand students taught by the author in this College. Seven years, four thousand students. Is it just coincidence that it's seven and four, or is it deliberate symbolism? Who knows. But it isn't the length of time or a number of people that's of any real consequence to us but the fact that in this College, that which is through this College that which is presented to the world, is the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love and the four of the Word, Christ, Christianity, Science — that is of very real consequence. Then, she was pastor of the first established Church of Christ, Scientist. Scientist in the singular. Why? Because Christ is in the singular—the one Christ, the one Son of God, Christ, Truth, the only Scientist and the one and only Scientist is Christ but the body of Christ, the Church of Christ is of course the universal body of Christian that is pertaining to Christ Christian Scientists so we have the Church of Christ, Scientist. At the bottom of the page on line 20 — [in] June 1907, the year when the capitalized terms for God reached their final form in the answer to the question, What is God? For the first time, she read this book throughout consecutively in order to elucidate her idealism. Finally: In the spirit of Christ's charity,—she commits these pages to honest seekers for Truth. [end]

mp3 No. 003

CD No. CDR 1794 Tape 1b Side 1

FROM PREFACE TO FRUITAGE SUMMARY OF THE CHAPTERS IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

This is tape 1b of the chapters of SCIENCE AND HEALTH entitled from Preface to Fruitage. The series, as a whole, is a complement of his [Gordon Brown's] book on the Bible called, From Genesis to Revelation. Following the glimpse we have already had of the Preface on tape 1, it is felt that before the student goes on to tape 2 which is a study of the 1st chapter, Prayer, it will be helpful if he gets, as it were, a bird's eye view of the full range of the textbook's 18 chapters. This tape 1b is a recording of an address given at the Hartwell House seminar in England in 1977.

Breaking the bread of truth and giving it to them in a form they could digest and understand, Jesus said to them, didn't he, Take, eat this is my body. That is, let me explain to you, idea by idea, in a natural orderly way, what you, man, are as the

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one Christ embodiment and, therefore, as the very expression or body of God. Remember how, Mrs. Eddy once told her students that man hasn't got a body – that God has a body and that body is man. So Jesus says, take, eat, this is my body. Understand what you are as the indestructible, deathless body of the universal Christ idea and therefore as the Sons of the living God. Then, exactly the same way and with precisely the same metaphysical meaning, the angel in the 10th chapter of the book of Revelation, who brings the little book, SCIENCE AND HEALTH, from heaven, bids mankind, take the little book, take it and eat it up. Take, eat, this is my body – Jesus. Take the little book, take it and eat it up – Christian Science. Meaning to say in the second instance, take divine Science, take the revelation of the infinite self-knowledge of God – the word *science* from the Latin root's *scire*, *to know*, isn't it? –Wherein, God and man, Principle and idea, divinity and humanity are one and inseparable. Take it and assimilate it, make it your own so that you are it and it is you.

Read this book from beginning to end, from the Preface all the way through to Fruitage and don't leave out Fruitage. Accept the book in the full range of its 18 chapters, study it, ponder it. Because, says the text itself, on page 559 line 25, I'll tell you what I am in my divine oneness and wholeness – I am the body of the Principle which is Life, Truth and Love and as you take me and understand me, as you assimilate me subjectively and, therefore, begin to be me, as you let me interpret myself to you divinely instead of your trying to interpret me humanly, you are beginning to be the body of this very Principle instead of what the senses say you are, namely, a race of discordant mortals all cut up materially into cliques and factions, all egocentrically at sixes and sevens with each other and without any prospect of salvation and healing. Therefore, the proposition before us, what we, man, are as the embodiment of God's ideas, as the orderly integral body of ideas which is SCIENCE AND HEALTH, is Principle's own divine Science of man. We are woven into one web of consistency without seam or rent, and that's quoting from page 242.

We are a diversity of identities in harmonious unity without a single element of contradiction, argument or disagreement, all of us essential to each other because essential to God, and comprising what the book calls the one grand brotherhood of man. Marvelous to think about, isn't it? And, so what the textbook says to us, in effect, is don't break me up. Don't have me in the form of a conglomeration of sentences and clauses separated from their context, that's on page 341. Because if you do, you'll think of me as being inconsistent and contradictory, saying one thing one moment and what seems like the opposite the next. Just as we so often find ourselves contradicting one another, don't we? Opinionated, egotistical, and all the rest of it, all because we don't understand ourselves as a diversity of synonymous relationships within the unity of the Word of God.

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The unity of what God declares himself to be – all reciprocally blessed. So, says the textbook, if only you will take me as I am, from beginning to end, in my Science and in my wholeness which is my health, your Science and your health, you as the one Christ body in all his health and wholeness, to begin to conceive of me in this way with everything about me in context, not dismembered not disordered not fragmented. This is what the Principle requires of you in order for you to show forth the deathless Science of your being. The ideal, therefore, is for us to conceive of everything in context within the book as a whole for, only then, will we be finding the teaching in its divine Principle and not according to the personal preferences of personal sense. In other words, it's the book in its totality that represents the Principle or the author of the idea itself. So whatever it may be – the statement of the two translations, Recapitulation, the Platform, or whatever, we learn to appreciate them all, within their overall setting, because, like the counterfeit symbol of the physiological body in respect to its working parts, this is where the parts truly live, where they are alive. Take anything out of context, whether it's the physical, physiological, body, or the body of Principle's ideas, which is the Christian Science textbook, and it ceases really to live. Extract it, or cut, from the body as a whole, sooner or later, it dies. This, of course, is what bedevils the human race. Mortals don't understand the essential integrity of the universe in which they live – the essential brotherhood of man. They have things as fragmentary, disconnected, discordant, contradictory with the result that everything appears in a state of separateness and misunderstanding and this, of course, leads to disintegration, warfare, death. Observe to do all the words of the law, Moses says to Israel, that's in Deuteronomy 30. The Word is not far off, he tells them, but is very nigh unto thee in thy mouth and in thy heart. In terms of SCIENCE AND HEALTH, it's on the table in front of us. So Moses goes on to say, See, I have set before this day life and death, therefore, choose life that both thou and thy seed may live. The life he's referring to is when Israel shall return to her home in the promised land after apparently being broken up and scattered throughout the nations of the world.

If all this were not true also regarding the integrity of the textbook and also, of course, the Bible, what SCIENCE AND HEALTH calls its divine Science seen from Genesis to Revelation, how would it be possible for Mrs. Eddy to make the statement she does, it's in Miscellaneous Writings 372, that the textbook of Christian Science is transforming the universe. What an amazing statement, but it's true. So shall we see, if we can begin to encompass in our thought, something of the essential flow of the textbook all the way from Prayer through to Fruitage in which all the different chapters, with their manifold subjects and topics, take their appointed place within the wholeness of the text as being that wherein all are indispensably related and, therefore, where all live. Now remember, it wasn't until

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1902, at the turn of what Mrs. Eddy called our present God-crowned patient 20th century, that she finally arranged the textbook's chapters in their present order and when, incidentally, the chapter Fruitage was added for the first time and, also at the same time, to many of the references to divine Principle in the book, the term Love was added – divine Principle, Love. Also, to many of the references to Father, Mother was added – making hyphenated, Father-Mother. The result was that the order of the first 16 chapters, for the first time in 1902, corresponded, and none of the students knew it at the time, to the foursquare structure of the holy mother or matrix city of Revelation 21, and represented by what Paul so marvelous calls in Galatians, the mother of us all.

Divinely designed, henceforth, to mould our identity as students of Christian Science in the likeness of the Son of God. Now, may it be said that in recent years there are those of us who've had a deeply inspiring and rewarding time going through the textbook, chapter by chapter, in its own natural order, acknowledging all the time that it says precisely what it means and means precisely what it says. Not trying to interpret it humanly and superficially but, rather, turning to it to interpret itself out of its own depths, divinely. For if, as the book says, the divine Principle of the universe alone can interpret the universe, so the divine Principle of the textbook, that is, the textbook in its own wholeness, alone is capable of interpreting the textbook. So let's always remember, its author's words regarding it: that it is the voice of your Father speaking to you.

Think for a moment of that glorious 16th chapter, The Apocalypse, which has specifically to do with the coming of Christian Science in the world and the workings of Christian Science in the human consciousness. It's largely about the God-crowned woman in heaven, isn't it—and the way in which she births a man child and overcomes the great red dragon in doing so. What the woman symbolizes, we are told, is generic man, isn't it? The true, the spiritual, identity of the whole human race including all of us individually. It's the same as when Isaiah says that, Unto us a child is born, unto us a son is given, and that which is even now being born to us, that to which the woman, generic man, is even now giving birth is nothing more nor less than her own, our own, Christ identity as it obtains on a world scale in Christian Science and it can't be a disordered or haphazard birth, can it? — But a birth that is spiritually ordered and divinely scientific. As far as the Christian Science textbook is concerned, this birth is represented by the unfoldment, from Prayer to Fruitage, of its orderly sequence of chapters.

Now the question is, what is it that causes this birth of man's, the world's, true spiritual identity actually to take place? What must be the woman's state of consciousness in order that she shall inevitably bring forth her child and find Him to be the Son of God in order that the Son of Man, because let us never forget that

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what the woman stands for is generic man, that the Son of Man shall be the Son of the living God. Well the answer lies with what the textbook says of Mary, the Virgin-mother: that she was in self-conscious communion with God, and that's SCIENCE AND HEALTH page 30 line 1, and this was necessarily the case, too, with Mary Baker Eddy throughout her career as discoverer and founder of Christian Science and it's destined to become equally true regarding you and me today in our attitude to the Christian Science textbook. We long to be, we pray to be, in self-conscious communion with the textbook's divine Principle, with the Mind which wrote the book, the Mind which is the source of the book's spiritual teaching. To partake of its virgin-matrix structure and so be that same quality of pure, unselfed motherhood, birthing individually the Truth about our world. All of us individually and together learning to be in self-conscious union and communion with the eternal source of our being—with the God, that is, who is Mind, Spirit, Soul, Principle, Life, Truth, Love. Longing to be, what is called, the Lamb of Love by laying our earthly all, all sense of personal egotism, personal possessions, personal self-aggrandizement on the altar of divine Science and to have no other I, no other ego, no other Mind, no other Life, than the one infinite God, good. The child that is then born to us, of this state of union and communion, is our own and our world's true Christ selfhood—it has never had a beginning and can never have an ending. It is subject, therefore, neither to birth nor death and so this idea of spiritual communion, this present glorious thought of being individually and together the very Christ embodiment, stemming from the source of eternal Life, Truth and Love, the source of unfailing intelligence, health, holiness, happiness, joy, therefore of unspeakable satisfaction and peace, this is really what the Christian Science textbook is all about from start to finish, isn't it? It is. It certainly is and clearly this most basic idea of communion starts at the point of the first chapter Prayer, and because of this is thereafter dominant throughout the book.

The climax of the chapter Prayer is when, very near the end of it, we enter the sanctuary of Spirit. Remember that, on page 15, and in Jesus' words, we pray to the Father in secret and the Father who seeth in secret rewards us openly. It's where, in the words of the text, we have audience with Spirit, with the divine Principle, Love which destroys all error and it's called, isn't it, the heart of prayer. The idea of heart, heartfelt gratitude, for instance, features consistently throughout the chapter, doesn't it?

Because the fact is that, in the measure that we learn to pray without ceasing, so the true idea of heart, the Soul reality of the counterfeit symbol of heart, does not stop beating—Life is eternal—it's at the point at which we pray secretly, silently, inwardly, where the accent is on the invisible and divine, the outcome of which is the Father's visible, tangible and open reward, the deep things of divinity coming to the surface of consciousness to be experienced humanly. It is all the opposite,

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isn't it, as the chapter makes clear of humanity being like a sepulchre whited, openly on the outside, but secretly on the inside full of all uncleanness. And so consistent is this true idea of communion throughout the chapter, so imperative is it that our outside humanity shall reflect and be identical with our inside divinity, not be a hypocritical masklike cover up for what is going on inside, that as early as the second paragraph of the chapter's opening page, we find this very idea being expressed, you could say, embryonically, where we trust God, divine Mind, with our secret, silent desires, for them to be moulded and exalted divinely, this is page 1 line 13, before they take form humanly in words and in deeds. In fact this second paragraph literally sets the tone of the chapter as a whole, and so what we pray for, what we most fervently desire, is this subjective unity with our divine Father-Mother God as source so that we no longer want what appears to be objective – people and things, and so on, out there and, ideally, it takes the whole of the book from Prayer to The Apocalypse fully to achieve this subjective-objective unity of being. Really what modern physics is feeling after today as the identity of what it calls observer and observed. Because it is at the end of The Apocalypse chapter that because divine Love is finally our shepherd, our instructor, our pastor, our guide that we do not want. That we have no desire any longer for what appears to the senses to be external and objective or out there.

We no longer want to have what is out there possessed in here. Spiritually, by reflection of God, we already possess all things infinitely. We have learned, the book in its wholeness has taught us, that what is out there isn't really out there at all. What seems to be out there is, in fact, in Science, the very subjective state of our own God Mind, our own God being, reflected within us individually and constituting what we truly are and, therefore, what is being shown us, at the point of the first chapter, Prayer, is the great scientific Principle on which to base ourselves and on which to move forward to the final fulfillment of our goal. Because this Principle, elucidated in the first chapter, is that which enabled Jesus, as recounted in the second chapter, to be seen solving from beginning to end, from the advent to the ascension, the colossal Life-problem and, therefore, as we enter the second chapter, Atonement and Eucharist, we see that it's that unswerving Eucharistic at-one-ment with God which insistently characterizes Jesus' mission and must, therefore, in the end characterize the mission of each one of us.

All sense about having been torn away from God and, therefore, torn apart from each other. Of desiring, lusting, longing for, what seems to the senses to be out there, repented of and rejected and we accept, instead, through partaking of the Eucharist, the body and blood of Christ, Truth what we eternally are as this timeless, indestructible living body. And so it is that atoning for the sin of suppositional breakaway and partaking instead of the divine Eucharist, the body and blood, the bread and wine, the letter and spirit of what amounts today to being

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the divine system of Christian Science: this corresponds to Jesus' two-fold baptism – his baptism by John in the waters of Jordan and his baptism by the Holy Ghost as it descended to him from heaven. Recanting of the false and assimilating the true are one simultaneous happening, aren't they? Just as again are the two phases of spiritual and scientific translation which we know so well, outlined over there on pages 115 and 116 of SCIENCE AND HEALTH. We realize this, don't we? Clearly it isn't something abstract or impractical that concerns us as we examine the first two chapters, but rather the solution from start to finish of the problem of mortality and this means the demonstration in human experience as performed by Jesus, in the second chapter, of the fundamental Principle of being expounded so simply and so beautifully, in the first chapter. Because isn't our desire in, the first chapter, Prayer to emulate the life work of Jesus recounted so movingly in, the second chapter, Atonement and Eucharist? So certain is Jesus, in the second chapter, that he comes from and returns to the eternal Principle of the Father-Mother God, of the first chapter, that he proceeds to prove this Principle from beginning to end that from the advent to the ascension, in other words, in coming from and returning to the Father, he demonstrates the total nothingness of the mortal birth, death cycle and therefore, we must, too.

You see, what we are being shown, in the first two chapters, is what God Himself has joined together which nothing can put asunder, namely, the inseparability of God and man including the wedlock of manhood and womanhood. As we come, therefore to, the third chapter, Marriage this is where we begin to put the Principle of at-one-ment with God, really the divine sense of marriage taught us, in the first two chapters, immediately into practice and we begin to live it progressively in our daily lives. We therefore, in the third chapter, find ourselves being led gently and lovingly forward in a state of continuous human betterment, improvement, and so on. In other words, although we start from the beginning to think from the absolute, we are not expected to demonstrate the absolute too soon. Notice how the chapter opens with the reference to Jesus' baptism which we know is twofold, don't we – the suffer it to be so now – of the John the Baptist baptism – the baptism of repentance for sin which prepares the way for the baptism of the Holy Ghost – or for the fulfilling of all righteousness. It's where it's permitted, as in the case of Jesus, to make temporary concessions, as the text says, to material methods for the advancement of spiritual good, that's page 56 line 4. What it means is that basing ourselves on the spiritual reality taught us, in the first two chapters, we allow the divine sense of wedlock to eliminate progressively the organic sense of wedlock, in the third chapter, until the end of the chapter represents our having reached the point of the reality itself. Which means to say, clearly, that only what is meant by the Holy Ghost baptism is able, successfully, to put into operation the John the Baptist baptism of repentance. Exactly the same

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way, only the first of the two phases of translation on pages 115-116, scientific translation of immortal Mind, can possibly bring about the second phase, the scientific translation of mortal mind.

So what our constantly unity with God causes us to repent of is not only the original belief of being torn apart from God and therefore torn apart from each other, but also the belief that these two separated factors have to join themselves together again in order to be self-reproducing, and the only way to keep the mortal birth-death cycle constantly turning. Do you remember, therefore, how the third chapter ends, where the child is supposed to ask the parent: Do you keep the first commandment? Do you have one God and creator, or is man a creator? If the father replies: God creates man through man, creates mortal man through mortal man, the child may ask: Do you teach that Spirit creates materially or do you declare that Spirit is infinite and, therefore, that matter is out of the question? Because this is tantamount to saying, if you believe this, if you do believe Spirit, God operates humanly through the mediumship of matter and human personalities, if you believe that Spirit uses its opposite matter in order to be created, you are deep in the realm of what is meant in Christian Science by spiritualism. You're believing that Spirit sounds through matter in order to communicate with humanity and, therefore, we merge naturally into the textbook's fourth chapter which is Christian Science versus Spiritualism. Can see, therefore, how the first two chapters in relation to the third become, in the fourth, the relation of Christian Science to spiritualism—spirit, first of all, filtering through mortals for the purpose of creating more and more mortality, then using the mediumship of mortality in order to communicate its messages having human personalities standing as a medium in between God and man—prolonging the belief of original breakup or of man being cut off from God—so that the belief of organic birth, dealt with in the third chapter, and so isn't it? – becomes the belief of organic death, dealt with in the fourth: no spiritualism, without the belief in death, because spiritualism is all about death. When you are alive, it says you are in the realm of matter, but when you are dead, you enter the realm of spirit and, therefore, the so-called dead need the mediumship of a living personality through whom to communicate with those who have not yet died. It is basically the same as priest craft, isn't it? The priest, believing he is a kind of personal hotline to Spirit, God, which ordinary mortals haven't and, therefore, their communion with God has got to be through him, the priest, as a sort of belief in inbetweenness, a belief of you've got to get it through me-ness – the same as personal interpreters, personal teachers, and so on and, therefore, the Word, that is, the key to the whole basic problem of two-ness as against one-ness is the word *person*, in its Latin form, *persona* – *per sonare*, meaning *to sound through*. Because extraordinarily enough, this word *persona* derives from the same Latin root as does the word

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mask. So as we move forward from chapter to chapter, we find ourselves now at the point of the fifth chapter which is Animal Magnetism Unmasked. This is because the negative concepts presented in chapters three and four must now, by the positive reality taught us in chapters one and two, be thoroughly unmasked and obliterated in order that we can reach the standpoint of the sixth chapter, where our original unity with God is actually experienced and proved. You see, animal magnetism, evil, the supposed dualism of Spirit and matter, man cut off from God, is wholly of the nature of a mask, isn't it, and our great need, at this point, is to take away the mask, that is, to unmask, to unveil, to uncover, to reveal the reality that lies behind the mask in order to find ourselves at-one with this reality. A mask is worn on the face and its purpose is to distort the identity of the face that is behind it. It is, therefore, entirely superficial, it's just a façade, having no depth to it whatsoever. Its deceptive pretensions apply only on the surface, on the sur-face.

Hence, when the mask of animal magnetism is taken away, what lies behind the mask is not the face of animal magnetism because animal magnetism is all mask. But, instead, is the very face of God. Of course, there is that aspect of evil where evil pretends to be good and wears a mask of goodness, so that when the deception is removed, you see the real nature of evil, but even so, evil itself is all mask. So what a crucial moment this is, isn't it, in the textbook's orderly unfoldment and in order to understand it, it's extremely helpful to refer to the story of Jacob in the Old Testament and how he struggled with animal magnetism as if it were something real and formidable, just as we all are tempted to do from time to time, aren't we? He was wrestling with what seemed to him to be animal magnetism in the guise of his brother, Esau, coming from over there with the intent to make life very difficult for him and even to destroy him. We could say it took the form of the apparent hostility of his surrounding world and the more he wrestled with it, as a seeming external reality, the more frightening and menacing it became and he was, therefore, forced to change his attitude, to reassess his outlook, if he was to survive – and this, he proceeded to do. He came to the conclusion, by golly, there's something wrong. This isn't getting me anywhere except deeper and deeper into difficulty.

He was, therefore, inspired by the angel of Truth and Love to realize that there really isn't anything out there but God. What truly is coming to me to bless me and not to harm me is the real spiritual selfhood of both myself and Esau and it's coming in the form of my own transformed, regenerate, renamed identity as Israel. Oh yes, he says, I can see now that in wrestling with animal magnetism in the way I have been, I myself have really been wrestling against God. This is an entirely different proposition from animal magnetism fooling me into believing that it is something to be grappled with out there. Through my change of outlook, animal

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magnetism is accordingly swallowed up in God himself, it's found not to be there! I've dealt with it now, at the point of my own individual consciousness, which is the only place where it even seems to exist anyway. And so, with the words, I have seen God face to face and my life is preserved, the transformation of Jacob takes place, doesn't it – and he is, in consequence, renamed Israel. The mask is off the face of God, the face of God is revealed instead of the face of animal magnetism and Jacob's life is preserved. He's face to face with reality itself, with no mask, and, therefore, you, my brother, Esau, he says, my seemingly outside world, instead of presenting to me the masklike face of animal magnetism, I see you now as the very face of God.

I understand you now as the coming to the surface of consciousness, of the deep things of God Himself that lie beneath the surface — because a surface reflects, doesn't it — as in the case for example, of say, a lake or a mirror. Therefore, it is that man is seen to be God's reflection. God's reflection of Himself, that which appears visibly as the sur-face of consciousness, the very expression, in fact, on the face of God. Well clearly there is nothing, now, obstructing the way. Nothing separating man from God, no dam, no mask, no in-betweenness, no you've got to get it through me-ness. No longer is Jacob one with the illusion of animal magnetism. He loves God supremely and his neighbor, his brother man, as Himself, the face of God. And because, in this way, union and communion are now direct, this takes us forward, of course, to the marvel of the 6th chapter, or to the great wonder of the woman in heaven, in self-conscious communion with God.

Now, all this means, in terms of our own experience, is that the first five chapters represent to each one of us a period of gracious, divine preparation for the unobstructed immediacy of the outpouring revelation of God and therefore, the textbook's 6th chapter, Science, Theology, Medicine, opens with the words: In the year 1866, I, Mary Baker Eddy, having unmasked animal magnetism, I discovered, I have unveiled, I have revealed the Christ, Science and named my discovery Christian Science, that's page 107, isn't it. There was no priest, no medium, no persona in-between distorting the face of reality. Whence came to me this heavenly conviction, she asks, therefore, and the answer comes, it was the gift of the grace of God given unto me by the effectual working of His power.

His power, remember, not hers nor anybody else's personal power but God's own ever-present power. And what's the nature of this power when it comes? Well, it resembles, doesn't it, the leaven, in Jesus' parable, which a woman took and hid in three measures of meal, in the whole lump of human consciousness represented by the three-dimensional levels of the material sciences by mystical theology and by material medicine until the whole of consciousness shall have been resurrected, that is to say, raised from the dead. That's what leaven or yeast does, doesn't it? It

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permeates the dough into which it is put and raises it, resurrects it, with a new sense of life. And so, in the case of the discoverer of the leaven, what in fact did it do? It raised her, didn't it, from her deathbed. Yet, this was only a symbol of the purpose of the leaven and its universal meaning to raise from the dead the entire mortal body of mankind and resurrect it to Life eternal.

Because when Science, as it truly is, is at work as divine theology, that is, as God Himself speaking, theology, *theos logos*, God speaking—God speaking as man, not man speaking egotistically as God. Then and only then, does Science medicine, or heal, the world. In other words, unless Science is, what the text at this point calls, the religion of Love, it is powerless to heal humanity of its sin and sickness and, therefore, to raise it from the dead, from mortality and, therefore, the chapter ends with the words: If you or I should appear to die, we should not be dead. So the revelation, being God's own revelation of His own infinitude, raises us and mankind from the dead. No death? What then? If no death, what is it that's at work? The alternative to death is, of course, spiritual and scientific translation and Enoch was translated that he should not see death, for God had translated him, Paul says, and so the revelation, as it permeates human consciousness, puts into operation, individually and universally, the process of spiritual and scientific translation, and this is why the 6th chapter includes, on pages 115-116, the outline of the two complementary aspects of this very translation process: Scientific Translation of Immortal Mind followed by Scientific Translation of Mortal Mind. Nevertheless, the accent there in the 6th chapter is with the first of these two phases: the priceless gift of the grace of spiritual understanding, coming down from God out of heaven and the accent doesn't really go over to the second phase: the consequent restoration of all things to God until we move to the 7th chapter, Physiology. You see, what above all things the 6th chapter translates, to the consciousness of humanity, is the truth about body: man is the very body of God.

Man is the universal Christ embodiment, and then only does the accent go over to the second phase of translation: where it calls attention to the translation of body out of the physiological sense of body into the Christ body itself. Out of the language of apparent mortality back into the language of immortality. Out from God back to God. That is to say, describing the Truth that lies behind the negative concept of the birth-death cycle. We see that. So just look at the simple beauty of the tone here, seeing the chapters in their setting within the textbook's foursquare matrix pattern, this 7th chapter, Physiology, in the matrix's second column, can you just visualize it there? Corresponds, doesn't it, to what is meant by the Christ in the aspect of Christianity, yes, and what does this signify? Why the Christ's universal body: the Christ in relation to its own immortal body, and this, of course, is what translates spiritually the physiological misconception of body, that is, of brain in relation to its mortal body. So now, as we move along the scale of the

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chapters, we arrive at the 8th chapter, Footsteps of Truth. But, haven't we been taking the footsteps of truth as we traverse the first seven chapters? Indeed, we have. Think of the diatonic scale in music. The scale itself is really the first seven notes which are then, as it were, gathered up and fulfilled, totally resolved in the sounding of the eighth note, the octave. And so it is in the case of the scale of the textbook's first eight chapters. The unfoldment has to become now so rounded, so comprehensive at this point, that the 8th chapter is given the title Footsteps of Truth. The wonderful thing is that, because of the idea of the two-way movement of translation which we reach with the 6th and 7th chapters, we are now in a position to say, with Jesus, in the 8th chapter: I come forth from the Father and go back to the Father but I never leave the presence of the Father in doing so because what I am being is the Father's own pure and timeless reflection proving the unreality of his deflection, or so-called fallen man. [end]

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CD No. CDR 1795 Tape 1b Side 2

FROM PREFACE TO FRUITAGE SUMMARY OF THE CHAPTERS IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

From perfection to perfection, in other words, with the result that the human footsteps leading to perfection, which features so strongly in the text don't they, are no longer a matter of you and me humanly having to struggle our way out of mortality hoping that one day we'll arrive at our immortality; no, not that at all. But rather our present human footsteps leading to perfection are found to be none other than the human incarnation of the divine Footsteps of Truth itself. Truth's own orderly revelation appearing as a step-by-step reality of our present human experience or journey and, therefore, marvelous things happen regarding our divine and human unity, in the course of the eighth chapter. Such that, at its close, we find ourselves in a situation that is literally unique throughout the book. No longer, by the time we reach pages 252-253, are we being told objectively, as it were, that God is this, God is that, because we find ourselves standing now on the very Horeb height itself where, in the story of Moses, God is revealed. Where we're subjectively, one with the infinite, and so we hear God speaking direct.

It's the one place in the book which represents God speaking to us direct, as in the case of Moses, and it says to us, I AM I AM I AM I AM Spirit. Man, whose senses are spiritual, is my likeness. I am Infinity, I am Truth, I am Love, I am Life, I am supreme and give all, for I am Mind, I am the substance of all, because I AM THAT I AM; and that's all at the top of page 253, and because we are standing, in this way,

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on God's holy mountain and receiving the revelation direct from source, the text on the final page, this is 254 line 16, refers for the first time in the book to absolute Christian Science. Five times only is this phrase used throughout the book and each time has the significance of the overcoming of death or the point of resurrection. Of course, we realize, don't we, that the only Christian Science that ever really is or can be is absolute.

When throughout the book the term Christian Science is used by itself, without the additional adjective, this denotes the process of the healing of humanity, doesn't it, the process of overcoming the belief of dualism, the belief that Christian Science is ever other than absolute and that it has to be applied to a condition outside of itself, outside of God. The purpose of Christian Science is to dispose progressively of the belief of dualism, or of an outside to infinity, until only its own absoluteness remains, the so-called last enemy, death, having been disproved.

There comes, therefore, the realization that there are not in fact two creations, one spiritual the other material, but one only, the spiritual; and this means that we enter upon the ninth chapter where the subject is Creation itself. Creation, man as God's reflection, is as unconditioned by anything unlike or outside of Himself, as Spirit, God is by anything outside of Spirit and, therefore, as we look out now from the standpoint of absolute Christian Science, we begin to see creation as it truly is — unconfined, unconfined — and that's why this beautiful little ninth chapter entitled Creation is almost entirely positive throughout in what it teaches.

Well, we could scarcely doubt, could we, that the point we've reached is the very Science of our own true being. Science, capital S, of our man's uncapitalized being, because that's how Science of being is always spelled, except of course, where being is part of the title of the chapter itself, then it starts with a capital B, but the spiritual signification is the capital S, Science of little b, being. This is the point we've now reached in the textbook and where the overall topic is that of divine metaphysics. Metaphysics, where there is metaphysics by itself as divine metaphysics, scientific metaphysics, even in one place Christian metaphysics. Because what this tells us is the kind of science we're concerned with; namely, Science that is metaphysical as against the so-called science that is physical, the physical sciences. The other place besides here in the Science of Being where the great subject of metaphysics is specifically dealt with is naturally enough in the Science section of the sixth chapter, Science, Theology, Medicine. You see the parallel seems to be metaphysics, Science; divine metaphysics, divine Science; then scientific metaphysics seems to correspond to Christian Science in its absoluteness where the problem of dualism or semi-metaphysics is disposed of as that which affords, says the text, no substantial aid to scientific metaphysics in its final combat with physics; all that's on page 268 at the bottom there. This is what

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the chapter is basically about. Because it's asserted now, more dynamically than ever before, that there are not, in fact, two bases of being, Mind and matter, but one alone – Mind. And what does this do for us? It places us, at the end of the chapter, fairly and squarely, on the Christian Science platform. Humanly speaking, we step up onto the platform of what is called infallible, defined metaphysics, where letter and spirit are indivisibly one. Here I stand, we say with Luther, I can do no otherwise; so help me God!

Yet, divinely speaking, we've never fallen off this platform to have to climb back onto it again; and so it's where we have to learn to stand together. It means that individually and together we learn to understand, where we understand God by understanding our world's and each other's absolute identity. In other words, where we are understanding creation in terms of our apparently objective world and, therefore, the platform has precisely 32 so-called planks corresponding to the 32 points of the mariner's compass. Truly individual, truly collective, and truly universal at the same time, this is where we stand surveying creation. We're looking out on our world in all directions at once and what we see, as we do this, is the truly glorious system or universe of divine metaphysics. The system of infinite, divine reality denominated Christian Science. No longer are we confronted really with a hostile, objective world out there, objecting to the reality of its own identity in Christian Science; ideally we neither see it nor believe that it's like that any longer.

Spiritually, scientifically, subjectively we begin to answer its seemingly hostile objections to what is its own indestructible harmonious unity and, therefore, the title of the 11th chapter which we come to now is Some Objections Answered. What a marvelous moment it is, therefore, isn't it, the thought of taking in this view of our world as seen from the platform of divine metaphysics. No wonder the text of the platform closes on the sublime note that: One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfills the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry,— whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man; and leaves nothing that can sin, suffer, be punished or destroyed.

Though what this properly subjective view of our apparently objective world means is that we've surrendered the personal ego for the Ego of the divine Principle, Love and are acknowledging, therefore, that all there is to us is perfect God viewing subjectively the perfection of His own embodiment as the only object there is for Him to be conscious of and, therefore, again, we couldn't doubt, could we, that what we are engaged in is the practice of Christian Science. Christian Science Practice, the title of the textbook's 12th chapter, which we come to now.

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When we stand on the Christian Science platform, at the end of the 10th chapter, and look out upon our world at the point of view of the 11th chapter, and see it not as the senses depict it as being but as divine metaphysics reveals it as being, we realize that we've entered into the heart of Christian Science practice.

As in the case of Jesus and the Magdalene at the beginning of the chapter, we are casting humanity's apparent harlotry out of our consciousness of our world. Through our orderly culture of the seven synonymous terms for God on which everything in the textbook is based, we're casting seven devils, the seven suppositional opposites of the synonymous terms, out of our thought of our world and each other. Which means to say, that as in the case of the Lamb of God, the material sense of our universe, including ourselves, is being laid down with the result that not only our own sins are being taken away but also, as is said of Jesus, the sins of the world. And so, at this point of the 12th chapter of the book, the issue before us is that of healing, healing, healing all manner of sickness and all manner of sin amongst ourselves and amongst the people, until at the end of the chapter, that's page 442, our thought that has apparently up to this point been imprisoned in mortality, walks forth regenerated, strong, and free – a law to itself that mental malpractice, the opposite of Christian Science practice, cannot harm us either when asleep or when awake, that is, either on the unconscious or the conscious levels of human thought.

Well, what in all the world, other than this, is capable truly of teaching Christian Science? Nothing. Nothing but the practice of Christian Science in the 12th chapter properly teaches Christian Science in the 13th and, therefore, it is that this wonderful 13th chapter makes upon us great moral and spiritual demands. Because it tells us how imperative it is for us to be taught of God, what it means to be taught of God, rather than being taught of man. To be taught of God and, therefore, taught correctly, instead of being taught of man and, therefore, in danger of being taught incorrectly. What we must accede to is, what on the last page of the chapter, that's page 464 line 29, Mrs. Eddy tells us she founded, namely, a scientific system of ethics. Because it is this system of ethics, which means a deep spiritual morality, that we learn at this point are God's imperative requirements. Only when these requirements regarding morals and ethics are properly subscribed to, the chapter teaches us, can we possibly be taught of God. It's the criteria of being taught of God. It was back there, on page 272 at the beginning of the Science of Being chapter, if you remember, that we were told how in the soil of an honest and good heart the seed must be sowed. Otherwise we are on the slippery slope of possible mental malpractice and mental assassination, in danger of having our God-given individuality taken away from us and, therefore, of not being a law to ourselves, that this cannot happen (which is at the end of Christian Science practice) is the case. And so the purpose of the 13th chapter is

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really to free us from all forms of mental malpractice, mental indoctrination, mental insemination leveled at us from outside to prevent our being individually self-governed which is what we are, of course, when we are taught of God.

Because then, it is, that we can come to the sublime summation of the teachings of the book as a whole in the 14th chapter, Recapitulation, where self-evidently we *are* being taught of God and not of man. Hence, Mrs. Eddy's insistence that this should be the chapter for teaching class instruction in the Christian Science organization. It takes the form, doesn't it, of 24 questions and answers, the first of which answers the supreme, the all-inclusive question: What is God? Well, only God knows what God is, not man; and, therefore, only God can really teach us the answer. So, let's put it this way, by asking, what are you, God? We ask this, in effect as the chapter opens, and the answer comes: I am incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. This is my own true idea of myself. This is what I know myself to be in the absolute Science of my being, God says in effect, and, therefore, this idea of what I AM is what you, man *are* as my image and likeness. This is why I impel you, humanity, to ask of me, the question What am I, in order that you should be the answer rather than the question. For then it is that God and man, Principle and idea, *is* (not even *are*) *one*.

You see the order of the chapters from the beginning, but particularly chapters 12 and 13 if properly understood, have made it impossible for these synonymous terms for God, upon which the book as a whole is based, to be of the nature of mere intellectualism, or the dead letter, grasped by the human mind. No, what they become to us, in giving us the true idea of God, is nothing less than our own diversity of identity in unity, the synonymy of our own undivided individuality, as God's absolute idea of Himself and so this range of synonymous terms, is it really seven in the numerical sense? No. Seven, as we find it used in divine metaphysics, is a teaching symbol, a symbol of the infinitely synonymous diversity of identity that obtains throughout all true being. The synonymous relationships of the infinitude of individuality that constitutes the body, the embodiment, the manifestation of God Himself—which *is* man. And therefore, as our identity, in Jesus' words, comes forth from the Father as we learn to come forth in Science from the synonymous terms for God because we are beginning to understand them, our individuality in relation to our universe in relation to each other, begins to be manifest. Because what these terms stand for is the individuality that is the indivisibility of God Himself which we, as man, individually image or reflect and, therefore, the marvelous way in which this chapter unfolded 24 questions and answers leads to the final question and answer of all – where the Christian Science tenets are set before us: to which we wholeheartedly respond.

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We see our diversity in unity is not a numerical plurality, nothing about us can be quantified numerically, everything about us is qualitative in terms of the infinite qualities, attributes, and so on that compose the Son of God. And therefore, we've become qualified at this point to be members of His, God's body and, therefore, members one of another. That's to say, we are qualified to be members of the eternal Church of Christ, Scientist—the inorganic universal structure of Truth and Love. Nothing to do with a religious organization, as such, situated in Boston or anywhere else. That, at its best, under the founding leadership of Mary Baker Eddy was a self-dissolving teaching symbol of the universal, the church universal and triumphant—healing and saving the world from sin and death, as the Manual says. A symbol of the nonsectarian body, or brotherhood, of all mankind and, therefore, the words of Paul in those wonderful epistles to the Corinthians and the Ephesians, so obviously in the spirit of the synonymy of identity that obtains throughout the entire body of Christ, Paul says, there are diversities of gifts, but the same spirit, there are diversities of administrations, but the same Lord. For as the body is one, and have many members, and all of the members of that one body, being many, are one body: so also is Christ. And then a little later: Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto to the measure of the stature of the fullness of Christ: (and then finally) he says: *There is one body, and one Spirit, even as ye are called in one hope of your calling.*

As soon, then, as we are truly identified with the tenets of the Church of Christ, Scientist and are thereby members of Christ's body, a door is opened before us which no man can shut. A key is put into our hands which is the key to the spiritual and original meaning of the Scriptures, the key, that is to say, to the spiritual origin of man. Because this, Mrs. Eddy tells us, in the course of the Key to the Scriptures, is what the Scriptures themselves revealed: namely, the spiritual origin of man (hat's on page 534 line 7) and, therefore, we've passed through this ever-open door into the original scientific meaning of the Scriptures beginning with the textbook's 15th and 16th chapters, Genesis and The Apocalypse. And what this means is that as members of the structure of Truth and Love (which in the Glossary is the spiritual definition of CHURCH, as we know) we enter into the consciousness of the unending source of our true Christ being or where we are the Christ body itself.

You see, as we come forth from our divine origin in and of the capitalized synonymous terms for God at the beginning of Recapitulation, we pass, as it were, back through an open door into the consciousness of this very origin. In other words, as Jesus put it, we circulate from and to our divinely parental origin proving, as we do so, that we never fell from the presence of the Father-Mother God to become a sinning, sick, dying Adamic human race. And remember in

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Revelation that the key to this door, the key to the Scriptures, is given specifically to the church of Philadelphia, which is the church of brotherly love. Because, if the Church of Christ, Scientist is other than this church of brotherly love, it's a carnal-mind counterfeit of the Christian Science church and not the church as the body of mankind revealed and founded by Mary Baker Eddy and, therefore, the first thing we come to as we enter the 15th chapter, Genesis, is the statement of the seven days of our, man's, spiritual creation. The order of which is precisely correlative with the order of the synonymous terms for God that opened the 14th chapter, Recapitulation and this is why this divine order of the seven days of creation disproves the Adamic myth of creativity on a mortal basis as found in the second part of the chapter. The word *genesis* means to be born, doesn't it, to be born of the fatherhood and motherhood of God instead of being born of Adam and Eve; and again, this is why this birth-giving order in the first part of Genesis is none other than the order according to which the woman in the first part of the 16th chapter, The Apocalypse, gives birth to her man-child and in doing so, vanquishes the Adamic serpent, or the great red dragon.

Then, in the second part of The Apocalypse chapter, the vision changes from that of the God-crowned woman in heaven giving birth on earth to her divine child to that of the holy foursquare city, described by Paul as the mother of us all and this holy matrix city, this ideal of all human civilization, the word *city* having the same root meaning as the word *civilization*, doesn't it, is the goal towards the entire civilization movement has been leading all down the ages. And at last, in the year 1902, this very ideal came to be represented by the final structuring of the first 16 chapters of the Christian Science textbook as the means whereby mankind would learn to understand, therefore, to inhabit, therefore, to be, this ultimate world city, or this civilization that lieth foursquare.

To live in this womblike city of generic man is in the words that close the 16th chapter: to dwell in the house [the consciousness] of [LOVE] for ever and, therefore, no longer to want. It's us, man, as we truly are, individually and together, in self-conscious communion with our spiritual origin, individually and generically communing with our common Principle, divine Love, that enables us, like the woman in The Apocalypse, to give orderly birth to our own and our world's true identity as this Principle's own idea. But we haven't yet completed the book. Two more chapters still to go, which are Glossary and Fruitage, chapters 17 and 18; and what the Glossary does, says the text on page 579, is to substitute the spiritual for the material definition of a particular Scriptural word, giving its spiritual sense, which is also its original meaning.

Now notice: what the 23rd Psalm did (there at the top of page 578 at the end of the 16th chapter) it substituted for the corporeal sense, the incorporeal or spiritual

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sense, of one single Scriptural word: namely, the word *Lord*, and of course, the Lord God [Jehovah] and replaced this with divine Love. Whereas, the Glossary represents this being done regarding the complete spectrum of Bible words, not just one word. You see, as we learn to translate spiritually what is signified by the anthropomorphic Lord God [Jehovah] which is God supposedly in the form of man, so that men in consequence become the serpent's little creative gods, we are dealing comprehensively with the mortal sense of life which enables us, thereafter, to deal with it in detail as represented by the Glossary translating from A to *Zed* the full range of the Bible terms.

Now let's just remember that, in the Bible, not only is Jehovah the Lord, but Jesus is given this title also. It's what Jesus has to prove: he is not God in the form of man but rather he is man in the form of God, that is to say, the Son of God, or God's own image and likeness. What it amounts to, doesn't it, is that the entire universe, identical with the Word of God, which seems to material sense to be written in the language of matter, is destined to be translated out of material terms into the language of Spirit which is the very Word of God itself. In other words, as the book says on page 209 in the chapter, Footsteps of Truth, all must at last give place to the spiritual fact by the translation of man and the universe back into Spirit.

Well naturally, we've entered the realm of the textbook's 18th and final chapter, Fruitage. It's here that the book, as a whole, furnishes the proof that all that it's been teaching us from the beginning is true. In other words, from within itself, without any outside practitioners' aid, or anything like that, it heals spontaneously, in the language of the gospel, all manner of sickness and all manner of disease among the people. So that, were we to leave out or ignore this final chapter as not having been written by Mrs. Eddy and, therefore, not having anything to do with the actual textbook, we would certainly not be obeying the injunction to read this book from beginning to end, to study it, ponder it and we might not be, therefore, sufficiently aware of the self-proving nature of the book itself as the healing, transforming Word of God, or as Mrs. Eddy once said, it's the voice of your Father speaking to you.

Surprisingly perhaps, Fruitage is the longest chapter of all comprising 100 pages of healing testimony as 100 pages of feedback to the Principle that what the Principle has been teaching is true and this is apparently because Mrs. Eddy insisted that SCIENCE AND HEALTH should end up by being precisely 700 pages long.

Well, do you think we've been able, there, to touch upon a possible spiritual and scientific epitome of what the book as a whole is saying to us? Keeping everything in context as one web of consistency without seam or rent. Because if this is so, then, of course, we can move on to take number 2 of this series and concentrate on

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the truly marvelous first chapter, Prayer, as being absolutely foundational to all 18 chapters. Well, we leave it there, at the end of the recording on this tape. [end]

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SUMMARY OF THE 1ST CHAPTER PRAYER IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Summary of the chapter Prayer in SCIENCE AND HEALTH considered from the standpoint of the capitalized synonymous terms for God which permeate this chapter, Gordon Brown, London, December 1969.

So our purpose now is to try to compass in our thought the message of the opening chapter, the Prayer chapter. During the past few meetings we've been following it, haven't we, the text of the chapter, paragraph by paragraph, nothing out of context, taking everything that is said into account but realizing that the divine determinant of what appears on the surface of the text, the divine determinant of everything that's going on, on the surface of the text, as in our own human experience, relationship with each other, the individual in his relationship with his universe, is determined by the capitalized terms because that's the representation of God, and so all the time we are focusing our attention on God. See, the glory of this revelation of the signification of the capitalized terms in SCIENCE AND HEALTH; the seven and the four which give us the system, the Science and the system of Christian Science, the glory of it, the glory of what they mean, is that each one of us begins in Science to do that very thing which Jesus said of his own mission, his own identity, his own being: I come out from the Father, I come out from the Principle, I come to the problem of mortality, I solve the problem of dualism, mortality, or whatever, and in so doing, I return to the Father, I return to the Principle—but what it means, of course, is that never during the whole course of this cycle, this divine cycle of consciousness do I leave the Principle. All there is to me is the Principle itself in operation, in individual expression. But that individual expression is not a segregated individual expression. It's only individual in as much as it is collective and universal at the same time and this is the wonder of having a system of capitalized synonymous views of the infinite because by reason of those terms we begin, like Jesus, to come out from the Principle instead of humanly endeavoring to work our way up to the Principle.

What is there to prevent us entering consciously now into the presence of Mind, Spirit, Soul, Principle, Life, Truth, Love? Nothing but personal sense. Nothing but the sense of being a group of persons trying to get together and learn or know or

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understand a little bit more about Truth and what you knew yesterday or something like that. But that's just the personal sense of it; and it isn't even really an entering into the presence—it's the realization of the presence, and the nature of the presence of reality of being, of Truth, is that it is self-revealing as us. So that we find our identity, individually, in relationship with each other as the self-revelation of Truth itself—I AM THAT I AM; and the introduction to this whole approach and the promise of this realization that comes in the chapter Prayer seems to me to be absolutely beyond words. So let's try and enter into the spiritual atmosphere, the spiritual message, the spiritual reality, the spiritual presence of everything or at least what we are able to understand at the moment of the message of this chapter.

From that wonderful introductory paragraph which begins: The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God. And then the chapter unfolds, and unfolds, and unfolds through all 17 pages, not very long chapter this opening one, until you get to this consummation of the whole idea of prayer or communion, communication, at-one-ment through what is called, or in terms of what is called, the Lord's Prayer. And I feel for myself that, really and truly, I've never know anything about the Lord's Prayer until pretty recently. Don't know very much now, but what has begun through this approach to the capitalized terms in their textual order and, therefore, in their relationship to one another within their own order, as the text unfolds them. Speaking for myself, I've begun to see things that I really have never seen before; that Lord's Prayer, my goodness, what a thing it is.

The text says that the Lord's Prayer itself is really a sevenfold statement. It's the first seven statements of it that constitute the prayer itself; and then you come to that climactic eighth statement which is added, apparently or possibly as being added, but nevertheless becomes the eighth, the octave, of those seven steps. And musically speaking it is very beautiful because just as the octave in the diatonic scale is the eighth note and is the first note, or what is called the tonic, simply sounded an octave higher, so really that eighth statement of the Lord's Prayer is the first statement sounded, as it were, an octave higher and when it sounds the door is wide open to Atonement and Eucharist, there's no doubt about that.

See, the first note of it is: Our Father-Mother God, all-harmonious. Well, let's for goodness sake, strike that now an octave higher; and it's the fact that: Father-Mother God, Thine is the kingdom, and the power, and the glory, forever. It's the same note but it's really an octave higher. Father-Mother God, the whole of being, universe and all that it includes: the infinitude of identity, individuality, idea, quality, quantity, every thing thought and every thing that constitutes the universe of consciousness belongs to you, Father-Mother God, and is never personally

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possessed. Therefore, it is indestructible, therefore, it is unexpendable and this is our endeavor and our goal is to be: at-one with this Truth, consciously, as man so that being, to us, is unexpendable, indestructible; you cannot use it up. Whether it's life or energy or strength or intelligence or joy or happiness, relationship: it's all a developing, multiplying, unfolding consciousness of reality because it all belongs to the Principle and, therefore, is infinite. And the structure of the chapter is very beautiful, very simple, the way we're going to take it.

We're not going into any depth of structure, it isn't our purpose in these meetings. But it's so simple and beautiful (if you take the opening paragraph, I don't mean, not paragraph, the opening sentence) it gives us the layout of the chapter: that the prayer that reforms the sinner and heals the sick is an absolute faith that: all things are possible to God. Alright, therefore, it is that: because all things are possible to God, the sinner is reformed and the sick are healed; and this is the order of the chapter. In fact, the first few pages, out to the top of page 5, it would seem are really making it clear how it is, what it means, that all things are possible to God. Why is this so? What does it mean? The first few pages up to the top of 5 really make that so clear and then at the top of 5 comes the, starts, the inevitable outcome of the fact that all things are possible to God: namely, the prayer that reforms the sinner, and that goes over for quite a few pages until you get to the top of 12, and then you get the outcome of that: namely, the prayer that heals the sick. The fact that all things are possible to God reforms the sinner firstly, heals the sick secondly, and you get this lovely threefold layout of the chapter because that healing the sick is going to come through to the Lord's Prayer of which it is said that it instantaneously heals the sick. Doesn't it?

Those of us who would want to think about this point or might want to think about this point, those three divisions into which the chapter, so naturally and practically resolves itself I think, is awfully like the first tone of we know today as the matrix which corresponds to this chapter: the Word in its own aspect as the Word where you get the three synonymous terms, Mind, Spirit and Soul. Because it really has a great tone of Mind as the chapter opens, and that leads into this tremendous Mind where everything is at the point of origin and allness and so on, and then it blends into a great demand for purification. This is the reforming of the sinner, but in terms of the synonym, Spirit, it's purity and purification taking place and then thirdly when it comes to healing the sick, you are right in the tone and with the idea of what it is that constitutes the Truth about body and, therefore, you're in the Soul tone. There isn't much doubt about it, I think.

So upon that background, can we just feel our way through the ideas as they come. See there's nothing going on, but the chapter itself, which is the Principle revealing itself in terms of a specific idea of itself: return to the Principle itself at this

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moment individually, collectively, we enter into, what the end of the chapter calls: the closet or the sanctuary. The closet is simply a symbol of where you get so close to reality that you can't get anything in between the idea and its' Principle: the human and the divine. In the closet everything is so close that everything is understood to be one and indivisible; and as soon as this happens, sin goes out of the picture, disease goes out of the picture, death goes out of the picture, hate and fear and doubt and uncertainty, and all the rest of it just is nowhere to be found there because of the closeness: the coincidence of the human and the divine—All there to the human is the divine in expression; and the message is really told us divinely, through the particular unfoldment of capitalized terms in the text in the order in which the text reveals them and the first view: of God being infinity, that we are called upon to entertain, is the view of the infinite as Mind. Now during the last two weeks we've been getting more acquainted with the text, perhaps, than we have been before. Is that true? And, therefore, as these terms come one after the other, we'll just be turning over the pages, will we, and just following where they come in the text.

Don't forget that each of the capitalized terms is a view of nothing less than infinity itself, all-inclusive infinity, nothing less than a view of universe itself which we do not approach through uncapitalized ideas. Otherwise, you're putting limits, it seems to me, on the capitalized term. We are starting out from the capitalized term and that is leading us to the uncapitalized qualities and characteristics that we need to know, that we need to be, that we need to embody, that we find identity embodying as man. But it's from the terms, from the capitalized terms to the uncapitalized and not vice versa.

So the first view of the infinite that speaks to us is the infinite as Mind. The text itself is an interwoven web, or fabric of ideas, and if you think of it, if you could think of it, as a beautiful fabric or something, it is studded with the gems of the capitalized terms. It scintillates with these aspects of divinity speaking to humanity, impelling themselves upon human consciousness, taking over control of human consciousness so that no longer is human consciousness seemingly under the control of that which it cannot consciously control, seems unable consciously to control, namely, the involuntary happenings of the so-called unconscious, becoming conscious, and so on. Divinity, this is the divine reality of which the so-called psychological mythological unconscious is the falsity, the myth, the unreality, the illusion.

So the text really, I like to think at the moment, is just studded with these most precious stones, the capitalized terms. Mind is that which, we are told, it's that which moulds, it's that which exalts, it's that which causes, what the text calls, unspoken thoughts which are desires and which are, therefore, the same as saying

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unformed thoughts. Mind takes these unformed thoughts, desires, providing that they are desires that are hungering after righteousness, no other kind of desires but desires that are hungering after reality, truth, or what is called righteousness and moulds these unformed, elemental thoughts into form, causes them to take form so that they are no longer void. It's just like the spirit of God moving on the face of the waters right at the beginning of the Bible, eliminating the darkness from off the face of the deep which is just ignorance of the depths of reality welling up as it were out of this text, but it isn't out of this text. It's welling up from the infinite to become consciousness, the consciousness which is man and, therefore, the human, the human concept, is no longer spiritually without form or void of spirituality. It is being moulded to take form and the form that the human takes is the form of the Son of God, the form of man in the image and likeness of God.

Now these desires on the part of the human, which seem as if they can be apart from the divine, as if the human as the human can desire the divine. It's not really true. That the human, as the human as the human mind, can't desire the divine. It can only desire itself because it can only really ever know itself. But under the impact of the divine itself, revealing itself to be the only reality of the human, these desires become the first touch of the coincidence of the human with the divine. It is the divine that is responsible, therefore, for these desires in the human and, therefore, they're not really something that is taking place active in consciousness apart from the divine; and as we see that, then right at the beginning of the chapter comes this first touch of what the entire subject of Christian Science is all about: namely, the coincidence of the human with the divine.

The desire that goes forth hungering after righteousness is blessed of our Father and it does not return unto us void: it takes on, it has been moulded to take on the form. What before seemed to be unformed begins to have form and that form is the beginning of the appearing of man as he is,: the human as man in God's image. The belief that the human is mortal: a thing of time, of birth and death, and all the rest of it, is the ignorance or darkness upon the face of the depth of Truth, the depths of reality, and is yielding to the impact of this that is called the Spirit, of God, revealing itself.

Having just touched that idea, some of that idea of the infinite as Mind, almost immediately we have to take into account a view of the infinite as Love; and it's wonderful that should be so because Mind and Love, we could say, are the beginning and the end, the alpha the omega, the first and the last, of the order of the synonymous terms. It's like the arms of infinity reaching out and embracing infinity within its own grasp and consciousness and comprehension. Mind, we find, is Love because as soon as we touch this term Love—He is unchanging wisdom and Love, He has already done all, He already knows all. It is such a

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feeling of everything already accomplished. Being is already wholly accomplished and this is the Love tone. This is what is meant by the term Love: the purpose of the term Love is to convey to humanity this idea, this Truth and we see that this Mind is Love. And as soon as we see, therefore, that the end of the whole story represented by this term Love is, in fact, from the beginning where everything has its origin in Mind—this is wisdom. Because there's no hope, in all the world of thought, consciousness, understanding, unfolding from beginning to end except the end is from the beginning and so our first two terms are Love, Mind and Love. The Mind which is Love and the Love which is Mind embracing the infinite within itself, being infinite and, therefore, how could we not be immediately brought to the idea of what constitutes the Science of being. What we're engaged with, therefore, is the Science of being. If you've got the terms underlined on these pages then they stand out like these gems we were speaking of and we can just follow them as they come down. We can see what constitutes the Science of being from what has been conveyed by these two opening terms: Science of being, with a little 'b', the Science of man's being. The Science, with a capital S, the divine Science, therefore, of man's being.

The Science of true human being; and what is it? It is the fact that Love is Mind, that the totality of being is accomplished from the beginning. It's known to the Mind which is Love, the Love which has already bestowed all good, it says there, already knows all, therefore, this must be being. Nothing to do with used to be, or going to be, which is all non-science and is just of the nature of mystical religion. But the Science of being involves the idea that the infinite is already wholly, totally, a hundred percent accomplished and is good. Nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love; and that good has the quality of goodness and this goodness attains the demonstration of Truth, and we're introduced to another capitalized term which is Truth, it attains the demonstration of Truth. That's man: this goodness, this quality of good attaining unto Truth itself, finding himself in and of Truth, the demonstration of Truth, Truth demonstrating, *demonstrare, to show forth*. It's Truth showing forth itself. This infinite Mind, which is infinite Love, which gives us this hint of the Science of being is Truth showing forth itself as all good and the quality of that all good, which is goodness, is man finding himself in and of Truth itself and it's all entirely the opposite of a circumscribed or circumscribing being. This is nothing to do with a circumscribed human being, human being, no, no. What we're dealing with is uncircumscribed divine being. Uncircumscribed divine Mind, Mind uncircumscribed—this is divine being—the opposite of a circumscribed human being—and yet it's the Truth about the human. Therefore, it's the true human being. It's the Science of the true human, humanity as it is in Truth. Isn't it? So

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there the term Mind comes again as soon as we see, as soon as Mind reveals its uncircumscribed nature as Truth.

It's all spiritual growth, spiritual growth's away, we're away, spiritual growth; and there's nothing impeding spiritual growth but the belief that the human is circumscribed. Indeed spiritual growth, almost as if the text says now, let's just take that, that wonderful development, now let's just sum it up. Because really what we're talking about all the time is the Love which is Mind and so God is Love. It's impossible to conceive of anything added to that view of the infinite. This alone is intelligence. There isn't any intelligence apart from this idea, these ideas. So, Love is Mind, its saying again, the infinite Mind is already infinitely informed of everything. It knows everything, it already comprehends infinity within itself because it is infinity. This is Mind, our Mind, man's Mind because there's no other kind of Mind really to have and is perfection and it's an open fount which is just the source of all existence and blessedness and it's pouring forth its source and it can't be impeded. This is the Science of being, the being which is the same, changeless. Can we change the Science of being? It's the same yesterday and today and forever – the Science of being. Now, if it's a Science, it's governed, it's controlled by Principle, and it's demonstrable this Principle, this Science is demonstrable and because it's a Science, because it's governed by a Principle, it's a spiritual mathematics, this whole subject.

The Mind which is Love, which is the Science of being, which is Truth showing itself forth, uncircumscribed Mind, with Love the totality of this all-comprehending outpouring Mind. We touch the idea of the Principle, governing Principle of the universe; His rule is already established: it's the Principle of all that goodness, which is the expression of that all good that Love has bestowed, already bestowed; the Principle of that goodness: the work of this Principle is already done. It's got a rule that's already established: the rule is that the end is from the beginning and it's the rule that the unfolding of this end from the beginning is the unfolding of the idea from beginning to end and this unfolding of the idea from beginning to end is the working out of, the appearing humanly, is the working out of the whole problem of our salvation.

It wants to say it again, it wants to say: this is Divine Being that we're talking about and man reflects it. Man is its reflection and the reflection is included in the Divine, capital D capital B, Being itself, with its Science of being, with a little 'b'. The Divine Being which is the One altogether lovely; and then for our instruction, the thing that we've pointed, how empty are our conceptions of all this. The human concept of Mind is so empty that it thinks of Mind as something that's got to be informed and filled up with knowledge. What an empty conception of Mind that is; and so we have, in belief, a human mind, an empty conception. Whereas, infinite

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Mind is already infinitely informed and we can't give information to this infinite Mind. Are we really grateful for the good already received? What good? The all good that Love has already bestowed, that's the good that is already received. If it is already bestowed it must be already received. Can't be partially received; but the fact that this good is a perpetual unfoldment, the fact that it's an outpouring fount means that, as man, it's a continual and a continuous receiving. The giving and the receiving goes on continuously and so we're fitted to receive more.

This is being grateful for Life, Truth, and Love, this combination of Life, Truth, and Love for the first time, this all good that is already received for which it is imperative to be grateful, to accept, to be conscious of having accepted, is Life, Truth, and Love itself. And if the heart is not very close to, so close that its at-one-with, if it is far, from divine Truth and Love then the outcome of that is the ingratitude of barren lives. Now the text isn't spelling it out at this point, but it's giving us a very substantial hint through this idea of an empty conception which mustn't be an empty conception. It must be Mind's own conception of itself which is full of Truth, full of the information regarding infinity; and this thought of otherwise barren lives, lives that are barren, lives that are infertile, lives that are unproductive, lives that are not bearing fruit. There's such a big hint, at this point, of the great signification of these two combinations of terms, Life, Truth, and Love and then Truth and Love. Empty barren conception of this, what is it all about? Well, we know because we've come through really already, this is a review of the chapter as a whole, and having encompassed the chapter as a whole, we know that we are coming through in the end to the Truth about Father, Son, and Mother and to the Truth of infinity embodying as the womb of consciousness, embodying within itself, all Truth. Love embodying within itself all Truth and the idea is already beginning to speak through these three very fundamental concepts of what is meant by the term Father, what is meant by the term Son, what is meant by the term Mother: as one. As one thing, not as three separate entities but as Life, Truth, and Love in one conception. One—this is the full conception of being, of the Divine Being that being is Life, Truth, and Love. This is the full conception—there's no emptiness there, and once that is seen in terms of Truth and Love, the infinite as Love embracing, embodying, showing itself forth, in terms of Truth, the Truth about everything in one conception—we've really touched a fundamental idea. Because that Truth and Love is then Life itself and this is heartfelt gratitude. There is heartfelt gratitude when this idea speaks and there's no question of not keeping the divine commandments— If ye love me, keep my commandments.

We are finding, the human is finding itself worthy to partake of Love. The next term is Love, to partake of Love, to be partakers of Love. Because it was hungering after righteousness and because the fount was outpouring, because the all good was already was bestowed by Love, now the human is partaking of Love, partaking

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of that all good, assimilating the divine character. Here is the human assimilating that which Love is giving. It's partaking of it and assimilating it because of the righteous hunger for it and the moulding and the fashioning is going on, and the human is awakening in the likeness of Mind. Finding its Mind to be infinite, finding its substance to be infinite, finding its identity to be infinite, finding its person and its universe and its harmony to be infinite, finding its Life to be infinite, finding its formative consciousness to be infinite; finding itself to be totally unrestricted—infinite in every way: awakening in His likeness and it's the Science of Christianity we have to see that is doing this, its Christianity at work: doing this moulding. It's moulding, fashioning all identity into one great embodiment but of course it can't do it except it's a Science. There's a Science to Christianity in order that this should be so. The awakening that is taking place, therefore, from the Adam-dream of father, son, mother broken up and this, of course, is regeneration, on line 28, it's rebirth and, as we come up onto page 5, it's as if the fact that all things are possible to God has been explained, why is it they are possible? Because all things are already done, that's why they're possible.

It is only a question of the self-revelation of what is already done and, therefore, all is possible because it already is and, working from this standpoint, we can now come to the whole proposition of the reforming of the sinner and immediately, almost immediately, we're led to the term Christ. Christ is the term for the infinite that enters the picture now. The followers of Christ, the followers of Christ are saints. Nothing to do with goody-goodyness – are saints in the scientific spiritual sense and Christ destroys sin. Why does Christ destroy sin? Because the great thing about Christ, mind you, all that we've been talking about through these capitalized terms up to this point, now we see that this whole thing is Christ. Doesn't matter whether it's been Mind, Love, Science of being, Truth, Principle, Love, Mind, whatever we're being led to, Life, Truth, and Love—it's all Christ. The totality of it, so we're led to the conception Christ and Christ is that which destroys sin because the great fact of Christ is sinlessness. There's no element of sin in Christ, but it is a specific, then, view of Christ, that does this—and it's Christ which is Truth and Life. Christ, Truth, itself indestructible because sinless, therefore, Truth and Life— that is it which destroys sin —and that is the Son of God. Now this whole thing is the Son of God, this Christ is the Son of God and it comes to destroy the works of the devil. What is the works? If it destroys the works of the devil, the Son of God, then the Son of God must Himself be the works of God or the work of God. The work that is already done.

His work is already done. His Son already is—His work—is His Son. The Father and the Son, the Son and the Father, Truth and Life, and so it comes to destroy the belief that as man we can ever be taken away from the Father-Mother God. Because the belief that we could be this sin—and that denies Christ, therefore,

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Christ, which is the Truth— that we cannot be and never have been—denies sin—and this whole thing is Love. This is Love and this is it that corrects and governs man. Why does it do that? Because it's a Principle. You see where we are at the top of page 6. Because it's a Principle, it doesn't work personally, in other words. Men may pardon, but this Principle reforms, reforms the sinner. If we see how we are into the section of the chapter where because with God all things are possible, the sinner is reformed and, therefore, we're reaching the harmony of being through understanding the divine Principle of being. The whole thing, has been, is being the Science of being with its Principle of being and the outcome of the Science of being or the expression of the Science of being with its Principle of being is the harmony of being and again we are reminded that the whole thing is Love and it's impossible to conceive of anything more than the fact that infinity, universe is Love. Can't ask Him to be more, higher we cannot look, farther we cannot go and Love shows forth its mercy in this destruction of sin, this destruction of the belief that we could ever be taken away from Life, Truth, and Love and segregated into personal bits and pieces called mortals. Christ, sinless Christ destroys, wipes out this belief because it isn't a happening, it isn't a thing, it isn't something that's happened—it's an illusion.

So, we're understanding Love as Principle, coming down here, this Love that has been revealing itself is Principle and, therefore, it impersonalizes everything and it was Satan that bound the sick woman. But at the same time don't be fooled because except this sin appears to the human sense as personality, it doesn't appear at all and, therefore, Peter vowed of an offense unto me. If you don't allow this to take place in consciousness, if you don't allow the elimination of the mortal to take place in consciousness, thou, the personality, art an offense unto me. And all this time, therefore, it's the prayer that reforms the sinner and it comes down, page 7, to a view we've not been asked to take into account before in the textbook, and it's the view of the infinite as Soul.

Because what we must be shown now is that all this sin proposition, and what we've touched and seen with it means, is the opposite of Soul. Physical sensation, material ecstasy and emotion, self-satisfaction, finding satisfaction in the belief that the self is mortal and all the rest of it, Soul enters the picture to dispel that aspect now, as it must. Emotional utterances and all the rest of it and this Soul, the infinite as Soul, where we find spiritual sense, and it's spiritual sense that's guiding us on our journey, this Soul must now be seen to be Mind. Because what the human is seeming to do or wanting to do is to establish a contact with the divine ear, but the divine ear is not an auditory nerve. It's nothing to do with physical sensation or nerve, the divine ear. What is it then? It is the all-hearing and all-knowing Mind to whom each need of man is always known and by whom it will be supplied. Soul is Mind. We get such a feeling of what is meant by Soul, as we

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come down here, through all this talk about hypocrisy and coming face to face, sinners coming face to face only spasmodically with their wickedness, holding secret fellowship with sin, these externals spoken of by Jesus as like unto whited sepulchres full of all uncleanness. Because you've got in this proposition of hypocrisy, which is wearing a mask, covering up on the outside what is really going on inside. Having a different inside from the outside, a sepulcher full of all uncleanness but beautifully whitewashed on the outside. All this is sin and it's all the opposite, now, of Soul.

But this Soul, being Mind, is that which we've already seen knows already each need of man and being an open fount pours forth each need, can't do otherwise. And these pages which have no capitalized terms in them, coming down page 8 and way on into page 9, it's the same theme of covering this multitude of sins. You can't have that in Soul because in Soul the outside and the inside are the same and turning away from the poor, if we turn away from the poor we're not ready to receive the reward of Him who blesses the poor. What are the poor? The poor are those who have no material possessions, that's why they're blessed. Because they say, no, nothing belongs to me; and it'll come through at the end of the chapter: Thine is the kingdom. It doesn't belong to me and this is being poor in spirit and as you see that, then you come over, you love your neighbor as yourself. You begin to obey that commandment, you're inside and your outside, no whited sepulcher or mask; therefore, you can love your neighbor as yourself because it's all one self. But that self doesn't belong to me, personally, it belongs to God—its God's self and, therefore, I'm poor because it doesn't belong to me. But being poor in that way, my goodness, this is Christianity and this is not only Christianity it's the El Dorado of Christianity, it's the state of consciousness which is fabulous riches. Fabulous riches, this is the El Dorado, the golden city of Christianity where the riches of being poor are fabulous. Isn't that wonderful? Well, we better just pause for a moment because we've had the hour. [end]

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SUMMARY OF THE CHAPTER PRAYER IN
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FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

It is a watershed in the chapter, all through page 8 coming down page 9 to that point it's been leading up to really, what is the self, and: If selfishness has given place to kindness, on line 11, we shall regard our neighbor unselfishly, and it's this obeying the commandments that we've got, on page 4, through this heartfelt

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gratitude, gratitude for what is already done. Gratitude for the all good which is already bestowed. Through that gratitude, we obey the commandments; and now as we come over to 8 and 9, these commandments are being obeyed and the great First Commandment is brought out into the open now.

Dost thou love the Lord thou God with all thy heart, so much about the heart, with all thy soul and with all thy mind? Those were the two, the last two synonyms mentioned on page 7, Soul and Mind— you haven't had any down 8 and down 9 until this point now —with all thy heart, with all thy Soul, with all thy Mind. Are you acknowledging that God is all the heart there is, that God is Soul, the infinite is Soul, the infinite is Mind and that neither Soul nor Mind nor heart, nor anything else is a personal possession, in which case, dost thy love the Lord thy God. This command includes much, even the surrender of the belief in personally possessing really anything. All material sensation, affection and worship. Not possessing ourselves, possessing each other; you wouldn't do it with music, we wouldn't do it with mathematics, it would be quite absurd; therefore, why do it with Life? Because this is the Science of Life when we entertain this idea. It's the El Dorado of Christianity which involves the Science of Life through this relationship with God and with one's neighbor. This is Christianity and it's the fabulous riches of Christianity because our attitude is being poor in spirit and it involves the Science of Life. It's Life itself and the Science of Life and it recognizes only the divine control of Spirit.

You feel the sense that Spirit there is the substance of everything which is not personally possessed, otherwise we couldn't possibly be loving God with all our hearts or mind, we'd be loving our possessions, loving our bodies, loving our bank balances, loving our gardens, loving each other personally, whereas, it all belongs to the One Being and, therefore, Spirit is in control and Soul is our master. Soul is our master, that which has mastery, master, and this is leaving all, for Christ, for Truth. It doesn't believe in anything, it's finding everything. Finding everything, but leaving all in the sense of not possessing personally anything because that just circumscribes it and is a death thing in the end and this, of course, is treading in the footsteps of our dear Master. This is being Christians and treading in the footsteps of Soul, really, of our dear Master, because Soul is our master. And as we come down page 10, we find that what it is doing for us is to, what it is doing for the human is to qualify it divinely. The human is becoming divinely qualified because is willing to drink his cup, as it says here. It's drinking out of the cup of prayer, the unction of Spirit, that means to say, it's being anointed, baptized and consecrated to what reality really is—the unction of Spirit, and this appears in the demonstration of power and with the signs of healing following and it's Christian Science that is revealing it. The whole thing is the revelation of Christian Science, it's involved because, it's Christian Science because it's overcoming the world, the

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flesh and evil and thus destroying all error; and what it is doing, if it is a true striving, that is becoming spiritual attainments of the nature of spiritual attainments—a door is opening. You can tell we are getting towards the end of the chapter, towards what is called the sanctuary or the closet because a door is opening and it's opening to a higher understanding of the divine Life, with a capital L. A higher understanding of the infinite as Life.

The all-inclusive infinity of being, as Life, that does not include within it a single element of self-destruction or death or time or beginning or end—but is eternity, Life, being, with its Science of being, with its Principle of being, with its harmony of being. As the door opens, this is the vision, this is the vista that opens and it's just the opposite, this Life, of anything mechanical. Life is not mechanical; nothing to do with vain repetitions, that's the opposite of Life—they're mechanical; but Life, therefore, if it's not mechanical, we infer the marvelous spontaneity of Life. The ever newness, the ever freshness of Life that there is in this higher understanding of Life that the door opens to reveal. Away goes the mechanical, intellectual wrestlings, the vain repetitions, and Life, infinitely spontaneous, always now, always fresh and new, opens up to view. So, why don't we get all that we ask for in prayer? We don't get it because Love, Love just won't give except that which is best for us to receive; and it's not at all best for us to have something that we would consume upon our lusts which means possess it personally. We would consume it upon our lusts if we possessed it personally; when Love, which has already bestowed all good, doesn't bestow that which is consumable in that way. Nothing is consumed that Love bestows. Nothing happens to it in the sense of deterioration or getting less, weakening in some way. Not one iota of Love's bestowal can be consumed. Personal possession is lust. In this case, infinite Love will not grant the request; and related to this: Forgive us our debts, Jesus' prayer, forgive us our debts, specified also the terms of forgiveness. See, there is no debt and no debtor when Love is the infinite bestower of all good. Which is, therefore, infinitely accepted, received with grace and gratitude; when everything is infinite in this way, there can't be any personal possession, therefore, there can't be any debts or debtors needing forgiveness. But the great thing is: Go and sin no more; and so, the idea of the moral law, is brought into the text on page 11, the second paragraph, which always demands restitution, and the law of restitution was always part of the moral law in the Old Testament; and this is the restoring of anything and everything to its rightful former owner. Then mortals can go up higher if they're sufficiently humble to be poor in spirit at the wedding feast because that's what the go up higher, quotation comes from in Luke 14, then they will rise to that point of fabulous riches by making restitution, and this is Principle at work— (as we come into the third paragraph there our attention is drawn once more to) —the infinite as Principle, as that which is at work because Principle

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never pardons our sins or mistakes till they are corrected. So here is a wonderful definition of sin, it is simply a mistake. To take anything from God; in belief, of course; you can't do it, it's impossible, any more than you could take it from the principle of mathematics or the principle of music – and say, It's mine, personally. But, the belief that this has happened is the dream of mortality and is sin; but it's only a mistake. We cannot take from the infinite and make it finite.

The infinite remains forever infinite. The eternal remains forever eternal, and so on. Now what is happening here, then, through this realization, is Truth, this Principle is Truth, and it's Truth annihilating error. Why is Truth suddenly brought in? Christ, Truth—that which is forever sinless—annihilates error, bestows no pardon upon error, but wipes error out in the most effectual manner. What then is error? You see, what sin is to Soul, error is to Truth; and sin is a mistake, and that's error. Error is a belief of departure from Truth. Error is a departure from Truth, that's its meaning. Now, has man ever departed, departed from Truth and become mortal? If he has, that's a mistake, that's sin, but it's, in Truth's terminology, its error. It's a marvelous word, error—isn't it, then? It just wipes the floor with the whole proposition of sin and evil because it says there's nothing to it, its error—it's a departure from Truth, but it's impossible for there to be a departure from Truth. Why can't there be a departure from Truth? Because Truth, the nature of Truth is that it can't be parted up so that a part can depart. You can't get a part departing from the whole, it remains whole, it's total whole Truth that, therefore, annihilates error, wipes out error—and it's unalterable, on line 27. It's unalterable Truth and this must be understood, there must be this understanding of Truth. See how this paragraph is dealing with holiness: We know that a desire for holiness is requisite in order to gain holiness; if we desire holiness above all else—it only means wholeness. It means wholeness, that can't be broken up into bits, and that's holiness. When we see wholeness, not as an assemblage of parts, but as that which is totally whole and incapable of being broken up into parts so that there is no part that can depart from the whole, this is holiness and we must be willing to sacrifice everything for it that we may walk securely in the only practical road to holiness. What is the practical road to holiness? It's to find that there has, therefore, never been any departure from—this is the practical road to holiness—there has never been a departure from it, from the whole, and that will bring us into all Truth; and as we turn over to page 12, the emphasis changes from the reforming of the sinner, the canceling out of error in that sense, to the prayer that heals the sick.

The prayer of faith shall save the sick. It all has stemmed from the fact that with God all things are possible because with God all things already are within the comprehension of Mind as the whole demonstration of Truth—that's the all that is possible: the all that already is. Therefore, the sinner is reformed and now the sick

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are healed and for the first time, on line 7, we come to the term body, we haven't had— (this is the first time body has occurred, I think) —in neither even in the Preface nor certainly in this chapter. This is the first mention of body and, what we are concerned with, of course, on line 10, is Science or Truth—Science which is Truth. Science, *scire*, to *know*, and Truth, ye shall know. You see, the infinite information, the *in*, going back to now to a few pages before, the *in* Mind's, infinite information, that's Truth, you see, it's information and it's whole and it's total and, therefore, you can't inform it any more. It is totally informed, the form is total, it's whole within the comprehension of Mind. Which, because that Mind is Love, you get the wonderful combination Truth and Love which is so significant. But this is Science, a Science which is Truth, and it doesn't act through blind belief nor does the human understanding of the divine healing, Principle, as manifested in Jesus, act through blind belief — because that Jesus' humble prayers were deep and conscientious protests of Truth — he witnessed to Truth. All there was to Jesus was the witness of Truth, the reflection of Truth, the demonstration as we found before of Truth — Truth showing itself forth. That's, that was Jesus; and what was that Truth? —man's likeness to God. Man's unity with Truth and Love — man finding himself in and of Truth, in and of divine Love. So man's unity with Truth and Love — that's Truth. That's what Truth is — man's unity with Truth and Love — that's Truth. Man's likeness to God — that's Truth. The human understanding of the divine healing Principle, manifest in Jesus, is witnessing to that Truth.

Well, we've been feeling what the divine healing Principle is, all along through these pages; and as we come down page 12 a little further, we see that this Principle, again, we are told — that it's Love, divine Principle, all Love. It hasn't really said yet this well-known combination divine Principle, Love, but it's going to in a moment. It's still not divine Principle or Love which causes a drug to be apparently so and so, or so and so. Not a corporeal God, but divine Principle or Love. You see, if it was a corporeal God, it would be corporeal man, it would be personal man. It couldn't be a corporeal God. So the answer, to the belief of a corporeal God, is Principle which is Love, Principle or Love, and this is it which heals, this is it which is intelligence — only there do we find intelligence. A drug has no intelligence, and so on. And, as we come down, this is the outgrowth, this enlightened understanding, on line 24, is the outgrowth of divine Science. What a climax it's working up to now. It's the outgrowth of divine Science. The opposite of that would be the merchandise of human thought which is belief. The outgrowth of divine Science is enlightened understanding. Just as these pages have been giving us enlightened understanding; what has been at work? — divine Science — because that enlightened understanding that we are feeling, being conscious of, which we are experiencing, is the outgrowth of divine Science, therefore, it's been

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divine Science that's been at work. The opposite of blind belief, changes in belief, the merchandise of human thought, no – it's all the outgrowth of divine Science.

And again we come, twice do we have, this term divine Science given us now, again at the bottom of the page, in divine Science, where prayers are mental, *all* may avail themselves of God as a very present help in trouble. And so close is divine Science to the term, Love, in its signification, that we have Love also twice in this paragraph, in the marginal heading, Love impartial and universal, and at the top 13, Love is impartial and universal in its adaptation and bestowals. Why is it impartial and universal in its adaptation and bestowals? We've already learnt that it can't do less than bestow all good, *all* good, therefore, *all* may avail themselves and, therefore, everyone that thirsteth comes to the waters – and this is divine Science. Here we get the Spirit and the touch and the feel of divine Science. It's that which is total, that which is the all-inclusive, that which can never exclude anything or anyone, any one, ho, every one come ye to this open fount.

So Love is very active, Love is declaring itself very much here as being impartial, being universal, adapting itself, bestowing itself to all, to every one and when that is seen to be so, that is divine Science at work. But don't forget that, on line 20, it was seen to be Principle, because of course except Love was Principle, there wouldn't be any divine Science, because of a science without a principle; and its Principle—that it's because Love is Principle that Love is impartial and includes all. Love is the Principle of divine Science, isn't it? —and so, this open fount which pours itself forth, this fount which is open, not closed. It's going to be a closet in a moment but that doesn't mean something closed. It means you're close to the open, close to that which is infinitely open. So close that you are the outpouring of that which is open. So close, and this is our Father, on line 11, who seeth in secret and rewards openly. This complementary idea, these two complementary ideas of the in secret and then the open, the inside and the outside, which we found in the meaning of the term Soul, must be the same. Can't have something in secret that is not open, it's the same. It's what we found with Soul and through this realization, on line 18, we don't run the risk of overwhelming our real wishes with a torrent of words. Because that outpouring fount of waters is a living, its Life itself, and nothing to do with a torrent of dead words. You see, which that all this is about – audible praying and making a lot of fuss with words, you see, but – the opposite is this open fount, the Father in secret rewarding openly. And it comes on down, explaining this more and more, that God is not a corporeal person because God is incorporeal, infinite incorporeal Love, to whom all things are possible so that it was Love from the very beginning of the chapter that was at work.

Because it's to Love that all things are possible, because Love, to Love all things are already done, accomplished. And if we think of God as a corporeal person, then we

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can't grasp, we can't understand—we can't grasp— would be the Truth about owning—you see—the wonders wrought, worked, formed, fashioned by infinite Love to whom all things are possible. The sense of God as a corporeal person— instead of being divine Principle, Love—now we have divine Principle, Love; Principle, Love. That would be human ignorance of the divine Principle, Love; and that human ignorance would be constituted this wise: that the Father of all is a corporeal creator and that ignorance would involve men recognizing themselves, therefore, as merely physical and being ignorant of man as God's image or reflection and of man's eternal, incorporeal existence. Now when the Father of all, the creator of all, is understood through this combination divine Principle, Love— now in that divine Principle, Love, men see themselves as God's image, as God's reflection. They see their existence to be eternally incorporeal. Yes? — and that's the world of Truth. Now, that's the world of Truth, and the other is the world of error, which is ignorant of the world of Truth. And that's the world of Life in Soul, whereas the other is the world of sensation or life in body — we mean by that mortal body. Now don't for goodness sake let's think we're going to get rid of body. You can't have something disembodied. You can't have identity or individuality or consciousness or Mind disembodied, so body isn't going to disappear — what's going to disappear is the belief that Soul is in body, the belief that Soul, that body is a personal possession, that it's my body. Nothing of the sort —it's God's body, therefore, everything's alright with it, and nothing from everlasting to everlasting can possibly go wrong with it, and nothing ever has gone wrong with it. But this is living in the world of Life and Soul, which is the world of Truth; the other is living in the world of sensation or life in body. You see the reflection in the mirror getting up and scratching its head when it's having a pain and its tummy, when the thing standing in front of the mirror hasn't — reflection can't, can't do that. The world of Truth, the cosmos of Truth — earth is world, cosmos, all mankind is world — the world of Truth is all mankind, the total human race as it is in Truth. That's the world of Truth — identical with the world of Life in Soul. Not the world of departure from Truth which is the world of error—which would be life in body, a departure, so that body is personal and a personal possession. So over onto 14, sensibly with the body, we regard omnipotence as a corporeal, material person, and so on; we are not absent from the body and present with the Lord, and the marginal heading is bodily presence. The true bodily presence we're coming to, the Truth about body — to be absent from the mortal sense of body is to be present with the true body, that's the Lord. It's to be the Lord's body, that's what all the stuff in the church is about; eating the Lord's body and I don't know what; but, it's being the body of the Lord, what is meant by the Lord, which is Soul, really, because Lord is master and Soul is our master and so we can't serve two masters, we can't serve Soul as master and body as master. When Soul is our master, body isn't our master; but Soul is the master of body.

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If we try to serve two masters we wouldn't be demonstrating Spirit, on line 5, because Spirit is that which says you can't have both; it's either one or the other, sets up a firmament. So to be present with the Lord, to be the body of Christ, is to have not mere emotional ecstasy or faith, but the actual demonstration and understanding of Life, Life, with a capital L, which Christian Science reveals. All this is the revelation of Christian Science. To be this body is to be in obedience to the law of God — to be absolutely governed by divine Love, by Spirit; that is to say, not by matter. So we could go on pondering, pondering these terms, but here we're just touching them in order to encompass the chapter as a whole. So become conscious of it, become conscious; don't be in that Adam-dream but become conscious.

Let consciousness be God's consciousness of God. Then we shall have the answer to the so-called psychological unconscious and we shall become conscious that Life and intelligence are purely spiritual, neither in nor of matter, and then the body will then utter no complaints; consciousness will be spiritualized, marginal heading. Suffering from a belief in sickness, you will find yourself suddenly well because there's only the one kind of body. Right where the tree of the knowledge of good and evil seems to stand, in the middle of the garden, there stands the tree of life. Right where the crucifixion cursed tree seemed to be, there, to Jesus, was the tree of life; death was not there; sin, sickness, disease, hate, war, lust, greed, violence was not there. It was simply a projection, in belief, like you project a cinema thing on a white wall. The wall is, and you see bombs bursting, and death and destruction and you think the wall is all blowing up, and everything's blowing up, and the wall isn't touched.

Not touched, nothing about it is touched by that projection of that illusion and so the body is suddenly well. Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love. Why is sorrow turned into joy? Joy is the joy of unity; sorrow is the sorrow of separation, isn't it? If there's a departure from Truth, there's going to be death, and, therefore, there is separation and, therefore, the sorrow. But when Life, Truth, and Love are one, when Father, Son, and Mother are one indivisible being, this is joy because there's no departure. They're not three things, they are three aspects of one being, but not three things, therefore, one can't depart from the other. Truth can't depart. The son can't depart, otherwise he becomes error; nothing can cause him to depart; animal magnetism cannot break Life, Truth, and Love up into bits so that there's a departure; never has done.

Hence, the hope of the promise Jesus bestows: He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father. What's that mean? Because the Ego is absent from the body, the mortal sense of body, and present with the true idea of body, which is Truth and Love. Which is Truth, the totality of

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man, man found in Truth, the Christ held in the embrace of divine Love, the Father-Mother Love the Principle which is Love. My goodness, no wonder the Lord's Prayer is the prayer of Soul and not of material sense because this is what the Lord's Prayer is all about; therefore, it's the prayer of Soul. It's the prayer of the true body. It's the body in communion with its head, inseparable from its head, from its governing Principle. The total body, and entirely separate from the Adam situation of belief and dream of material living, is this that we're talking about which is Life, is this Life divine which reveals spiritual understanding and the consciousness of man's dominion over all the whole body where the whole body of consciousness, *dominus*, master, man's dominion through Soul. Soul is our master. Soul, master of its own domain, *dominus*. This understanding casts out any belief of departure from Truth, it heals the sick and with it you can speak as one having authority, because the I is not personal, the I has gone, the Ego is absent from the body, the Ego is present with Truth and Love. The Ego and the Father and Life are seen in this, are explained by this, combination Truth and Love.

This tremendous signification of the combination Truth and Love; and so, humanly, enter into thy closet. There are two aspects here, one is the closet in this little paragraph and then you come to the sanctuary in the other and there's a distinction. Because, although they're really the same place, the closet is applying much more, it would seem, to the human approach; but this sanctuary of Spirit is the divine fact, of which the closet is the human concept, and the two must become one. The closet must be the sanctuary and the sanctuary must be the closet. But in considering them, you are presented with these two concepts: the closet where you get closer and closer, you shut the door, pray to thy Father which is in secret, and the Father, which seeth in secret, shall reward thee openly. It's only the subjective and the objective. It's what is subjectively within you being objectified. Only becoming conscious of what is subjective being, what being is subjectively; and the closet typifies the sanctuary of Spirit, the door which shuts out sinful sense but let's in (this is the first time the chapter or the book has given this combination) Truth, Life, and Love.

The first thing that enters through this door is Truth, Christ—one with the Father-Mother God so that the Prayer in this sanctuary, in a moment, is going to be Our, our, the Christ's, the body of Christ, its Father-Mother God, Truth, Life, and Love—and that's Truth. All that is Truth, closed to error, it is open to Truth and vice versa. The Father in secret is unseen with the physical senses, but He knows all things—is what the chapter's been about. To enter into the heart of prayer,—this is the heart of prayer—the door of the erring senses must be closed. Lips must be mute, materialism silent, that man may have audience with Spirit,—its communion, communication, audience, and Spirit there is the divine Principle,

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Love; that which, over on page 13, was the Father, the creator of all—divine Principle, Love. The fact that it's Spirit is that there isn't any other creator but the divine Principle, Love; there isn't any other Father-Mother but the divine Principle, Love of us all. Isn't it marvelous that throughout eternity, as spiritual identity, we coexist with each other; not one identity, whether it was born to human sense today or a thousand years ago, is coming after the other? There is order involved in the true understanding of that relationship, but not time. We coexist as the body of Christ with each other, in Christ, in God, as the idea of the Principle, Love; and so as we come into the next paragraph, Truth and Love, we're at-one with Truth and Love and then we come out of the sanctuary and we have to work and watch for wisdom, Truth and Love. We have to find that the outside is the same as the inside. What is true in the sanctuary is true outside the sanctuary—is one thing.

Subject and object are one; it's all Soul because the Lord's Prayer is the Prayer of Soul. And over the page, this highest prayer is demonstration—it's Truth showing forth itself, the loftiest adulation, and it's the prayer of Jesus Christ, in the marginal heading, because it's the prayer of the human finding its inseparability from the divine; the order is Jesus Christ and it covers all human needs; and although there seems to be an eighth line, that the prayer itself, [line] 14, is the prayer of the first seven statements; and the phrase, Deliver us from evil, is the same as Deliver us from the evil one. If you note what I've just said, then the prayer itself ends with its seventh statement, lead us not into temptation, but deliver us from [the] evil [one] – that's where the prayer ends, and then the octave is sounded. Deliver us from the evil one, deliver us from ... Yes. This is the teaching of Christian Science that the evil one, or the one evil is another name for the first lie and all liars. All mortals are liars, says Paul. Mortal man is a liar because he is simply the outcome of the first lie. What is the first lie? That ye shall be as gods; Adam and Eve, ye shall be as gods. Alright, let's come to that and give everything back to God. Make restitution to its rightful owner. For only, as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration— this is man heaven-born— and spiritual consciousness. Aspiration and spiritual consciousness, this is man—born of heaven, born of God, born of Principle, which is indicated in the Lord's Prayer and which instantaneously heals the sick. So,

Our Father which art in heaven,
Our Father-Mother God, all-harmonious,

Our is the body, the total body, not my, my – yes, but only my because our; the result of our, included in our; it's the body, is the prayer of Soul; the total body in communion with its Principle, under the government of its Principle.

Our Father-Mother God, all-harmonious,

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Hallowed be Thy name.

Adorable One.

Life, Truth, Love—you are one being—Adorable One.

Thy kingdom is come;

Thou art ever-present.

Thy will be done in earth, as it is in heaven.

No separation between heaven and earth; earth is heaven and heaven is earth.

Enable us to know, — as in heaven, so on earth, — God is omnipotent, supreme.

The divine and the human one in coincidence.

Give us this day our daily bread;

Give us grace; let us accept the all good already received as bestowed by divine Love.

Give us grace for to-day; feed the famished affections;

This is the body; take, eat, this is my body.

Give us grace for to-day;

This is my body, it isn't your body, says God, says the Principle, says the Christ. Take, eat, this is my body; you are my body. Stop thinking that you are your own body, that you possess it personally, otherwise you'll be a corpse before you know where you are.

And forgive us our debts, as we forgive our debtors.

And Love is reflected in love;

It's the body of love, with the little 'l,' which is born of Love, with the big 'L', the reflection of Love, with the big 'L' and, therefore, returns to Love, with the big 'L' is embraced and embodied in Love, with the big 'L' and this is it; and now, therefore, there's no temptation, there's no serpent, no serpent; nothing that says, ye shall be as gods; and we're delivered, the prayer has delivered us from that evil one, that one evil, and the sick are instantaneously healed because all material sensuousness and sin is risen above.

And God leadeth us not into temptation, but delivereth us from sin, disease, and death.

And now we're striking the eighth note; this is the octave, it all belongs to you, God; Principle is all yours.

Thine is the kingdom, and the power, and the glory, forever.

For God is infinite, all-power, all Life, Truth, Love, over all, and All.

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That's ending on the note, you see, of Life, Truth, and Love; the Father, Son, Mother, the Principle and the idea, both head and body, one. The one Christ, the one body, one, and that one, the one idea of the one Principle, and the answer to the one evil, the evil one, the first lie from which come, all from which comes, in belief, all lies. Alright. [end]

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CD No. CDR 1798 Tape 2b Side 1

SUMMARY OF PRAYER CHAPTER 1 IN RELATION TO THE APOCALYPSE SECTION 1 IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

This recording, on the teachings of SCIENCE AND HEALTH's first chapter, Prayer, made by Gordon Brown in 1988, is not designed to take the place of the Prayer tape made in 1969, which is tape number 2 in his series on the textbook's complete range of chapters. The reason for this recording is on account of the new light regarding this chapter that has consistently dawned since the first tape was made. This tape, therefore, is available to help the student penetrate more deeply into the teachings of this particular chapter should he feel led to do so. It has been made following a further study of the chapter in company with another group of students. As before, the listener is asked to have a copy of the textbook open in front of him so that he can follow what is being said paragraph by paragraph, page by page.

Well, we've had quite a glorious time, haven't we? A spiritually fruitful and inspiring time pondering these 17 pages of the first chapter, Prayer, and basing our thought all the way through on the capitalized synonymous terms for God. Because, of course, our only purpose in this work is to culture ever more deeply an understanding of the allness of God on the one hand and the nothing of everything that's the opposite of God on the other. What we're doing, therefore, fundamentally is observing and pondering the use in the text of these terms; not selectively out of context but in the order in which they unfold in the text itself. Basically, the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love which teach us what God is constitutionally, as it were, and the four of the Word, Christ, Christianity, Science which teaches about the integrated operational flow of what God is as comprising our own being and that of our universe. And so having encompassed the 17 pages in this way, the time has come, we've decided, for us to try to gather up, as coherently as we can, the essentials of what the text has been saying to us, in order to consolidate a little the teachings of the chapter as a whole but also to feel the beauty of how this leads, virtually without a break, to the

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second chapter, Atonement and Eucharist, because this is the way it's going to be from chapter to chapter throughout all the chapters of the book.

But before we begin this spiritual epitome, if we can call it that, we're going to remind ourselves of a very remarkable and exciting discovery regarding the textbook as a whole which has only really brought itself to light in comparatively recent years. It's this, we know, don't we, that as we glance down SCIENCE AND HEALTH's Contents page that the book itself is made up altogether of 18 chapters, and that it's the first 16 of these from Prayer to The Apocalypse that comprise the main body of the book. Not that we ever disregard the last two chapter, Glossary and Fruitage, but our need is to understand them, of course, in relation to the first 16 and, therefore, in relation to the book as a whole. Sixteen, then, that's four multiplied by four, isn't it, or four-squared in accord with the symbol of the holy foursquare city that appears at the end of the book of Revelation. And which signifies, don't forget, the goal towards which civilized humanity has consistently been moving, spiritually as well as historically, ever since the beginnings of our present civilization movement. The word *city* has basically the same signification as the word *civilization*, hasn't it, very important, that. Well, the wonderful thing is that the 16th and the last of this foursquare structure of the chapters, The Apocalypse, beginning page 558, is itself composed of precisely 16 sections of text. We can verify this quite quickly by just flicking through the pages from 558 to 578 and, including the interpretation of the 23rd Psalm at the end, count up the number of verses from Revelation 10, Revelation 12, and Revelation 21 are under discussion in this particular chapter; and there are exactly 15 of them to which, when we add the treatise on the 23rd Psalm, brings the total up to the foursquare number of 16.

Now the glorious realization, that has today irrefutably revealed itself, is that these 16 sections of The Apocalypse chapter unfold in precise correlation one by one with the teachings and meanings of the first 16 chapters themselves; and, therefore, it becomes very illuminating, very inspiring, and very helpful today to follow the 16 chapters and the 16 sections, as they develop in parallel, the one with the other. So what we're going to do before turning in detail to the opening chapter, Prayer, is to see what the opening section of The Apocalypse is telling us so that we can bear this in mind all the time we are examining the teachings of the chapter itself. Now, shall we do that?

Well, first then, the Apocalypse section 1, and this is pages 558 and 559; now, what's it all about? It's about, isn't it, the descent from heaven in the hands of a mighty angel of the little open book, SCIENCE AND HEALTH, containing, it said, the revelation of divine Science. And remember it's the book as a whole, not just its first chapter which we're being told about and which we are bidden to eat up, to

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ponder, to assimilate from beginning to end. And it's our purpose, of course, to do just this, isn't it, as we embark on the study one by one of all 18 chapters of the book. To digest, to understand, to gradually make our own subjectively what it is these chapters are teaching us; and, therefore, the great foundational underlying Principle elucidated in the first chapter, Prayer, is that which applies necessarily chapter by chapter throughout the entire foursquare structure until we reach at last the 23rd Psalm, the 16th section of the 16th chapter correlative with the 16th chapter itself, where we find ourselves dwelling in the house, the consciousness of Love forever, and where we no longer have any want. Divine Love is my shepherd, I shall not want. And why don't I want any more? Because at this point I am—the kingdom of God is reflected within me in all its fullness, in all its health, in all its wholeness and, therefore, in its totally satisfying completeness. And, therefore, that original sense of desire, which is basic, isn't it, to the first chapter, Prayer, comes right the way through to the chapter, the Apocalypse, or to the solving of this most fundamental of all human problems—the apparent want, on our part, to possess personally that which we believe is external to us, over there. All envy, jealousy, greed, and so on having yielded at that point to the true sense of Love; and we're free from all carnal wants and desires. What a thought!

So, on page 558, the little book comes down from God out of heaven, doesn't it, just like the city foursquare itself does in the closing sections of the chapter, that's over on 575 and 577, and at first it seems to be clothed with a cloud. That is, its meaning initially seems obscure yet a bright promise, a bright seven-hued rainbow of promise crowns its brow. The prism of divine Science, in other words, analyzes what we might call the white light of God furnishing us with the complete spectrum of Mind, Spirit, Soul, Principle, Life, Truth, Love whereby God is understood and, therefore, the book itself is understood.

Well, the angel's face, we're told, is the sun; [if] there wasn't any sun there wouldn't be any rainbow, would there? So, when we come face to face with the book's divine Principle, when we commune with this Principle direct, as we are taught to do specifically in the first chapter, Prayer, so that there's nothing in between us and it, this is what heals; and its healing power lies in its two feet, or in its two foundational pillars of Truth and Love. Remember that, its foundations of Truth and Love, there on 558:17, which act, we see, like the fiery baptism of the Holy Ghost like it did on the day of Pentecost when cloven tongues of fire lighted on each of Jesus' disciples; and the world, as a whole, represented, in the second chapter, the Acts of the Apostles, you remember, by men out of every nation under heaven, who were in Jerusalem at the time, responded understandingly to what the disciples were telling them; and, therefore, as we read on 559, the little book, the revelation of divine Science has its right foot, its dominant power upon the sea and its left foot, its secondary power upon the earth. Which means, says the text,

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that it has power over elementary latent error as the source of all error's visible forms. That's to say, it has power primarily over all belief in a latent, unconscious source of error and secondarily over belief in the conscious, tangible appearing of error itself out of this elemental source. And what, therefore, these two feet, these two error-consuming foundations of Truth and Love, stand for positively in Science is the fact that the real source of our being and of our world's being is God Himself, the dominant power, while the outcome of this source is man in God's image and likeness, the secondary power; and, therefore, through the use of this twofold absolute power of God as source and man as God's own manifestation emanating from this source, the seven thunders of evil, this is 559:13, the full diapason of error's secret latent tones are brought to the surface of consciousness to be proved non-existent by this all-powerful union and communion of God and man. In which case, of course, no beast from the sea and no beast from the earth is able to rise up to devastate us, humanly, as they are represented as doing in Revelation 13 as the age and so-called animal magnetism or the great red dragon. So, what basically we're concerned with is simply source and output, isn't it, both positively and negatively. The positive revealing the negative's total unreality. Well, in order to make this wonderful revelation real to us, our need clearly is to take the little book, the revelation of divine Science; to take it and eat it up, to study and ponder it from beginning to end, all the way, that is, from Preface to Fruitage and to do this, as we shall see, precisely in accordance with the Principle that is taught us in the opening chapter, Prayer.

And as we remember that what the book is all about is the Science of our, man's, being in all its health or wholeness, we ought not to find its digestion, the deeply subjective, the profoundly ordered understanding of it, bitter, did we? Because what we, man, little by little, are going to find ourselves to be, as the result of this study, is none other than the very body, this is 559:25, of the divine Principle itself, the actual living embodiment of the foursquare Principle of the book. And the reason for this is that, like the Israelites of old, that's line 29, we shall be partaking of the Paschal, or Passover meal and, in consequence, be delivered from Egypt or from the bondage of life in matter. We shall be passing over from death to Life, in other words, from mortality to immortality; or, putting that more accurately, our real immortal Life will be in process of passing over death. The result? Inheritance of our real God-ordained selfhood in the promised land of Christian Science. Yes? Wonderful. Well, there we'll leave this little glimpse of the first section of The Apocalypse and turn to chapter one, the Prayer chapter itself, where we begin to base ourselves absolutely, as we shall see, on this very same liberating Principle and the way it operates in our daily lives.

So, page 1, then, and those two introductory scriptural verses upon which the chapter is based. We've got them? You see, however mountainous any particular

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error seems to us to be, what we've got to do is to cast it back into its own elemental sea—the sea we learn about in the first Apocalypse section, where it claims to have originated or which is its source. Because this is the only way, isn't it, that we're going to establish its nothingness. If error hasn't got any source or cause, it can't possibly appear as effect, can it? And this means to say, in the Bible quote that our Father knoweth what things we have need of before we ask Him. In other words, the solution to each and every problem already *is divinely* before this appears to us humanly. So what we're doing spiritually, therefore, as we throw error back into the sea, is to give everything that we are back to God as the real source of our being. Do we see that?

So, paragraph one: The prayer which reforms the sinner and heals the sick is an absolute faith that all things are possible to God. All things are possible, indeed, all things are inevitable, because they already are divinely. But, in order to experience them humanly, we've got to be possessed of a spiritual understanding of God, an unselfed love. There's the need, that's to say, to balance the letter of spiritual understanding with the spirit of unselfed love in everything we say and do. So, as we examine that opening sentence, we see that really it's in three phases. Very soon we realize that these three phases make up the very simple structure of the chapter as a whole. First, what constitutes prayer itself, then what prayer does; and what it does is two things. One, it reforms the sinner; and, two, it heals the sick; and, therefore, the wonder is that, from page one to the top of page five, we're instructed in the nature of the prayer itself and, from the top of page five to the bottom of page 11, the way in which this reforms the sinner while, from the top of page 12 to the end of the chapter, that's page 17, how, in consequence, it heals the sick. Because, even when we reach the climactic Lord's Prayer at the end of the chapter, we're told, on 16 line 23, how the state of spiritual consciousness which is the Lord's Prayer, instantaneously heals the sick. How simple and ordered it is, then, isn't it, regarding the threefold pattern of the chapter – the prayer itself, reforming the sinner, healing the sick.

Now, as we've found, the purpose of the chapter, isn't it, is to bring us to where, at the bottom of page 14, we obey the command of Jesus and enter what is called the sanctuary of Spirit as being the very heart of prayer itself, or where we're having actual audience with Spirit, the divine Principle, Love, which destroys all error. This ultimate entry into direct communion with God is really the key, therefore, isn't it, to the entire chapter and the key, therefore, to our attitude regarding the whole of the book. Namely, that, in our union and communion with the Father-Mother God, we have audience with God divinely rather than the other way round, God listening to what we have to say humanly. Little by little, in other words, we culture the love to let God tell us rather than our seeming to figure things out for ourselves or our seeming to tell God. Because then it is that this secret, silent,

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heartfelt union with divinity out-pictures itself humanly in that it rewards us openly. Jesus' own words, page 15 line 1: thy Father, which seeth in secret, will reward thee openly. And, therefore, the entire chapter, as we've found, has to do with this one great theme of the secret-open, divine-human, inner-outer, subjective-objective coincidence of God and man. So profound and yet so profoundly simple, isn't it, really: Our inside, as it were, and our outside, of identically the same quality.

So what we see, in the opening paragraph on page one, is that prayer: watching and working, combined with self-immolation, are not really man's means of accomplishing spirituality but rather are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind. Christianization? The reforming of the sinner, isn't it? The health of mankind? Healing the sick. What a beautiful utterly basic opening paragraph it is, then, isn't it? Everything from the beginning wholly based on God as source, as initiator, so that the order is always from God to man, and only from man to God inasmuch as man, as God's reflection, of necessity returns all to God, where everything comes from and where everything receives its incentive and its initiative.

So, paragraph two, where, although thoughts are unspoken, and this is what the chapter demands throughout, isn't it, inward silent prayer—instead of outward audible prayer which can so easily be hypocritical—so our true unspoken thoughts are not unknown to the Mind which is God because it's this Mind that initiates them anyway; and here we have our first synonymous term in the chapter: God as divine Mind. Well, clearly our unspoken thoughts, the same, aren't they, as our innermost desires, and it's in these innermost heartfelt desires that our real prayer lies: Desire is prayer, line 11. The implication is that, inasmuch as they are spiritually based, they originate in and are known to God as infinite Mind. So we're bidden to trust our desires to our real God, Mind, as being where they effectively originate or which is really their divine source. In other words, we cease to believe that they're our own human thinking originating in a so-called human mind because, when we cease to do this, then the Mind which is God moulds them and exalts them divinely before they take form humanly, tangibly, in words and in deeds. So, do we already get a hint there of a matrix at work? In fact, the holy foursquare matrix city, typified, we know now, by the textbook as a whole and found in the end to be the mother of us all, as Paul describes it in Galatians chapter 4. Because this is what it's all about, isn't it, SCIENCE AND HEALTH moulding, birthing, our identity, step by step, in the image and likeness of God. And do we also see that in this case, as in that first Apocalypse section, we've already got our right foot, our dominant power, our God as source power, on the sea of elementary latent error and our left foot, our secondary power, our man as

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manifestation power, on the earth, on visible error and audible sin. No visible error and no audible sin when our words and deeds originate in God as their source and not in us, humanly. In other words, what comes forth, as the counter to visible error and audible sin, are the words audible and the deeds visible but take form humanly, having first been moulded divinely by the Mind which is God.

Well these, then, are the opening bars of this great symphonic structure of ideas which is the Christian Science textbook and specifically they're the opening bars of the first chapter, Prayer. So, over the page, to what it is that must be found motivating our desires and we see, on line 5, that this has to be a hungering after righteousness, a hungering after all that is right, all that is upright, all that is Godlike—because when this is so, our motives are blessed of our Father and do not return to us void. As Jesus implied, everything real comes from God and returns to God and, in the case of man as God's reflection: everything real that comes from man returns to man blessed by God, full and overflowing instead of void. So we can see that what we are doing, in order to satisfy our spiritual hunger, is to eat up the little book. Because when we allow its teachings to come forth out of the depths of the book itself, this is the same as it's coming forth from God. Remember Mrs. Eddy's words regarding the Christian Science textbook, it is the voice of your Father speaking to you. Now, incidentally, the word *motive* is from the same root as the verb *to move*. Therefore, in the paragraph starting line 8, because God is unchanging wisdom and Love, who has already bestowed all good and therefore, as the All-loving, already knows all there is to know about us—he's not moved by any motives on our part, however worthy we might think they are and it's good to notice, isn't it, how this word *already* occurs some five times on these two pages, 2 and 3. Very significant, isn't it, showing us what the real basis of our prayer is: acknowledging what is already done. So, here, we've got our second synonymous term in the chapter, Love, and it's used in conjunction with the word *wisdom*. It's the term right at the other end of the scale from Mind, isn't it, which is the first term, we're given back there on page one, and therefore, it's as if, right at the beginning, the text is indicating the completeness of the sevenfold range from Mind to Love and, therefore, what we are bidden to realize is that, from the beginning, everything is already done—all good is already bestowed. In other words, the end, the fulfillment of the entire divine purpose, already is from the beginning and to accept that this is so is apparently what is meant by the term *wisdom*, unchanging wisdom and Love—the end known, known from, present at the beginning.

You see, we'll never really understand what Mind means as the source of all good until we realize that Mind is Love, the first two synonyms in the chapter therefore; and now, very significantly on line 15, the chapter's first reference to the term Science—not divine Science, not Christian Science—but the eternally changeless

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Science of being, spelt as is usual with a little ‘b’ and signifying, therefore, the changeless, timeless Science of our, man’s, being. You see, if we are told about the end of everything, everything already fulfilled in Love at the point of its origin or beginning in Mind, this is what constitutes the Science of being. Not the science of going to be or used to be, but the Science of what is actually being, changelessly, permanently, now. Deity unchangeable, says the marginal heading, and so our need, humanly, is to be brought into harmony with this Science of our own being because this is indeed what Truth is, line 17. The quality of goodness in us, which derives from that bestowal of all good, up there on line 10, attains the demonstration of Truth itself as the Science of what everything is being. Which is all completely different, isn’t it, from our thinking that we have to plead with God as a humanly circumscribed human being, line 20. Nothing limited or circumscribed about the Science of our, man’s, being, is there?

Now in the paragraph starting line 23, a repeat of the two terms Love and Mind. Nothing can ever be more than Love—because it is Mind, already comprehends infinity as constituting its own fully formed, fully informed intelligence. Perfect Love, which alone is intelligence, is that with which Mind is fully informed and which it fully comprehends. So, the Love which is Mind and the Mind which is Love, the simultaneous beginning and end of the Science of what God is forever being is thus the open fount, the outpouring source, the uncircumscribed bestowal of all that we’re bidden to accept, namely, the Truth about our own existence and blessedness, line 29., and therefore, how vainly repetitive it would be if we were to ask God to be God—in the Science of His being, everything about Him is changelessly the same yesterday and today and forever.

Therefore, at the top of page 3, how crazy it would be to remind Him to be right and to do right when this is what He already is being and is doing. In fact, this immutable rightness or righteousness is the very thing, back there on page 2, which we ourselves are hungering for and which causes us to begin to eat up the little book. So, now that wonderful paragraph, starting page 3 line 4, on the spiritual mathematics. What we engaged with in the Science of being, we now see, is symbolized for us by the unerring science of mathematics whose work, obviously, is already done and whose rule of procedure, obviously, is already established. The Principle of all goodness, line 8, having already bestowed all good, operates infallibly, on man’s behalf, just as does the principle of mathematics. What we have to avail ourselves of, therefore, is the fact that the work of divine Principle is already done, line 9, and to work out our own salvation through the use of this most basic rule, just as we do, symbolically, when we obey the rule of mathematics. In other words, as man, we reflect what God has already done, reflect in the Science of our being what God is already and is now being. That’s to say, line 12, we reflect the Divine Being, capital D capital B, instead of

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being, back there on page 2, an uncapitalized humanly circumscribed human being. Do we see that?

Then, of course, we are this Divine Being's image and likeness, the image and likeness of the one altogether lovely, reflecting the already done work of eternity, but realizing that in order to reflect this, demands of us absolute consecration of thought, energy and desire. In which case, coming down to line 17, our conceptions of Deity are certainly not empty; rather are they full – filled full, by reflection, with what already is, and what is this? It's the infinitude of good, the omnipotent, omnipresent, information regarding God which infinite Mind, the Principle of all goodness, up there on line 8, is itself already filled with; and coming down page 3, and we see that the fact of this infinitely self-informed Mind is the very Principle of our, man's, being, who ceaselessly are pouring benefactions, are not only already bestowed, but in the forever Science of our being, are necessarily already received and accepted, and how essential it is to be grateful that this is so. Because to be grateful for what we have already received, in this way, is to fit ourselves to go on receiving more and more good, more and more God, more and more of what God is. So, what really is the nature of this already bestowed, already received beneficent good for which it's imperative for us to be grateful? It is on line 27, infinite Life, Truth, and Love. The first time in the book we find these three terms, used in combination with one another in this particular order and in this way. Because we know, don't we, that as we go on, the text will literally teem with references to these three terms. So, clearly, they're of very great significance and importance. That's because they define for us the absolute reality of our real God being and, therefore, what we have to be grateful for primarily; for then we won't be hypocritical in thanking God for all the merely human blessings that can be said to be added to us, secondly. It's when we are not grateful for Life, Truth, and Love, this at the top of page 4, our lives become barren. Why? Because, says the text, our heart in this case is far from divine Truth and Love. Here again our first reference to the idea of heart which, as we remember, occurs again and again throughout the chapter, doesn't it.

All our endeavors must be heartfelt, mustn't they, until at last in the sanctuary, as over on page 15, we've entered what is called the heart of prayer itself. It seems already, therefore, that this combination of the two terms Truth and Love, remember our two foundations in the Apocalypse's opening section, these two terms Truth and Love lie at the heart of the whole vast subject of Christian Science, signifying what our Life actually consists of divinely and ensuring, humanly, that our lives are not spiritually barren but fruitful. As we go on this will be confirmed more and more and more. Because now it is that, in the paragraph starting 4:3, we keep the commandments of our Master in our daily lives; which, in consequence, are spiritually fruitful, full of heartfelt gratitude for all that he has done. In other

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words, they are full of grace, patience, meekness, love, good deeds, and so on; and what is it that Jesus, our Master, has done? Well, he's proved humanly that now and forever God's work is already done and that this perfect work is perfect man, that's what he's proved.

So the key note, undoubtedly, is Love. If ye love me, keep my commandments. Because when, in this way, we live lives of love, little 'I', this attests our worthiness, line 15, to be partakers of God's outpouring Love, capital L. So, we begin to pray without ceasing, to fervently desire to be always good, to be always like God. God is All — there is really nothing else for us to be, is there, but what God is; but it won't happen unless we first long to be better and holier, line 18, and express this longing in daily watchfulness and in striving to assimilate more of the divine character. Remember, take, eat, this is my body; take the little book, take it and assimilate it, take it and eat it up. Because it's this which will take our characters and mould and fashion them anew until we awake in the likeness of the divine character. Do we feel a matrix still at work, just as we had it on page one, moulding and exalting our unspoken desires that they take form in words and deeds and all for the purpose of our reaching, on 4:23, the Science of Christianity through demonstration of the divine nature. So, notice how the previous reference to the Science of being has become now the Science of Christianity, the Science, that's to say, whereby we live and embody all these essential God qualities in order, as man, to be His body. Otherwise, it can't be done. Making long audible prayers, materializing worship in whatever form, is really useless. But what, on the other hand, is being discussed here, as page 4 comes to an end, are the actual works of spiritual understanding, line 27, which cause us to be born again or which regenerate us. Do you see that there? Could we feel then, with these first four pages, that the accent is on the prayer itself of spiritual understanding and unselfed Love.

Because now, as we come to the top of page 5, we begin to learn how this prayer, this prayer of an absolute faith that all things are possible to God: firstly, reforms, regenerates the sinner; and this will go on until the bottom of page 11. So, sorrow for sin, in the marginal heading, paving the way for the sinner's *reformation* or for when sin is no more, and this means that what is at work, basically, is what is meant by the capitalized term Christ, as we find it there on lines 15, 24, and 29. The second term in the order of the four: the Word, Christ, Christianity, Science, isn't it. When, therefore, for the purpose of destroying sin, we drink the cup of Christ, line 15, and ingratitude and persecution seems to fill it to the brim—this is really, says the text, God pouring the riches of His love into the understanding and affections—all because of our need of being saved from sin. The real cup, the real receptacle, therefore, is the cup of understanding and affection and that which fills it is the riches of God's love: strengthening us according to our need, even if this

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means sin having to be destroyed through suffering. So what is sin? Sin is any measure of being apparently cutoff from God, of not being in communion with God, therefore, of being something other than God. Christ, on the other hand, which Jesus knew to be his only real identity and, therefore, which constituted him the Son of God, line 29, is that which is never cutoff from God and, therefore, is totally sinless. And it's this, which is shown forth humanly, of course, in the sinless character and works of Jesus, which must, little by little, become more and more the case with each one of us. And, therefore, it is that Christ destroys the *works* of the devil, as being the opposite, of course, of the works of God and, therefore, what we have to be is the works of God and not the works of the devil. Because only then is sin forgiven, line 23, destroyed by Christ—Truth and Life. The two terms, Truth and Life, used here to define what Christ is as the destroyer and forgiver of sin. Why? Well, Christ, of course, is Truth in its inseparable, unfragmentable wholeness, which, in forgiving the sin of being supposedly cutoff from God, destroys sin. Who, therefore, is of the nature of deathless indestructible Life—Christ, Truth and Life, in this particular text. Now because of this true sense of forgiveness, it's basically Love, of course, line 3, that's at work.

Love correcting, Love reforming and, therefore, Love governing man and so the terms, Truth and Life, back there on page 5, lead to the term Love—Truth, Life, Love — all relating to the reforming healing Christ. And so as we come down that page [6], we see that Love is the impersonal Principle of being, line 16, which alone reforms the sinner because it shows us that we can never be cutoff from God; therefore, of course, that there really is no such thing as sin needing to be forgiven. Nevertheless, because of the virulent claim of sin, Jesus had to uncover it and rebuke it severely before he cast it out. Even Peter, who wanted him not to have to go through the experience of proving the nothingness of sin and death on the cross, Jesus said of him, that he was an offense unto him. So, his rebuke was said to be fearful; yet it was all the work of divine Love: More than this we cannot ask, higher we cannot look, farther we cannot go. That's page 6, line 17. So, says the text, in our prayers, the great thing is to understand, and not misunderstand, Love; otherwise prayer can become hypocritical, a safety-valve for wrong-doing. Which means that what we have to avoid, now this is the second paragraph on page 7, is deceptively impressive verbal and audible prayer because this can embrace too much love of applause to induce and encourage Christian sentiment. [end]

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SUMMARY OF PRAYER CHAPTER 1 IN RELATION TO THE APOCALYPSE SECTION 1 IN
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Too much love of applause to induce and encourage Christian sentiment; in other words, what is needed is what is meant, on line 17, by the use of the term, Soul. First reference in the book, so far, to this supremely important term. Throughout the textbook, the term Soul, as we know, is used very sparingly because of the delicacy and subtlety of its meaning. Nevertheless, when it is used, its spiritual signification is always of the most transcendent spiritual value. Well, in this particular text, it signifies predominantly, as we see, spiritual sense, spiritual sensation—the opposite of physical sensation, ecstasy, and emotion such as appears when there is a self-satisfied ventilation of fervent sentiments. Soul, in other words, is our real divine God-self which is never other than spiritually self-satisfying. Remember, how at the end of the chapter, where we pray the Lord's Prayer, how this prayer is called the prayer of Soul. It's as if, from this point onwards we're gradually beginning to shut the door on material sense—to be absent from the corporeal sense of body and to be present with what body truly is—namely, the body of God as infinite Soul. That's when we listen to the Father speaking to us, where we have audience with Spirit or where we gain, as the text is going to say in a moment, the ear of omnipotence. So here on 7:24, we are told that this divine ear which we are seeking is not a sentient auditory nerve but rather is the all-hearing, all-knowing Mind to whom each need of man is always known and by whom it will be supplied.

It already knows secretly, as it were, our every need and then supplies this need openly. Just as it will be said to do in the sanctuary over there. So here in this paragraph, the sense of hearing, which has to do with the senses of Soul, is used necessarily in relation to Mind because that which hears divinely is necessarily that which already knows divinely. Then at the bottom of page 7, a dissertation on hypocrisy begins, signifying a masklike cover up on the surface, that is, openly, of what goes on secretly in the depths of consciousness—just the opposite of the true secret open relationship of God and man; and, therefore, what we must never allow ourselves to become is, over there on page 8 line 9, a hypocritical sepulcher—white on the outside but full of all uncleanness inside. In other words, never hold secret fellowship with sin and then seek to fight it; and because of this, the importance of the heart appears again—this must always be honest, line 3, never a wicked heart, line 24, about which we know secretly more than we're willing to have our neighbor see, see openly. This is because there's nothing covered inwardly that shall not be revealed openly, line 18. That's to say, audible praying and hypocritical professing must not be allowed to cover a multitude of sins. Rather must we, at the bottom of the page, search the heart, examine it, learn

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its purpose and affection and, at the top of 9, be grateful for merited rebuke when our inner faults are being rightly exposed. For when this is so, selfishness gives place to kindness and we shall regard our neighbor unselfishly and bless those that curse us. But to aspire to embody these Christian qualities means taking up the cross, line 15, and moving towards the fruition of our hope and faith. No capitalized terms at all in the text from 7:27 to 9:16, and, therefore, it's as if those last two terms, Soul and Mind are designed to cover all that we're been taught on these two pages. But then comes that wonderful paragraph, beginning 9:17, which just teems with capitalized synonymous terms, some from the category of the seven, as you see, and some from the category of the four; in fact, a merging of the one category with the other. The total surrender of all merely material sensation, affection and worship, and the replacement of these by a total love for the Lord thy God is what is demanded—the reason being that nothing short of this will ever take us into the El Dorado of Christianity which is the very Science of Life itself where material sense and human will give way to our being controlled by Spirit under the mastery of Soul. Do we see it all there? The El Dorado, of course, is God's own golden city, isn't it, or the promised land itself.

That's where we love God supremely and our neighbor unselfishly, back there on line 12, as constituting our real God-bestowed self; and so, the Science of being, on page 2, leading, on page 4, to the Science of Christianity becomes to us now the Science of Life. So notice how all three of these references are about the Science of living relationships that divinely we're being now. The relationship with God and with our brother man that obtains specifically in the El Dorado of Christianity, which means that the purity of Spirit alone is controlling us and that Soul is really our only master. Do we remember the only other reference in the book to the El Dorado? It's where we might well expect to find it: in that opening section of The Apocalypse chapter which, we know now, is precisely correlative with this first chapter, Prayer. Over there then, on page 559:30, like the children of Israel eating the Passover meal, what we're doing, as we eat up the little book, is to come up out of Egypt and journey to the promised land as the El Dorado of our faith and hope. So here, in the Prayer chapter, on 9:16 where we are now, we read about the fruition of our hope and faith. Naturally, it involves the Science of Life for its where we're passing over from death to Life or where we're taking up the cross that leads to the crown that involves, on line 25, leaving all for Christ, for Truth. It means being true Christians in the Science of Christianity, treading in the footsteps of our dear Master, as we passover from sense to Soul. Now remember how we've just been told who really is our master: it's God as Soul, isn't it, that really identifies our master. Just as, in a moment, our Lord's or our Master's Prayer is going to be said to be the prayer of Soul. Isn't this, then, really the key note of the chapter as a whole: the fact that under the mastery of Soul, what we are

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inside —that’s secretly, subjectively— must be found to be identical with what we are outside: openly, objectively in our daily lives.

Look at the top of page 10 where: waiting patiently on the Lord, we leave our deep secret desires to be rewarded by Him openly—even as they will be when we’ve entered the now imminent sanctuary. Well, the need, of course, is that all the world shall grow to this spiritual understanding of prayer involving, as it does, the unselfed love we’re told about in that opening paragraph of the chapter. Not millions of vain repetitions, page 10 line 9, but this spiritual understanding coupled with unselfed love alone qualifies us to receive the unction, that’s the anointing oil, isn’t it, of Spirit and be rewarded with signs following or with the proofs of healing that occur in Christian Science, that’s line 11. The higher understanding of Life, the divine Life itself, line 16, is what we must strive for in order that our spiritual attainments open the door to this very Life. Otherwise, our perfunctory prayers, in the marginal heading, become merely mechanical and, therefore, devoid of Life. When, therefore, we are at one with infinite Love, this is line 30, as our source then what we ask for divinely out-pictures itself humanly. On the other hand, if we consume what we ask for upon our lusts, then we receive not because we are asking amiss. Hence, it’s the act of wisdom to punish sin and the result of this—our debts to divine Love are forgiven divinely in the measure that, as in the coming Lord’s Prayer, we forgive our debtors humanly. Everything restored, therefore, where it belongs—no breakup, no false sense of possession.

Now the paragraph starting 11:5 has, for its subject, the magistrate and the moral law. Moses in Exodus, we remember, reduced the law of God, didn’t he, to the system of the moral law in order that Israel could understand and practice the divine law humanly, including what were called laws of restitution. Really all through this chapter we’re making restitution, aren’t we—restoring all things to God in order that we, like the children of Israel, may go up higher into the promised land. So, just to repeat, what we see consistently at work here is divine Principle pardoning our sins or mistakes only in the measure that they’re corrected; the opposite of mere personal legal pardoning which leaves the offender free to repeat the offence, that’s page 11 line 14. So it is, in the marginal heading, that Truth annihilates error. Well, we know, don’t we, that the word *error* means a *departure* from Truth; and because no part of Truth can ever or has ever departed from the one whole Truth and remain true, therefore, there is, in fact, no error—nothing needing to be restored or restituted to what it’s never broken away from—all that has to become practical in our human experience. So following the book of Exodus in the Bible where these laws are given, we come, don’t we, to the book of Leviticus where they are put into practice and the book of Leviticus is in two parts. The first part prepares us for entry into what is called the holy of holies in the heart of Israel’s tabernacle while in the second part which is called the holiness

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code, there, Israel, represented by a high priest, Aaron, actually makes the entry within the veil and there communes direct with God and the tabernacle is called the sanctuary, isn't it, and so you can see how very soon now, in this chapter, we're going to find ourselves within the sanctuary itself having audience with the divine Principle, Love.

Well, Israel's tabernacle is a symbol, of course, isn't it, of her transitional, that is going through the wilderness, you see, her transitional moral body in which she makes all those animal sacrifices, those burnt offerings, and so on; or in which she sacrifices her personal sinful animalistic beliefs and it takes place on the way to her inheriting her real spiritual body typified by the promised land itself. First, the transitional moral wilderness, then the spiritual promised land and this is really what the final paragraph, here on page 11, is about: How desire for this state of holiness causes us to sacrifice everything for it, just like the children of Israel, that's line 24. Why? Because this is the only possible way for us to gain holiness. Now why those three references specifically to Truth, there as we reach the bottom of the page? Because if no part of truth has ever departed from Truth's wholeness, if man has never actually departed from God, he's never really left the promised land in order to have to return to it again and this basic Truth, alone, is the standpoint from which humanly we make the transit out of Egypt, animality, through a moral wilderness, and enter upon our rightful heritage—the body which is wholly spiritual. Do we see there, clearly marked, the three degrees of the SCIENTIFIC TRANSLATION OF MORTAL MIND, over there on page 115, the PHYSICAL, the MORAL, the SPIRITUAL. Of course, we do, and now as we turn over the page to the top of 12, we realize that we've come to the end of the chapter's second main phase dealing with the reforming of the sinner and are about to enter upon the third and the last phase concerning the healing of the sick.

What remains, therefore, is to see how that same prayer of spiritual understanding and unselfed love, the realization that God's work is already done, and that we, therefore, were never really sinful to have to be reformed, and we're never really sick needing to be healed, and, therefore, how this prayer in which there is no sin does away with sin and, therefore, with sickness as well. Now such healing, we realize from line 11, has nothing to do with the blind faith of a human mind, but rather is Science or Truth appearing as the human understanding of the divine healing Principle as manifested by Jesus. His humble prayers were deep and conscientious protests of Truth, Truth again, because never any departure from Truth, of man's likeness to God and of man's unity with Truth and Love. To Jesus, therefore, Science, all-Truth, the divine healing Principle, was totally impersonal and operated impartially and universally on behalf of one and all. He never, never ceased protesting that man is forever like God, is forever one with God, as signified by those two terms, Truth and Love, there on line 15, and this is the second time in

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the chapter that we have them combined together in this way. So, let's never forget how in that opening section of The Apocalypse chapter, correlative with this first chapter, Prayer, the two terms Truth and Love are shown to be absolutely foundational to the whole of the little book—foundations of Truth and Love. Because what they signify, in their unity, is God as source and man as God's own manifestation emanating from this source. Therefore, it is that they have absolute power over the belief of elementary latent error of the so-called unconscious, as the source of all visible error and audible sin, the conscious. So the two terms, Truth and Love, clearly have this supreme fundamental significance which is all so different, isn't it, to praying, on page 12 line 16, to a corporeal God, which affects the sick like a drug does, only through faith and belief.

Now who or what would constitute a corporeal, and, therefore, a personal, Deity? Because, we now get this denunciation of a corporeal God coming again and again. It would, of course, be represented, wouldn't it, by that anthropomorphic Lord God [Jehovah] who hypnotized Adam in the garden of Eden into believing that he was cut up into an Adam and an Eve. God appearing in the form of a person; God in the form of man; whereas, the God of Christ Jesus, the God of Christian Science, the God who reforms the sinner and heals the sick is the one impersonal impartial Principle, the God who is divine Love. Man found, therefore, in the likeness of God, not God in the likeness of man and this enlightened understanding of God as divine Principle, Love is, we're told on line 26, the unchangeable outgrowth of divine Science; and there's no higher use of the terms for God throughout the book, is there, than what is meant by divine Principle, Love in divine Science. Hence, in the marginal heading on line 29, this Principle which is Love is indeed impartial and universal. Realizing this, our prayers are the prayers of divine Science, line 31. In fact, our thought has taken on such a sense of unity, such a sense of all-inclusiveness and impartiality that we see all mankind, without exception, able to avail itself of God as a very present help in trouble, that's 13 line 1. Impersonally impartial and universal in its adaptations and bestowals, the very open fount, remember which we were first told about back there on page 2, pouring forth more than we accept and now this same open fount is crying out to all mankind: Ho, every one that thirsteth, come ye to the waters.

Well, we are very near now to the sacred sanctuary itself where we pray to the Father in secret; and the Father, who seeth in secret, rewards us openly. Because there, on 13:7, we're told of our need, secretly to yearn and openly to strive, for the accomplishment of what we ask. In fact, from line 11 to the end of the paragraph, we learn how God already knows our need before we tell either Him or our fellow beings about it; so that He does indeed see in secret and reward openly. The great thing is that we cherish our desires honestly, silently, humbly and don't allow them to get overwhelmed by a public torrent of words because this, of course, would be

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the opposite, wouldn't it, of Love as the outpouring open fount. And so again, on line 20, we do not pray to a corporeal anthropomorphic person; because if we do, this is simply corporeal ignorance, in the margin there, ignorance of incorporeal Love to whom all things are possible; and, therefore, we cannot grasp the wonders which the Father has wrought and we ourselves stay ignorant of man as God's image or reflection and of man's eternal incorporeal existence which, at the bottom of the page, would be the world of error ignorant of the world of Truth, the world of sensation ignorant of Life in Soul not in body. So there, our third reference in the chapter to this beautiful term Soul: Life found in and of the senses of Soul instead of in and of a sentient corporeal body; and this means that when we turn over to page 14, we arrive at the very climax of the chapter itself.

Because what we are bidden now, and this is what the teaching has really all been about from the beginning, is not to be present with, and, therefore, not to be in the form of a sentient corporeal body. Not to try to gain the ear of a corporeal material person but rather to be absent from the body and present with the Lord because this is the criterion, on the next page, of our having uninterrupted audience with Spirit in the sanctuary and to our gaining the ear of the divine Principle, Love. In other words, what we are about to be absent from is not, of course, body itself but the mortal sense of body, the sense that body is mortal—then we are present with the only body there ever really is—the body of the Lord—the spiritual Christ body. So it's the sense that body is mortal that has to be absent and the Life-in-Soul body the body that is present; because, then on line 5, what we are demonstrating is the onyness and purity of Spirit and we're not trying impurely to serve two masters. To serve Life in Soul as our only real master is to be present with the Lord in the demonstration of Life itself as revealed in Christian Science, lines 8 and 9. To be obedient to the law of God, just as Israel was in the tabernacle, to be absolutely governed by divine Love purely by Spirit, that is, not by Spirit's opposite, matter. Gone is the belief that unconscious matter or the sense that body is mortal can control our present conscious bodily experience and so, in the margin, line 14, our glorious consciousness has been spiritualized. To become conscious for a single moment that Life and intelligence are purely to do with Spirit, not with unconscious matter, is for the belief of sentient corporeality to be absent and for our present body to utter no complaints, in other words, to be healed, to reflect and be controlled by the body of spiritual Life, Truth, and Love, line 18, the one God embodiment itself. So this is our second reference in the book to the three terms, Life, Truth, and Love in that order. The first was back there on page 3 line 27. Here, it's as if Life, Truth, and Love are all three gathered into and constitute the one identity of the infinite as Soul. Because this indeed is what body was to Jesus which accounts for his promise, line 19, that: He which believeth on me, the works that I do, that's the works of healing of the body, shall he do also. Why and

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how? Because, he says, I go unto my Father. Well, we're all going unto the same divine Father, at the top of the next page; and what does he mean by this? He means that the belief that the Ego is the mortal body is absent; and what is present in its place is the Ego which is the Father. The Ego which in the text, there, is divine Truth and Love.

This is truly being present with the body of the Lord, or with the Lord's body; because that follows now, on line 23, the statement that the Prayer of the Lord, the Lord's Prayer is the prayer of Soul and not the prayer of material sense. So having realized, in the paragraph beginning line 25, that all this is really the spiritual understanding of the Life divine, and that it gives us authority to have dominion over the whole earth over all that is meant by body, that is; we're ready, on line 31, to begin to obey the command of Jesus and enter into the closet itself and shut the door and there pray to the Father in secret, and the Father which seeth in secret cannot do other than reward us openly because that's the nature of divine Principle, isn't it. So, who really is the Father to whom, in a moment, we are going to pray: Our Father which art in heaven. Well, of course, He's the Lord with whom we, now, are present instead of being present with the mortal sense of body; and the Lord's Prayer, being Soul's Prayer, it's, therefore, Soul itself with whom we are present. Because this is where our Ego has gone in order to be present with Truth and Love; and, therefore, Truth and Love, in this particular text, becomes to us one in identity in Soul—meaning that this is the actual presence, the actual Truth about body. So that to pray the Prayer of the Lord, which we're shortly going to do, is to pray the Prayer of Soul—or to pray the prayer of body as body truly is—then that which is secret becomes open and that which is divine manifests itself humanly. **That which is subjectively within becomes identical with that which is reflected objectively without; and there's no difference, therefore, between the thoughts I think, inwardly, and the life I live, openly.** In fact what is now fully in operation are those two original foundations of Truth and Love described to us in that opening section of The Apocalypse. **Because this, indeed, is where the Ego now is—it is my oneness with God as the divine source of my being, constitutes my dominant power and that which comes forth humanly from this divine source constitutes my secondary power.**

So that what this twofold power is being demonstrated over is, symbolically, the sea and the earth, namely, over unconscious latent error as the mythological source of error's visible forms—that's what Moses was teaching them regarding the tabernacle's holy of holies; it's what Jesus was teaching them when he bade them, take, eat, this is my body; it's what the angel is bidding us do when he tells us to take the little book, the body of the divine Principle, take it and eat it up; and it's why we're consistently seeking, in this work of ours, to commune direct with the

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deep divinity of SCIENCE AND HEALTH in order that its teaching shall manifest itself to us openly, humanly, demonstrably, and in doing so, mould us and mother us, like the divine matrix, it is—in the image of the Father-Mother God.

So page 15 line 3, closet typifies the sanctuary of Spirit because it demands of us this kind of purity, its door shuts out sinful sense, the sense that body is mortal, and lets in Truth, Life, and Love. The same three terms that constituted the Truth about body back there on 14:18, but, in a different order now, not Life, Truth, Love but Truth, Life, Love. It's the first time in the book, so far, that we find them in this order. There will be many, many times more. To show the marvelous precision of the text, the second time this order appears it's over there on page 18 line 2, in the opening paragraph of Atonement and Eucharist. So what they stand for, we see, in both instances is man's absolute unity with God. So, why the change of order? You see what we're doing in the sanctuary of Spirit is to pray, isn't it, the Lord's Prayer, to pray the Prayer of Soul, or to commune directly with our Father-Mother God. Well clearly there can't be Father-Mother without Son, can there? God in his office as Son is represented by the term Truth which is Christ, which is that wherein we, man, find our unity with God, where we are the body of Christ, the embodiment of God Himself. So we don't just pray *my* Father-Mother God but *Our* Father-Mother God, our, us, in the sense of man universally, it's the one generic man. The order Truth, Life, Love signifies, therefore, the order of our, man's, Christly unity with God. Truth, God in His office as Son, Life, God in His office as Father, Love, God in His office as Mother — Our Father-Mother God; and so we entered the very heart of prayer, and glancing down to line 21, the call is that we pray this prayer without ceasing. Because in this case, the heart, spiritually speaking, doesn't stop beating and we do not stop living. What is signified, therefore, is our having passed over from death to Life. Remember how Israel partakes of the pass over in Apocalypse's opening section in order eventually to do the same thing, that is, inherit eternal Life. So the body of sinful sense, line 4, the body of the erring physical senses, lines 7 and 10, is shut out of the sanctuary of Spirit, is absent from the presence of the Lord, that is, from the presence of Soul. In other words, this audience, which we are having with Spirit, the divine Principle, Love, destroys all error, line 15. It means, of course, that all belief—the body has ever departed, has ever broken away from its source in the Father-Mother God, to become a sentient, material, dying, body—is destroyed. No wonder lips are mute and materialism silent in this quiet sanctuary of earnest longings where we deny sin and plead God's allness, line 18; and although, on line 19, it appears that we go forth from this sanctuary with honest hearts to work and watch for wisdom, Truth and Love, to use our foundations of Truth and Love to reverse the so-called wisdom of the serpent in the world outside, like Jesus, we never really leave the presence of the Father-Mother God, but rather, we reach out and embrace, we gather into the sanctuary,

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universally and subjectively, all that looks, to us humanly, like an objective outside world. So the beautiful significance—of the term Soul are: subjective and objective are one in identity—begins to mean more and more and more to us, doesn't it.

Because now it is, line 22, that we are truly putting our desires into practice, we're truly praying now to the Father, in secret, and letting the lives we live, openly, attest our sincerity; that's line 24. The secret beauty and bounty, line 25, which is hidden from the world is, nevertheless, known to God. The ear and right hand of omnipotence being thus gained, we are assured of the influx of infinite blessings. We've proved our trustworthiness, line 30, and, therefore, are fitted to receive the holiness of communing silently with God. Over then to 16 line 1, because as in the case of Israel and her tabernacle, her great sacrifice of animality necessarily precedes this advanced spiritual understanding.

Therefore, remembering that it's Soul which is really our master and that the prayer of Jesus Christ, in the margin, line 9, called the Lord's Prayer is really the prayer of Soul, the chapter naturally closes with the prayer itself composed of its eight stanzas. But possibly, says the text, the eighth is an addition by a later copyist, yet this does not affect the meaning of the prayer itself, implying that the prayer itself consists of the first seven of the stanzas. It's like the scale in music, isn't it, where the scale itself is really the first seven notes all gathered and consummated in the eighth note, the octave, at which point, the scale starts all over again. And thus the prayer itself is basically a sevenfold structure, which accords with the order of the seven days of creation, where creation itself is unfolded in an orderly way one step at a time just as this Prayer of Soul is. Not surprisingly then, it's the seventh and, therefore, final line of the prayer that is the subject of the paragraph beginning line 15, namely: Lead us not into temptation but deliver us from evil. The original form of which, says the text, read apparently, deliver us from the evil one or from the one evil, or from the first lie and all liars, as is taught in Christian Science. So the question is: what is the original, generic first mortal lie which gave rise, thereafter, to all mortals becoming individual liars. Well, the answer is found in the textbook in the chapter Genesis, and its page 533, where under the heading, the beguiling first lie, is defined as the serpent's or the snake talker's first voluble lie, and the actual lie, itself— with which the serpent with his torrent of words is said to beguile the woman and demoralize the man,— is the basic fundamental falsity that evil actually has its source, its origin, in God. That all human errors are traceable either directly or indirectly to God, or good, as if He were the creator of evil. Inevitably, all mortals subsequently echo this initial voluble lie. That evil could no more originate in God good, could it, than, for example, darkness could originate in light; and, therefore, if God is infinitely All, then evil is infinitely nothing without source, without emanation, without output or form and, therefore, is wholly mythological, illusory; and thus, as the chapter

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virtually closes, what it all amounts to is that the two foundational pillars of Truth and Love, that feature in the opening section of The Apocalypse; namely, that one absolutely good, God is the source only of one absolutely good man, has put to silence the myth that there's any such thing as unconscious latent error being the source of visible error and audible sin; and, therefore, we can begin to understand why it's said, on page 16 line 22, that the Lord's Prayer, this Prayer of Soul, this prayer of body as body truly is, instantaneously heals the sick.

Because now the third main section of the chapter, as a whole, the section that deals with healing the sick is at an end. Ideally thought rose above material sensuousness and sin, that's line 20, when in the second section of the chapter the emphasis was on reforming the sinner and; therefore, what has never really ceased to be at work is this very heaven-born aspiration of spiritual consciousness referred to on line 21. Interestingly enough, the meaning of the word *aspiration* involves the word *suction* signifying that that which is born of heaven as its source, its origin, is itself instantly drawn back or sucked back into the heaven from which it came. In other words, as implied by Jesus from the Father-Mother God back to the Father-Mother God; and what it is that circulates ceaselessly in this way is, of course, man as God's instantaneous timeless reflection, man every whit whole, man, therefore, divinely instantaneously healed.

Now, I think that because we're all so familiar with the Lord's Prayer itself, and with its spiritual interpretation as given in Christian Science, that we need not refer to it again in this recording; but we'll just leave it for each one of us individually to study and ponder and glory in for himself. Is that a good idea? To conceive of its line-by-line unfoldment in the order of the seven days of creation; and, therefore, as determined basically by the one absolute God, the opposite of the one evil or the evil one. The one absolute God as Mind, as Spirit, as Soul, Principle, Life, Truth, Love is to conceive of it held in its divine Principle, Love, in the Science and system of absolute Christian Science. But just one last word for those of us who are conversant with the beautiful diagrammatic symbol of the foursquare matrix of the motherhood of God, the holy city as the mother of us all, which John Doorly left us. You know how, in the first section of his matrix, which is, the Word purely as the Word and which, in terms of the textbook is correlative with this first chapter, Prayer, how John Doorly felt that the synonymous terms for God, which define this opening section, were the first three in the order of the Word, namely, Mind, Spirit, Soul. But in view of the fact that the chapter is clearly presented in these three distinct parts, in which we've been following it, it's a happy thought that it's in the tone of Mind that God's work is already done; and in the tone of Spirit, it's Spirit fundamentally that cleanses us and purifies us of sin; and that, thirdly, in the tone of Soul lies the true idea of body which we've been learning so much about, haven't we, as the chapter comes to an end—body healed,

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body every whit whole—fundamentally at work then—the one absolute God as Mind, as Spirit, and as Soul. What prayer! End of recording. [end]

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SUMMARY OF THE 2ND CHAPTER ATONEMENT AND EUCHARIST IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Summary of the chapter, Atonement and Eucharist, from the standpoint of the capitalized synonymous terms for God which permeate this chapter. Gordon Brown, London, June 1970.

Well now, when we got to the end of the first chapter in this study of the textbook, that is, the Prayer chapter, we tried to let what we had learnt regarding the capitalized terms for God, in this chapter, sum up for us the essence of the subject, Prayer, didn't we; and now that we've come to the close of the second chapter, Atonement and Eucharist, let's try this afternoon to see if we can do exactly the same thing with this chapter. The only thing is, as you observe, the second chapter is over twice the length of the first; it's got 37 pages whereas the first chapter has only, what is it, 17 pages, and that really makes it quite an undertaking, but however, let's see how we go.

Now what is our attitude to such a task? Do we think of ourselves as being a little group of human beings collecting together and setting out to think consecratedly about this subject of Atonement and Eucharist; or, on the other hand, is Atonement and Eucharist, all that that means, is that really an idea, an eternal idea in the bosom of the divine Principle and, therefore, is not this Principle, this divine Principle, Love, expressing itself, revealing itself, stating itself in terms of this idea, Atonement and Eucharist, as us, here and now. See, this must be our attitude if we're going to achieve anything in following the text through from beginning to end, isn't it so. Extraordinarily enough, it wasn't until 1902 that the final order of the chapters in the textbook arrived; and then this remarkable chapter, Atonement and Eucharist, took its place as the second chapter of the book. See really the first chapter is our great prayer, the opening of our thought, the reaching forward to what Atonement and Eucharist really means, stands for, teaches and so on; and what does it really teach us? In just one word, isn't it really, the *way*.

You know how often and often and often, through the text, we have found references to the way. This is what the chapter is about. It's the way; the way

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whereby the individual, individuality understood spiritually, understood scientifically—the way in which individuality solves from beginning to end the whole Life-problem. Now, as such, this chapter forms a great foundation for us as we reach it and as we encompass it. It's the story of how the individual has solved, how individuality has, in fact, solved the problem of being from beginning to end and, therefore, how individuality solves this problem. And, therefore, from the point of the third chapter onwards, the Marriage chapter, all the way through to the end of the book, the 16th chapter, Apocalypse, it is this standpoint of Atonement and Eucharist being put into practice, being put into expression until every one of us has solved identically the same universal problem, solved it individually, this same universal problem as Jesus solved it.

Just think for a moment, we know don't we, how that third chapter, Marriage, opens. It's based on the statement, isn't it: What therefore God hath joined together, let not man put asunder. Well, what God has joined together can't possibly be, can it, the male and female of mortality which is what religiously-minded mortals would like to think. Rather is it, what we learn about in Atonement and Eucharist, the forces, the factors, the elements that we learn about in Atonement and Eucharist; this is it, these are it that God has joined together: Joined together is, of course, God and man, Principle and its idea, the manhood and womanhood of God. What all would call the head and the body of the Son of God.

What God has joined together is really the individual in perfect harmonious relationship to his entire universe and this is what Jesus is demonstrating in this second chapter; and this is it that goes into expression from the third chapter onwards until we reach the close of the Apocalypse because we remember how that Apocalypse chapter closes, don't we? How does it go: the male and female as no longer two wedded individuals but as two individual natures in one and this compounded spiritual individuality reflects God as Father-Mother not as a corporeal being. Now you see, we are right back, therefore, at the point of Atonement and Eucharist. It hasn't been a straight line, the journey isn't a straight line; it has circled all the way back from Marriage to The Apocalypse. We have circled back to the point from which we started; that is, from Atonement and Eucharist because that is the very essence of Atonement and Eucharist; and only that clearly is going to solve the problem in the way that Jesus solved it. See then it is that at the end of Atonement and Eucharist, divine Love is my shepherd, I shall not want. How can I want what I am? The point has been reached when I am, when it can be said I am what I am, and how then can I want, and the problem is solved.

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Because you see, then, that wonderful statement at the beginning on the very second page of the Preface where you get this statement of the mighty healing Truth, Truth with a capital T there, seen as a divine system of ideas which is Christian Science. It is said of that system that it has been fully tested, and not been found wanting, and by the time your and my thought has ranged from Marriage through to the close of Apocalypse, it will certainly have been fully tested and not be found wanting. Now this is Atonement and Eucharist, this is the great Principle that is elucidated in Atonement and Eucharist—the Principle of the at-one-ment of all things with all things, the total universe at one with itself, within itself. In modern terminology, the great cybernetic, divinely cybernetic, universe. So shall we open the book then at page 18, which is the beginning of this second chapter? I don't think there's any doubt, is there, that the key to it lies in these two opening marginal headings of the first two paragraphs, do you think—divine oneness and human reconciliation.

The great fact is divine oneness bringing into expression human reconciliation so that the human and the divine are found to be one, one and indivisible, and this is the great at-one-ment. The whole proposition of atonement for sin is taken care of within this conception of the at-one-ment of the human and the divine, that's clear, isn't it. Atonement, if you look it up in the dictionary, it's from, obviously, the word *atone*, which is from at-one: to cause to be at-one; and the meaning of *at-one* is *to be, or bring to a statement of agreement, reconciliation, to restore to friendly relations, to join in one, to form by uniting*. And the word *Eucharist* means fundamentally a *giving of thanks*. Well, what is that? That is where we are *accepting*, where we are understanding this at-one-ment. Where we are eating it up, assimilating it, understanding it and, therefore, *being it*. Where we are making it our own. So that the whole idea here is that of being what we are; namely, the undivided, the deathless, Christ body—*being what we are*. This is the beginning and the end of the whole thing, isn't it. So, as we open the book at the chapter at the beginning there, let's just read a couple of the opening sentences, and it goes like this, that:

Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission with both individual and collective. His mission was both individual and collective.

Now, I don't know if you've examined the meaning of this word *exemplification*. I didn't do so until yesterday afternoon and here we are, we've been all the way through this chapter and it has spoken to us, and it has said things to us; and when I thought, I will just examine what that word means; and I could scarcely believe my eyes that it was so utterly confirmatory of the sort of feeling, the spirit of this

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chapter that has come to us as we have pursued it. *Exemplification*, obviously it's from the same root as example, and this word *example* is the same in meaning as the word *ensample*. You know sometimes Mrs. Eddy actually uses the word *ensample* instead of example, relative to Jesus; and, of course, the word *ensample* is the same as *sample*; and what is a sample? A sample is where a part of something shows forth the quality of the whole of that something, which is exactly what we've been feeling, you see, and an example is a pattern to be followed, an example is defined like this: it's one or a portion taken to show the character or quality of all.

See, this is what the chapter is about because here, in this teaching and as shown forth by Jesus, the individual is a sample of the whole, in the true meaning of the word *sample*, *ensample*, *example*. A sample of the whole; and except he is a sample of the whole, he is not an individual. Individuality is just a personal sense, based on personal sense except it is a sample of the whole; and so, this atonement. This at-one-ment, man's unity with God which is man reflecting; and now we get this first statement of capitalized terms. It is summed up, as it were, in man reflecting divine Truth, Life, and Love. This particular combination of these three terms that recurs four times throughout the course of the chapter.

The chapter, as a whole, teems with references to Truth and Love. It is dominated by what is meant by the two terms Truth and Love used either singly or used in combination. Twelve times we get the combination Truth and Love, literally dominating the chapter; and, interestingly enough, it is only when we finally reach The Apocalypse, the 16th chapter, that again this combination, these two terms Truth and Love singly and in combination dominate once more. Which seems to imply that thought has at it were, circled right back to this foundational standpoint and Principle elucidated in the second chapter.

Truth, Life, and Love—Truth and Love joined, jointed together by Life, joined in Life. Truth and Love in their undividedness, their absolute unity. That really is what Life is; and so, man's unity with God is man reflecting divine Truth, Life, and Love. We find with this combination Truth, Life, and Love that every time it is used it seems to be used to show this sense of unity, to define this sense of absolute unity of man and God. The individual with his universe in perfect relationship with his total universe, only when that is experienced and demonstrated can it be said that the human problem is solved—that is Jesus at the point of the ascension—this absolute harmonious jointing or wedlock with his total universe, and the terms that seem to be needed to express that is this combination Truth, Life, and Love. Do you remember at the close, you see here is the chapter opening on this note, but what about the first chapter? It wasn't until we really got nearly to the end of it and thought entered, you remember, the sanctuary where it had audience, where it

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was in communion with Principle that the door was said to open and in came Truth, Life, and Love. It's the same combination of terms used in both instances. You see, there at the close of Prayer, which is called the Prayer of Soul, isn't it, there man is praying, the prayer goes up: Our Father-Mother God; and the range of terms that seems to express, to impel that prayer, if you like, this state of consciousness, Our Father-Mother God is the three terms Truth, Life, and Love—Our Father-Mother God, all-harmonious. The great harmonious jointing of all things to all things within and constituting the one thing—Our Father-Mother God, and here it is opening on that note. So, obviously, clearly, his mission was both individual and collective. I'd just like to note on line 10 there, how Jesus acted boldly against the accredited evidence of the senses. Don't you think that that really sums up the teaching of the chapter? Was there ever such an instance of the individual acting boldly, acting against the accredited evidence of the senses — it's refuting the evidence of the senses. When these three terms Truth, Life, and Love are really understood, when we become conscious of what they mean, by golly, the accredited evidence of the senses is certainly refuted.

Now, as we blend from that opening paragraph into the second paragraph and you see it teeming with these terms, it's a very delicate, one can't say involved, but profound statement, isn't it. I wonder if we could just simply summarize the meaning something like this. You see, in that second paragraph, there are really three factors involved that are standing out. One, there is God who is defined as Principle, as Love where all law resides, the law of Love which, we are told, is the same as the law of Spirit—that's the first thing. Secondly—there is Christ which is defined as Truth; and thirdly—there is man and our great need is to understand the absolute unity of those three: God, Christ, man; and it is man through Christ, through what is meant by the term Christ or Truth, finding this unity with the divine Principle which is Love. Now when that happens, that's Spirit and the law of Spirit is in operation maintaining that unity. So that the term Christ is acting here as a sort of mediator wherein and whereby you and I find ourselves in and of this total at-one-ment of all being — through this Christ, Truth. Now, all this, this great idea of the at-one-ment of everything with everything is the whole truth that on page 19, line 12, Jesus spoke. The whole truth, with a little 't' there — it's the wholeness of Truth that we see with Jesus, spelt with a capital T, voicing itself as this whole truth, humanly, so that the human finds itself in and of, inseparable from, finds itself to be the very expression of the divine.

This whole truth seems to set households at variance and do a lot of breaking up and it seems to act like a sword instead of peace—that is only a question of this whole truth on the one hand and the apparent breakup of everything as the antithesis of truth on the other. There is no Truth in the fragmentary breakup sense of life that we seem to experience as mortals. Truth lies in this total

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wholeness or *at-one-ment*; and, in this instance, is signified simply by the term Truth; that's where truth lies, that's Truth. So, as we come down that page to line 25, we see that this is the Principle, this is the Principle with which we are concerned. This Principle of the wholeness of everything, as signified by the term Truth, and the need is to demonstrate this Principle in order to have part in God. See there on line 26, those who cannot demonstrate, line 25, at least in part, this divine Principle, have no part in God. Go back to line 21, the need is to have part in the *at-one-ment* with God. See that, and as this *at-one-ment* is realized or appears, if you like, sin disappears. Atonement, *at-one-ment*, eliminates sin because sin is the opposite of *at-one-ment*. Sin is the apparent breakup of everything and; therefore, the answer to sin is the *at-one-ment* of everything with everything else. Now when this, in the measure that this takes place in our thinking, in our consciousness, this is doing the will of wisdom, on line 24, doing the will of wisdom.

What it means is that the part, when it is a true part, can have no will of its own. The will of the part is the will of the whole; and this is you and me in relation to our universe. The will of the individual is the will of the indivisible wholeness of everything; then, that's the Principle in expression and we begin to find this amplified, borne out, for us, as we come to the bottom of page 19; and we see, oh yes, well now then it's a matter of one God and not a lot of gods; no other gods before me. One God instead of gods, one Life instead of a lot of independent lives; and over the page that becomes one Spirit instead of a lot of spirits. The Principle of *at-one-ment* begins to be stated then: Thou shalt not know evil for there is one Life.

There is no evil in this one Life, when Life is one and indivisible. There is only evil when, in belief, this one Life is broken up into a lot of lives or this one God is broken up into a lot of gods or, the one Truth is broken up; and we seem to get a part departing from the whole—that's error, and that's sin. So, Jesus' whole endeavor is to prove the nothingness of this departure of a part from the whole, which would mean a part having a will of its own, an independent ego of its own instead of having the will of the whole. The will of the whole being the will of the part—the individual in relation to his universe. Caesar and God: rendering unto Caesar the things that are Caesar's is seeing this proposition of the apparent parting up of everything. Rendering to God the things that are God's is the idea of the wholeness of everything. Caesar's things are separated parts. God's things are all parts united indissolubly in one whole; and the need is to distinguish between the one and the other and the term Spirit there is used there in order to distinguish between the one and the other.

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Now as we come down, this page 20 to line 19, to our next capitalized term, which is the term Truth, here we see the power of Truth because it is only in this wholeness that power lies. There's no power in the breakup of the whole into segregated parts and, therefore, this whole Truth rejects the error of segregated parts; whereas, the segregated parts, which is the concept of men, on line 16, would seem to reject this idea of the wholeness of truth where we all find ourselves whole, together in one whole Truth. Now, within the divine order of everything that inheres within this one whole Truth, we see Jesus operating, obeying this divine order and by reason of this divine order of the wholeness of everything in truth, traversing the path from sin to holiness. Because sin is progressively eliminated as this idea of the wholeness of everything grows and grows with us. On line 25, the truth; that is, the whole truth, with a little 't', is the center of all true religion, that is to say. It commands sure entrance into the realm of Love, with a capital L, and as soon as the capitalized terms come in, you know that you're touching Science. Not exactly in contrast to religion, and yet you must distinguish between Science and religion because once you've touched Science that includes, of course, true religion within itself. So, this idea of the wholeness of truth, with a little 't', commands sure entrance into the realm of Science and; therefore, as we come down to the bottom of that page, we see that what we are, in fact, doing is laying aside material sense and self, that is, the fragmentary sense of having a self apart from the whole and seeking the divine Principle in Science of all healing. The divine Principle in Science of that which makes whole because it is whole, therefore, it makes whole, it heals. Now if this Truth, this whole Truth, on the top of 21, is overcoming the error of fragmentation in our daily walk and conversation then, of course, it's a question of being a better man; and, as the sentence comes, therefore, on line 5, this is having our part in the at-one-ment with Truth and Love.

Here comes the combination for the first time, in the chapter, of Truth and Love. Having our part, is, I think, is the key, key sentence possibly; I can't really say in the chapter, but it is such a key sentence, isn't it. Having what is meant by having our part in the at-one-ment with Truth and Love. The opposite of being separated up into bits and pieces, the at-one-ment within the wholeness of Truth and that wholeness held and grasped and embraced and maintained in its wholeness by Love. If Love wasn't operating here with us at the moment, we'd all break apart. It's only Love that's keeping us together, here at this moment; and our togetherness is in Truth but its Love that's holding us together. Without Love we'd all break apart; and this wonderful, wonderful combination, Truth and Love, is so dominant throughout this chapter. So that, based on this Principle, at the bottom of page 20, operating in this Science, the disciple is advancing spiritually. He's turning away from the material sense of everything being broke up into bits and

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pieces and is looking towards the imperishable Spirit because this is what Spirit is. This is imperishable Spirit — this wholeness of Truth, this unity of Truth and Love where everyone has part in the at-one-ment with Truth and Love. This is Spirit and so, we're journeying together, line 16; we're not having separate time-tables, different routes. We're not having divergent paths; ready to help each other but, with every opportunity to help each other, our mutual interests are identical; and we have, on line 24, companionship, by reason of this at-one-ment, having part in the at-one-ment with Truth and Love, that's what's determining it. So, as we follow the course of the seven days of creation, indicated on line 30 at the bottom of 21, we are moving forward together; and it's the very opposite, on 22, of this, selfishness and sensuality which is this belief of being segregated, separated parts, the opposite of all that—and this is Christ. Now we come to our next term on line 6, this is what is meant by the term, Christ—Christ, the undivided, the not divided, this is Christ's demands. Mortals seem to experience suffering because they seem to be all broken up and separated; and they make vigorous efforts to help themselves—and it is through Christ's precious Love. Because this is really Love, this idea of the wholeness of everything put into expression is really Love. It's Christ's precious Love and it crowns these efforts with success; and we see the demand, the Christ demand that causes this awakening to take place, waking to Christ's demand. This Christ demand is the demand of Life and Love, saying work out your own individual salvation.

This is Life and Love speaking, the Life which is Love speaking, demanding, work out your own, that implies individual salvation; it's having part in the at-one-ment. That: Occupy till I come, you know, is from the parable of the talents; and its: use your talent. What is your talent, your one talent? It's individuality, that's the talent. Be individual, but be individual spiritually, which means be individual universally. This is Life and Love demanding that individuality is universal and not an egocentric subdivision of life, which is what mortals think individuality is. Now we come down onto line 20, and Love, Love so demands this that it isn't hasty to deliver us from the temptation to be segregated, separated, bogus individuals, no, no. Because Love means that we shall be tried and purified of all that; and we shall find our part, in the at-one-ment, with Truth and Love. This is what Love means, and as we come up to page 23, it is, of course, wisdom and Love that is at work. This is wisdom and this is Love requiring many sacrifices of that false sense of self to save us from the sin of separation and segregation and egotism and all the rest of it.

The atonement, on line 4, requires constant self-immolation on the sinner's part. He must not be a part, departed from the whole — that's being a sinner. He must find his part, himself part of the at-one-ment with Truth and Love. So the atonement requires constant self-immolation on the sinner's part; and on line 10,

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Truth now, Truth again. Truth destroys this suffering error of sinful sense, suffering error, sinful sense—it's all to do with this belief of being broken apart from the whole but Truth destroys it because in Truth, with a capital T, no such thing has ever taken place. Truth is the wholeness and, therefore, sin, which is suffering, which is this separation, separate, separation sense, falls at the feet of everlasting Love; [page] 23 line 19, to the term Spirit again. Because this is Spirit, this is Spirit—what it amounts to is the consciousness of spiritual understanding. Here is spiritual understanding holding us all together within the wholeness of Truth, the oneness of Love and that is Spirit, evidencing itself, rebuking sin of every kind and establishing the claims of God. Now, as Spirit, as we see now what is meant by the term Spirit and that this is, in fact, Spirit at work establishing this state of spiritual understanding, it includes this wonderful trust, trustfulness not only being trustful but being trustworthy at the same time understanding divine Love. How to work out one's own individual salvation involving self-reliant trustworthiness which includes spiritual understanding and trusts all to God, confides all to the oneness of being, to the one infinite all-inclusive being, trusting all, giving all back to the one, turning from this broken up sense of life which is the death proposition, Jesus must eliminate and giving it all back and then find that it's a thing of Life.

Well, this indeed is being firm, this is indeed is being constant and its Truth and Love again that is at work. The firmness of everything lies in the wholeness of Truth, the constancy of everything lies in that Love which constantly holds everything whole in Truth. It's what the Bible is all about, this, in its original form, the original meaning of the Bible, this is it; and as we touch, therefore, the original meaning of the Bible in this way, the way is open for Christian Science to be understood and the Bible becomes to us the chart of life. From Genesis to Revelation, it's the chart of life where we see the teaching of this wholeness of Truth which becomes to us not only that where we can moor ourselves and fix ourselves and find safety but also wherein we flow together, the healing currents of Truth. It's what the Bible is teaching all the way through this and, as such, this teaching is the very arm of the Lord. It's causing us, humanly, to rise into newness of Life to be reborn with regeneration. And now it comes again on line 13, 24:13, that this is having part in the at-one-ment, in the atonement. It's all a matter of having part, a sample that partakes of the nature of the whole but is never taken out of the whole, always remains in and of the whole. So, this is having part, and having part is the understanding in which Jesus suffered and triumphed.

We come down to the bottom of 24, the last paragraph there, and we see how this is being demonstrated, Jesus is demonstrating this on behalf of mankind as a whole. The truth, little 't', had been lived among men, the truth of what we're talking about had been lived among men. It's this wholeness of Truth that enables

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us to triumph over the grave. Do we see that? Why it is that this wholeness that obtains in Truth enables us to triumph over the grave; that is, for there to be resurrection, line 32; and this resurrection is the complete and utter proof, the total proof of Truth and Love. So, we're back with the combination Truth and Love again. When we see this rising into newness of life, this regeneration, this resurrection, that is the work not of Jesus but of Truth and Love. It's the great final total proof of Truth and Love that everything everywhere is whole, jointed with everything else in Truth and held as such within the embrace of Love. What appears to the senses as the resurrection is simply the total proof of this fact, or this fact proving itself and this, of course, is Life, 25:10. His true flesh and blood were his Life, and they truly eat his flesh and drink his blood, who partake of that divine Life which is Truth and Love, who partake of the Life which is the absolute unity of Truth and Love.

This unity of Truth and Love, which is Life, is the *way*. It is the *way* of Life and its Principle. This is Principle and, therefore, this way of Life because it's Principle can be understood and can be demonstrated because it's Principle; and on line 19, it is the Principle of being, with a little 'b'. It's the Principle of the true human being, the divine Principle of the true human being. If you love it, of course, you'll keep the commandments of this Principle; and, so to emphasize that it is Principle, we come down 25:26, understanding this divine Principle, demonstrating this power—there isn't any power but in the oneness, in the wholeness. Immediately the whole is, in belief, broken up into bits and separated parts; power is dissipated, expended. Power lies only, therefore, in the Principle of this unity of Truth and Love which is Life. Death is loss of power; but Life, the Principle which is Truth and Love, the unity of everything—therein lies power; and so this is Christ. This is what Christ is, and it's divine, and the divinity of the Christ has manifestation and its manifestation is humanity—made manifest in the humanity of Jesus. The divine and the human, one; this is the at-one-ment, 26:8, this is the demonstration of his love, with a little 'l', till all are redeemed through divine Love, with a big L; love with a little 'l'—the human; the true human, the manifestation of Love with a big "L"—the divine. The divinity of Love with a big L is made manifest in the humanity of love with a little 'l' and the two are one.

So that this Christ, which is Spirit, is the *way*, humanly. It's the truth, little 't', and the life, little 'l', and we find that, therefore: I and my Father are one. It's the divinity of the human, it's the divinity of the man Jesus, it's your and my divinity, —it's your and my divine nature, humanly. It's the godliness which animates us, here and now. Now in order to sum it up, to see what is at work as it were doing this, the need is for the three terms on 26:14, Truth, Life, and Love. This is what is at work.: the wholeness of Truth which is the deathlessness of Life which is the all-inclusiveness of Love, this is it which has authority over sin, sickness and death,

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and this is it which reveals Science. The Science of being, the Science of humanity's true being which is celestial, heavenly. Humanity's true being is celestial and all this is the Science of it—the Science which reveals what God is, divinely, what He does for man, humanly, so that the two are one. This is the at-one-ment and what the chapter is all about. It's the way being learnt by practice as well as precept, line 21. It's the marvelous music that obtains within Truth, with a capital T, where we're all jointed, related, wedded with each other, the parts inseparable from each other and, therefore, from the whole and the practice of this Truth, with a capital T, involves such a sacrifice of the segregated sense of being apart that we have to admit its Principle to be Love. The sacrifice on the part of the egotistical sense of the mortal is such, in this practice of Truth with a capital T; that its Principle couldn't possibly be other than Love. [end]

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SUMMARY OF THE 2ND CHAPTER ATONEMENT AND EUCHARIST IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

We see here the deeds that we find in Christian Science, namely, the destroying of sickness, sin, and death. Can we see how it is that sickness is disappearing, sin is disappearing, death is disappearing—this is no theory, doctrinal belief, it's Principle. The Principle of all real being, with a little 'b'; and this is Christianity proved, the proof of Christianity. This proof that Christianity, on line 30, is Christian Science, on line 31; and that it is working out the harmony, as we found before, of Life and Love. It's the working out of the *harmous*, the true jointing of Life and Love where the individual is found, not to be a part, separated from the whole, but to be jointed to the total universal being. Life and Love, deathless Life because Love is one and all-inclusive. Now again, on line 2, 27:2, this is Christ, this is all what Christ is; and it's proving beyond the question that Christ has come. Christ is always, that which to the human, comes. Christ is, therefore, in Christ lies the answer that is beyond every question. Herein lies the answer to every question. Now, if we look out and don't see Christ, if we see the blind, if we see the lame, if we see lepers, if we see the death, if we see the dead and so on, this is not looking at Christ. All there is to the blind is really a question—it's not knowing the answer in Christ. All there is to the lame is another question, it's not knowing the answer which lies in Christ. Therefore, when we look at Christ, we don't see the blind—the blind see, the lame are walking, the lepers are cleansed, the deaf are hearing and there aren't any dead—all this is Christ and God is the power of it. The oneness,

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the wholeness, the undividedness, the totality, the all-inclusiveness of it, that's where the power lies because that's God.

Now, this is Life, on line 10. Alright? You take what you think is a mortal body and you destroy it, if you think you can. You can't, because the I of this body is Spirit, which is indestructible. The I of this body that you think is my mortal body is me as a mortal body; the I of this, that you think is a mortal body, is the Life, substance, and intelligence of the universe, which is not in matter to be destroyed. Therefore, if you think you destroy it, I'll just show you, I'll raise it up. The body, as it is in Spirit and as Spirit; the body, as it is as the Life, substance, and intelligence of the universe; you just raise it up because Life never mingles with sin and death. Why does it never mingle with sin and death? Because it is Spirit.

So, line 18, this is Science, and as such it is an axe, an axe which is laid at the root of pantheism, which is the belief that good and evil, Spirit and matter, mingle. So that, instead of there being here what you're looking at, the mortal body, the tree of the knowledge of good and evil; the only thing that's here is the tree of life. This is what is here and this is what I will prove to be so, says Jesus. Now, accept it with grace, accept it gratefully, on line 26, don't fall away from it but understand it. Understand this instruction, be a true follower of Christ, this wholeness of Truth, be your true part, take your true part in the at-one-ment. Be a true follower of Christ; otherwise, you'll be personalizing Christ. You'll be looking out on your universe and having a fragmentary sense and a personal sense of your universe and that sense, that personalization, 28:4, seems to stand like a blockage in between man, the human, and the divine. So be a true follower, that is to say, understand. That's the only way to follow is to understand. If you're not a true follower, which is to personalize the Christ, this is tantamount to holding Spirit in the grasp of matter, which is exactly the same thing as persecuting Truth and Love. To persecute Truth and Love would be, in belief, to separate Truth from Love; and to separate Truth from Love would be the same as holding Spirit in the grasp of matter. Because you cannot separate Truth from Love. Truth, in its wholeness, is forever held in the grasp of Love; and this is why Spirit cannot be held in the grasp of matter and Truth and Love cannot be persecuted because Truth is held in the grasp of Love. Now what we're talking about is body, whose symbol is the Church, on line 9, the Church of Christ, on line 10; and what constitutes this Church or body of the one Christ, Truth is, 12 and 13, understanding the divine Principle of the deathless Christ.

This is what it's all about. This is following the Christ, being a true follower is understanding the divine Principle of the deathlessness of all the being. There is, a total deathlessness of being; and as we come down that page, we see that this is symbolized by Church, which is really body, which is the understanding of the

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Principle, the body which is the deathless Christ body, this is Christianity, on line 26. It's Christianity because it's the Truth about human society. It's the opposite of human society being broken up into sects. It's human society in its wholeness and Christians who are, in fact, these undivided parts of the body, these members of the body, these followers of Christ, these individual understanding of the divine Principle. That's what the Christian is, the individual understanding of the divine Principle of the deathless Christ, that's what a Christian is; he takes up arms against the error of separation, segregation, in himself and in his world, at home and abroad; and, at last, he has the crown of rejoicing, the individual and his universe are one. That's his crown of rejoicing when the individual and his universe are found to be one. Now this is the standpoint that precipitates the advent, and on 29:12, we get these two paragraphs dealing with the advent: The disciples of Jesus believe him the Son of God. What does it mean? It means that those instructed in Christian Science have reached the glorious perception that God is the only author of man. Well, I can't really get any inspiration by going back to the historical picture of Mary and Jesus and all that, I don't know whether you can; but I feel that what I'm asked to do here is to bring the whole thing forward into the nowness of Christian Science. Those instructed in Christian Science see that all there is to Jesus is the Son of God; have reached the glorious perception that God is the only author of man, of man! Man, in the generic sense; and the Virgin-mother is that state of consciousness which not only perceives this idea but conceives it; and conceives that this idea is the Saviour of the race, on line 19.

Now, is our spiritual sense being illuminated with this idea? If it is, then material law and its some-ordered generation is being put to silence. Why? What is happening? We're bringing forth something, something is being born. What is being born? It's our own being that's being born and it's the revelation of Truth itself. It's Truth, with a capital T, revealing itself, its own absolute wholeness and health and so on; demonstrating God as the Father of men. Not only as the Father of man in the generic sense, but the Father of men in the specific sense, the individual sense. So, can we look back past the sense evidence and see what it is that's at work? It's the Holy Ghost, it's the divine Spirit overshadowing this Virgin-motherhood with the full recognition that being, little 'b', is Spirit. That what the human, really is, is Spirit, with a capital S, and totally so. Therefore, what is born is the Christ. The Christ that is never separate from its divine Principle; and woman, the womanhood in you and me, perceives this idea though, we could say, at the moment, humanly, that it seems to be only faintly developed; but the womanhood in you and me is perceiving it; and so man is the idea of Spirit.

It is Spirit, evidencing itself to be harmonious, this is 29:31. Evidencing itself, showing itself forth to be harmonious; now that harmonious is where the divine and the human are jointed, the *harmous* of the divine and the human, as Spirit.

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That's what Spirit is—when the divine and the human are jointed in that way, and therefore, man is deathless, man is eternal. And so, Jesus, looking at the human picture, was the offspring of Mary's self-conscious communion with God; and because of that he could demonstrate the Science of Love, the Science of Love. You see, the opposite, for example, of the Science of Love, it would be where you get the Science of Love in this Mary's self-conscious communion with God – you see it's the opposite of the personal worship of sex, isn't it? This whole thing is the Science of Love. Are we engaging, now, in the Science of Love? Because, of course, the proposition with which the Science of Love is confronted, as never before today, is the personal worship of sex; but the answer lies in the Science of Love, which is Principle. Now, in this case, the human is endowed without measure with the Christ. You and I, humanly, are endowed without measure with the Christ, with the divine Spirit; but there still seems, we still seem to partake partly of the flesh; and this results in the struggle, the Gethsemane and Calvary struggle. But it is this very thing, this very fact, that becomes the way-shower, or the mediator between God and men, because it's showing men how to be one with God. How not to have anything in between the human and the divine; and this is the *way*.

Well, it's all individualized in Jesus, line 19 [page 30] the individual ideal of Truth, of this wholeness. In Christ Jesus we see this wholeness individualized; and, therefore, the way of Truth and Life is pointed out because, clearly, this wholeness of Truth is the deathlessness of Life. In this wholeness of Truth lies the deathlessness of Life and nowhere else. So, the way of it is pointed out. He demonstrated throughout his whole earthly career, and it's the difference between the offspring of Soul, now we have this new term, haven't had it before in the chapter, Soul in contrast to material sense, Truth in contrast to error. What we felt up to date about Soul is that Soul is that wherein the inside and the outside are one, are identical; whereas material sense inside is one thing and outside is another. But when that, Soul is, holds the control, then error or sin is rebuked under every mask. A mask is that wherein the appearance is one thing and what lies behind it is another, isn't it; and so Soul is that which whips off that mask; and this is bearing the standard of Truth, on line 2, 31:2, and it's all because Jesus acknowledged no ties of the flesh.

He wasn't tied to the flesh because he was tied to Spirit. If he was tied to Spirit he couldn't be tied to the flesh and vice versa. And so, he makes this extraordinary statement about his mother, Who is my mother, and who are my brethren, it is they who do the will. It is they who, as parts, having part in the at-one-ment have no will of their own but only the will of the whole. Now, when this true about you and me, this is you and me as Virgin-mother, mother to the idea which is us as we really are – one indivisible Christ body. So he recognized Spirit, God, as the only creator and this is Truth and Love again, on line 13, because it heals. It isn't a

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theory, it's the living Christ, it's the practical Truth; and as we understand and understand more and more of it, at last that understanding will be total; that is to say, it will be a full understanding of the Principal. It can never be total because, of course, the Principle is infinite, but it will be that measure of full understanding which triumphs over death. That measure of the understanding of the Principle of the oneness and wholeness of everything that, therefore, triumphs over death. Because all there is to death is supposed separation and fragmentation.

Now on line 29, what we are concerned with is the Science of Spirit. This is all the Science of Spirit. There aren't any synagogues in this Science of Spirit; but the belief of synagogues will put the Science of Spirit, in belief, out of its own synagogue; it'll separate itself off. But there aren't any synagogues in the Science of Spirit. You can see how it's the Science of Spirit, as we come over to page 32, because what he is doing is to explain the truth about body, isn't it, on line 17: Take, eat; this is my body, and drink the cup and so on; and it's all the Science of Spirit that he's explaining. He's explaining that in the Science of Spirit, letter and spirit are one in the Science of Spirit. The body, the bread and the wine, the flesh and the blood, are all one in the Science of Spirit; letter and spirit are one in the understanding of Spirit and this is what is happening here. The impartation is Spirit imparting itself to you and me as understanding, through these capitalized terms; and we're passing over, at the bottom of the page, from ritualism to the Science of Spirit, from dualism and concessions to matter to the pure Science of Spirit. It's coming down from heaven, it's Truth, with a capital T, that's what our bread is, the great truth, little 't', which is Truth, with a capital T, in expression; and it's explaining itself. It's not breaking itself up; the meaning of the word *break*, *breaking*, on line 11, is explaining. It's not being broken; Truth can't be broken up, if it were, the parts would all be separate from each other; that would be the break up. But you and I, individually, are Truth's own explanation of itself in our undividedness from each other. We are Truth's own explanation of itself to itself; and this is what is comforting us, this great Truth of spiritual being. So, when the human sense of *will*, this *will* apart, having a *will* of its own, *struggles* with the Truth that the will of the part can only be the will of the whole, we cry, let not the flesh but the Spirit be represented in me. Because this is Love, on line 22, this is the new understanding of spiritual Love, it really is mother because it just gives all. It gives up all the segregated sense of everything for Christ, for Truth.

Now, are you, are we, drinking this cup, and so on. Are we, 34:2, leaving the false sense of things, taking up the cross for this Christ-principle? Are we giving the body, as it really is, back where it belongs? Because the whole, which is God, can only accept the whole. Are we making it holy, acceptable unto God, showing that Truth in its wholeness has come to us as understanding and, therefore, as demonstration that God with us is us with God; cause this is the great world

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revolution, on line 12. This is the real world revolution that is taking place and that is bringing in the millennium; and so, on line 21, we enter into fellowship with Christ; fellowship with each other is fellowship with Christ. His resurrection was also their resurrection, on line 20, must be so. The resurrection of the one must be the resurrection of the all. The resurrection of the head must be the resurrection of the body. Can't have one without the other; and this point of the resurrection, then, down on line 30, the last spiritual breakfast, break-fast, see, matter's fast hold, the hold fast; matter's fast hold on our thought is now broken. The fast hold of matter and separateness is broken and there is resurrection. Everything is changed; our methods are changed, we're casting our net on the right side, we're discerning Christ, Truth anew on the shore of time, we're rising somewhat from mortal sensuousness, somewhat, or the burial of mind in matter into newness of, little 'l', life as Spirit. To think that all there is to life, little 'l', is Spirit, capital S. This is the resurrection and this is the standpoint of Christian Science when Christian Science is properly understood because, on 35:11, this reference to Christian Scientists is made for the first time, showing that Christian Science, as such, properly operates only from the standpoint of the resurrection. The total deathlessness of being is proven and Christian Science is the Life of everyone and everything that operates from that standpoint and nothing less is really Christian Science.

So, here, as Christian Scientists, we are communing together with the divine Principle, Love. This is baptism, on line 19, it's purification from all sense of departing from Truth, purification from all error. This is being body, it's being the body or the church, which is built on, that is to say, proceeds from this communion with the divine Principle, Love. It is built on the divine Principle, Love; we can unite with it only as we are newborn of Spirit. We can be this deathless body only as we are newborn of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love. It's being the body, the true body; and the bread of this body is Truth and the wine, or the flesh, that is to say, and the wine or the blood of it, is Love; and therefore, that which sums up the total constitution of the true body is Truth and Love. We can see that it is now; and the purpose of it is to reform the sinner – the design of Love. And, therefore, what it amounts to is finding bliss, through purity and affection, in the blessed company of Truth and Love. The blessed company, this is body, of Truth and Love, the flesh and the blood of the body, the Truth and the Love; and there's no question of being translated into another sphere because there isn't another sphere to be translated into. The only sphere is the sphere here and now of Truth and Love. Now when we see that there isn't another sphere, there's only this one and it's Truth and Love, this is divine Science. This is what is meant by divine Science in which Truth doesn't pardon error but wipes it out, and this is God's government. This body of

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Truth and Love is the body, on line 16, of Christianity, as against sensualism. It's the body of Christian Science as against the worldly-minded body.

Christian Science, now we come, then, on line 20, to the term Mind for the first time because Christian Science is the world of Mind, is Mind's world, the opposite of a worldly-minded world. It's Mind's own world and in it obtains the immortal law of justice as well as of mercy because this Mind, on line 20, is, on line 27, Love. Therefore its law is the law of justice as well as of mercy, on line 30, whereas religious history is all about the suffering of the just for the unjust—how different is the law that obtains in Science, on line 1 of 37, that law says, they who sin must suffer—but that's Science at work. How different from the suffering of the just for the unjust which is just religion. Then we come to the proposition of the martyrs. Mortals try to slay Truth and, therefore, they think they are slaying these martyrs; but that, that isn't the issue at all. You can't slay Truth, with a capital T, you can't slay Truth. Truth is causing the laying off—Truth in its wholeness is causing the laying off of the mortal sense of separation and this appears as the martyr. Therefore, what is really at work is the sword of Spirit destroying error. Error isn't destroying Truth; its Spirit, the sword of Spirit destroying error and the result is that earth is being cleansed and rarefied and the atmosphere is being permeated with purer ideals—purer ideals, Spirit and Truth at work precipitating these purer ideals.

Now, as we come down into the next paragraph, we see how the martyrdom, in the martyrdom, the supreme martyrdom of Jesus, they would try to turn his sacred career into a mutilated doctrinal platform. Well, to mutilate something is to cut off an essential part, it's to mutilate it, break it up. But in fact what he is doing, on line 25, is to demonstrate Truth and Life. Truth and Life is the very opposite of a mutilated doctrinal platform because Truth is whole and in its wholeness—and its wholeness is Life, and it's the opposite of a dead doctrine which is the result of mutilation. Now, when we are demonstrating Truth and Love, we *are* perfect even as the Father in heaven is perfect. We *have* gone into all the world, the gospel is preached to every creature, and the sick *are* healed; and what is at work, 38:9, is divine Science. Why is it divine Science? Because all this is nothing to do with a particular period, on line 2, or a select number of followers, on line 3. Divine Science is the opposite of any such thing as a limited period or a select number; and, in divine Science we lay hands on the sick and they recover. But, by golly, that can't really be true, you can't really, there, that's far too material, laying hands on the sick. What does it mean? In divine Science, the divine is touching the human and the divine and the human are one in divine Science and so the sick recover; and it's a thing of them— not you personally, and in all time to come, not a certain time, and being divine Science: the oneness—its power. It expresses spiritual

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power because power lies in this oneness, this undividedness, as against the breakup which expends power.

Now, in divine Science, on line 23, we see what Christ is: It's the eternal Christ—It's the spiritual selfhood of the human which never suffers; and what is this? The spiritual idea of divine Love. What does it do? It unburies, if you like, this belief in sin and self, it resurrects from this sense of being buried in the belief of sin and self and just as, on page 39, it enabled Jesus to complete the entire work, to solve the entire problem, to when the last enemy is destroyed, so, in Christianity, on line 3, this is true for all of us. In Christianity, all of us will at last triumph over the last enemy and win eternal honors, overcoming the world, the flesh, and all error thus proving their nothingness and so, he wrought a full salvation: Christ proving the nothingness of crucifixion. It's all body, body, body when it's properly, when it's rightly appraised and understood and you come to this reference to Soul. Death is the belief, the educated belief that Soul is in body, therefore, Life is the educated understanding that body is, in fact, in Soul, not vice versa and so the last enemy is disposed of. Do we have to wait for it? Not in Science. Now is the accepted time. It's not a future world salvation. Now is the time to experience this salvation in Science, on line 25, because it's Science: there is the divine Principle at work, 26, and the divine Principle is breaking this earthly spell of believing that it's got to be something taking place in the future. The divine Principle is governing its own universe, harmoniously, *now*.

Science, Science, Science down page 40: Science, divine Science, Science, wherein the balance of the human and the divine are found. Now, on line 17: Was it just for Jesus to suffer? Well, what he did, through the power of Truth, on line 19, was to show that there is no suffering because there's no sin because there's no separation, because everything is one in Truth, therefore, he wiped out, he proved the nothingness of suffering, of separation, of sin, and of death. As such, he is the great apostle of Truth. When we look at Jesus, we see Truth, the word *apostle* is to *send forth*. It is sending itself forth, it can only send forth itself, Truth. Jesus represents Truth sending forth its own wholeness itself as a whole, and the lesser apostles of Truth which is where in Christianity we come into the picture as man, is Truth sending forth itself in terms of the individual. So that here we are, on line 23-24, because of this apostleship of Truth entering into fellowship with him through the triumphal arch of Truth and Love, through the triumphal arch of all that is meant by the two terms, Truth and Love. Of course, it's all body, it's all what Christianity really is: it's Love at work. It's the opposite of worshipping, of the worship of personality, it's the body which is a state of *divine service*; that is, the performing of daily deeds. It's operating, it's where we are operating within what is called the Shekinah, 41:2—that is just like just like where we were in the sanctuary at the end of the Prayer chapter. It's working out *from* not trying to break through

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the veil of matter, but coming out *from* the capitalized terms so that the veil of matter, or the belief of separation, is just naturally dissolved and, again on line 14, we come therefore to these three terms Truth, Life, and Love. Whenever we're working out from, in this sense of absolute unity within the Shekinah, within the sanctuary, it seems that the three terms Truth, Life, and Love are required to express it. The opposite of ancient philosophy, materia medica, scholastic theology—it's Truth, Life, and Love demonstrating absolute Science.

It's absolute Science being demonstrated by Truth, Life, and Love through divine healing and that's Christian Science, on line 22, that is Christian Science When Truth, Life, and Love are seen in their absolute Science, healing divinely, that becomes our own experience in Christian Science and, so at the top of 42, Love, it's Love, proving itself divinely and scientifically in life, with a little 'l'. Isn't that marvelous. Love, proving itself, divinely and scientifically in your and my true human life, with a little 'l'. The unchanging love, little 'l' of God. All there is to your and my human life, therefore, little 'l', is the unchanging love 'l' of Life, capital L. In this Life, this Truth, on line 6, there is no death; and death is just a mortal dream that comes in darkness and disappears in the light of the Life which is Truth. Now the man of sorrows was no peril from salary or popularity. He didn't try to get, get, get more and make himself more and more popular, the very opposite. We want to note that at that point, of 42 line 9, and we come, therefore, to the resurrection, on line 15, which again we are told (or are we being told it for the first time? I can't remember) that: It is the resurrection which gives full evidence of divine Science. Why is that so? Because divine Science is that which says: man has no existence, no mind separate from God; that's what divine Science says. No separate existence; the belief in a separate existence is a dying error. That belief of a part, that can break itself off from the whole, is error and that alone dies. It's the only thing that will ever die with you and me, is the error of belief that we are, a part, separated off from the whole—this error, Jesus met with divine Science. Because in divine Science no such thing is possible, and proved its nothingness; and we experience it, on line 26, at the point of Christian Science. Now, the Science of all this is what Jesus taught. He taught the Science of this through those two aspects, those two essential aspects of Science, namely, that Science is divine and Science is Christian; and when he taught them that, then, on line 32, that becomes the Life-principle. Understanding Science, in its divine and Christian aspects, is understanding our Life-principle.

Now to show that it isn't something just personal to Jesus, we must come through to the day of Pentecost which shows that it is in fact a great world happening and would, on the day of Pentecost, the advent of this understanding. Understanding what? The understanding of Science as divine Science, Christian Science, which is the Life-principle—that understanding is the descent of the Holy Ghost, the influx

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of divine Science and the whole world is being reborn in consequence, 43:18. It opened a new era for the world, it's the whole world being reborn in which divine Love, on line 14, is overruling or has overruled malignity, brutality, treason, suicide, and so on. Its divine Science in which obtains all true law, the law whereby he triumphed over all the beliefs, and so on, so, at the bottom of 43, in this Science, this activity of Science, Love is triumphing over hate, Truth and Life are sealing the victory over error and death, and the supremacy of Spirit is being demonstrated.

Love triumphing over hate, Truth and Life over error and death, that's Spirit. That's the supremacy of Spirit being demonstrated. So was he really in the tomb? He's much more likely in the Shekinah, in the spiritual sanctuary, in the sanctuary of Spirit. But the human sense, in the tomb, solving the great problem of being, with a little 'b'. How is that problem solved? It's solved by setting the seal of eternity on time, line 8. Setting the seal of eternity on time proves that Life is deathless, proves Love to be the master of hate. All the claims of medicine, surgery, and hygiene are met and mastered by the power of Mind over matter which is the basis of Christian Science. Now what is at work here? Come, down to line 20, and we see that it is the God of nature that is at work. That what is happening is a divinely natural act, nothing supernatural about it, it's absolutely natural. What does it mean that it is natural? The word *nature* from the word *to be born*, isn't it? Everything is being born from within itself. Everything is being resuscitated, taking place, within itself and it's, in the modern term, this divinely natural act is a divinely cybernetic act, its divine *cybernetics* [science of communication] that's at work here.

Christ healing is, really the divine *cybernetee* at work; and all obstacles are being overcome and those obstacles are really, first and foremost, the obstacle of material obstetrics which is the separation, in belief, of man from God; and so, with the power of Spirit, which is really this God of nature, Spirit. The God of nature is really Spirit, all obstacles are being overcome and the great stone is being rolled from the cave's mouth, and he steps forth. Man is liberated from the belief that he's ever been imprisoned in a mortal body. He is liberated from the belief that he ever originated in a womb, that he ever lived in a body that he ever died and was put in a tomb. What is doing it? 45:6: divine Science. It's always divine Science that is the victor over death and the grave because it's divine Science, on line 9, it's the salvation of the whole world, not just Jesus, the salvation of the whole world. What does this salvation amount to? It means that, on line 15, Truth and Love cannot be hidden in a sepulcher, that's what it comes to. Truth cannot be taken away from Love. The absolute unity of Truth and Love is what rolled the stone away and dissolved the belief that the child can be separate from its parent because Truth cannot be separated from Love, and this is what is at work proving

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itself completely in the resurrection. So, Christ, the divine *cybernetee*, has rolled the stone away; and what is revealed is life in God for us all, life, little 'I', in God for us all—this is it, which is at-one-ment with the spiritual idea of man as divine Principle, Love—the human at-one with the divine.

Spirit, again, on line 27, why? Spirit, when they thought, see Spirit is that which says only one. But material sense, looking on, said, dead body in the tomb, therefore, you must be spectre or a ghost – two things. No, he says, Spirit hath not flesh and blood as the material senses see me have—and he presented the same body—and this is, this is the thing, that it was the same body that he had before the crucifixion. Spirit determines that it is the same body, not another one, because the *only* thing is Spirit; being is Spirit, with a little 'b' at the advent; life is Spirit, with a little 'I' at the resurrection, therefore, Spirit says only, only the one body; and this, in the text, glorifies the supremacy of Mind over matter. The whole thing is a Mind proposition and he explains it in the Scriptures to them. He takes the Scriptures, doesn't say it here, but it does in the last chapter of Luke's Gospel, from Moses to the prophets, from the Egyptian captivity to the Babylonian captivity, from the belief of ...[end]

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SUMMARY OF THE 2ND CHAPTER ATONEMENT AND EUCHARIST IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD
CONTINUATION OF THE SUMMARY OF ATONEMENT AND EUCHARIST

Continuation of the summary of Atonement and Eucharist.

It's on this walk to Emmaus, isn't it, 46 line 5, that it is said, in the last chapter of Luke's Gospel, that he opens their understanding that they might understand the Scriptures; and, from Moses to the prophets, he explains in all the Scriptures the things concerning himself; that is, from Egypt to Babylon. The wiping out of the myth of the birth-death cycle by reason, or if you like, wiping it out with Truth and Love; perhaps with Truth, Life, and Love. Anyway, wiping it out with the Science, with divine Science, that Science which shows that all there is to him is that which comes out from the Principle as origin, returns to the Principle, and never leaves the Principle. This is what is signified by the terms Truth and Love.

So, it made their hearts burn within them. And, here, in the text, it is the divine Spirit which is speaking. It is speaking through, and this is the first time the text has used this term: Word, the first side of the holy city. It is Spirit speaking through the inspired Word. Now, therefore, all there is to the Bible, the Scriptures,

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is Spirit voicing its own Word, its, Spirit, declaring I AM. Everything in being, in the universe, is Spirit declaring I AM. This is the Word of Spirit; and through this he explains to them what has happened to eliminate this belief of a womb at one end of the scale and a tomb at the other end. Yes, it's all Spirit. In the next paragraph, starting line 13, you get the three references to Spirit, physique not Spirit, corporeality and Spirit, the understanding of Spirit.

Understanding rising higher, understanding of Spirit rising higher and higher until finally the ascension. Where does it say the ascension? It says, it says on line 15, yes, that's right, it must keep on telling us that his body was not changed, it was the same body until he himself ascended,—or in other words, rose even higher in the understanding of Spirit, God. He's not, he isn't anywhere. Spirit is here and the only thing that is here, and by reason of this understanding of Spirit the last vestige of the belief in separateness has disappeared from consciousness. Truth and Love, which is Spirit, all belief in separateness has gone. He hasn't gone, it's that belief that's disappeared; and that's the ascension. And so, the way has been marked out, on line 25, for all men. For all men, it is a world happening; and, therefore, we get the Pentecost once more; that is, students receive the Holy Ghost— They were roused to an enlarged understanding of divine Science.

A faint conception, isn't this true of us at this moment? An enlarged understanding of divine Science? A faint conception of the Life, capital L, which is God? No longer measuring man by material sense? Leaning no longer on matter, but on Principle, and, therefore, healing. The personal sense of separateness has yielded to the totally inclusive understanding, to the understanding that Being is one and indivisible.

Now, because it's a world happening, we must see what has been at work that, when it comes to the ascension, is totally eliminated from consciousness. In other words, we've got to see these different aspects of Jesus' enemies; and the first one is Judas, but Judas, not a personal proposition at all. Judas is the world's ingratitude which he has to prove the unreality of. It is this greed for thirty pieces of silver and the smiles of the Pharisees that he was in no danger of; no danger from salary or popularity, no! Therefore, it is this salary business and this popularity that is the root of the error, the root error. The traitor's price was thirty pieces of silver and the smiles of the Pharisees; it's this desire to get, get, get and having got, get more. Whereas, the fact is, that if there's only one Life and that Life is not cut up into lives, that not one of us possesses a life of his own but we are Life, capital L, and there we're in no danger from salary or popularity and so there's this great gulf between Judas and Jesus, but it isn't a personal gulf, on line 23, you see that it's simply the world loving a lie better than Truth. So, that all there is to Judas is a lie; and all there is to Jesus is Truth, capital T; therefore, the

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lie must fall. It falls to the ground. It's the lie of fallen man; that's what he is eliminating from consciousness, is the lie of fallen man. Truth eliminates the lie of fallen man because man is unfallen in Truth.

The parts cannot depart from the whole; and we come to the garden, Gethsemane glorified, the oil press; it's where the pure essence of manhood is being pressed into expression. His students slept. Well, this is fallen man, this is the deep sleep, this is the myth, the myth-infested unconscious, the deep unconscious, the Adam-dream; and this is what he is having to handle. As he holds uncomplaining guard over a world, his students slept; but that's a good thing. Because it means he turns forever away from earth to heaven; he turns from sense to Soul. No more reliance on anything outside, no good relying on anything outside, so he turns to Soul where everything is inside. Now he's got everything in its true identity, not in its false identity; but in its true identity in Soul. What he seems to be experiencing is sin's revenge, line 14, on its destroyer. What is the destroyer of sin, then? We get it on line 14-15—Truth and Love, again. This is the ninth time Truth and Love is used in the chapter. It's Truth and Love which is the destroyer of sin. We don't have to even ask why, we can see why, we know now why it is Truth and Love that is the destroyer of sin, suffering, separation, and so on. So, he doesn't use the world's weapons, he doesn't use the world's means of defense. What does he use? He uses the weapons, on line 20, of Truth and Love and the means, and Truth and Love's means of defense. In other words, he opens not his mouth. If he opened his mouth in protest against error, it would be real. Truth and Love opened the tomb, it rolled the stone from the tomb, and opened the mouth of the tomb; but that was because he opened not his mouth. There was only Truth and Love, it was all Spirit, all Soul; so, it's a question of, put up your sword.

What does all this amount to?—the bottom of 48—just sheer ignorance, that's all. It's all a matter of ignorance of Truth. Pilate is ignorant of what Truth is; and that's the only thing that we have to contend with, really, is ignorance of Truth on the one hand, understanding Truth on the other. But the women at the cross weren't ignorant of Truth. See that ignorance of Truth is, is a bloodless, lifeless pallid thing; but knowledge of Truth, the understanding of Truth is just Life itself—the true knowledge of God. So the women knew what Truth was, there was no ignorance there, the woman's state of thought; and it knew it because its devotion was inspired, its faith was winged, its eyes, the eyes of understanding were opened and that was Truth. The sick healed—that's Truth, in that—Truth is seen.

And as we come down 49, we come to all these superlatives: he is working as the highest instructor of man, he is charged with the grandest trust of heaven, at the highest post of power, the highest proofs of divine power because he is operating, on line 31, from the standpoint of the Most High. Because of that, on line 21, it is

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Spirit, Spirit is transforming because it's renewing and, on line 23, again, this combination Truth, Life, and Love. This absolute unity of Truth with Life with Love—the wholeness of Truth, that is Life, deathless—that is Love all-inclusive. So, he's at the highest point of power; but the scoffers say, would turn aside the right of a man from the face of the Most High. What is the right of a man? The right of a man, the right of each one of us is to be face to face with the Most High. To come out from the Principle, from the capitalized terms, the Most High; it's only to be starting out from, with, and as the capitalized terms to be face to face with the Most High. Isn't that true?

And on 50, line 3, Who shall declare his generation, his birth? Which means, who shall decide what truth and love are? little t, little l. So, what is, what is it that is being born, what is his generation? It is Truth and Love itself giving birth, to itself, as truth and love. Truth and Love, capital T, capital L, generating, ceaselessly generating, truth and love, little 't', little 'l'. Therefore, the lamb is not slaughtered, not really, the male lamb is not slaughtered and the female sheep is not shorn because he opens not his mouth. And the other reference to opening not his mouth was back on 48, wasn't it; and again, there it was Truth and Love. It was Truth and Love that caused him not to open his mouth. It is here, Truth and Love, generating itself to be truth and love so that he doesn't have, really, anything to fight against. Therefore, the lamb is not really slaughtered and the sheep is not really shorn but, to human sense, my goodness, now the last cry, My God why hath Thou forsaken me? And we read the Science at the back of that, on line 12, 13, 14 that— The appeal of Jesus was made both to his divine Principle, the God who is Love, and to himself, Love's pure idea. Why has thou, divine Principle, Love, expressed as your idea of yourself which is me divinely, why have you forsaken me humanly. Why does it seem as if there is this break, this separation between what I AM divinely and what I seem to be humanly? Now, in order to answer that, the three terms, on line 14, Life, Truth, and Love are required. Because in Life, Truth, and Love what I AM divinely, what I AM humanly are one. And it is impossible for what I AM divinely to forsake what I AM humanly, one is the expression of the other; and so, Life, Truth, and Love abide in him, individually, by reflection, as he abides in them as an individual part that can never be torn apart from the whole; and, therefore, that hour, on line 17, of birth is not shorn. The sheep is not shorn, that hour of birth, of its mighty blessing for the human race. So, for the human race, it is true for the human race, this; this is the mighty blessing for the human race— is that it is the truth about the human race. Now this is, as we come down to 50, the marginal heading, this is divine Science understood. Do you see that? This is divine Science understood; this is, line 17, the full recognition of eternal Life not giving way, for one moment, before the evidence of the bodily senses.

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This is divine Science understood, divine Science misunderstood is simply the evidence before the bodily senses. That's all there is to the evidence before the bodily senses—Divine Science misunderstood. So, on line 26, the burden of that hour, that hour of world birth, was terrible beyond human conception. The real cross which Jesus bore up the hill of grief was the world's hatred of Truth and Love. What is this cross, then? It's the world's hatred of Truth and Love—the utter inseparability, indivisibility of all things in Truth held in the embrace of Love; that's body. Isn't mortal body and the cross the same thing, really? Don't you bear it up in the morning, satisfy its appetites all day long, take it for a walk, put it to bed, bear it, bear it, bear it. Can we bear it, that, all there is to the mortal body is the world's hatred of Truth and Love? Can we bear to acknowledge that? We've got it, if we do, in a form that we can deal with it—because Truth and Love is, therefore, the answer. In Truth and Love and the relationship of Truth and Love, which is true body, lies the answer and this is what he understood and this was the sublimeist influence of his career – to make this understood, on 51:4. [end]

mp3 No. 012

CD No. CDR 1802 Tape 4 Side 2

SUMMARY OF THE 2ND CHAPTER ATONEMENT AND EUCHARIST IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD
CONTINUATION OF THE SUMMARY OF ATONEMENT AND EUCHARIST

In Truth and Love and the relationship of Truth and Love, which is true body, lies the answer and this is what he understood and this was the sublimeist influence of his career—to make this understood, on 51:4. So, this marvelous paragraph on 51:6, which is Life-power indestructible—this is Truth and Love now which is Life; it teams, this paragraph, with references to Life, with a capital L, and to life with a little 'l', doesn't it; and the teaching in it is that Life, with a capital L, and life, with a little 'l', are one and the same Life, that life, with a little 'l', is Life, with a capital L. He knew that matter had no life, that real Life is God; and, therefore, he could no more be separated from his spiritual Life, capital L; which on line 14, is spelt with a little 'l'. His spiritual Life, indestructible and eternal, could no more be separated from that life, than God could be extinguished.

Therefore, nothing is extinguished, all is Life; and this is the salvation of us all, on line 19. Because life is Life, this is the salvation of us all; its world salvation and it is Principle, line 23, itself which is being demonstrated, on line 24, to be Truth and Love. This is the Principle which is Truth and Love which is demonstrated and, as a byproduct of that, health is restored. Of course, health is restored; the wholeness

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that obtains in Truth and Love is reflected humanly, and, therefore health is stored; and it all comes to this consummate definition of being which is the divine Principle, Love. So, all the cruelty is inflicted on the physical Jesus but aimed at the divine Principle, Love because when this now all resolves into divine Principle, Love, we see divine Principle, Love on the one hand, and sensuality on the other. Sensuality is now seen to be the opposite of what is meant by divine Principle, Love. As we've come down these pages, we've been learning what spirituality really is—which separated him from sensuousness, on line 28. Spirituality: unselfishness; sensuality: selfish materialist and hate; but it is this spirituality which heals the sick, casts out evil, and raises the dead. So, the great need, on 52, is to show the difference between the one and the other to establish forever the difference. So, his master was Spirit; their master was matter.

He served God; they served mammon. It's the difference between pure affections and carnal affections, and so on and so on; and all that sensuality which is just the evidence of the senses, that's sensuality, accepting the evidence of the senses; is the world's hatred, on line 10, of the Prince of Peace. Hatred and rejection of the Principle, prince, of world unity and peace. Herod and Pilate seemed to be the personal enemies but what are they really? on line 17, Herod and Pilate are error and evil. See how impersonal it all is, how scientific it is all is that not the personal Herod, the personal Pilate, any more than the personal Judas, or the personal disciples, or the personal Pilate—all there was to Pilate was ignorance of truth. All there was to Judas was love of salary and popularity. All there was to the disciples was, I can't remember how it went. All there is now to Herod and Pilate is error and evil; and so this man of sorrows who knows how to separate, how to make nothing of separation, how to make nothing of suffering, how to make nothing of sorrow because how to make nothing of sin—understood the nothingness of material life and intelligence, on the one hand, and the mighty actuality of all-inclusive God, good on the other; and these are the two cardinal points of Mind healing, which is Christian Science and armed him, which armed him with Love. Love because of the all-inclusiveness of it. So, when the bigot, the debauchee, at the bottom of the page, the hypocrite looks at this demonstration of Truth and Love, or this Mind which is Love, and says a glutton, a winebibber and so on, what is it doing? It's simply error looking at itself because error can only see itself; and so, it says, glutton and wine bibber. Error can only see itself.

On the positive side, Truth can only be conscious of itself, Truth. On the positive side, the universe consists of Mind, Spirit, Soul, Principle, Life, Truth, Love conscious of itself as Mind, Spirit, Soul, Principle, Life, Truth, Love. I AM that I AM; and so the reputation of Jesus, on 53:8, was the very opposite of his character. Why? Because the divine Principle and practice of Jesus were misunderstood. If the divine Principle and practice of Jesus—when they are understood: the

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Principle and the practice, not one without the other; but the Principle and the practice when they are understood then the reputation is identical with the character. The character and the reputation are then identical and when the Principle and the practice are understood, this is being at work in divine Science. There's no separation between Principle and practice, between the reputation and character, in divine Science.

But to the world, with its religious sense, it was something quite different. So what are we concerned with? On the one hand, we are concerned or with, the world of divine Science, this is the true world; and on the negative side, the world of religious sense, which is the world of a God up there and a man down here; and so mortals believed in God as humanly mighty rather than as divine infinite Love. It believes in a world of human might and worships human might instead of a world of infinite Love, the world of infinite Love; and so the world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort. The world looks on, looks at the Comforter, the very Comforter itself and says, it's discomfort—and it is discomfort to that sense of things. So, if the world can't interpret the discomfort aright, what can? Science, Science interprets the discomfort aright. This is the point, Science interprets the discomfort that the world feels, it interprets it aright. It says, this discomfort, this shock, is because of the great distance, on line 21, between the individual and Truth. The individual who believes that he's an egocentric part of the whole, separate from the whole, with a mind of his own, a life of his own, a will of his own. The separation between that state of thought and Truth itself is what causes the shock or the discomfort. Because in Truth the individual is none of those things.

The individual lives in Truth as part of Truth, the true sense of part—the part that cannot be parted from any other part, which cannot be parted from the whole, Truth. Now, to lay off this false sense of the individual and his separation from Truth is the lifelong sacrifice—but it is goodness destroying evil, on line 24. So we are making this lifelong sacrifice of this separatist sense of individuality for what individuality really is—in Truth, capital T, and so Jesus bore our sins in his body, the world's sins in his body. It's just like the world's hatred of Truth and Love is the cross that he bore. He bore our sins and, therefore, as John the Baptist says, he's the Lamb of God which taketh away the sin of the world. He knew the mortal errors that constitute the material body. All there is to it is the world's hatred of Truth and Love—that's what he bore, in his body, the sin of the world. He proved the nothingness, he didn't prove it—Truth and Love proved the nothingness of the sin of the world, of world sin, focused in mortal body. World sin is focused in mortal body as it claims to be you, as it claims to be me, as it claims to be him, her—it's world sin brought to a focus. Therefore, let us replace it, for goodness sake, with the body of Truth and Love—wherein there is no sin, and wherein lies

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salvation; had he shared the sinful beliefs of others he would have been less sensitive to those beliefs. I think we said last time, which is said of Mrs. Eddy that she could smell animal magnetism a mile off because of the sin that had been eliminated from consciousness; and so, here it is, Life demonstrating itself in the magnitude of the human life.

Love defining itself as the amplitude of your and my pure affection. The affluence of Truth vanquishing error; the world acknowledged it not; but earth received the harmony, earth received the Truth about itself. That's the harmony—it received the fact that all there is to me, earth, is the infinite harmony of everything jointed, welded, to everything else in Truth—held in divine Love. Now, who is ready to following his teaching and example? All, sooner or later, all that define ourselves in and of Christ, the true idea of God. What he's doing all this time is proving, on line 14, Life, Truth, and Love. He's pouring Life, Truth, and Love into empty or sin-filled human storehouses and saying, all there is to body is Life, Truth, and Love. Don't believe the evidence of the senses; and so, the sick are healed and the sinning are healed and death disappears through Mind, not matter. Now, so often, we haven't had many references to Mind in the book yet; but so often when we've had it, we've had that feeling that Mind is source, Mind is origin, Mind is the outpouring source; and, here, it is Mind which is the outpouring source of all Life, Truth, and Love; and, apparently, this is the highest proof that can be offered of divine Love. So, as we come up to the last page, page 55, and in the second paragraph, we come to the two terms Christ, on line 8, Christianity, on line 13; because what it's all about is Christ, the one, the generic one; Christianity, the all, the specific all, the body of the generic one. It's so like Truth and Love, again; and, this is it which is at work. Christ, which is Christianity, Christianity which is Christ; the two in their wedlock, undividedness, the manhood and the womanhood of God; and this is it which is Truth's immortal idea.

That relation of Christ to Christianity, that is it which is Truth's immortal idea sweeping down the centuries. Doesn't that remind you of something, which comes much later on in the textbook: that Christ's Christianity is the chain of scientific being reappearing in all ages, sweeping down the centuries, and so on; you see, that is it which is Truth's immortal idea and that is it which is, on line 18, the Science of Christ. That's the Science of Christ—when you see that oneness wherein, the individual loves his neighbor as himself. He loves his universe as himself; he is his universe, he is wedded to his world, as his world really is which is his universe. This is God's omnipotence and this is the healing power of the divine Love in what it has done and is doing for mankind. It's divine Love in expression as man loving his neighbor, that is, all mankind as himself—that's divine Love in expression as the Science of Christ, as Truth's immortal idea, as Christ's Christianity; and in its oneness, it is divine Science. So, whosoever layeth his earthly all on the altar of

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divine Science, drinketh of Christ's cup now (and have to wait for it) and is endued with the spirit and power of Christian healing. The power is the power of divine Science, because that's where the power lies, in the oneness of everything in and of divine Science and this is the Comforter which shall abide with you forever—the Comforter which is Divine Science. Why is it the Comforter? Why is the Comforter Divine Science? Because it is this with strength, *comfort, with strength*. It's the strength of Divine Science, the oneness, the indivisibility of everything in Divine Science that is our strength. It is our strength and it is the world's strength and this is the teaching of atonement and Eucharist which now goes into practice beginning with the chapter, Marriage. Alright, well, we stop it at that. [end]

mp3 No. 013

CD No. CDR 1803 Tape 5 Side 1

SUMMARY OF THE 3RD CHAPTER MARRIAGE IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing the study of the capitalized terms for God in SCIENCE AND HEALTH summary of the teachings of the 3rd chapter, Marriage, determined fundamentally by the particular capitalized synonymous terms which pervade this chapter. Gordon Brown, London, November 1970.

Now that we've reached the end of the third chapter, Marriage, let's try to summarize, shall we, as succinctly as we can, our spiritual findings on this chapter just as we did with Prayer when we got to the end of the first chapter and with Atonement and Eucharist when we got to the end of the second.

What a marvelous spiritual revelation, this little chapter of only 13 pages, turns out to be, doesn't it, when we allow our thought and our inspiration to come welling up out of the depths of the text itself, out from a fathomless underlying Principle itself. What this amounts to in practice, as we know, is that we base our thought primarily on the particular flow of capitalized synonymous terms for God, which pervade the 13 pages, these constituting the divine determinant of the uncapitalized rest of the text. For this teaches us, doesn't it, the way in which our own human experience can and must be brought more and more consciously under the control of the divine as was the case with Christ Jesus.

Now, remember our golden rule is nothing out of context. No chapter, no part of a chapter, to be extracted from the one whole body of the book and treated in isolation by itself. Interestingly enough, this relation of the capitalized text to the uncapitalized throughout the book as a whole is really the same, in essence, as that

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of Atonement and Eucharist to its successor chapter, Marriage. Atonement and Eucharist has the emphasis on the divine. It presents the divine way, the total way; and, therefore, as exemplified by Jesus, the total solution of the mortal problem. Marriage, on the other hand has the emphasis on how, following this way, we live out our daily human lives in relation to our world and to each other. Hence, one of the great characteristics of this chapter is that it is so finely and delicately and subtly balanced regarding the relationship, the coincidence, of the human with the divine; the relationship we deem is so difficult to put into words, isn't it. In other words, marriage treats of our attitude, our moment by moment behavior, towards our world and towards each other from the standpoint of the Principle taught in Atonement and Eucharist; and this Principle is that everything in the universe is held in a state of eternal spiritual wedlock with everything else which nothing, from everlasting to everlasting, has ever put asunder.

So, we open our books at page 56; books in which we have now, I hope, underlined all the capitalized synonymous terms – the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love; the four of the Word, Christ, Christianity, Science, as well as the different aspects of Science itself, as Science alone, divine Science, absolute Christian Science, Christian Science, Science of being, etc. etc. In order, that these terms may immediately stand out to us when we look, at a paragraph or a page, and we see at once what is divinely governing the context. So, let's follow the message through as one continuous uninterrupted flow, shall we, to the end of page 69.

Now, first the two scriptural texts upon which the chapter is based and which shows, so clearly, that we are merging, without break, from Atonement and Eucharist and are not just entering upon a new subject and examining it by itself. So let's begin to read: What therefore God hath joined together, let not man put asunder. Now what is it that God has joined together? That word *joined* is from the root, *harmous*, isn't it, meaning harmony and meaning heaven. What is it that God has joined together? Well, if we were to examine the Matthew Gospel, chapter 19, from which this quotation is taken, we should find that it is certainly not the male and female of mortality; that is, the Adam and Eve concept of man that God has joined together but rather that it is the manhood and womanhood of God, talked of, in the first chapter of Genesis. That is it which God has joined together; and when we think, there, of the manhood and womanhood of God's creating, we really are looking at the total universe. Because the manhood concept is that of the one, the infinite individual, indivisible one; while the womanhood concept is the infinitude of identity and individuality which constitutes that one and forms the embodiment of that one. So that, really, the manhood and womanhood of God's creating are two complementary views of the one total universe, the one Son of God; and, of course, this is it that the chapter Atonement and Eucharist is talking

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about. This is it which Jesus had to demonstrate in his life in order to solve the problem of being. Everything wedded indissolubly to everything else constituting one whole universe. That is it which God has joined together and that is it which nothing on earth can ever put asunder.

And we go to the next scriptural text which is that: In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But in the resurrection, now, if we were to think of the idea which above every other idea stands out, most clearly, most forcibly in the chapter Atonement and Eucharist, it would, of course, be the resurrection. In the resurrection they neither marry, neither is there, a male, an Adam to marry, neither is there, a female, an Eve to be given in marriage; but they are as the angels of God in heaven. That is to say, each individual identity reflects, in himself, the manhood and womanhood of God; and, therefore, is a sexless, that is to say, an uncut, an undivided – as the word sex is from the root *secare*, to cut, isn't it; an undivided identity in himself; and that, of course, constitutes the sinless, diseaseless, deathless reality of man. In that respect, man, men, are as the angels of God in heaven; but, this is only in the resurrection; and, therefore, really and truly, we are coming from the resurrection standpoint of Atonement and Eucharist when we enter the Marriage chapter, when we begin to understand the teachings of the Marriage chapter. We have to see that all there is to us really is the Christ resurrection body, the deathless Christ body; and it is the putting into practice, in our daily lives, of this truth that begins to solve the problem of mortality in the way in which Jesus solved it. So, from the standpoint of Atonement and Eucharist, the demonstration of Christ Jesus, the Christian Scientist, begins to put that same Principle into operation in his own daily life.

Let's just take some of the text, as it comes down page 56, because as we see, we do not reach a capitalized term until we get to, the top of page at 57 line 3, where we find mentioned the Science of Life. So it's very necessary that we lead up to that by examining carefully the teachings down page 56; and it is that: When our great Teacher came to him for baptism, John was astounded. Reading his thoughts, Jesus added: Suffer it to be so now: for thus it becometh us to fulfil all righteousness. And that is explained as meaning that Jesus' concessions, in certain cases to material methods, were for the advancement of spiritual good. Now, it would be true to say, wouldn't it, that the whole of this chapter, the understanding of its deep spiritual meaning, hinges upon an understanding what is meant by this statement: Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Suffer it to be so now – leading to the all-righteousness standpoint. It is to do with Jesus' baptism at the beginning of his career; and we know that that baptism is a twofold baptism. It says in the gospel that straightway as he came up out of the waters of Jordan the heavens are open and the dove, the Holy Ghost

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like a dove, is coming down upon him. It's a twofold baptism; it's the baptism of the Holy Ghost simultaneous with the baptism of water. That is to say, the John the Baptist baptism, the meaning of which is the baptism of repentance.

But the important thing is that it is the Holy Ghost baptism which alone has power to put that baptism of repentance properly into operation. Now here again, we see the relationship between the Atonement and Eucharist chapter and the Marriage chapter. Because the Atonement and Eucharist chapter really has the emphasis on the baptism of the Holy Ghost, on the divine itself, and it is that which puts into operation the repentance baptism, the water baptism in the Marriage chapter so that the two are operating simultaneously in our experience as in Jesus' experience. You get it again when, the same situation, when in the Gospel of John, Jesus is talking to Nicodemus who comes to him and says; well, he starts to inquire of Jesus and Jesus tells him that he must be born again. And he tells him that in order to be born again, in order for the human to experience what is called a new birth, he must be born of water and of the Spirit. It's the same thing, he must be born, the human, of the water baptism, the baptism of repentance simultaneously with the baptism of the Holy Ghost, the Spirit. As we shall see later on in the chapter, it's exactly the same situation again when, at the beginning of the Gospel of John, Jesus at the marriage ceremony turns the water into wine. The water of repentance, the human in a state of repentance for apparent mortality finds itself turned into the wine of Spirit, spiritual identity, the wine of the Holy Ghost itself. So we can see, a little, of what this really signifies. It is that the human as mortal is on the decrease all the time, and the human as it is in reality is on the increase. As the one appears the other is disappearing; and this is really the relationship as we find in the Gospel, too, between Christ Jesus and John the Baptist.

Let's see how this begins to work out in our daily lives, line 7: Marriage is the legal and moral provision for generation among human kind—the legal and moral – it is so essential to see that what we are being shown throughout this Marriage chapter is really three distinct concepts of marriage. There is the divine itself, that sense of marriage which signifies the relationship, the wedlock, of everything in God's universe to everything else which can never be put asunder. That constitutes the basic governing Principle of your and my daily experience as we work out the problem of being. There is, of course, also that concept of marriage which is the physical, the so-called animal, the so-called carnal, the so-called sexual which, in itself, is the belief that entities, identities, are materially separate from each other and have to be brought together, joined together, in one body in order to propagate. Now that presupposition of the breakup of the infinite into separated entities, or identities, that then have to be rejoined together into one body is the concept of mortality which has to be progressively eliminated from consciousness

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by the divine idea of the forever unfragmented reality of the great Christ body, the resurrection, what is called the resurrection body which is all of us in this state of total harmony or being jointed to each other and to everything in our universe, an infinite diversity in unity. Now, to the third concept that emerges, of course, is when the first of those makes its impact on the second—when the divine reality is allowed to enter human consciousness and make its impact upon the carnal, the sexual, the divisive, the self-destroying, dying, misconception of marriage. When this happens, a third concept begins to emerge and it is in this third concept, of course, that the human is in process of salvation. The human is in process of translation, that is to say, instead of death; and this is the Jesus experience and the Jesus demonstration.

Because in this third concept we have to use, in order to describe it, this very delicate word, the *moral*. It isn't moral in the sense of moralism and trying to be a goody-goody and not to be sinful and all the rest of it; it isn't that. It's the truly moral as that which is the outcome of the divine, the outcome of the spiritual—the legal and moral. For except this is so, there is no salvation for the human but when it is so, the human is, in proportion that it is so, in proportion that the human becomes more and more what is meant really by this word *moral*, in that proportion translation is taking place. The animal, the animality, is on the decrease, the divine is on the increase and the net result is the ever-increasing *moral* sense of the human until the translation is total.

Now we read on line 10 that, until the spiritual creation is discerned intact, intact (never having been broken up) is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse (now, the Apocalypse is the 16th, the last, chapter, in the Christian Science textbook, where we find this spiritual creation intact and His kingdom is come) —where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven,— (that's really the Holy Ghost baptism) where the spiritual sense of creation is revealed from heaven, — until this happens,— marriage will continue subject to such moral regulations as will secure increasing virtue. What is it that is cast out in the Apocalypse? Of course, it's the great red dragon in the Apocalypse's own idiom; but that, really, according to this text, is the corporeal sense of creation: animal magnetism: the great red dragon—that is it which is cast out and that which casts it out is the revelation of spiritual creation intact. So, again, you can see here these two baptisms at work: the revelation of the reality and the disappearing in consequence of that revelation of the unreality, the corporeal sense, of creation.

It says, as we come down to the bottom of that page that: Infidelity to the marriage covenant is the social scourge of all races – it's pestilence, it's destruction, and the commandment, Thou shalt not commit adultery is really no different, it's no less

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imperative, than the one Thou shalt not kill. What is it to commit adultery? To adulterate, to adulterate truth – it is to have two concepts of being instead of one. To weaken the one by, in belief, breaking it up into two – that’s adulteration and, of course, that is fundamentally a death proposition – division leading to death. But these two commandments that are quoted at the bottom here, are what? They are part and parcel, are they not, of what is called the moral law – the Mosaic moral law; and what is the moral law, itself, based upon? What does it derive from? What is it that, in the Old Testament, puts the moral law into expression? It is, of course, the divine law, the law of God, the divine Principle implicit in the first, what is called, the first commandment, itself, which is: Hear, O Israel: the Lord our God is one Lord. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and so on. It’s the divinity of that law which impels the operation of human experience of what is called the moral law so that the human experience partakes takes more and more of the nature of morality as the divine law itself. – Hear, O Israel: the Lord our God is one Lord –makes its impact upon the polytheism, the polygamy of having other gods; and Israel, in the Old Testament, seemed to be surrounded, her neighbors seemed to surrounded and polluted with all these other gods; and Israel herself falls for this state of affairs, and it says that she goes a-whoring after other gods, and she is really unfaithful to her marriage covenant with Jehovah, with this one God. The symbol of which, in the human experience, is this monogamy of one wife, one husband. But, no, she becomes a harlot and the result of that is, that, of course, she’s taken off eventually into Babylonian captivity, Babylon being, in the Apocalypse, the mother of harlots and abominations of the earth. So, all down this page, the wonderful standpoint is that of the baptism of the Holy Ghost putting into expression the baptism of repentance, rethinking, so that the human is literally at the point of being born again as the one thing, through the other, coming into consciousness.

The human is in process of being born of water and of the Spirit – being born again. See, this chapter is dealing fundamentally with the true idea of birth. When we come to the fourth chapter, Christian Science versus Spiritualism, that is it which is going to point to the nothingness of death; and when these two chapters, Marriage, Christian Science versus Spiritualism, are encompassed then, of course, fifthly, animal magnetism is unmasked. When the nothingness of the birth-death cycle is revealed, from the standpoint of the Principle of Atonement and Eucharist – where Jesus is saying: I come out from the Principle, I return to the Principle – that is the truth behind the misconception of the birth-death cycle. And so, that birth-death concept has to be eliminated and it’s deemed eliminated – handled, translated, through the Marriage chapter and its teachings and through the spiritualism chapter and its teachings so that animal magnetism is unmasked, and then, in the sixth chapter, Science, Theology, Medicine – revelation is, to you and

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me, a thing of spontaneous outpouring, as Mrs. Eddy records of her own experience at the beginning of that chapter. So, as we come up to the top of 57, this marvelous word *chastity* enters into the text. An extraordinary word, if you looking it up in the dictionary, because it seems there to have a twofold meaning. One of its meanings is a total abstinence from sexual intercourse and the other is abstinence from illegal, that is, immoral sexual intercourse; and if we take those two meanings together, we see really that the first implies chastity in the divine sense. The totally spiritual, the absolute ideal, sense; and that it is that that causes the human to become increasingly chaste, increasingly moral. And, the text is saying to us at this point that it is this, it is this chastity, which is the very cement, that which holds everything together, in civilization and progress. That it is that which makes for stability in society and without it one cannot attain – and here comes our first reference to the capitalized terms in the chapter – one cannot attain the Science of Life. How marvelous, then, that this chapter should really be based upon the meaning of this phrase—the Science of Life.

You remember, where, have we had any other references yet in the book, you see, we're really only at page 57, yet. Have we had any other references to the Science of Life? Yes, we have; one, and it was in the Prayer chapter; and, how interesting that, that reference on page 9 line 22, was with reference to the first commandment, to the divine law of God. Remember how it says there: Dost thou love the Lord thy God supremely with all thy heart, with all thy soul, with all thy mind. This command includes much, even the surrender, hence the repentance coming in, of all material sensation, affection, and worship. It involves the Science of Life. Now, perhaps interestingly, the actual phrase Science of Life doesn't appear in the Atonement and Eucharist chapter, as such; but could anyone doubt but what it is, in fact, specifically the Science of Life which, in Atonement and Eucharist, Jesus is demonstrating from beginning to end? It certainly is the Science of Life. What is the Science of Life? Well, we have found that it is the fact that Life is one Life. There is only one Life which is never divisible into personally possessed little private lives with all their hidden hypocrisies and defections, and all the rest of it. None of that personal possession of my life, his life, her life where we're divided from each other; none of that entered into the Science of Life, with a capital L. In the Science of Life, with a capital L, Life, capitalized, is identical with life, uncapitalized. Remember that wonderful paragraph in the Atonement chapter which teemed with references to Life with a capital L and teemed with references to life with a little 'l' and it was perfectly apparent that, in the consciousness of Jesus, the two were one. One and indivisible, wedded from everlasting to everlasting; so, in the Science of Life it isn't a matter of separated bodies, separated entities coming and joining themselves together in order to make one self-propagating body. It isn't that at all; all that is organization, organic, that is

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the concept of organic life, sexual life; and the purpose of Christ Jesus is to show the elimination of that from the individual standpoint, and when it comes to Christian Science, the purpose of Christian Science is to show the elimination of that, the dissolution of that, the freedom from that, on the collective and universal footing. See, Jesus' suffer it to be so now—these concessions to matter, in the case of Jesus—range from his baptism through to where, as we saw it in the Atonement chapter, we come to the last supper, what is called the last supper, which closed forever Jesus' ritualism or concessions to matter. At that point, Jesus can no longer rely on the disciples for support and neither can the disciples rely on Jesus personally, that is to say, for support. Immediately, he's going out into Gethsemane and then the whole thing of the crucifixion leading to the resurrection is going to take place.

How marvelous then that in the story of Christian Science, the founding of Christian Science by Mary Baker Eddy, there should be an exact parallel to this suffer it to be so now situation. Mrs. Eddy says when she founded her church organization that it was a suffer it to be so now. That was 1879; anyway, that church organization where she organized them, her followers, she caused them to join together to make one body, church, always a symbol of body. True church, the Christ body, the resurrection body where there is no joining together but everything is already joined and coming out from the Principle as one harmonious, deathless, embodiment of identity. But, in the human concept, the symbol, you have this church organization where bodies join together, or in the sexual marriage concept, you have this joining of bodies into one body in order to propagate. Now, the extraordinary thing is that in Mrs. Eddy's story, when you come through to the year 1908, at that point she abolishes what is called the communion service between the branch churches and the mother church in Boston; and she says of that communion that it is a suffer it to be so now. With Jesus, these concessions, the suffer it to be so now closed with what is called the last supper and, in the case of Christian Science, they closed virtually with what is called the last communion service. Because identically, at that point, Mrs. Eddy wrote, added to the Christian Science textbook, that Christian Scientists must be a law to themselves. They can no longer rely, look for support, to anything apparently outside of themselves. They must become self-governing; and all this, of course, is in, comes within the domain of the Science of Life.

So, let's move on and see how it is that, in the second paragraph, on that page 57, these marvelous manhood and womanhood qualities begin to come join naturally with each other in harmony and in spiritual oneness, that's on line 10, in you, in me, in all of us; and as this begins to happen, our salvation is underway, not in theory but in living fact, under the impulse of the Science of one indivisible, deathless, timeless Life. Under that impact these qualities begin to conjoin in you

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and in me; and our completeness as the image of God begins to be demonstrated; and this identity, this newborn identity is sinless, diseaseless and deathless proportionately as this wedding of the manhood and womanhood qualities in each one of us begins to take place.

In the next paragraph, we have more of these qualities: intellect, goodness, virtue, and so on; and you come, on line 18, to this marvelous key statement, in the chapter as a whole, that: Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it. Happiness born of Truth and Love. Happiness, the child of the wedlock, then, of Truth and Love. This is our second reference to capitalized terms in the chapter; and interestingly enough, it is the only instance of the combining, in this chapter, of these terms. In the preceding chapter, Atonement and Eucharist, the combination Truth and Love came twelve times, didn't it; and the terms Truth and Love absolutely dominate the Atonement and Eucharist chapter. But, here, in the Marriage chapter, they appear only this once. We merge, through this combination of terms, from Atonement and Eucharist to Marriage and, so clearly, we see here that, of course, the wedlock of Truth and Love is, in fact, the wedlock of the manhood and womanhood of God where all happiness is the child, the offspring. The word *happiness* is from the word *hap*, to happen, it implies the sense of chance. What happiness really is, when it is born of Truth and Love, is a thing of spontaneous, natural self-expression; not chance at all, but a thing of uncontrived spontaneity. It is unselfish therefore it cannot exist alone but requires all mankind to share it; and so, we find really that the individual is wedding himself to all mankind. You and I begin to look out on all mankind and see in all mankind the real Christ body. Christ the head, all mankind the body; and when we see or conceive of mankind as one coherent all-harmonious Christ body—that constitutes its happiness; and, therefore, really it is the body of all mankind with its happiness that is born of Truth and Love. The reality of all mankind is found in the combination of terms Truth and Love, the manhood and womanhood of God, the head and the body of the one Son of God giving birth to the reality of its own identity which is the Truth about all mankind which, in its harmony and integrity and its honesty and its fidelity, and so on, and so on, is happy, or is, in fact, happiness.

Now, as this begins to influence, make its impact upon your and my life experience, as we come down to the bottom of that page and on line 28, the heart may seem to struggle because it involves the severance of fleshly ties. It involves the yielding of the sex concept of identity, the severance of fleshly ties. But Love, on 28, the term Love, Love is at work behind all this struggle and supporting the struggling heart so that humanly our heart has wings and begins to unfold those wings for heaven. So, the terms on that page, marvelously, are the Science of Life

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which is really found in the wedlock, the indissoluble wedlock, of Truth and Love severing the fleshly ties. Which means to say that, the whole thing is Love at work; and as we turn over the page, that happiness, because all that is really happiness, is happifying our human experience; and the happification takes place when there is, in the measure that there is constant intercourse with those adapted to elevate its existence in society – then there is unity of Spirit, then there is joy, happiness and joy. This is the key, these words are really the key, to the Marriage chapter; and then joy has wings; and the great thing is that the wings of joy shall not droop and trail in the dust. Really and truly, if it were possible to take this chapter, these 13 pages, and in some way resolve them, translate them out of being a chapter in the book, or teaching in the book, and see them in terms of the Spirit, of the Spirit of reality, of Life itself, Spirit, with a capital S there, what we should find, what we should be looking at, would be what is meant by this word *happiness*. This is the Spirit, the reality, of this chapter, Marriage, undoubtedly what is meant by the word *happiness*; and well, when the heart has wings through this happiness and when joy has wings to soar and soar, what is being represented to our thoughts; clearly, freedom, isn't it. The happiness, the joy, the freedom of experience; and when we touch the thought of this freedom, as we come down 58 to line 12, we are in the realm of, we are thinking of the infinite God, specifically as Soul; and so, the term Soul appears, on line 12, that there is moral freedom in Soul.

Well, if there is moral freedom, freedom for the human in the measure that the divine eliminates the bondage of the sex identity concept and the increasingly moral takes control of the human, then, of course, there is moral freedom and this is the moral freedom that exists in Soul. Look at it, in Soul, what we have here, on line 13, is an outlook. We are looking out from where we are at this moment. Where are we looking to? We are looking out to an horizon. It's like from a centre to a circumference; and, as we do that, there is a diffusion taking place, on line 16, a diffusion of joy and a diffusion of benevolence from the centre to the circumference. Therefore, there can't be any bondage in that; and so, this paragraph is dealing specifically with two kinds of bondage, the opposite of the true moral freedom in Soul; and you see this brought out, don't you, on line 17 which is about confinement within four walls, and on line 20, the bondage of a wandering desire for incessant amusement outside the home circle.

Well, in the second paragraph of the chapter, we are, our thought, is led directly to the chapter, The Apocalypse; and it may not be led directly in this paragraph, but it certainly is led there indirectly again, because we know, don't we, that in The Apocalypse chapter we come, and we come to the holy city, the story of the holy city. This city is presented for our understanding through two distinct concepts. On page 575, if we were to look it up, we would find it described as the city foursquare; and, if we turned over to 577, we would find it described as the city of

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our God. We would find that the city foursquare has the emphasis on what is meant by the term divine Science, wouldn't we; and the city of our God on what is meant by the term Christian Science. This city, which has gates, which open within and without simultaneously so that there really is no difference between what is within us, what is without; what is without, what is within. We must find that our within is identical with our without, and that our without is identical with our within. This is Soul; this is why this great idea of identity comes with the term Soul in which, subjective – that's like the centre of the circle, and objective – that's like the horizon, the circumference of the circle are one, and, only when this is so, is there really freedom in Soul.

How marvelous, therefore that the city, the holy city, the goal of all civilization should, in fact, be this wedlock of what is meant by the term divine Science with what is meant by the term Christian Science. Only there do we find Science, the great general term, Science, without a qualifying adjective, Science itself is, in fact, constituted of the forever wedlock of what is meant by divine Science, what is meant by Christian Science—the manhood and womanhood of God, once more. The divine, the one, the indivisible, the all-inclusive, the Christian—that's the man; the Christian, the all, the infinitely diverse embodiment, wedded in one conception—that is Science. How interesting, therefore, that our next capitalized term comes on page 60 line 2. We don't get one, another one, until we reach page 60 line 2, and its Science; and again as we come down 60 to line 27, Science again, and then we are taken back to Soul, at the bottom of 60, two references to Soul. This is how the terms are coming. At the moment we are on page 58, with this moral freedom in Soul which is leading us to this sense of the holy city constituted of divine Science and Christian Science wedded together. Therein lies absolute freedom; and then we shall come to Science, to Science, and then to Soul again, and so the music of the text unfolds and unfolds there on 58:21, after the reference to the happiness of this wedlock, the happiness of wedlock. See how much bigger all this is than just the wedded relationship of husband and wife which, ostensibly, is what the chapter is about; and, of course, it does indeed include that, but how much bigger are the great spiritual implications of the chapter when one penetrates into the depths of what it is saying.

So, where are we, yes, through this mutual freedom, how this begins to produce in your and my thought and lives a sense of care. She that is married careth; nothing can abolish, should abolish, the cares of marriage; we begin to care so much, so much more than, perhaps, we used to. We begin to care about each other, we begin to care regarding our world. We begin to have this feeling of tender solicitude, top of 59:3, for each other's happiness and mutual attention. This word *mutual* is so marvelous really; we've got it coming four times on this 58 and 59. The first reference is back on 58 in the marginal heading, mutual freedom; now 59, for its

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mutual attention and approbation; 59:7, mutual compromises; and then down the page to line 24, mutual understanding in which there is no deception because deception, on line 25, is fatal to happiness. So, this happiness, this child of ours, this truth of the unity and integrity of all mankind—because that's our child. This idea of all mankind as one integral body of identity—this is our child; and deception is fatal to happiness. So, these mutual compromises, mutual understanding. The word *mutual* comes from the same root as the word *mutation* which is the sense of change taking place; and, my goodness, isn't there change taking place all the way through this Marriage chapter? The human is at the point of change, change, change; it's rising higher, its wings are spread and the word *higher* keep coming; higher, higher, higher as this increasingly moral concept takes the place of the animalistic, the sexual and the unfaithful, and so on, the divorce comes in and ...[end]

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SUMMARY OF THE 3RD CHAPTER MARRIAGE IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

So, deception, between us, is fatal to our happiness, it's fatal to the happiness of our child which is our unity with each other in Science; in God, according to the principle of atonement and eucharist. Then it is that, of course, we fulfill the different demands of our united spheres, on line 12, 59:12, and the heart finds peace and home. These united spheres, the sphere is the symbol of individuality. No individuality trespassing upon another individuality and yet they are united spheres. The music of these united spheres; and that thought of the mutual, these mutual compromises as we really come to meet each other. Not standing aloof but coming to meet each other, to find each other, to understand each other as we really are. This meeting together, this constitutes the trysting times, spoken of in the next paragraph on line 22. Trysting – to agree to meet; lovely sense of coming to meet each other and not trying to convert or be dogmatic with each other but, longing to understand each other and, therefore, to understand all mankind as mankind really is—as one integral Christ body. Then it is, at the bottom of that page, of course, that divorce cannot take place; there is no divorce in that body. Separation never should take place, indeed, never can take place in Truth; and never would take place if husband and wife were genuine Christian Scientists. This is the top of page 60 and, when this is the state of affairs, this is Science.

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When husband and wife are genuine Christian Scientists, when any of us in our relationship with each other are genuine Christian Scientists, when our Christian Science is genuine, then this is Science lifting our being higher and higher in the scale of harmony and happiness. Where *genuine* is so marvelous, it means, from the word *to get*, proceeding from an authentic or original source. Of course, genuine Christian Science, genuine Christian Scientists, is Christian Science that is working from the resurrection standpoint of the chapter Atonement and Eucharist. You remember how when, in that chapter, resurrection is discussed, the term Christian Scientists is used for the first time—this meeting with our Lord in the dawn of a new light, it's a new birth taking place—is the morning meal which Christian Scientist's commemorate. Genuine Christian Science is that which is out from the Principle, out from the capitalized terms that describe what God is; and genuine Christian Scientists are those who are working in terms of these synonymous capitalized terms, that is, out from the genuine authentic Principle itself – then there is happiness.

No cliques in genuine Christian Science—one all-harmonious body—the resurrection body, the resurrection standpoint itself; and you come to this lovely reference to the mother-love where a mother's affection cannot be weaned from her child; of course, it applies to the best of motherhood in the human concept when that includes purity and constancy, which it so often doesn't and, humanly, mothers seem to want children in order to extend their own egos into another mortal and then they play with this mortal and think of it really as a repetition, want it to be a repetition of their own selves, but that is not true motherhood; and, motherhood is so much bigger than just that. Our mother-love, the mother-love in you and me cannot be weaned from our child. What is our child? It's the true idea of mankind as the son of God; that's the child to which we are giving birth. What constitutes the reality of the human race? This must include purity and constancy and then it's immortal. My goodness, just the reproduction of other mortals, which is the ordinary maternal concept, certainly is not immortal; but the mother-love referred to in this paragraph is described as immortal; and you come down and it becomes a thing of wisdom. Wisdom is, on line 13, wisdom is always the opposite of the Biblical serpent, the great red dragon, and it's so to do with true motherhood. You could say, if you like, in this, couldn't we, this paragraph, that wisdom puts asunder what it seems the serpent has joined together but the serpent certainly is incapable of putting asunder what it is that wisdom has joined together.

All this is Science where happiness is on a true basis, in Science; and so, it is Science, on line 27, that corrects discord and teaches us life's sweeter harmonies. Sweeter, life's, little 'l', sweeter harmonies, relationships, the true joining together in which there is no discord but is concord. So much about teaching, about

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education, learning, and so on through these pages, signifying that, really, we are at school in this chapter. But that school is not so much the school of learning, by itself, but is the school of experience; which I'm sure is, really, the only, only true school that there is. It's learning by experience, from experience in this chapter, our life experience; and we come back to the term Soul, again, on line 29, the Soul in which there is moral freedom, in the previous reference; and, now that freedom is shown to be in terms of the infinite resources of Soul. The infinite resources which must necessarily be within Soul, which bless, here we have it again, mankind and, therefore, happiness must be sought in Soul. It's attained when it's sought in Soul; it's secure when it's sought and found in Soul, and we've got it for keeps, on line 31, and this happiness satisfies. This is the true sense of enjoyment satisfying the cravings of immortal man. Higher enjoyments alone can satisfy; wonderful, that word, *alone* there. In the previous reference, it was, that happiness cannot exist alone, that is to say, by itself; but in Soul, as implied in this paragraph, the true aloneness comes with Soul and, of course, the word *alone* is the all-one. It's where the all is wedded to the one, and the one is wedded to the all, and they aren't two things joined together; they're simply two aspects of the one being, the one Son of God. The one in all, therefore, and the all in one; and these are the resources that so holds within itself which bless mankind with the truth about mankind; and that, of course, is where happiness lies—in true relationships. So that we cannot circumscribe, at the top of 61, happiness within the limits of personal sense: that marvelous instance I always think of, in the Old Testament that so illustrates what we're talking about here, in the story of Abraham who had eventually a child by Sarah, his absolute spiritual ideal, who was called Isaac, and whose name means laughter, which, of course, signifies this happiness. Now, we cannot circumscribe our Isaac, our happiness, our laughter within the limits of personal sense. You remember the story of Abraham how, first of all, Sarah was barren. There seemed to be no demonstration in terms of the absolute spiritual ideal, and so this ideal bade him make concessions, what seemed like a suffer it to be so now by wedding himself to Hagar the Egyptian. It seemed as if the spiritual required the human, the material, through which to propagate itself; and so, that's organization, you see, that's Mrs. Eddy having to organize a church. But, as soon as Ishmael, the child of that compromise, is born, God says to him, now circumcise him, circumcise him immediately. Because you must realize that this concession means that the divine does not, in fact, propagate itself through the human. The spiritual does not, in fact, propagate itself through the material and you must circumcise every thought that believes that creation takes place in that way; and so, Ishmael had to be circumcised; and when Isaac eventually came as the child of promise, see, all that was compromise. It was with promise when it was rightly regarded, that wedding with Hagar, when rightly regarded, when you circumcise

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instantly every belief that the human that the spiritual is propagating through the material, know that it is not.

Although, at the moment, it seems as if it is, for example, the ear, the eye, –the ear, as an organism, does not hear; the eye, as an organism, does not see. Mind does not see through an organism called an eye, or [hear] from an organism called an ear, –but that doesn't mean to say that we go around with our eyes shut or we cut off our ears– no. It seems as if Mind is hearing through the ear and seeing through the eye, –but circumscribe that belief instantly and know that it doesn't and, only then is the material yielding to the spiritual, is dissolving the organization, is in process of dissolving and true freedom and translation and salvation taking place in consequence. So, dear little Isaac certainly cannot be circumscribed; but unless that belief, in creativity, is circumscribed, it seems as if the divine is being circumscribed within the personal, the spiritual within the material. So, all this time what is happening, on line 11, is that the highway of our God is being prepared in Science. In Science, again, every valley of sin is being, must be exalted, and every mountain of selfishness be brought low – that's what's happening in this chapter – and, in that measure as that happens, the highway of our God is being prepared in Science. It's John the Baptist at work because that, really, is referring us to Isaiah chapter 40, the voice of one crying in the wilderness prepare the way of the Lord; and it's John the Baptist at work. The, suffer it to be so now, rightly understood is preparing the highway of our God in Science; and it can't be done any other way. The disappearing of the material in the face of the appearing of the spiritual; the baptism of repentance put into operation by the baptism of the Holy Ghost; and what we find down these pages are these, on line 11, about the offspring of heavenly-minded parents, in the plural. These better balanced minds, in the plural, and then on line 15, these gross parents, and the topic under consideration is propensities inherited. Because as we come down that page and over the next page, all about education, on line 4, and, on line 8, parents creating, parents, in the plural, creating in their babes, and so on; and so on down to line 22, we come to the next capitalized term which is Mind.

First time in this chapter so far, the term Mind; the Mind creative and one Mind and, therefore, by implication the parent mind. Not, it's not a matter even of heavenly-minded, heavenly-minded parents, even of better-balanced minds, in the plural. Certainly it is not a matter of gross parents or of parents creating. What we are concerned with is the Mind, in the singular, created; that is to say, one parent Mind. The divine Mind which forms the bud and the blossom, and so on; but back to page 61 because, at the bottom of that page, yes. You see, what it's going to come to is that we are not to find ourselves inheriting propensities either from what appear as more heavenly-minded parents or gross parents. We are to find ourselves inheriting all things from the one parent Mind that the Mind created;

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and as this takes place, the bottom of 61 line 29, the formation of mortals will greatly improve and will advance mankind. It will be like that statement Mrs. Eddy makes, in Miscellaneous Writings, 68, that translation must include man's changed appearance and diviner form visible to those beholding him here, you remember. The formation of mortals must greatly improve to advance mankind, and this will happen when the scientific morale of marriage is spiritual unity. Oh, my goodness, how high is our morale when there is spiritual unity and how, at times, our morale seems to be pulled down when there seems not to be spiritual unity. Now, on line 31, this most impertinent statement that, if the propagation of, the propagation of a higher human species is requisite to reach this goal, then its material condition can only be permitted for the purpose of generating and the foetus must be kept mentally pure, and so on, and so on. But look at the doubt that surrounds this thought of the propagation of a higher human species being requisite. But if anyone believes that it is, then the material conditions requisite for that can only be permitted for the purpose of generating. See, the human is even, even there, the human is becoming increasing moral, even at that level; and, line 4, this education of children where we come now to a great dissertation on the subject of law. The moral and spiritual law with which the child can meet and master the belief in so-called physical law, a belief which breeds disease. Now, we don't want to breed, have disease in process of breeding. Don't breed disease. We want to breed, that is to say, give birth to happiness, not *disease*, but happiness; and, so parents mustn't create in their babes all this desire to be fed, rocked, tossed and so on. The answer comes when, on line 13, we take less thought for our life, what we shall eat, what we shall drink, less thought for the body what we shall put on. And, down then to the reference, to the Mind reference, the Mind creative, on line 22, because this is where we find the answer to it all.

The divine Mind forms, this creative Mind forms the bud and the blossom. That which is at the point of child, or inception, and the blossom that which is at the point of maturity, or manhood and womanhood, it's all formed by the divine Mind which will care for the human body even as it clothes the lily. Well, how does Mind, the divine Mind, clothe the lily? Does it, do we, when we see the lily have to go out and put a green coat on it from outside or a pink hat or a yellow hat or something like that? Not at all. Mind clothes the lily in the sense that what is within the lily is shining outwards. The only outer regarding the lily is the inner expressing itself and that's how the lily is clothed; and so, we really take too much thought what we shall eat, what we shall drink, what we shall put in from outside, what we shall put on in the way of clothes from outside because that's not the way the Mind creative is working. That is not the way of God's government, on line 25. Putting it in from outside, or putting it on from outside, is really thrusting in, as you see on line 25, the laws of erring, human concepts. Cannot happen in the case

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of the lily, you can't go up to it and, if it's a bud, say you've been a bud too long, and I'm going to pull the petals apart and give you a helping hand from outside. You just distort the lily and virtually destroy the lily. But when the lily is allowed as an idea of Mind to clothe itself from within itself and feed itself from within itself, then that is the Mind creative at work. And so, this is the order of wisdom, line 28, in which the higher nature of man governs the lower and not vice versa. This is indeed the Science of Mind at work, on line 32; and it is at work through the law of Soul.

Why is this the law of Soul? Because Soul holds within it its own infinite resources which shine forth from within itself; and so bless mankind. Feed and clothe and all the rest of it, mankind; and, therefore, this law of Soul is as that which is working within us, it's infinitely superior to these laws of erring human concepts, which we seem to thrust in from outside. My, goodness, fancy the mortal body taking the mortal body and, line 2, slapping on from outside this flannel, thinking that thereby you are warding off pulmonary disease. When the controlling Mind is operating exactly the other way around. From the center to the circumference, from the within to the without, the within alone determining the without; and, of course, there is no pulmonary disease. Mind does not breed disease, disease whether it is pulmonary or any other kind. Only so-called physical laws, which is the opposite sense of thrusting something in from outside, only those laws breed disease; and so, we are really, on line 3, understanding the Science of being and, in this Science man is the offspring of Spirit. He is neither the offspring of heavenly-minded parents nor of gross parents but he is the offspring of Spirit. His ancestry, therefore, is constituted of the beautiful, the good, and the pure – that's his origin. Brute instinct is not his origin in Science, in the Science of being; this means to say, that Spirit, on line 9, is his primitive and ultimate source of being.

In the Science of being, Spirit is both his primitive and ultimate source of being. There it is that God is his Father; and that is Life, and that Life is the law of his being. In the Science of being, Spirit is his primitive and ultimate source of being and that constitutes Life being the law of his being, no birth, no death there. Jesus says, I come from the Father – that's the primitive source of my being, I go to the Father – that's the ultimate source of my being, and only there do I find Life, and this Life is the law of my being—that I circulate from Spirit to Spirit—that's Life. That's the indivisibility of Life, Life timeless, the law of timeless Life in the Science of being; no birth, no death, no sexes, no two sexes in that, line 13, and when there are not two sexes. But there is the true wedded relationship between manhood and womanhood, that's Christian Science, line 13. Civil law, unfair differences between the rights of the two sexes in Christian Science link here, associated here, with civilization. How interesting, that is, Christian Science and civilization. It's that concept where the divine is making its impact upon the human and its progress,

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the civilization, is taking place; and that's Christian Science where the rights of manhood and the rights of womanhood are equal and not unfairly different. We come over to 64, our last reference is to Christian Science and in Christian Science, of course, there is uniform justice; not the injustice of civil law but uniform justice. One form, not two forms, one for male, one for female, but uniform. Justice in Christian Science and that, of course, as we come down to line 9, is the character of original or primitive Christianity. Christian Science in that way is Christianity; there is no Christianity, really, except it is Christian Science as demonstrated by Jesus. So, in Christianity as it really is, that is, primitive Christianity, there aren't any ceremonies, on line 9 and, therefore, there isn't a master of ceremonies in the form of pride, envy, jealousy, but there certainly is a master. There certainly is a ruling master in primitive Christianity and that ruling master is, of course, Christ. Christ the head, Christianity the body, again, the manhood and the womanhood divinely conceived. Christ not actually mentioned in that paragraph but we've only got to look up, to 65 line 3, to find that there it is; we come up there to, Christ, Truth, the real ruling master. Well, this original primitive Christianity, of course, that's the resurrection body itself; so, down on line 19, in this resurrection of all mankind, this primitive Christianity, there really isn't any marrying or giving in marriage but man is as the angels and this is Soul. Again, the term Soul, this is Soul rejoicing in its own in which passion, suffering, and all the rest of it has no part.

What does Soul rejoice in? It rejoices in its own. What is Soul's own? It can only really be what is meant by this phrase, the resurrection body, in which manhood and womanhood, Christ and Christianity, Christ and the body of all mankind, are one in identity – that's Soul's own; and, down to line 30, where Spirit will ultimately claim its own, --all that really is, -- Soul rejoices in its own Spirit, ultimately claims its own. Remember the previous reference to Spirit – Spirit the primitive and ultimate source of man's being. Everything, as it were, being returned to Spirit because it comes from Spirit and that is Spirit claiming its own – all that really is and Soul rejoicing in its own. What is governing all, all this, what is the governing, ruling head, of all this? It is, on line 3 page 65, Christ, Truth, which must be found to be present at every bridal altar turning the water into wine. What does it mean this turning the water into wine? It means giving to human life, that's the water, an inspiration, that's the wine. What is the inspiration? The inspiration by which man's spiritual and eternal existence may be discerned. This wine, this inspiration, given to us, humanly, is specifically the discernment of man's spiritual and eternal existence and all this is taking place, on line 1, in the school of virtue which is experience.

True education, *educare*, we're being drawn out from man's highest nature; no longer just higher nature, but highest nature but, isn't this what the whole chapter

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is about? This Christ, Truth as we find it in Atonement and Eucharist, now in the Marriage chapter turning the water, the John the Baptist baptism, into the wine, the baptism of the Holy Ghost? It is, it's the gist of the whole chapter; and, again, on line 11, Christian Science – what Christ, Truth is presenting through this change of the water into wine is Christian Science. In Christian Science we see the wine, itself; and the impact of Christian Science in our human lives is the changing, is the water changing, turning into wine—life being more metaphysically regarded. Christian Science and its harmony, its true joining together, everything joined; no divorces; not a question, on line 10, of the union of the sexes suffering fearful discord. But, on the contrary, Christian Science and its harmony in which two sexes haven't got to join together because the manhood and womanhood of God are already joined. Now, supposing there is, supposing the water doesn't want to be turned into wine. Supposing it resists, supposing the human resists repentance, doesn't want, say, I much prefer to be water. I don't want to be turned into wine. Well, in that case, the water, as it were, or the human concept is, on line 15, struggling against the wine. Struggling against the advancing spiritual era; and this is certainly not Christianity, it is the opposite of Christianity. The true Christianity is Christian Science in which the water is turning into wine. Struggle against it and there will be violent fermentation, chemicalization taking place such as we seem to see in the world today everywhere. Extraordinary, the chemical, chemistry symbolism, all down this page. See, the true chemistry, the true chemical action, is when there's no struggle, no fermentation, let the water naturally turn into wine. But when there is resistance, you get this colossal fermentation because there must be, on line 21, reform.

The human must be reformed; it's going to be reformed. If it doesn't resist being reformed, turned into wine, then it will be painless; but if it does resist; then there will be this unpleasant fermentation which is unsettled, transitional, not desirable on its own account. The scum has to be brought to the surface, on line 31, from Ezekiel chapter 24 that, all about that scum, must be brought to the surface in a mental chemicalization and marriage will be become purer when the scum, what kind of scum, the scum of conjugal infidelity is gone—that's the scum, that's the scum. Are not being willing to relate spiritually with each other constituting, thereby, the resurrection Christ body. That scum must be brought to the surface because the reform is going to take place anyhow; and even, if there seems to be this chemicalization and awful disturbance that looks like adversity, looks like a toad, ugly and venomous, now over on to page 66; still it does wear a precious jewel in its head because, the wine, he is coming anyway. The water's going to be turned into wine anyway, salvation is inevitable anyway but let there be a minimum of resistance. [Page] 66, the second paragraph, is full now of, not

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chemistry symbolism but, horticulture symbolism, interestingly enough; and that begins with its great tribulation:

Through great tribulation we enter the kingdom. It's very nice to think of the word *tribulation* not in its negative depict but as in its original meaning, where a *tribulare* is a farming instrument for threshing grain; and it's that which separates the wheat from the chaff; nice kind of tribulation then, that must happen before we can enter the kingdom. Let's just read line 11 that: Spiritual development germinates not from seed sown in the soil of material hopes, but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth. Germination, propagation, spiritual development, germinating but it only happens when the soil of material hopes decays. Love, on line 13, is the true propagator, of course, and a germinator; that is, the true mother, Love, the true, behind the concept mother earth, seen in the human as if that propagation by Love of the higher joys of Spirit, which is the seed germinating and being propagated as if that requires the decay of material hopes. When you have a garden you put compost on the soil, it's decayed substance; and in the human, it certainly requires this combination of the decay, the decayed soil of material hopes together with the propagation by Love of these higher joys of Spirit. To this end, we wait patiently, on line 19, on divine wisdom to point out the path. We don't try to force the lily into bloom but we wait patiently on divine wisdom to unfold, on line 15, new views of divine goodness and love.

Then, at the bottom of the page, all that metallurgical symbolism, where the furnace separates the gold from the dross, that is, from the scum, from the leaves, that the precious metal may be graven with the image of God; and, on 67, the second paragraph, the symbolism changes again to navigation, meteorology because here, your and my human consciousness seems so often to be an ocean stirred by a storm. We all know this experience how the clouds lower and the wind shrieks through the tightened shrouds and the waves seem to lift themselves into mountains, and: We ask the helmsman, we really ask ourselves humanly, we seem to ask the human mind: Do you know your course? Can you steer safely amid the storm? And we may answer bravely, the human mind may answer bravely but it's most uncertain really. It doesn't, it's not at all sure of its safety. Why?

Because the only thing that really does know, that can steer safely, and bring us through is, on line 11, the Science of Mind itself. That is absolutely sure, that absolutely knows the course from beginning to end. Because it knows where we're coming from and it knows where we're going to; and, therefore, if a storm seems to blow up and this fermentation, chemicalization – it brings us through—the Science of Mind, the great cybernetor of the Science of Mind at work—healing, on line 21, because it was this Science of Mind, not animal natures and then the forces, the

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elemental forces of animal nature, but the Science of Mind that caused, enabled, Jesus to heal the sick, raise the dead, and commanded even the winds and waves to obey him. This is grace and Truth more potent than all other means and methods. Remember how John's Gospel puts it that: the law is given by Moses but grace and truth came by Jesus Christ.

See, we are coming through now to the close of the chapter, where the moral law has really done its work. The law, given by Moses, is really represented as having done its work and we're coming through to grace and Truth, the pure out-from-God standpoint. Certainly this is not popular Christianity, on line 26, but it is nevertheless real Christianity; true Christianity, having unlimited demonstration of spiritual power and it is this Christianity which has been at work all down the centuries, line 27, a birth, a labor, mankind in travail, all down the centuries a birth taking place. Presenting man as the true likeness of spiritual ideal and, therefore, delivering him from sin, disease, and death. From sin, disease, and death is, of course, man delivered of Christianity as Christianity really is; namely, the body of Christ, the deathless resurrection body.

So, now over to the last two pages; and at the top of 68, it begins to come to such a climax, doesn't it, with that reference to Spirit, on line 5, and that reference to Science, on line 6. Sometime we shall learn how Spirit, the great architect, has created men and women in Science. Science constituted of the wedlock, we have seen, of divine Science where the emphasis is the indivisibility of the one, the man, the individual, the Christ Jesus sense, and Christian Science, the all, the embodiment, the Christ body sense emphasizing what is meant by the term woman; and that Science reflected individually in you, and you and me, and me in everyone constituting the architecture itself, the city foursquare itself, the holy city which is the architecture of Spirit, the great architect. Where there is nothing fleeting, nothing false, no substance that can possibly expend itself. Not an Adam and Eve, a garden of Eden proposition, as hinted at on that line 11, where love's petals can scatter and decay, where the flowers can wither, where confidence is absent, and there is mistrust, and so on; where there is death and parting. No such thing in the architecture of Spirit, the infinite system of systems, the infinite structure of consciousness which is men and women in Science.

So, to the paragraph on agamogenesis; that belief, that illusion, that there can be reproduction of the mortal species without sexual intercourse. She says, she never knew more than one individual who believed in it. To be the exact counterfeit of what we think of with regard to the Virgin Mary and the birth of Jesus. Really, there can only be one Virgin Mary, one Christ Jesus. Thereafter, birth takes place in Christianity, that is to say, in Christian Science and there it isn't a question of human beings as such being born, but of mankind as a whole giving birth to his

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own true selfhood. Therefore, the virgin birth cannot really be repeated; and this paragraph seems to be telling us that, if the procreation of mortals goes on, that it is insanity to kid oneself that it is being done by means other than the ordinary sexual intercourse means. So, to the last two paragraphs of all, which are to do with God's creation intact; linking us, therefore; back to the second paragraph in the chapter as a whole. Let's read how it goes: Christian Science, this is what we're now focusing on, Christian Science presenting unfoldment not accretion, manifesting no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe.

What is this impartation of the divine Mind, capitalized term, Mind, to man and the universe? It is, of course, the discernment on the part of man and the universe of its own spiritual reality. The discernment of spiritual creation itself intact. That is it which Christian Science imparts or is the manifest impartation of; and this, of course, is unfoldment, the opposite of accretion, the opposite of little cells or individual bodies joining together in order to reproduce themselves and to multiply – that's accretion, that is organization – whether it's church membership, or human procreation, or cellular subdivision and joining up in biology, and all the rest of it. Unfoldment is the Truth of a situation which, the lovely word, from the word *fold* signifying an enclosure, an embrace. Where everything is folded together, where everything is infolded with everything else; and that is it which unfolds in Christian Science as Christian Science. The unfoldment, the forever unfoldment of that which is infinitely infolded within itself constituting the universe in which we live and move and have our being.

Now, starting line 30, we begin to see, these great demands that the divine makes upon us humanly and how necessary it is to accede to these demands. For it only: Proportionately as, the text reads, human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned. In proportion as the one ceases so it is that other is discerned but only in proportion as. The top of 69: The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is a fixed fact in divine Science; the only reference to divine Science, in this chapter, coupled there with the term Spirit. It is as fixed in divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. See, the human mind longs and loves to enjoy the best of both worlds, two worlds; but, it can't, that isn't divine Science. The tone here is, specifically, divine Science and Spirit because it is saying that you can't, really you can't have the best of two worlds. The one appears only as the other is allowed to disappear. Mortals can never understand God's creation while believing that man is a creator. God's children, already created, will be cognized (there it comes again), only as man finds the Truth of being; and: Thus it is that the real, ideal man appears in proportion as the false and material disappears.

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Those are the demands; and we come to the final paragraph of all. Where Christian Scientists can surely educate their own offspring spiritually, in as much as it will get them back where they really belong. Where they see that, in fact, man has never been severed from his divine origin and there is no human procreation in truth and this, of course, is restoring. Restoring their offspring where they belong and this, surely, is educating them spiritually. This isn't conflicting with the scientific sense of God's creation because it actually is the scientific sense of God's creation; and, so, the child will ask his parent: Do you keep the first commandment? Do you have one God and creator, or is man a creator? If the father replies, God creates man through man, the child may ask, Do you teach that Spirit creates materially, or do you declare that Spirit is infinite, and therefore matter is out of the question? The little child, here, seems to me to be very spiritually minded and, in fact, to be educating his parent spiritually, perhaps, rather than vice versa. But, do you see how the door now is wide open to the next chapter, spiritualism? Because there, of course, it will be shown that, in fact, God does not create man personally through man; that Spirit does not create materially but, in fact, Spirit is infinite; and, therefore, as the little child is supposed to say here, matter is out of the question. Now, do you think we might be forgiven if we read those last few lines like this, that: The children of that world—that mythical, fragmented, organic sense of the world—they marry and are given in marriage. But they which shall be accounted worthy to obtain this present, only, real world, there is—of Mind, Spirit, Soul, Principle, Life, Truth, and Love,—neither marry nor are given in marriage. Thank you. [end]

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SUMMARY OF THE 4TH CHAPTER CHRISTIAN SCIENCE VERSUS SPIRITUALISM IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing the study of the capitalized terms for God in SCIENCE AND HEALTH, summary of the 4th chapter, Christian Science versus Spiritualism, from the standpoint of the capitalized synonymous terms which pervade this chapter. Gordon Brown, London, April 1971.

So here we are with our books opened, at page 70, ready to try to summarize what we have learned from our recent study of Christian Science versus Spiritualism. Now we each have the capitalized terms marked throughout the chapter haven't we? So that, we see at a glance just where these terms occur in the paragraph or on a page and what the terms are as they flow from one to the other throughout the

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text, each with its individual meaning and value but all necessarily operating in relation to one another.

Now our purpose in this work, isn't it, is that like Jesus our thought shall begin to come forth from the Father; that we shall be sent forth by the divine Principle of the universe from the depths of this Principle's own infinite being; and this, in Science, is represented by our coming forth from the depth of the meaning of SCIENCE AND HEALTH based on the system of synonymous capitalized terms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love, the seven; Word, Christ, Christianity, Science, the four; including those different aspects of the fourth term, Science: the general term Science by itself, and the specific terms, divine Science and Christian Science, Christian Science being used both in its absolute sense as absolute Christian Science and in its applied sense when it is seen to be solving divinely the human problem of mortality—healing and transforming humanity.

Now, I feel, that these capitalized terms should begin to shine out of their surrounding environmental, uncapitalized, setting within the text like the stars in the night sky. This, I think, is quite an apt symbol particularly with regard to the subjects of the 4th and 5th chapters. Because, in the measure that our thought comes forth from the heavens, from the heavens of what these terms stand for then it is not coming forth from the dark bottomless recesses of what the psychoanalysts call the cosmic or collective unconscious human mind and, this means to say, that the whole proposition of primitive astrological mythology as the unconscious, involuntary uncontrollable determinant of our conscious human experience is being held in subjection, translated into the eternal Science of our being.

Now let us remember that it was in the year 1910, the final year of Mrs. Eddy's mission, that the last two changes were made to the text of SCIENCE AND HEALTH and that these were to the titles of the 4th and 5th chapters. Up to 1910, the 4th chapter had been called Christian Science and Spiritualism, and the 5th had been called Animal Magnetism. Then, in 1910, these were changed to Christian Science versus Spiritualism and Animal Magnetism Unmasked. The lesson this teaches us is surely that, as long as we have Christian Science and spiritualism in our thought, we are liable to have animal magnetism there, too. But, as soon as we understanding the meaning of Christian Science versus spiritualism, then we have animal magnetism unmasked for the word *versus* from the Latin root *vertere*, *to turn*, as, for example, in the words reverse, inverse, universe, and so on, signifies that all there is to spiritualism is the suppositional reverse of Christian Science; and that Christian Science itself is the complete reversal of everything that spiritualism signifies and, therefore, that Christian Science reaches out and reverses this reverse concept, swallows it up as it were, as light swallows up

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darkness, translates it into itself. In other words, there aren't two entities fighting against each other such as is suggested by Christian Science and spiritualism but one only; and this one, Christian Science and once this is understood then animal magnetism can no longer deceive us with its pretensions and simulations but is unmasked; its forever nothingness stands revealed.

Now, very briefly, let's just outline the purpose of the textbook's opening chapters, as this has revealed itself to us, in order to get the 4th chapter within the general perspective. When we open our hearts in Prayer, that's the 1st chapter, to that exemplary Christ Jesus' standpoint of the total at-one-ment of everything in the universe with everything else, that's the 2nd chapter, then this divine sense of wedlock handles the proposition of mortal birth, in the 3rd chapter, Marriage, and the complementary proposition of mortal death in the 4th chapter, Christian Science versus Spiritualism. This means the total unmasking of basic animal magnetism in the 5th chapter so that there is nothing, then, to stop the natural spontaneous self-revelation of Truth itself taking place in and as the consciousness of each one of us as signified by the 6th chapter, Science, Theology, Medicine.

Alright then. We turn to the 29 pages of the text of this tremendous 4th chapter, basing our thought all the time on the use of the capitalized synonymous terms as signifying the divine impulsion behind everything that is going on, every topic that is being discussed throughout the chapter. In the realm of the seven, the terms are dominated by Spirit, as we will probably expect; 51 references to Spirit, far more than to any other of the seven terms and, in the realm of the four, dominated by the term Science, Science unqualified; 35 references to Science by itself, far more than to any other of the four terms. Now, what might this signify? That fundamentally, we only really understand Science, we are only really in Science, as the text keeps putting it, in the measure that we understand Spirit and, in the measure that we really understand Spirit, this is the Science of our own true being.

Now, as we follow the unfolding ideas revealed by the term, let us not lose sight of those notebooks that we are keeping. The one where we're making our notes on the flow of the ideas from term to term where the terms are flowing together in relationship one with another, and the other where we are noting down and building up our findings on the meanings and values of the individual terms themselves.

Well, there they are, on page 70; Christian Science on line 4, Truth on line 5, Spirit, Spirit on lines 6 and 7, Spirit also in the marginal heading, Mind on line 12, and Soul on line 15. Got them?

That marvelous first marginal heading, the infinite one Spirit, that's the key to it all. Well, the first thing we're told relative to the capitalized terms is that, on line 4,

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the revelations of Christian Science unlock the treasures of Truth; and what treasures of Truth this chapter brings to light, doesn't it. The revelations of Christian Science are the treasures of Truth and vice versa. Why then do we need two terms? The thing is that, through the revelations of Christian Science, we actually get at, unlock, Truth's treasures; Christian Science is our means of understanding what Truth actually is. How different, then, are the revelations of Christian Science, the treasures of Truth, from the testimony of the corporeal senses, on line 2. The revelations of Christian Science, the treasures of Truth, inform us what is real and what is delusive, but the testimony of the corporeal senses can't do this; and when this happens mortal existence, on line 1, is no longer an inexplicable enigma and no day is any longer a mystery.

We come, on line 6, to the reference to Spirit. Christian Science, the infinite as Christian Science, is Truth and this Truth is Spirit. Now, the term Spirit, here, is symbolized by the word *atmosphere*, the atmosphere of Spirit. Well, think of the atmosphere surrounding the earth, the sphere of air enveloping the earth. The earth is sort of nestling in the embrace of this surrounding atmosphere, air. It's what we breathe, *spirare, to breathe*; and there is but one Spirit, the text says. Earth and its atmosphere, man and God. Earth held in the atmosphere of Spirit, man held in God. Man is never God but spiritual man, made in God's likeness, reflects God. That which is held in the atmosphere is the reflection, the likeness, of Spirit. In this scientific reflection the Ego and the Father are inseparable. The Ego of man, man's Ego isn't man; man's Ego is God. The Ego of the reflection of Spirit, the likeness of Spirit, is Spirit; and the two are inseparable.

Now supposing, that instead of there being this infinite one Spirit, we entertain the supposition that Spirit was broken up into spirits, line 10, little 's'; these, of course, would be corporeal beings, in the plural. You and me as spirits or corporeal beings and good and evil spirits, at that. Now, all this is a mistake. The only Truth, the great treasure of Truth, in this opening paragraph, is that the infinite one Spirit holds its own reflection, its own likeness, within its own being and that that is man. And yet, the idea of plurality has to be taken into account and assessed properly and, when we come to the second paragraph, we find it there.

Christian Science, Truth, Spirit, we must now see that this infinite one, Spirit, is divine Mind. Just as Spirit holds its own reflection, its own likeness within itself as God holds man within Himself, so the divine Mind maintains all identities. The word *maintain* gives the feeling of holds in his hand, keeps possession of all identities. Lovely thought of the divine Mind holding in its hand, keeping possession of all identities as they range from a blade of grass to a star, as distinct and eternal. See, even if the corporeal senses would declare that these identities range actually from a blade of material grass to a star, the fact is in Christian

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Science that these identities are really God's identities; and when we understand Christian Science versus spiritualism, then we shall find these identities as they really are, even if they look to corporeal sense as ranging from a blade of grass to a star. Now, the great question is, what are, therefore, God's identities, and, in order to answer that question, we have to be able to answer the question, what is Soul.

So it is clear that the purpose of the term Soul is to inform us the truth regarding identity, identities. Now, can we answer that question, what is Soul? Well, let's begin to answer it by asking another question, and that question is, does life, little 'I', or soul, little 's' exist in the thing formed? What is the thing formed? Well, of course, that's the identity. Has identity, God's identities, have they little lives, little souls of their own existing within them? Well, not according to the first paragraph. The thing formed like the earth held in its atmosphere, man held in God, the likeness, the reflection of Spirit held in Spirit is the very opposite of life or soul existing in identity, in the thing formed. The Ego, the Life, the Soul of the thing formed is that which forms it: God, Spirit, Mind, Soul, that's the Life or Soul of the thing formed. So, as we come up to the top of 71, we see that Spirit, on line 1, is, in fact, God and His idea. Spirit isn't just God, it is God, but God is God and His idea, God is God and man. God is Spirit that holds its own reflection, likeness, within itself—that's Spirit and that's reality. Now in this little paragraph, evil doesn't, can't enter into that situation, so it has no reality. Evil is neither person, place, nor thing. Thing? Evil is not a thing formed; it has no identity, it's simply a belief, an illusion of material sense; and the key to the whole situation would seem to come in this second paragraph, on page 71, and it is not too much to say that if we really, or in the measure that we understand what this little paragraph is teaching, really that the whole of the chapter begins to fall into place, be explained, make sense.

Let's see, if that is possibly true, because here it is that the identity or the idea, or if we go back on the first page, the reflection, the likeness of all reality continues forever but Spirit, that is, the divine Principle of all is not in Spirit's formations—that's, that's the key, that Spirit is not in Spirit's formations. Life or Soul does not exist in the thing formed. Spirit's formations exist, live in Spirit as the likeness, the idea, the reflection, the identity of Spirit but not vice versa; and as soon as we touch this idea, understandingly, this is the divine Principle of everything.

This is the fundamental idea of Principle, Principle governing the universe—that Spirit is not in Spirit's formations. Everything is going on in Spirit and nothing is going on outside Spirit because there is no outside Spirit; and when we can see this idea of the total within-ness of Spirit that really is what the term Soul means; and so, the term Soul comes again on line 7. Soul is synonymous with Spirit, God, the creative, governing, infinite Principle outside of finite form, naturally outside of finite form in the sense, in the belief, of life or soul existing in the thing formed,

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that would be finite form; and that would be on the outside of Spirit. Never on the inside; that which is on the inside, on line 9, are Spirit's formations, the forms themselves reflecting Soul, reflecting Spirit, reflecting Principle, and so on.

Great thing is that there is no outside to Spirit, Soul, and this is the Principle of all being. Therefore, the belief of something being on the outside is the belief of finite form—corporeal beings, spirits, good and evil spirits, life or soul existing in the thing formed. Now, as we learn to come out from the capitalized terms in our study and attitude to the textbook and to Life itself, we're finding that we're not on the outside of Spirit striving, laboring to get inside, but are forever on the inside, within the infinitude of Principle, Spirit, Principle, Soul – in that paragraph.

Now this next paragraph with its heading, dream-lessons, is there, I suppose, because dreams seem to give useful lessons, teach useful lessons. So clear that with dreams, on line 13, that, in dreams everything is a formation of thought rather than of matter. See, all identities are identities of divine Mind. The lesson that dreams teach is that everything is a formation of thought, of so-called mind, little 'm', rather than of matter. Whether it's landscapes, men, or women that appear in dreams, these are images, on line 16, which mortal mind holds and evolves and which simulate mind, life, and intelligence – images in mortal mind. Translate that and we come to the fact of immortal Mind where everything is image, likeness, idea, identity, living – in immortal Mind; therefore, immortal Mind, on line 20, is not in matter. For Mind, capital M, to be in matter, of course, Spirit would have to be in Spirit's formations. If Spirit were in Spirit's formations, there wouldn't be in Spirit – everything would be matter; and you would then have the concept mind in matter. But because Spirit is not in Spirit's formations; therefore, immortal Mind is not in matter; and this, on line 21, is the Science of Mind, in contrast to spiritualism.

Spiritualism is the offspring of the physical senses. It's the belief of being on the outside of Spirit, that there is identity on the outside of Spirit; whereas, in fact, all is held within Spirit. There is no sensuality, all that is sensuality, the testimony of the corporeal senses. On line 25, I never could believe in spiritualism. Who or what is that I? It is just the personal ego of the author of SCIENCE AND HEALTH. Not really. She no more acknowledged a personal I as her ego than did Jesus. No, the Ego in question, the I in question, is that on exactly the opposite page, back on 70 line 9, where the Ego and the Father are inseparable. No. That I is really Spirit itself; it's Spirit that never could believe in spiritualism. Why could Spirit never believe in spiritualism? Because Spirit knows that it holds the infinitude of its own being within itself, that its formations live and move and have their being within Spirit itself, and that Spirit is not in its formations. If Spirit were in its formations that would be spiritualism; but Spirit knows, to the contrary and, therefore, Spirit,

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I, the I, never could believe in spiritualism. Therefore, at the bottom, on line 30, spiritualism would presuppose that Spirit, which is ever infinite, is a corporeal being, a finite form, that is to say, that Spirit is in Spirit's formations thereby making Spirit a finite form,—but, this is a theory contrary to Christian Science; and, so, the chapter title is Christian Science versus Spiritualism because Christian Science is the reversal of that belief of finite form and, therefore, it reverses it; and in reversing it, solves the total problem of life in matter, supposed life in matter.

As we turn over to page 72, on line 1, we see that what we are concerned with is Life itself. This is all Life, with a capital L, this is one spiritual existence. Incorporeal sense can take no cognizance of it. On line 3, what this amounts to is the divine Principle of man, this Life; and this divine Principle of man, it speaks, it speaks, it's speaking to us now; but it speaks through immortal sense. It doesn't speak through, on lines 4 and 5, mortal material sense which, on line 4, is identical with material body. It speaks through immortal sense and, therefore, immortal sense is, in fact, spiritual body, man, himself. Principle's own body of immortal sense — that is it through which Principle speaks. If the material body, in other words mortal material sense were permeated by Spirit, were permeated by Spirit, that body, would disappear to mortal sense, would be deathless; where the body that lives in Spirit, Spirit's own body is indeed permeated in the sense that it is the reflection of Spirit, it is permeated by Spirit; but that is an entirely different proposition, too. A material body being permeated by Spirit and so disappearing to mortal sense: —you take Jesus at the ascension, the senses looking on would say that the body has disappeared to mortal sense, is deathless, because it's permeated by Spirit —but that's not the truth of the situation, it's the very reverse of the Truth. The Truth is that to Spirit, to the consciousness of Jesus whose Ego is Spirit itself, the last vestige of belief of being a finite form outside of Spirit has disappeared and consciousness is wholly of the nature of Spirit itself.

Spirit never in its formations and so all this becomes, on line 7, communion with Spirit. This is a great topic naturally, throughout this chapter, on spiritualism of communion or communication. Spirit is in instant communion with itself. It is in instant communion with every constituent identity or formation which constitutes Spirit; and, therefore, every identity is in instant communion with every other identity, as the constitution of Spirit; and this is spiritual life. So that the condition precedent to communion with Spirit is the gain of spiritual life. For, in as much, as you and I are understanding that Spirit is not in Spirit's formations, this is spiritual life and we are, in that measure, in communion with Spirit; but material existence can never be in communion with Spirit because that, in belief, is on the outside of Spirit and can never get inside. So, this plurality of spirits, on line 9, they are corporeal communicators. Now, don't, let us be corporeal communicators or believe that we are corporeal communicators; but let us understand our

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identity, in terms of the formations of Spirit, within the infinitude of Spirit and truly in communion, therefore, with Spirit and, therefore, with each other. The one is darkness the other is light.

What we are concerned with, with all this on line 11, is absolute Science. Of course, this is absolute Science, absolute, no outside, no dependence on something outside itself. Spirit not in Spirit's formations—that is absolute Science. Everything held within Spirit—that is absolute Science, specifically, Soul, on line 11. In absolute Science, Soul, holding its own infinitude within itself—that is the only truth-giver to man. This is what gives truth to you and me at this moment—Soul in absolute Science—because this is Truth itself, on line 12, destroying mortality and bringing to light immortality. Destroying darkness, bringing light, immortality, to light. Do you get the great contrast, therefore, between mortal belief material sense of life, and immortal Truth the spiritual sense of Life, the tares and the wheat which are not united by progress but separated; see, we are walking on a knife edge. Whereas, Christian Science versus spiritualism is teaching that there is only one thing going on and that's Christian Science; and Christian Science swallows up and translates the concept spiritualism within itself. Yet as two concepts, Christian Science on the one hand, spiritualism on the other – everything on the inside of Spirit on the one hand, the belief of finite form being on the outside of Spirit on the other—those two concepts are Soul in opposition to one another—that they can never be united but are always separate. In other words, on line 18, Spirit is not made manifest through matter, which is the antipode of Spirit.

As we come down to the last paragraph on 72, the term, on line 23, is Science. It keeps recurring: in Science, in absolute Science, in Science, in Spirit, in Science. God, good, being ever-present, it follows in divine logic that evil, the suppositional opposite of good is never present. In Science, individual good, individual good derived from God, good, ever-present good, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific. But the departed, the concept of something departed, has no science in that. No individual good can depart from the ever-present good, the good which is ever-present, the All-in-all and, therefore, that which flows comes from the ever-presence, the individual good that has never departed. So only the testimony of the corporeal senses which seems to testify to the possibility of something departing, as if Spirit's formations could depart, from the withinness of Spirit, Soul, to an outside and then have to get back again. Impossible, in Science; and so, nothing has ever departed from this infinite withinness of Spirit, Soul, which we are being taught and told about as we enter this 4th chapter; and, of course, it's Life, again.

This is Life, on 27, this is the reality of Life; Life is really the medium through which Truth passes to earth. Life, not a seeming earthly mortal subject to death,

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but Life itself is that through which Truth communicates with us as man; and Spirit and matter can no more, therefore, commingle than fire and frost can. How ridiculous, on 73, to suppose that man is one moment *material*, on line 3, and tomorrow can be a *spirit*, line 5. The fact is that neither the one nor the other, line 6, is infinite Spirit, for Spirit is God, and man is his likeness. He doesn't change man's likeness from being *material* one moment and a *spirit* the next. He is the likeness of Spirit wherein there is no matter because Spirit is not in Spirit's formations; and neither can one man as *spirit* control another man as *matter*. This would upset, on line 9, the individuality and the Science of man. Of course, it would, the individuality of man is that man is the likeness of Spirit held within Spirit, the Science of man is that man is the likeness of Spirit, the image of Spirit, held within Spirit and no possibility of departing from Spirit to some other realm outside of Spirit.

God, Spirit, controls man, Spirit controls its own likeness, its own reflection. Mind controls its own ideas, Soul controls its own identity, in this paragraph on line 11, it is the fact that Spirit controls its own likeness, man; and this is the only attraction. So, on line 15, Spirit, God, does not commune with mortals or control them through electricity or any other form of matter. If it did, the divine order of omnipotent, omnipresent Spirit would be destroyed and the Science of omnipotent, omnipresent Spirit would be destroyed. The order and the Science are wholly concerned with the fact that the communion is within the infinitude of Spirit, God and man one and this one is Spirit, total communion instantly throughout the infinitude of Spirit, and this is the scientific opposite to the theory of electricity and any other form of matter; and so to come down that page, this Truth being voiced and taught, through the capitalized terms, is handling all this business of material bodies returning to dust, the rising up of spiritual bodies, and so on—no, no, no material body, no more becomes a spiritual body and then returns to be a material body because: nothing, no identity, can ever depart from Spirit, become matter outside of Spirit, and then return into Spirit again. Spirit holds its own formations forever within itself and this is the divine, the scientific antidote to all as spiritualistic theory. At the bottom of that page it just continues to tell us that Spirit and matter do not commune together. Science destroys the belief that Spirit and matter commune together because Science is Spirit, the onliness of Spirit, the purity of Spirit, no dualism or mixture in Science, hence, the relationship of Science and, the term, Spirit. The sensual cannot be made the mouthpiece of the spiritual, on line 30, and as we come over to 74: To be on communicable terms with Spirit, on line 3, persons must be free from organic bodies. Well, in the measure that we understand that Spirit is not in Spirit's formations but that all Spirit's formations are held in Spirit, then that is being freed, in that measure, from organic body and, therefore, being on communicable

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terms with Spirit; and it is impossible to return, having once understood this, to the belief of being a corporeal organic body outside of Spirit; and that is what these paragraphs are about. On line 20: Such a backward transformation is impossible, in Science. Notice this quite frequent use of the word *impossible* relative to the unqualified term Science.

Such a backward transformation is impossible in Science and, therefore, on line 29, in Christian Science, because such a backward transformation is impossible in Science, the general term Science; therefore, specifically: In Christian Science there is never a retrograde step, never a return to positions outgrown.—the general and the specific. Page 75, second paragraph, such a belief, you see, on line 9, is gross materialism and it is scientifically impossible, such a backward transformation is impossible in Science. Gross materialism scientifically impossible since to infinite Spirit there can be no matter. No outside to Spirit, no finite form, no Spirit in its formations and all formations, all identities, living and moving and held within the atmosphere of Spirit; and what does this do. It raises the dead. What is the dead? The Adam-dream, the deep sleep, the belief in the psychological, mythological, astrological, unconscious. How did Jesus raise Lazarus from the dead? I go that I may wake him out of sleep. Is that, I, the personal Jesus? Not at all. It is Spirit, Spirit wakes the human out of sleep by or through the understanding that Spirit is not in Spirit's formations. If Spirit were in Spirit's formations then that would be the sleep; and the sleep doesn't wake itself up out of itself. It requires Spirit which is not in Spirit's formations, and never could be, to wake Lazarus out of sleep and, therefore, to raise the dead. As we come down to the bottom of that page, you get the, on line 30, a contrast between what seems to be two aspects of passing on. On line 30, it's this passing from one dream to another dream; well, that is all within the spiritualistic unconscious, Adamic-dream, deep-sleep sense of things—going from one dream to another. But, on line 31 and 32, something very different, something that surely is beginning to happen right now in our own experience, through this vision of the capitalized terms and what they mean, so that we are beginning our thought to come out from the capitalized terms, instead of trying to get up to the capitalized terms; then, this is awakening from earth's sleep to the grand verities of Life and the departing, the departing, departing from what? Departing from the belief that Spirit is in Spirit's formations. Departing from the belief of the Adam-dream and the unconscious, and all the rest of it and the awakening to Life. Now how long is it going to be before departing in this way and awakening in this way? How long is it going to be before we begin to hear the glad welcome of those who have gone before? I don't know. Whether it's the prophets, Jesus, the apostles, Mrs. Eddy, John Doorly and so on, and so on, and so on—anyway, there aren't any departed.

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All identity is right here and now held within the infinitude of Spirit as Spirit's formations which Spirit is not in but which reflect Spirit. Yes [page 76] on line 6, this is being. Not used to be, or going to be, but being now and understood, and this is Life. Life not finite, but Life infinite, God, universal good. Never, on line 9, in a finite form, no finite form, no Spirit in its formations but the understanding that Spirit never entered matter. No birth for man into matter, therefore, no coming away from Spirit into the flesh outside of Spirit and, therefore, never raised from matter with the supposition of returning whence he came. Spirit never entered matter and, therefore, was never raised from matter. Spirit remains Spirit in Spirit's formations, remain forever one with Spirit and there is no departure from Spirit to matter and therefore no departure from matter back to Spirit.

This is spiritual being, on line 12, and man, on line 16, is, therefore, individual consciousness and when we see him as individual consciousness, that is seeing him as idea, on line 17, as Spirit's idea not as matter. Spirit's reflection, Spirit's likeness, Soul's identity, Mind's idea characterized by the divine Spirit, as idea; and this, on line 19, is divine Science. To be universally understood with its divine authority and its power in which suffering, sinning, dying beliefs have no power over individual consciousness, man; it's Life this, 23, this is Life. It's the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain and that's what constitutes man, man indestructible. Man who's being now, not used to be or going to be, not used to be Spirit, matter for the time being, and then going to be Spirit again later on—no! Whose being is spiritual, scientific and intact, sinless joy—that perfection, though, discernable only by those who have the final understanding of Christ in divine Science. Christ, the total Son of God, the one complete and full expression of divinity. But in divine Science that oneness—not believed in, not just having faith in it, but—understood scientifically. Christ, in divine Science, wherein there is no death and that's the final, it's the finality of death. There's no finality to the understanding of Christ in divine Science. It's the finality of the nothingness of understanding, the nothingness of death, that's the only finality, surely.

So, it's the recognition of Spirit and of infinity, on line 32, that we are learning about and it is that which we are reaching, on line 6, in reaching it, it becomes to us the Science of being, of being now. Being Spirit now, the Science of being Spirit now and what is this Science of being, on line 10? See it, until the Science of being is reached, then on line 10, until the spiritual understanding of Life is reached. The Science of being then is the spiritual understanding of Life. Science of being, little 'b', spiritual understanding of Life, capital L. Great resurrection, rebirth, and, therefore, the second death having no power. Why is the second death no power? Because the resurrection is from the belief of the first death, namely, birth into matter. If we look back on 76 line 11, there it was that Spirit never entered matter,

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was therefore never raised from matter—no birth, no death, therefore, that is Life, the spiritual understanding of Life, in which the second death, the belief called death, has no power. Coming down to the bottom of 77, no capitalized terms after the term Life, there on line 10, and therefore, it's the same theme being dealt with and explained and presented in different forms but, as we come down to the bottom of 77, then it's as if the concept spiritualism is, in a measure, contrasted with spiritism. Please now turn the tape over and start again on the other side. [end]

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SUMMARY OF THE 4TH CHAPTER CHRISTIAN SCIENCE VERSUS SPIRITUALISM IN
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FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Spiritism and spiritualism, this spiritism being used in conjunction with this blighted bud symbol, comes over to the top of 78, the decaying flower, the blighted bud, the gnarled oak, the ferocious beast, — these are just symbols of the discords of disease, sin, and death, — and they're unnatural; they are the falsities of sense, they're the changing deflections of mortal mind. They are not the eternal realities of —and here's the capitalized term again—Mind. No. The eternal realities of Mind are, therefore, the unchanging reflections of Mind. They can't decay, they don't get blighted, they aren't gnarled, they're not ferocious; and, therefore, in the eternal realities of Mind there are no discords of disease, unnatural discords of disease, sin, and death; and, therefore, these changeless reflections, these eternal realities of Mind, turning back in the chapter, these formations of Spirit, these identities of Soul. But in this paragraph, these eternal realities of Mind—they're not wearing out Life. They're not wearing out. Life is not wearing out for these realities, on lines 6 and 7, and hastening to death. So, the middle paragraph with its three references standing out there, you see, to Spirit; that the supremacy, what we are concerned with then, what we're beginning to understand, is the supremacy of Spirit. Spirit pervading all space, Spirit, on line 20, omnipresent, supreme, omnipresent, pervading all space. Well then, indeed Spirit needs no material method for the transmission of messages. All Spirit's messages are omnipresent, instantaneously available. Communion with Spirit, with all Spirit's formations, communion amongst all Spirit's formations held in Spirit, is instantaneous and ever present. No question of messages being transmitted through space, through time, through wires, electricity, wireless radio transmission, telecommunication satellites, however rapid and working at the speed of light they seem to be; no,

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that's not omnipresence. But Spirit is omnipresence and therefore communion is instantaneous throughout the infinitude of Spirit as it pervades all space. And none of this is tangible to matter.

Spirit is not, on line 21, materially tangible, but it is certainly tangible to itself and to its formations. Spirit's formations are spiritually tangible; but Spirit doesn't communicate through, with man, through electric material effects therefor. If it did, its omnipotence would be lost; and this is how, through this marvelous sense of immediate communion, omnipresence, Spirit omnipresent, Spirit's formations, therefore, omnipresent, no possibility of departure from this omnipresence. This is it which blesses man, on line 28. But man cannot tell whence it cometh, that's Jesus, isn't it, talking to Nicodemus in John, chapter 3. That the wind bloweth where it listeth, so you can't tell when it cometh or whither it goeth; so is everyone that is born of the Spirit. Why? Because it doesn't come and, therefore, it doesn't go. How can omnipresence, which pervades all space, come and go; and as we understanding this we are being born of Spirit; and this is, of course, the new birth of Spirit. By it the sick are healed, are reformed, and this is the effects of one universal God, the invisible good, dwelling in eternal Science. Spirit—Science, so, don't localize, don't let us localize or temporalize the birth of the spiritual idea. Whatever is of Spirit, whatever is of God, is born of omnipresence. It doesn't filter through some local channel, material personal channel. Everything that is true, that is spiritual, is born of omnipresence and that's you and me, as man.

As we come up on to 79, we see that this is indeed Life; in which there is no death. Life, on line 4, no death. We see, on line 9, that this is Science—which goes over the whole ground and digs up every seed of error's sowing. How does it go over the whole ground? Science goes over the whole ground because Science is Life; it goes over the whole ground, when, it shows the total nothingness of death. When Science shows, because it is Life, the nothingness of death then every seed of error's sowing is dug up because death is the fundamental, the opposite of Science, of Life. Science, the great general term, the great general conception, goes over the whole ground and Christian Science, on line 12, then removes these beliefs through the higher understanding of God. For Christian Science rests on divine Principle, not on material personalities, in its revelation of immortality; and this introduces the harmony of being—being now. It doesn't, it doesn't rest on material personalities, this revelation of immortality that is going on with you and me now; it rests on Principle and only then is it Christian Science. Therefore, you can't tell whence it cometh because it doesn't come; it's already present in the omnipresence, this revelation of immortality. It doesn't come through him, through her, through you, through this, through that. It comes through omnipresence which is itself; the revelation of immortality is omnipresence.

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So Christian Science rests on divine Principle; and this, as in the case of Jesus, on line 17, casts out evil spirits or false beliefs. How? On line 18, through the Mind that was in the Christ. Paul bade men, that's you and me, have the Mind that Jesus had, that was in the Christ. Now in the measure that you and I have the Mind that was in the Christ, just as Jesus had the Mind that was in the Christ and therefore was Christ; therefore, in that measure that you and I have the Mind that was in the Christ, we are that same Christ. In and of that same Christ—that's Principle, back on line 14. What does that mean, on line 19, it means that Jesus did his own work by the one Spirit. Does he explain that? Yes. He says, My Father worketh hitherto, and I work. All there is to my work is the reflection of Spirit's work. Even more, all there is to my work is Spirit's own work. Spirit's work that's my work. So, he did his work by the one Spirit and, when all there is to your and my work is Spirit's work, then our Mind is the Christ Mind and we are as much Christ as Jesus is Christ or was Christ.

So this Mind of Christ this is truly the scientific practitioner, on line 23, in contrast to the unscientific practitioner, those material personalities, back there on line 14, that are not resting on divine Principle. Because these unscientific practitioners say, you're ill, your brain is overtaxed, you must rest. The Mind of Christ doesn't say that. The Mind of Christ says, Christian Science—all there is to you is Christian Science and, therefore, you are resting on divine Principle. Your brain can't be overtaxed because you have no brain but the Mind of Christ. How can that be overtaxed. Your body is weak and must be strengthened—you have no body but the body of Christ; and so Science, on line 27, objects to all that unscientific stuff and contends for the rights of intelligence asserting that Mind controls body and brain. You know how Paul speaks of Christ as the head and humanity, man, as the body. Alright, then Mind controls body and brain. It controls the whole body concept of man and the head concept of Christ. The one and the all is all held within the infinitude of Mind and Mind is controlling it and this is Science. So, that what we are dealing with, on line 29, is Mind-science and this is teaching that mortals need not be weary in well doing. What is that well doing? It's doing our work by the one Spirit. That's well doing and there's nothing, no weariness in that. Going back to 78:6, there is no wearing out of that—overtaxed, must weep, nervous frustration, wearing out life—no no, not in well doing. When our work is none other than Spirit's own work, the work of omnipresence instead of something filtering through, automating through material personalities so that you say it's coming from here, it's coming from there and it's now gone because he's passed on, all that stuff—nothing of the sort. The omnipresence of Spirit—Spirit not in its formations but all formations held in Spirit—this is the key to it all. And, the next terms on page 80, down in the middle there, two reference to the term Science, again, that, on line 15, Science dispels mystery.

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Science explains extraordinary phenomena but Science never removes phenomena from the domain of reason into the realm of mysticism. Science holds all phenomena in the domain of reason as it explains phenomena. So, this is a great thing about Science, Science unqualified, Science dispels mystery and explains. So, how does it explain? Well, it begins to explain on line 19, doesn't it? It should not seem mysterious, starting to dispel mystery that mind, without the aid of hands can move a table, when we already know that it is mind-power which moves both table and hand. The mystery goes out when we see that, on line 24, all there is to it is the control of mortal mind over its substratum, called matter. Substratum like the subconscious, the surface conscious and the under-the-surface conscious—mortal mind and its substratum matter. Very useful teaching there regarding the relationship of mortal mind and matter in this particular context. Won't always be explained like that, but in this particular context, mortal mind, the substratum of mortal mind is matter and it is mortal mind which convulses, produces these involuntary movements, in its substratum matter but these movements of the substratum, matter, arise, on line 26, from the volition of human belief. They're really the voluntary will. They are, mortal mind itself is responsible for them and we don't really have to submit to these involuntary convulsions of matter. We only have to understand, reverse all this, and find that Mind is in total control of itself for the involuntary convulsions as well as of the volition of human will to disappear in the face of Mind itself, in mortal mind. Because mortal mind produces, on line 28, table-tipping—that's the involuntary action as well as table-setting. Well, that, of course, is quite voluntary but it's mortal mind that does both. Although mysticism and so on would say that it is being done by, through, the mediumship of spirits and electricity but, in belief, on line 31, mind and matter cooperate visibly, that's on the surface, the top stratum, and invisibly, that's the substratum; mind and matter are in cooperation both on the top stratum and in the underneath stratum, hence, that matter is intelligent. Well, we've got to come to the reverse of all this, which is on line 5, namely—Mind-science which is finding, on line 6, the Science of being because once this Mind-science becomes to us the Science of being then all belief—in spiritualistic mediumship, one thing filtering, bottlenecking through another thing, in order to get somewhere else—vanishes. We are in the realm of Mind-science in the Science of being; and we come to this quite startling reference to capitalized terms on line 15. We get these three terms used in a way as never again are they used in the textbook. Extraordinary wonderful statement that Life, Love, Truth, is the only proof of immortality. That order: Life, Love, Truth; not Life, Truth, Love but Life, Love, Truth—and no and there, really—these terms are given Life, Truth, and Love are—not in this instance: Life, Love, Truth *is*—it's one thing—not three things—three component aspects of **one** thing which is immortality itself.

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It's, mediumship, a false sense of mediumship that's being dispelled. See, if we go back to the term Spirit, when we realize that all that is going on is Spirit communing with itself, Spirit through itself, Spirit—how many concepts have we got there—Spirit communing with Spirit, through Spirit, it's all Spirit. But we have three, a threefold concept there and in order fully to dispose of the belief in mediumship, we have to consider Spirit coming through to this Mind-science, this Science of being, in terms of these three terms: Life, Love, Truth—not as three things but as one thing. Life forever in communion with itself, Truth through itself, Love—Love is the only possible medium of communication. What is it that makes you and I individually, you and me individually—that's Life, communicate—Love to communicate with each other collectively with our world collectively—Truth: it's Love. It's universal Love that causes or is the medium, the true medium through which the individual communes with the collective. We commune with each other because we Love and here lies immortality and is the only proof of immortality—and, that's God. Life, Love, Truth is God and man in the likeness of God, on line 17, man in the likeness of Life, Love, Truth, as revealed in Science so that this is Science, can't help being immortal, the spiritually involuntary, he cannot help being immortal; it's spontaneous, it's inevitable, it's consequential. So, this God, God's immortality reflected in man's immortality, we're getting on line 23, to the producing, governing divine Principle. Because although the grass seems to wither and the flower to fade, and you give to the worms the body called man, yet the producing, governing divine Principle lives on in the case of man, as in the case of numbers, music, and so on, despite the evidence of the senses.

We're looking at the harmony of Science where everything is jointed to everything else in Science because we are understanding, on line 28, the Principle of Science. The Principle of Science where man's immortality depends upon the immortality of God, good, who follows as a necessary consequence of the immortality of good; man the likeness of Life, Love, Truth which is the only proof of immortality and therefore man is spontaneously, can't help, being immortal. Can't have this grass withering and flower fading and so on as the evidence of the senses. When the grass withers, more grass comes along, when the flower fades, more flowers come to take its place, when the worms have the body called man that's ok because there's more men coming along to take the place of that one; so we let those pass on and then more come and take their place, and then those pass on and then more come along and take their place, and so the round of mortality goes on and on and on. I don't think Jesus thought too much of that; I don't think, in the case of Jesus, that the worms had the body called man. From roses in the garden we bring them in, and after a little while they fade, and we don't mind a bit; we throw them on the dust heap because we can go down into the garden, pick more roses, and when those are faded, we can go down and pick more roses. But is this solving

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the problem of being? Certainly not in the way Jesus solved it. The way Jesus solved it is that the flower didn't fade. The worms did not have the body called man. What then is the producing, governing divine Principle itself? It's the Principle of the fact that there are not one flower fading and another one taking its place; it's the Principle of the fact that there is only one of anything and everything and that one is infinite. There is only one of anything, but that one is infinite and therefore it doesn't fade, and therein lies its immortality; and this is the Principle of Science. The Principle of the Science of man's immortality which is the reflection of God's immortality.

As we come up, to the top of 82, a topic begins to appear. Which is an enormous topic, in this chapter, and it is that of reading thoughts. You see it at the top of 82 there; there are no capitalized terms down this page, but the page is dealing very much with consciousness. Consciousness in its conscious, with its conscious and unconscious, planes of consciousness. We come down the whole of that 82 and up to the top of 83 where this begins to become a little more definite because the capitalized terms are coming back now; and we have to distinguish between whether it is, go to the bottom of 82, in this world of sin and sensuality hastening to a greater development of power, whether it is the human mind, on the one hand, or the divine Mind, on the other, which is flowing in, influencing one. Because the, when divine Mind is influencing, this is what the prophets of Jehovah were experiencing; but when the human mind is the influence, then this is to do with the worshipers of Baal, line 3. The one is the work of wisdom, that's when divine Mind is the influence, and the other is artifice and delusion that is when the human mind, Baalism, is at work.

So, this beautiful paragraph, starting line 6, where Science, the term Science, only can explain. Science is that which explains; explains extraordinary phenomena, dispels mystery, and now Science only can explain the incredible good and the incredible evil elements now coming to the surface. The one seeming to come from the depths of the so-called unconscious human mind and the other coming from the depths of divine Mind itself. Science only can explain both. Wonder why that is. Because to Science there aren't two; one is but the supposititious, the greatest wrong is but the supposititious opposite of the highest right. Incredible good, incredible evil, are coming to the surface; but the supposititious opposite of the incredible good elements now coming to the surface; and mortals must find refuge in Truth in order to escape the error of this belief in incredible evil coming to the surface and must find refuge in Truth as the source of everything that comes to the surface. In understanding, on line 10, instead of in blind belief, then they are building on Truth, capital T, line 11, and not building on error. It's the human mind versus, no no, it's the divine Mind versus the human mind in the same way

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that Christian Science is versus spiritualism—but that means that there aren't really two and the one is but the supposititious opposite of the other.

So, as we come down to line 12, two references to the term Science on line 12. Science dealing with the proposition of miracles; therefore, taking issue with popular religions where alone miracles obtain. Miracle is to religion as, on line 13, the scientific manifestation of power coming from the divine nature is to Science; the one is supernatural the other is natural. Science being an explication of nature. So what is all this miracle business? It is the belief that the universe is governed in general by material laws and then you get a miracle. Occasionally, Spirit sets aside these laws as belief belittles omnipotent wisdom and gives to matter the precedence over Spirit. Spirit doesn't occasionally set aside these material laws; to Spirit they are wholly and forever set aside. They're nonexistent in Spirit and, therefore, the scientific manifestation of power is constant. It is a thing of Science and not of mystical religion. Now, it is essential, as we come down to the bottom paragraph, to distinguish between the one and the other. Although there are not, in fact, two, we must distinguish between the one concept and the other because, on line 23, between Christian Science and all forms of superstition there is this great impassable gulf. It brings us to right into this subject of mortal mind-reading, on the one hand, which is superstition; and immortal Mind-reading, on the other, which is Christian Science. What is immortal Mind-reading? It is a revelation of divine purpose through spiritual understanding by which man gains the divine Principle and explanation of all things. Think of that—gaining the divine Principle and explanation, not of some things, but of all things through what is meant by immortal Mind-reading because, line 29, mortal mind-reading and immortal Mind-reading are distinctly opposite standpoints from which cause and effect are interpreted. Same thing, same cause and same effect—read it through mortal mind-reading and it's one thing, read it through immortal Mind-reading and it's the opposite but what you're doing, what you're dealing with, is exactly the same thing, the same cause and effect. So, as we come over to 84, we see that what we are being led to is the mind of the prophet. This wonderful couple of pages now really dealing with what constitutes the mind of the prophet. Down on line 8, you see, the prophet is sufficiently advanced in Science, in Science, to be in harmony with the truth of being, not going to be or used to be; but the truth of being and, therefore, when you and I are, likewise, advanced in Science, then we become, on line 9, seers, not only seers but also foreseers; that is, prophets. Involuntarily, can't help it, just like that reference where a man can't help, in the likeness of God, he can't help being immortal. It's entirely involuntary. Why is that so? Because we are controlled by the one Spirit, on line 10; everything coming from within the infinitude of Spirit, the very opposite of being controlled by the psychological unconscious, that is, by demons, spirits, or demagogues, and so on. See, the divine

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Mind, on line 11, the ever-present, divine Mind knows the past, the present, and the future. This Spirit which is Mind, and this Mind which is Spirit, know the one Mind, the one Spirit knows the past, the present, and the future; and, of course, thought which is in rapport with this Mind which is Mind's own thought. How could it not be in rapport, how could Mind's thought not be in rapport with Mind? It knows the past, the present, and the future but it is Mind that knows it; and this is being acquainted, on line 14, with the Science of being where we commune more largely with the divine Mind. This Mind which knows the past, the present, and the future, as we commune more largely with this divine Mind, then we foresee and foretell events which concern the universe, the welfare, the divinely inspired, and reach the range of fetterless Mind.

Mind unbounded, fetterless, line 21; Mind infinite, Mind having sight and hearing and locomotion but not dependent on matter for it, not dependent on ear, eye, muscles, bones; and this is Mind-science where we discern man's nature and existence and this beautiful true conception of being. Well, at the bottom of that page, this paragraph at the bottom of 84, it's the knowledge, the correct knowledge of Spirit that concerns us. What all this amounts to is the correct knowledge, really, that Spirit is not in Spirit's formations but that all Spirit's formations are held in Spirit. This correct knowledge comes from divine Principle; must do, if it's correct knowledge it must come from divine Principle. It is learned through Christ and Christian Science. If this Science has been thoroughly learned, what Science, this Christian Science? No. It is learned through Christ and Christian Science. This Science that is to be thoroughly learned is learned through Christ and Christian Science. It's the two together that constitute the Science. Christ is the great idea of the one, the total manifestation, and Christian Science is the infinite constitution of everything that makes up that one; and the two are one; and that one is Science.

And so, it is that Christ and Christian Science as Science, constituted Science, that must be thoroughly learned and properly digested, and then we can know the Truth more accurately than the astronomer can read the stars or calculate an eclipse; and what it amounts to, what does it amount to, on line 1, 85:1? Mind-reading, the opposite of clairvoyance. It is reading the stars but not as an astronomer, not as an astrologer, but it is reading the record that is written of reality in the universe and as the universe. Reading Mind, Mind-reading, reading the content of Mind, with a capital M, as the very opposite of mortal mind-reading, clairvoyance, psychiatry, and delving hypnotically or through drugs into the so-called unconscious, or through astrology, or whatever it is. This Mind-reading is the opposite of clairvoyance. The illumination of the spiritual understanding that's what it is. It's the demonstration, this Mind-reading of the capacity, the infinite capacity of Soul.

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This infinitely capacious Mind which is Soul. Mind as seen to hold the infinite record of its own being within itself because it is Soul. This infinite capacious within-ness of Soul. Now all this is Soul-sense coming, which comes to us at this moment, all this that we're seeing, thinking, entertaining as idea is Soul-sense. Soul's sense of itself, of reality; and it comes to the human mind that otherwise is influencing as all that Baal worship stuff; it comes to the human mind when the human mind yields to the divine Mind. That is to say, when it yields to the prophet standpoint, the prophets of Jehovah, and so on. Incredible statement that, the simplicity and yet the profundity of it, that this Soul-sense comes to the human mind when the human mind yields to the divine Mind. When it is seen that there aren't two but only one and the human mind concept is swallowed up in the divine Mind reality and now we've gotten true Mind-reading, and we reach, on line 9, the perfect Science of healing. The perfect Science of healing: when you are able to read the human mind after this manner because the human mind has yielded to the divine Mind and is no longer believed to be a reality. Therefore, you are truly from the divine Mind standpoint reading the human mind and discerning the error—just throws the error up into consciousness that you would destroy. What is it that's at work, on line 14: Christ, it's all the work of Christ: Come, see a man, which told me all things that ever I did: is not this the Christ?

And so as we come down now 85, we see Jesus reading their thoughts and rebuking the hypocrites. Ye hypocrites, *hypocrite* is that which wears a *mask*. Ye hypocrites! Ye can discern the face of the sky; but can ye not discern the signs of the times? You can do all this mortal mind-reading but can ye not understanding what is meant by immortal Mind-reading? You see, as soon as mortal mind-reading yields to immortal Mind-reading, the mask is off the face of the sky. The mask is off; there is no hypocrisy and we see, and read, what is the fact of being, what is held and recorded as reality in divine Mind.

No capitalized terms down page 86, very useful references, though, to matter. These negatives, matter and mortal mind, on line 5; on line 13, mortals evolve images of thought and all these funny goings on that seem so mysterious to mortal mind are, line 19, either feats by tricksters or, now Science is going to explain it: they're not really feats, well they can be feats by tricksters but they are images and sounds, they can be images and sounds, evolved involuntarily by mortal mind and not a bit what belief says they are. Because, on line 29, mortal mind sees what it believes as certainly as it believes what it sees and what it feels, hears, and sees is its own thoughts. Now this is the scientific explanation of all these extraordinary phenomena and mysterious, apparently mysterious, goings on. Science explains them quite logically and reasonably. So that, 87, capitalized terms in the middle paragraph, it's all Science enabling one to read the human mind, but not as a

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clairvoyant. Enabling one to heal through Mind, but not as a mesmerist reading the human mind; because the only Mind that really is, is the divine Mind.

Lovely paragraph there, symbolized by the mine, on line 19, which doesn't know about the emeralds within its rocks, and so on, and so on, because, on line 23, don't suppose that any mental concept is gone because you do not think of it. The mine knows not of the emeralds. Don't suppose that any mental concept is gone because you do not think of it. The true concept is never lost. It's sunk. Not the true concept, the true concept lives in divine Mind. But these memories and so on, they sink back into what psychiatry calls the unconscious and there the clairvoyant and the mortal mind-reader brings them up to the surface again and the psychiatrist.

The text is working up, really, to page 88 line 9, that paragraph, it begins now to resolve the whole issue because it shows that, it asks the question, How are veritable ideas to be distinguished from illusions? By learning the origin of each. We must get to what is origin. Ideas are emanations from the divine Mind. Like that Jehovah, the prophets of Jehovah, is the divine Mind that was influencing them. Whereas thoughts, illusions, that is to say, proceeding from the brain or from matter are coming from supposedly mortal mind. Alright now, perhaps we could say to the text now: Now, text, could you give me an instance, what is a divine idea emanating from the divine Mind? Oh yes, says the text, I'll tell you, on line 18, to love one's neighbor as one's self, that's a divine idea and, therefore, is emanating from divine Mind. Now the opposite of that is when you excite, on line 20, the organ of veneration and exciting this and exciting that, and adoration one moment, blasphemy the next. That is illusion coming from mortal mind.

Now for the first time, I think, in the chapter as we come down to 24, we see that what we are being taught about, now, is Christianity. Of course it is, it's Christianity to love one's neighbor as one's self. Previous term is Mind—the Mind of Christianity is one Mind. See, to love one's neighbor, as one's self, doesn't involve two minds, one here and another there. One's neighbor is one's self and, therefore, the two are one and the Mind of that one is divine Mind and this is Christianity. This is relationship in Christianity.

The bottom of that page, it deals with what are called in the margin, trance speaking illusion; alright, well, the counter to that is, clearly, when Mind speaks ideas; trance speaking illusion, Mind speaks ideas and so, as we commune with each other, love one's neighbor as oneself, Mind's neighbor is Mind's own self and this is really Christianity and the eloquence that comes from that echos the strains of Truth and Love, not as two things, me here my neighbor there. Mind, the Mind of Christianity is Truth and Love which is not two things but one thing.

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Two aspects of the same thing—Truth and Love and one's self are not separate minds, seeking to come into relationship with each other in Christianity but all relationships in Christianity are the activity of one Mind. The Mind which is Truth and Love. The wholeness of Truth in Christianity, the wholeness of us all as man embraced within and showing forth universal Love. So, one loves one's neighbor, as the self, of that one; and then we have the illustration of the medium, at the bottom of 88, who is eloquent as long as she believes that the departed spirit is speaking through her, but mute when she believes she has to do the speaking herself. Well, Science explains, Science explains that there's nothing mysterious about this. That it is nothing to do with departed spirits but that, in the one instance, the beliefs of mortal mind are loosed, that's 89 line 3, and, in the other instance, mortal mind's former limits return; well, that's the scientific explanation. But, now line 18, Mind, with a capital M, possesses of itself all beauty and poetry, and the power of expressing them. Notice in this paragraph the order of the capitalized terms, Mind line 18, Spirit line 20, and Soul 23. Mind, Spirit, Soul, a familiar straight forward order, Mind Spirit Soul; and Spirit, God, is heard when the senses are silent. It's Spirit that we hear when the senses are silent. Well, of course, because if Mind possesses of itself all beauty and poetry, and so on, then certainly we are all capable of more than we do. Now, why then are we capable? Because the influence, or action of Soul, confers a freedom. It's this infinite capacity that we found with the term Soul. Infinitely capable, Soul infinitely capacious, holding its own expression infinitely within itself and expressing and expressing itself. So that confers freedom, true freedom, not like the medium, at the top of the page which is all a matter of beliefs of mortal mind, but true freedom. But that is it which explains the phenomena of improvisation and the fervor of untutored lips. Well, as we come down to the bottom of 89, and we see that the tree is not really the author of itself, that sound is not the originator of music, and man is not the father of man, in the margin heading, there is divine origination.

Then as we turn over we see that how it is, that Jesus on the shores of Galilee, that's lines 3 and 4, multiplied the loaves and the fishes. Those wonderful shores of Galilee; Galilee the same word as *gilgal*, meaning *circle*, where everything is stemming from an infinite source and returning to that infinite source undiminished. So that, in that case, going back to 89:32, seed is not necessary to produce wheat, and wheat to produce flour, or one animal to originate another. Everything is idea, infinite ideas—the ideas of infinite, infinite Mind. I mean, if supposing, there were five, 2 and 2 is 4s, on the shores of Galilee and a few small, 3 times 3 are 9s, on the shores of Galilee. Well, really there is only one 2 and 2 is 4, and only one 3 times 3 are 9, but, of course, that one is infinite and it's impossible to diminish it because it's of the nature of idea, and the understanding of that,

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therefore, feeds the multitude. But on the shores of Galilee; and, therefore, it is, marginal heading, line 9, that Mind is substance. Mind sustains the motion and position not only of the earth, on lines 7 and 8, but certainly the motion and positions of the total universe. On the other hand, as you come down to line 20, opium and hashish eaters, and, of course, today it would undoubtedly be something like LSD cannabis addicts who penetrate through the use of the drug deep into the unconscious, they mentally travel far and work wonders, that is to say, they go off on their trips yet their bodies stay in one place and this shows what mortal mentality and knowledge are. The answer lies in the infinite depths of infinite Mind where all experience originates and where there is infinite expression and infinite freedom of movement, and so on; well, line 28, the term is Spirit. It is essential to understand that this whole proposition is, in fact, Spirit; the understanding and recognition of Spirit which must finally come and, therefore, will finally come and the coming of it is as we apprehend, on line 30, divine Principle and so solve the mysteries of being. [end]

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CONCLUSION OF THE SUMMARY OF THE 4TH CHAPTER
CHRISTIAN SCIENCE VERSUS SPIRITUALISM IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing summary of the 4th chapter of SCIENCE AND HEALTH, Gordon Brown.

There as we read, on page 90 line 28-29, we may as well improve our time in solving the mysteries of being through an apprehension of divine Principle. It's really where Science is again dispelling mystery, as we found it in that previous reference, and explaining all phenomena; and then look at what vision opens out when this is so. A new heaven and a new earth, remember where that comes, in Revelation 21 verse 1, doesn't it, that I beheld a new heaven and a new earth: for the first heaven and first earth were passed away; and there was no more sea. Now what is symbolized, what is sea the symbol of; of course, it's the symbol of the mythological, astrological, psychological, unconscious human mind; and that passes away and in its place, in place of a sea, there is heaven. Instead of earth which is human consciousness having the sea for its source, heaven is its source; and so, heaven, not sea, is the source of earth; and, in that case, heaven and earth are one; and, of course, that is man inseparable from God; and when man is inseparable from God, he is obeying, on line 6, the divine Principle, Life, and Love. Divine Principle is Life and Love; and when divine Principle is defined in terms of

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Life and Love, as it is in this particular context that is defining the Principle of man's inseparability from God. Because there, in Life, we get the true idea of individuality and in Love, the true idea of universality; and, therefore, individuality being universal is indivisible, indivisible from Principle; so, man is inseparable from God. Line 9, where it is difficult for the sinner to accept divine Science, because Science exposes his nothingness. Who is the sinner? Well, of course, the sinner is man in belief separated from God, not obeying the divine Principle, Life and Love; and it is, specifically on line 10, Science which exposes the nothingness, uncovers, exposes the nothingness of that belief and so, as that belief is seen to be nothing, Science is accepted. It is accepted in its divinity as divine Science, the understanding of the oneness of man and God.

Principle, the Principle which is Life and Love which is Science appearing through what is specifically signified by divine Science; and, therefore, the nothingness of error is seen, which is, on line 13, the destruction of error. But the destruction of error is by no means the destruction of Truth or Life, our next capitalized terms. Why is Truth indestructible? Because Truth is Life and why is error destructible? Because error has never life, but Truth, being Life, is indestructible. Line 17, this paragraph starting line 16, is, really, as we know from our study of the chapter, really a lead up to what is coming over on page 92; particularly in the center there, with that picture of Adam and Eve and the serpent and all that. Because Adam and Eve, there, you see, are absorbed in material selfhood and scarcely reflecting, at all, the substance of Life or Mind. Whereas, lines 17-18, the denial of material selfhood, through the denial of material selfhood we do discern man's spiritual and eternal individuality. That is, his indivisibility from God, from the Principle which is Life and Love; and this destroys the erroneous knowledge gained from matter or through what are termed the five material senses. No, it doesn't say five there but there are five material senses; and we are, immediately, asked to consider five, what are called on line 22, erroneous postulates and the reason we're asked to consider them, and the reason why we don't mind considering them, is because that in considering them, the spiritual facts of being will be better apprehended. So, now, we must just consider these erroneous postulates which refer to, or relate with, the five material senses or knowledge gained from matter instead of, of course, from Mind; that reference to Life and Mind, man's individuality having his origin in Mind, not stemming from matter or what are termed the five material senses but from Mind, capital M.

So, the first erroneous postulate of belief is that substance, life, and intelligence are something apart from God; and, therefore, the spiritual fact, there, is that substance, life, and intelligence are, in fact, God.

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The second erroneous postulate is that, in consequence of the first one, man is both mental and material; well, the spiritual fact, there, is really that man is neither mental nor material, in that sense, but is spiritual.

And, the third erroneous postulate that Mind is both evil and good; and then this third one actually gives us the spiritual facts so we don't have to, as it were, turn it to find out what the spiritual fact is because the real Mind cannot be evil, nor the medium of evil, for Mind is God. Mind, the medium only of itself, Mind, and nothing else.

And the fourth erroneous postulate is that matter is intelligent and that man has a material body which is part of himself. Well, matter is not intelligent, but Mind is intelligent, Mind is intelligence and Mind has a body and that body is man. Mrs. Eddy once said that man hasn't really got a body of his own but that God has a body and that body is man. So here, as we turn this fourth erroneous postulate to find the spiritual fact behind it, it is that Mind's body, the body of Mind that is what man is.

And the fifth erroneous postulate is that matter holds in itself the issues of Life and death. Well, it is that Mind holds in itself, or is Life; and, therefore, there is no death and no decomposition of Mind's body in what is termed death. See, our capitalized terms, back on 91 line 16 there, were Life and Mind and its leading up to this, they were leading up to these five erroneous postulates, and that's the fifth one.

They seem to culminate in this statement, on line 9, and this seems to be the crux of the whole, the whole error that: Mind is not an entity within the cranium with the power of sinning now and forever. How marvelous, therefore, that what in fact is brain is infinite Mind. Infinite Mind not fettered by a cranium, not held or captive inside a cranium, inside a vault, like God being held captive underneath a church dome or something like that. Mind, infinitely free, infinite in every way; and that's the truth regarding the mortal concept brain, infinite intelligence, unlimited intelligence.

We come to that extraordinary paragraph, in the middle of 92, which is about the serpent coiled around the tree of knowledge and speaking to Adam and Eve. It's, it really has hidden the idea in this that she's wanting to convey or that is conveyed by this picture, this Scriptural picture. But we get it, when we turn to line 17, where it talks about the common conception of mortal man—an outgrowth of human knowledge or sensuality, a mere offshoot of material sense. Man seeming to come from matter, instead of from Spirit, on line 16. Extraordinary thing this serpent coiled around the tree, it's really, an electrical symbol is being put before us there, because the serpent coiled around the tree of the knowledge of good and evil

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presents a symbol in electricity and magnetism of a coil. A coil of wire around what is called a bar magnet with its positive pole and its negative pole and setting up a magnetic field. Lines of force are supposed to be coming out from the top of the magnet like the branches of the tree and lines of force supposed to be coming out from the other end of the magnet like the roots of the tree; and when this coil of wire, symbolized by the serpent coiled around it, is moved up and down frictionally, in this field of magnetic force, then it is that electricity is generated in that coil of wire; and this is what happens when Adam and Eve, in responding to the serpent, are generating mortal man; being as gods, creative gods, with a little 'g' in opposition to God, the creator.

Now it is essential, as we come down into the next paragraph, that the fact concerning all this error, namely, its nothingness, shall appear. It's a moral demand that this fact should appear regarding error, namely, its nothingness; and what is it that causes, that exposes or uncovers, the nothingness of error? We would have to turn back, to page 91 to that paragraph starting line 9, where it is that Science exposes the nothingness of error. So, if you and I were to try to uncover error, as it says on 92:21, it turns the lie upon us; but if we allow Science to expose its nothingness or uncover error, then that indeed, makes nothing of error. It's really, as you come down to line 28, that the Science that exposes the nothingness of error is there seen through the term Truth. Truth, the infinite wholeness of Truth, Science in its aspect as Truth is that which uncovers and exposes the nothingness of error.

This beautiful paragraph, at the top of 93, bottom of 92 top of 93, where we learn what it's all leading to is about Adam and Eve and the serpent, and so on, is Soul. Soul, on line 1, able to control the body. Soul, substantial, able to control the body. The body? What body? Whose body? Soul's body. Soul controlling its own body which it holds within itself. Jesus proved this, Paul says, line 7, that it isn't a question of waiting for it. Do you say the time has not yet come in which to recognize Soul as substantial and able to control the body? On the contrary, the time has come, Paul says, Behold, now is the accepted time; behold, now is the day of salvation. What, then, is salvation? Salvation is the recognition that Soul is substantial and controls the body. That is salvation. Jesus demonstrated it nineteen centuries ago, the text says, when he demonstrated the power of Spirit, line 3, and said, He that believeth on me, the works that I do shall he do also. He that believeth, understandeth, Spirit then Spirit's works are reflected in my works, in your works. In fact all there is to my works and to your works is Spirit's own works. Isn't it lovely to think, therefore, that Soul's body, that's man, that's us. Soul's own body is the very work of Spirit; and, therefore, on line 10, divine logic and reason coincide, divine logic the logos, the logos and the revelation of the

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logos. The logos itself and the revelation of the logos are one, Soul and its body are one; the logos controlling the revelation of itself just as Soul controls its body.

Coming down to line 17 where the, really, the electricity that is generated in that coil, in that paragraph over on 92, where the serpent is coiled around the tree, destructive electricity is not the offspring of infinite good. What is this infinite good? It is the divine Esse, being, *Esse, to be*. The divine essence, or being, that is, the true idea; of which electricity is the mythological false concept; and, now the paragraph at the bottom of 93, the last paragraph on page 93. Because, really, it is Spirit, the flow of wholly positive Spirit, that is, the divine counter fact to the suppositional flow of positive and negative electricity. Spirit, wholly good, the counter fact to supposititious good and evil, positive and negative electricity. Spirit, the belief that Spirit, line 21, is finite as well as infinite has darkened all history. Spirit is only infinite. It is not finite. Spirit is only good. It is not good and evil. In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being, capital S, capital B; that is, of the divine Esse, being, on line 19. Spirit, the name of the Supreme Esse or Being. What does this mean? Spirit means both quantity and quality as one; and applies exclusively to God. Whereas, the modifying derivatives of the word *spirit* refer only to quality, not to God. What is a modifying derivative of the word Spirit? Well, of course, it is the adjective spiritual; and, therefore, man is spiritual. He is, as it were adjectival, he is purely qualitative, and not quantitative. Whereas, God is both quantity and quality; but man is quality only. God holds and embraces and expresses Himself in terms of man; but God Himself is quantity and quality, that's Spirit, not one without the other; and man is included in that qualitatively only, he is not God, Spirit. If man were Spirit, then men would be spirits, gods; and, of course, that is the false sense of quantity when you get a number of from spirits or gods. But the true understanding of quantity is the one, Spirit; and, if we believed, to the contrary, of course, this would becloud our apprehension, on line 31, of the kingdom of heaven and of the reign of harmony in the Science of being.

So, all this understanding of Spirit, quantity, quality, and all that we've just been saying, is understanding the Science of being. Over to 94 where, Jesus taught but one God, one Spirit; that's the true concept of quantity that includes all quality at the same time, who makes man in the image and likeness of Himself,—of Spirit, not of matter. Man reflects infinite Truth, Life, and Love. We have to, now, understand that this Spirit which is in itself all quantity and all quality, we have to understand it now in terms of Truth, Life, and Love. Man is the reflection, the qualitative sense of Truth, Life, and Love. The nature of man, thus understood, includes all that is implied by the terms image and likeness. When an image is a likeness then that is reflection and image reflects the quantitative aspect of Spirit, that is, of Truth, Life, and Love, and likeness reflects the qualitative aspect of

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Spirit, that is, of Truth, Life, and Love. See, evidently it must be stated that Spirit is, in fact, Truth, Life, and Love because in stating these three terms they are not three things; they are simply three aspects of one thing and so you retain the true idea of quantity rather than the false concept of numerical quantity.

Well, all this absolutely incensed the rabbis, and they said: Crucify him, crucify him because by our law he ought to die, because he made himself the Son of God; man is a sinner and here is, —and Jesus is declaring that man comes forth from Spirit, he is the image and likeness of Spirit— and so on, and, therefore, he ought to die because he's made himself the Son of God. But had Jesus made himself the Son of God? Not at all. Jesus taught but one God, one Spirit. Spirit who makes man; man doesn't make himself the Son of God, Spirit makes man in His own image and likeness and that is the Son of God; and we come down to 94, to the reference to Principle, on 22, where the one leper returns to acknowledge the divine Principle which had healed him. Whereas, Jesus had, on line 21, healed ten lepers; but one, yes, of the ten lepers whom Jesus healed, but one returned to, give, acknowledge the divine Principle which had healed him. See, the false quantitative sense, with the ten, yields to the true quantitative sense when it is seen that it is Principle at work doing the healing. It's only one that need return to give thanks because that is the total quantitative sense, that one reflects the quantity and the quality of Spirit, now seen through the term Principle, because it is Principle which is being demonstrated through the healing.

The bottom of 94, we return to this terrific topic that we haven't dealt with, the text hasn't been dealing with very obviously for quite some pages, but was very, very uppermost some pages ago, that is, the reading, thought-reading. Our Master easily read the thoughts of mankind for the purpose of directing those thoughts aright. Alright, on line 28, how did our Master read mortal mind? On a scientific basis. What is this scientific basis on which he read mortal mind? The omnipresence of Mind itself. But, surely, the omnipresence of Mind, with a capital M, Mind with a capital M is omnipresence. Where is mortal mind? There isn't such a thing. There is only the omnipresence of Mind, with a capital M; and, therefore, mortal mind is simply a misconception of Mind; and not a thing in addition to Mind, with a capital M. So that, in reading immortal Mind, that includes, on a scientific basis, the reading of mortal mind. Because there aren't two. Jesus was concerned, therefore, on line 31, with the infinite capacities of this one Mind, not a Mind with a capital M and a mortal mind as well. Jesus could injure no one by his Mind-reading; top of 95, the effect of his Mind was always to heal and to save. Isn't that beautiful. Stated directly, that Mind, with a capital M, is his Mind. His Mind is not mortal; his Mind is Mind with a capital M, your and my Mind is not mortal but is Mind, with a capital M; and this is the only genuine Science of reading mortal mind because the term Science, there, conveys that there aren't two. That what

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appears as mortal mind is only a mortal misconception of Mind; and, therefore, in reading Mind you are reading mortal mind.

Reading Mind, you are reading mortal mind, scientifically; and this, on line 6, is being spiritually minded; spiritually minded, the implication there is that Mind is Spirit, there is only one and not two. Not immortal Mind and mortal mind, and then that is Life. But if there were the two, it wouldn't be Life, it would be death. But because there is only the one, it's Life; and so, all this time we are, on line 7, approaching Life; and this is spirituality, and that spirituality is fidelity to Truth and Love. Truth and Love, the total wholeness of all being held in the embrace and showing forth universal Love, that's Life, and that's Mind. Now, when we understand that we have genuine Science. So, we begin to see a little of how what is meant by this immortal Mind-reading as being the only scientific, genuine Science of reading mortal mind; and, on line 16 therefore, this kind of mind-reading is not clairvoyance, but it is important to success in healing, and is one of the special characteristics thereof.

And the tone, sort of, the theme of the chapter, which is now drawing gradually to a close, changes; and the new key, as it were, that we enter at line 19 seems to carry right away through to the end of the chapter, doesn't it. What is it that's happening all down these pages? We come to a new term, we haven't had it for a long time, it's in the margin there, line 21, Christ's reappearing; all this is really Christ appearing. We must see that all this genuine Science of Mind-reading, this Life which is Truth and Love, is Christ, is Christ appearing; but reappearing because it indicates what historically is called the second advent which is Christian Science coming, on line 22, divine reality. Whereas, the first advent was Christ Jesus, the second advent is Christian Science but its identically the same Christ; and it seems to be preceded by the day, on line 20, of human invention must have its day; and you get the contrast between the human invention which Christian Science isn't dismissing at all but is making great deal of use of and is, in fact, impelling because with this you get the increase of knowledge and the end of error coming; and it opens the door, as it were, for Christian Science itself. But what is the relation between Christian Science, or what is the contrast in Christian Science and human invention. Human invention is defined as a devised technology, I think the dictionary calls invention devised technology. Well, that's bringing something into being which seems not to be there to begin with, but Christian Science is the opposite of that.

Christian Science is the discovery of what already is; and so, with the coming of Christian Science, Christ's reappearance, the coming of the Messiahship of Truth, on line 25, we see that it's a sort of twofold coming, on line 26. The wise man beholds the light which does two things: it heralds Christ's eternal dawn and

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describes its effulgence. The effulgence, the full-orbed concept of Christ, Truth itself, the full radiance of Christ, Truth itself which already is the ever-presence of everything; but, humanly, that is an eternal dawn. It's the effulgence itself forever dawning, forever appearing; and, by contrast, of course, the world, at the bottom of that page, is, seems to be, asleep in the Adam-dream, the deep sleep that fell upon Adam, this dream of the deep unconscious when everything comes from the so-called unconscious instead of from Truth itself. Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours. But with the coming, the Christ's reappearance, the facts of existence, on line 30, begin to be unfolded and human consciousness is being lifted into eternal Truth because only in eternal Truth, nowhere else, are these facts of existence apprehended.

Over to 96 and the paragraph starting line 4, this term, Love. Love will finally mark the hour of harmony. Finally, like the seventh day of Love where the heavens and the earth are finished but it doesn't mean finished in the finite sense; it's finished in the infinite sense, final only in that sense of infinite. Finally mark the hour of harmony, Love, the final term in the divine order, seventh day of Love, the final day in the divine order. Can't fail to see that what is really being referred to is the seventh period, the Love period and that becomes evident, at the bottom of the page in the marginal heading, line 27, the millennial glory. So, Love will finally mark the hour of harmony and as that happens spiritualization follows. Why? Because Love is Spirit. What a wonderful thought that Love is Spirit and Spirit is Love; and all the things that are going on in that paragraph, which don't look too happy; this earth becoming dreary and desolate, and so on; and, yet, underlying all that, determining everything, that's going on in that paragraph, is the fact that Love is Spirit. It's the Love which is Spirit that is active and controlling and impelling everything that's going on, that's talked about in that paragraph. No interruptions of the general material routine; well jolly good if Love, the Love, which is Spirit, it's at work, good. Earth will become dreary and desolate. Do you think that really means that earth's going to dry out, become arid, and people are going to start starving and all the rest of it? I don't think it means that at all. I think at this moment as this idea makes its impact upon our thought and begins to change our thinking, and change our lives, and transform and heal us, I think, at this very moment, earth has become dreary and desolate. We are ready to acknowledge the total darkness, the total vacuity of mortality, matter, mortal mind; and that is the only dreariness and desolation. That is the darkest hour that precedes the dawn when we can say there is not one ray of light in materiality, in mortality, it is utter darkness. That's the midnight hour, the bridal hour and as soon as that happens or is realized, acknowledged, the door opens and the dawn comes; be it Christ's eternal dawn, the bridal hour. But seedtime and harvest, summer and winter, the four seasons, the full cycle of the year, the form will

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change but it will continue until the final spiritualization of all things; and, my goodness, at the point of the final spiritualization of all things, then certainly spring, summer, autumn, winter are changed and translated and resolved into the Word, Christ, Christianity, Science.

Well, it looks to the senses as if this material world, on line 12, is now becoming the arena for conflicting forces. What are these forces? On one side discord and dismay, on the other side Science and peace, line 15, Science coupled with peace. When there is Science, a capitalized term, Science, there, then there is peace. But, in that case, how can there be conflict? Only to the senses does there seem to be conflict. If Science is on one side and, therefore, peace is present, there is not really an arena of contest. There is not really conflict because it takes two to have a fight; and, if Science is, a character of Science is, peace, then all is peace; and the concept of conflict is part of the dream, has no Truth in it. Well, Science and peace, this infinite oneness and wholeness of everything which is explained by Science. This must cause, this must break up, it breaks up material beliefs; and this may seem to bring want and woe, sin, sickness, and death which assume new phases until their nothingness appears. These disturbances will continue until the end of error. What is the end of error? Its back on line 9, 10, the final spiritualization of all things; line 20, it's when all discord will be swallowed up in spiritual Truth. Break it up first, Truth breaks it up, Truth is essentially that which is infinitely whole. The terms you see there are Science and Truth, Science line 15, Truth line 20. Science is Truth, Truth is Science. This infinite wholeness and oneness that you get with Science and you get with Truth; this breaks up error, materials beliefs, and then swallows what's been broken up. Truth dissolves this break up of material beliefs. They utterly vanish, they utterly disappear because as soon as Truth swallows them, of course, there's nothing there but Truth. Therefore, the symbol is this swallowing up; and what is happening is mortal error vanishing in a moral chemicalization; it's chemical symbolism, really, this breaking up and this swallowing; chemicalization, moral chemicalization, mental fermentation, all errors of belief yielding to understanding. A consummation drawing ever nearer and as this happens, he who has shaped his course, on line 26, in accordance with divine Science will endure to the end; the end of error, the final spiritualization of all things.

But do we really shape our course in accordance with divine Science? Isn't it much more that divine Science holds its own course, has its own course, and unfolds, as it were, reveals its own course; and you and I find our being unfolding as this course shaped by divine Science, shaped by the infinite oneness of everything understood. Divine Science, the understanding of the infinite oneness of being. Material knowledge diminishing, spiritual understanding increasing, real objects apprehended mentally instead of materially. Well, that's going on before our very

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eyes—the recognition that the objects that constitute the universe are not really of the nature of matter but are mental concepts. Concepts, images, mentally entertained; a final conflict in which wicked minds endeavor to find means to accomplish more evil; but those who discern Christian Science, if we allow or if we operate in and as the course revealed and unfolded by divine Science, divine Science's course, then certainly we are all the time discerning more and more of Christian Science.

The unfolding course of divine Science is, in fact, Christian Science itself and it is Christian Science, not you and me personally, who discern Christian Science and hold crime in check. It is Christian Science, divine Science appearing as Christian Science that, as we come into line with that and understand that basic fact, holds crime in check, ejects error, maintains its own law and order, and presents the certainty of its own ultimate perfection so that, humanly, we cheerfully await the certainty of ultimate perfection. This remarkable paragraph, on page 97 starting line 5, the marginal heading being dangerous resemblances, it says, if we are really walking a razor edge, in this paragraph, because as we look out on our world, it certainly seems as if error more and more closely begins to simulate truth, line 5. So-called matter more and more closely resembling its essence, mortal mind, and we must recognize that these are dangerous resemblances and not be fooled into thinking, as we look out, that oh, this is truth appearing, here is truth appearing, here is truth appearing; when, in fact, it is error simulating truth and matter resembling its essence, mortal mind. But in Christian Science, on line 9, you get Christian Science making harmless, these dangerous resemblances, through this making harmless the lightning that is fierce and the electric current that is swift, and so on. Because the more destructive matter becomes, on line 11, the more its nothingness will appear until matter reaches its mortal zenith in illusion and forever disappears. Can't think of matter being much more destructive, can we, than the hydrogen bomb, and so on. Well, what are the terms in this paragraph: Christian Science, line 9, Love, line 16, Spirit, 18, Spirit, 20; these, this is it which is at work underneath the surface, as it were, of the human world experience; and, if that is so, Love at work, Spirit at work, then the hydrogen bomb is, in fact, pointing to the nothingness of matter appearing because the more destructive it becomes, the more its nothingness will appear; line 13: The nearer a false belief approaches truth, this remarkable statement: The nearer a false belief approaches truth, the more error simulates truth, simulates truth without passing the boundary; there's a boundary and what stands at that boundary? Divine Love, and as this simulation of truth, on the part of error, approaches nearer and nearer to this boundary so that you can almost, you can scarcely distinguish it from Truth itself, Love, at that point, destroys it. Because it cannot pass over that boundary and become Truth. Error can never, never become Truth. It may simulate truth

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right to the last moment but it can never become Truth, and Love destroys it. As it comes to this boundary, it is destroyed by Love and ceases to be even an illusion. So that, in simulating truth more and more, the riper it becomes for destruction. The more material the belief the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter; and man is found—in the likeness of Spirit, His original being—his original being. So, what is happening? The broadest facts are arraying the most falsities against themselves; they are bringing error from under cover, exposing it in order to reveal the nothingness of error.

It requires courage to utter truth. Does it? Personal courage? Not at all. What utters truth, with a little 't'? The only thing that can ever utter truth, with a little 't', on line 23, is Truth with a big T, on line 23. Truth, capital T, lifts her voice, utters truth, little 't', and as she does this, the louder will error scream until error's inarticulate sound is forever silenced in oblivion. So, error is inarticulate; and the great thing about the voice of Truth and the utterance, Truth's utterance of truth is the articulateness of it. The perfect articulations of truth, the way in which the voice of Truth, Truth with a capital T, its voice, voices truth with a little 't' where everything is articulated, everything is ordered, everything is joined and related and flowing as a calculus of ideas, perfectly absolutely articulated. Bottom of 97, we see that, while all this that is happening, we must understand is original Christianity; Christianity again demonstrating the Life that is Truth and the Truth that is Life—apostolic Christianity casting out error and healing the sick as, line 3 of 98, the gift of divine Love; and so the prophet of today beholds this original Christianity at work seeing that, on line 8, body cannot be saved except through Mind. Christianity is body. Whose body? What's body? Mind's body and this understanding saves mortal body, heals and saves. But it must be the Science of Christianity which, of course, is what it is and that, on line 13, is Christian Science, in the margin there, the revelation of Science itself—Christian Mind-healing standing a revealed and practical Science. Imperious throughout all ages, not just so many centuries ago, and now again today, but throughout all ages as Christ's revelation of Truth, Christ's revelation of Life, and Christ's revelation of Love; therefore, on line 23, Christianity is indeed Science, it is true religion which is Science. Mystery does not enshroud it or put it into a sepulcher with shrouds and, therefore, Christianity, Christian Science, which is Christ's teachings are of the nature of Science.

As we come to the final page, we see that it is the divine Principle of Christian Science that is at work by which mortals can escape from sin, line 4. Work out from the Principle, work out from the capitalized terms, and this will be salvation. Salvation from fear and trembling, on line 6; line 9, Truth has furnished the key to the kingdom and this Truth, as the key to the kingdom, is Christian Science. Christian Science is that which explains and renders Truth understandable and

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that becomes the key to the kingdom. Where is the kingdom? Jesus always tells us that the kingdom is within and, therefore, with this key, Christian Science opens the door of the human understanding, on line 11. So, there's only one door, only one key and one door; none may pick the lock nor enter by some other door. The human begins to realize that it cannot work from the human standpoint but only from the divine standpoint and then it is revealed in its true identity from the divine. When it is working out from the Principle, from the divine, from the capitalized terms; and so, Christian Science teaches that which is spiritual and divine, note little 'd' there, on line 15, because Christian Science itself is unerring and Divine, capital D. What a statement regarding Christian Science—it is divinity itself.

So, as we come then, to the final paragraph, the chapter is closing on the note of Spirit, just as you would expect that it must. All sin, disease, and death giving everlasting place to the scientific demonstration of divine Spirit and to God's spiritual perfect man; and the whole thing really takes us back to that same point that: because Spirit is not in Spirit's formations, therefore, there is no matter and God's man is, therefore, spiritual and perfect held within Spirit and never, never, never outside of Spirit; that is, a finite form trying to get back into Spirit. Well, there, we'll leave this marvelous 4th chapter, Christian Science versus Spiritualism; and in due course, we will study and discover what the teaching of Animal Magnetism Unmasked has for us. [end]

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SUMMARY OF THE 5TH CHAPTER ANIMAL MAGNETISM UNMASKED IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing the study of SCIENCE AND HEALTH in its order and wholeness from the standpoint of the synonymous terms for God upon which the text is based; summary of the findings of the 5th chapter, Animal Magnetism Unmasked, Gordon Brown, November 1982

You remember on the tape introducing this series of recordings, a suggestion was made to help with the study—it concerned the possible underlining, in the text, of the different capitalized terms for God: the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love and the four of the Word, Christ, Christianity, Science in order that these terms should stand out, at a glance in a paragraph or on a page, as being the divine determinant of whatever the ideas are that the surrounding text is

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teaching, whether in different colors or all underlined in the same color—this is to remind you that it's very helpful to have each chapter prepared in advance in this way.

Another suggestion, which is made now, is that of taking a suitable-sized piece of paper and drawing up a foursquare chart of the book's first 16 chapters. That's to say, first drawing a square and dividing this into 16 equal parts, ending up, therefore, with four vertical columns of four sections each and four horizontal rows of four sections each. So that, if then you write the words Word, Christ, Christian, Science along the tops of the four columns and also down the left hand sides of the four rows, you've got what would be called, mathematically, a square matrix made up of the reciprocal relationships of the four basic elements of the Word, Christ, Christianity, Science. The whole being a representation of the workings of the holy foursquare city of Revelation 21 in which the Word, the city's first side, is seen in this diagram to embody in itself the quality of all four sides; even as does the second side the Christ, the third side Christianity, and the fourth side Science; and our purpose in making this chart is that it helps us to understand the spiritual and scientific structure of the 16-fold main body of the book. So what remains is to fill in the titles of the different chapters. The four Word chapters from Prayer to Christian Science versus Spiritualism down the first column, the four Christ chapters from Animal Magnetism Unmasked, the chapter we've now reached, to Footsteps of Truth down the second column, the four Christianity chapters from Creation to Christian Science Practice down the third column, and the four Science chapters from Teaching Christian Science to the Apocalypse down the fourth column. Because having done this something very illuminating begins to emerge. For not only do the chapters flow from one to the next down the four columns, in the order given on the Contents page and, therefore, in their sequential order throughout the book; but they also begin to relate most significantly when you follow them across the horizontal rows; and we can just begin to appreciate this now that we've reached the 5th chapter. That's to say, we can now take into account the relationship of the first chapter, Prayer, to the fifth chapter, Animal Magnetism Unmasked; and, as we shall find, it's very helpful and very illuminating to do so.

So at the same time, as we are beginning to understand the order from Prayer to Atonement and Eucharist to Marriage to Christian Science versus Spiritualism to Animal Magnetism Unmasked, we also begin to see that there's an order starting across from Prayer to Animal Magnetism Unmasked. Then, when we've taken Animal Magnetism Unmasked into account and come to the 6th chapter, Science Theology Medicine, we shall see the marvelous relationship that exists between Atonement and Eucharist, the 2nd chapter, and Science Theology Medicine, the 6th. I do hope we can begin to appreciate what we might call these vertical and

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horizontal strands of the textbook's scientific fabric as they form what the book itself refers to, and this is on page 242, as the divine Science of man woven into one web of consistency without seam or rent. Can we do that?

You see what that paragraph, on page 242, is about is Jesus' seamless robe, isn't it; which according to the Gospel of John, the soldiers at the cross wanted to divide into four separated parts. Well, with what we are now beginning to understand, regarding the textbook's fundamental structure, we're going to keep its four basic elements, or parts, of the Word, the Christ, Christianity, Science, one and undivided; and, therefore, the book's entire teaching one and undivided. Then we are truly engaged with one seamless scientific teaching, one web of consistency without seam or rent and at the same time are handling, making nothing of, the serpent's subtle efforts at the disorderly breakup and disintegration of this teaching.

Now there's one more thing you might like to enter on this chart of the first 16 chapters, something which is going to prove to be of enormous help and inspiration in the study. We know, do we, that the book's 16th chapter, The Apocalypse, including the 23rd Psalm at the end, is itself given in precisely 16 sections of text: 16 Bible excerpts from Revelation 10, 12, and 21, together with their spiritual exegesis, and ending up with the treatise on the 23rd Psalm. These 16 sections constitute the fabric of this 16th chapter and their order corresponds, irrefutably, with the order of the 16 chapters themselves. No doubt about it what so ever.

So, using your own words for what each of the sections is about, do enter these on the chart also. For what they are is a kind of sublime summary of all that the 16 chapters teach. For example, section 1 on the coming of the little open book corresponds to the opening chapter, Prayer; section 2 the God-crowned woman in heaven corresponds to Atonement and Eucharist; section 3 where the birth of a man-child is beginning corresponds to Marriage; and section 4 where the subject is the great red dragon corresponds to Christian Science versus Spiritualism, and so on and so on, including, of course, the point we've now reached where the chapter Animal Magnetism Unmasked corresponds to the 5th Apocalypse section of where the dragon is all set to devour the woman's child as soon as he is born; and how immediately obvious that one is, isn't it.

Now before actually tackling the 5th chapter, may we just think for a few minutes in a spiritually-logical way about the ground we've already covered in reaching it; now, this may well remind you, in part, of what is now included on tape 1A of these recordings. You see, our primal desire in Prayer is, of course, to be Christlike, isn't it; that's to say, to emulate the understanding and demonstrations of Jesus as recounted in Atonement and Eucharist, right? But what is it really that enables us

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to be, to do this? Surely, it's the coming of Christian Science. The coming to humanity of the Science that Jesus himself so perfectly understood. Christ Jesus, you see, represents what is called the first Messianic advent, and Christian Science, the second. That's so, isn't it?

Now look at the chart you've drawn up of the first 16 chapters and there is Christ Jesus at the point of Atonement and Eucharist, 2nd chapter, isn't he, and the coming of Christian Science at the point of Science Theology Medicine, 6th chapter; or where the author says, in the year 1866, I discovered the Christ Science. Now, where are Atonement and Eucharist and Science Theology Medicine positioned on the chart? They occupy, don't they, the first two sections of the second row of chapters, the four Christ chapters when we are reading across horizontally. In other words, as we pray, 1st chapter; to be like Christ, 2nd chapter; our ability to begin actually to be this likeness comes at the point of the 6th chapter. But, in the order in which the chapters are arranged, only if the requirements laid down in chapters three, four, and five, Marriage, Christian Science versus Spiritualism, and Animal Magnetism Unmasked are acceded to first. Once we meet these requirements within our own subjective being, then there is nothing any longer in the way of our direct union and communion with God in accordance with Mrs. Eddy's own example as shown in the 6th chapter; and, therefore, the purpose of chapters 3, 4, and 5 is clearly to rid us of all belief in a material, animal magnetic obstacle or obstruction seeming to separate us from our divine origin, God. Isn't that clearly so?

You see, in the 3rd chapter, Marriage, this serpentine obstruction is the belief that man himself is the creator of man or that God creates man, mortal, through the agency or mediumship of that which is the opposite of God, namely, mortal man. In the 4th chapter, Christian Science versus Spiritualism, this same obstacle is the belief that God, Spirit, divinity, speaks to, communicates with, humanity through the mediumship of matter, Spirit's opposite; and this belief is, of course, the great red dragon as we find him at work in the 4th section of the Apocalypse. Do we see that? Then, in the 5th chapter comes the imperative unmasking of this supposed amalgam of God and mortal man, Spirit and matter, before we can reach our goal in the 6th chapter and find ourselves one with God with no serpentine blockage in between.

Now a most helpful and enlightening fact surely is that the word *mask*, animal magnetism unmasked, comes from the same root as does the word person; personality or persona, *persona*, *per* plus *sonare*, meaning, *to sound through*; and this fact, in the 5th chapter, led up to by way of the two preceding chapters, Marriage and Christian Science versus Spiritualism, defines for us in a very simple way the fundamental nature of animal magnetism.

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The fact is that God, in communing with man, does not sound through the human agency of a masklike persona any more than He creates mortals through the agency of other mortals or Spirit speaks through the mediumship of matter. Remove the mask of finite egotistical personality, what the book calls elsewhere masked personal sense, and we are like Mary Baker Eddy in the 6th chapter, face to face with God, Principle as the source of all revelation and Truth, as the source of all that we, man, are. Now, in the 5th section of the Apocalypse, it's the dragon's tail, isn't it, that draws, that's to say, attracts or magnetizes the stars of heaven, which are our own celestial identities one with God; and casts them to the earth. Makes us, man, appear to be a lot of willful individual personas through whom good sounds one moment and evil the next. In order, therefore, to defeat the magnetizing, hypnotizing dragon we must, like Moses in the Old Testament, handle him tail first. That is, reverse all that he claims to be saying; and we do this by taking the end, the tail end, God's allness and evil's nothingness, from the beginning—just as wisdom indicates that we must do in the 1st chapter, Prayer. Then, in place of a deceptive distorting mask, we behold instead the face of God. A mask covers a face, doesn't it, in order to distort and falsify the identity that lies behind the mask, so that when the mask isn't there, when I no longer believe I'm an individual persona, a priestly medium with a particularly proud hotline to God; but know instead that, like the woman in the Apocalypse, what I really am is the very voice of Truth itself—that I then see, as in the story Jacob, is directly the face of God and my life is preserved. I'm no longer subject to the birth, death cycles of spiritualism on the one hand or to laws of mortal procreation on the other.

So, let's be clear that what is not revealed as lying behind the mask is the face of animal magnetism. Because evil, or animal magnetism, is wholly of the nature of a superficial mask, a substance-less façade having no reality, no depth to it whatsoever; just a mistaken surface, sur-face, on the face concept entirely superficial. Remove it and what we behold is the face of divinity, the surfacing, the sur-facing, of the infinitely deep things of God; man, not a materialistic, spiritualistic persona but God's very own reflection of Himself, the face of divinity itself. Hence, the words of Jesus, He that hath seen me, hath seen the Father.

No wonder, after Jacob had struggled with it and had unmasked animal magnetism in this way, in accord with the 5th chapter, he first of all saw God face to face and afterwards his brother man as the face of God, in accord with the 6th chapter. Wonderful, isn't it? A surface reflects, doesn't it? Think of a lake or a mirror. Man is God's immediate spiritual reflection, im-mediate, no personal mediator; he's not God's distorted defection.

As we find it in Genesis 1:2, we remember, the face of the deep reflects what's going on in the depths of the deep itself. Do please let's remember this in view of

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all that is to come; and, yet, of course, there is that other aspect of *mask* as a deceptive surface cover up for a whole lot of evil or animal magnetism seeming to lie deep down in the mortal psyche; in this case, a mask is identical with what is meant by the word *hypocrisy*. That's when Jesus, you remember, rebuked the Pharisees for their hypocrisy. So, now, let's just think for a moment about that 1st section of the Apocalypse in its relation to 1st chapter, Prayer; and then come across on that top row of the chart of the 16 chapters to where the 5th section of the Apocalypse relates with the 5th chapter, Animal Magnetism Unmasked. May we do that?

Clearly, you see the attitude of prayer which we adopt in the 1st chapter must obtain, mustn't it, throughout the book; throughout SCIENCE AND HEALTH as a whole as we find it represented in the 1st section of the Apocalypse because the whole of the textbook is there in that 1st section, isn't it, not just one chapter. Now remember how the book's mighty angel has his right foot on the sea and his left foot on the earth; nothing in all the world is more vital and more basic than this. Because this implies that no beast shall be allowed to rise up out of the sea and no beast out of the earth, such as seems to happen in Revelation 13, if the woman's mission in bringing forth the little book, in Revelation 12, has been successfully accomplished and if, when her mission is over, Christian Scientists are obedient to the little book's demands.

Well, witness the situation today and it's evident that Christian Scientists did not comply with the founder's provisions and so up came the two beasts, or rather they appeared to do so. Well, to cut a long story short, both the book of Revelation and SCIENCE AND HEALTH show that what the sea beast stands for is any form of lust for power or carnal possession lying deep down in the mortal psyche; and what the earth beast stands for is the hypocritical masking, or cover up of this, in order to prevent it from surfacing to human view. Which means, of course, that an apparently good and open exterior can be found to hide a bad and secret interior. This is how animal magnetism works, isn't it, I guess we've all had experience of this; and we can see this at once brought out in the Bible verse, on page 100, on which the 5th chapter is based. Where it says: out of the heart, the deep subjective interior, think of all those references to heart in the chapter, Prayer, out of the heart proceed evil thoughts, murders, adulteries, fornications, etc., etc., these are the things which defile a man. That which lies in the depths of the mortal psyche in that substratum of mortal consciousness which modern psychoanalysis calls the collective or cosmic unconscious and which comes to the surface of consciousness itself oftentimes with devastating results. This is it on which the right foot of dominant power of SCIENCE AND HEALTH is exercised.

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In which case, the book's left foot, or secondary power, removes the mask of hypocrisy covering up all of these false secret desires which mortals don't want to have come out into the open and be known; and so, as we find it, on page 559, as the result of the power of Truth and Love, the book's two feet, animal magnetism is destroyed both as the source of error's visible forms and also as visible error and audible sin, that is, in both its unseen and seen aspects; but primarily as that which works in secret, involuntary, beneath the surface of thought unseen, undetected. So there is that aspect of mask which covers up hidden evil lurking underneath it; but once the unmasking has taken place then it's seen that the whole of animal magnetism is nothing but a superficial substance-less façade; and that what really underlies the mask is the eternal face of God. Then it is that humanity is in immediate communion with the divine source of its being with no personal egotism in between obstructing the coincidence of the human with the divine. The standpoint of chapter 6 is then reached; and so there's no doubt, is there, about the absolute need for the intervention of chapters 3, 4, and 5 in between chapters 2 and 6 in order to remove the offending mask.

So, let's just emphasize once again that fundamental spiritual attitude demanded in the 1st chapter, Prayer, as that which ensures that we shall move safely forward through chapters 2, 3, 4, and 5 to chapter 6. In accord with the 1st section of the Apocalypse, this is that we begin right away to put our right foot on the sea and our left foot on the earth. For what is the dominant power of our right foot but our conscious union with God which we pray for in the 1st chapter, the infinite unseen source of all that takes form on the surface of consciousness as our visible Christ identity.

Just turn to page 1 paragraph 2, for a moment. Can't we see there this very thing beginning to happen if we are faithful to what the paragraph is asking? Namely, if we trust the Mind which is God with our inner most desires, our hungering path to righteousness, in order that these desires may be moulded and exalted divinely before they take form humanly as the words and deeds of our visible experience. No inward lust, no outward hypocrisy there but instead the beginning of the end of the two apocalyptic beasts. Do we see that?

The teaching of the chapter Prayer becomes even clearer if we think for a moment of the way in which it ends over there from page 14 onwards. There, in the sacred sanctuary of Spirit, within the very heart of prayer, as the textbook said, we have audience with Spirit, the divine Principle, Love which destroys all error. All those evil thoughts, murders, adulteries, and so on that proceed out of the heart of mortality, the opposite of the heart of prayer. So that as we commune in secret with our Father-Mother God, we find that this rewards us openly; in other words, the deep things of reality come to the surface of consciousness, or that which is

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secret comes into the open, in form of our words and deeds. Put another way, that which is divine is reflected humanly in the measure that the secret invisible beast from the sea and the open visible beast from the earth are exterminated; which is precisely what is achieved by Jesus, isn't it, at the point of the 2nd chapter, Atonement and Eucharist. Jesus sees right through the façade of mortality or death and comes face to face with eternal Life; and indeed it's what we are bidden to do, in the course of chapters 3, 4, and 5, in order to be face to face with the divine Principle, Love in chapter 6; no masklike persona interposing itself in between.

Alright then, let's begin to see how the seven short pages of the textbook's vital 5th chapter unmask animal magnetism and enable us, in chapter 6, to be the immediate recipient of Christian Science, God's gift of grace, in accord with the example of Mary Baker Eddy. What a contrast between this tiny, little chapter, the shortest in the book in which evil is dealt with so completely and personally and the corresponding very long chapter, demonology, that featured so prominently in the textbook's early editions with its lengthy denunciations of mesmerists and malicious malpractitioners, often singling them out personally, and even calling them by name. But *we* turn to the way in which this same demonology, under the present name of animal magnetism is handled, of course, in the textbook's final edition. Interestingly enough, it was as late as 1910 that both the 4th chapter and the 5th were given their present titles. Up to 1910, the 4th chapter was called Christian Science and Spiritualism and the 5th simply Animal Magnetism. Then in 1910 these were changed to Christian Science versus Spiritualism and Animal Magnetism Unmasked. Isn't it that, as long as we conceive of Christian Science and spiritualism, in our belief, animal magnetism can seem to be an entity. But as soon as we see that Christian Science reverses, or is the reverse of spiritualism, Christian Science versus spiritualism, animal magnetism is unmasked and its forever non-entity is revealed. The reason for the changes must have been something like that, don't you think.

So, page 100 line 1, no capitalized terms on either 100 or 101 which has simply to do, as we see, with the early history of mesmerism; mesmerism then, another name for animal magnetism, was first brought into notice, brought out into the open that is, by Mesmer in Germany in 1775; exactly 100 years before SCIENCE AND HEALTH, with its dominant and secondary powers over mesmerism, was first published in 1875. Its dominant power, once more? God, of course; the power of God Himself as the divine source and origin of all true human experience over the illusionary claim that hidden occult animal magnetism is this source and origin; and its secondary power, that which God, as source, sends forth visibly in terms of us as man; power over animal magnetism's visible appearing in the form of and as the work of mesmerists, hypnotists malpracticing mortals generally. So, Mesmer

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thought he'd discovered a material force, line 4, which could be exerted, he said, by one living organism over another as a means of alleviating disease; and, in that original contention, not only do we see immediately animal magnetism's mask but also the workings of mesmerism brought apparently right up to date. Because this is what modern medical hypnotism actually claims to do: to alleviate, even cure, disease, it claims to control and eliminate pain; indeed, this seems to be the bait which the hypnotist puts forward, on behalf of hypnotism as a modern branch of medicine, namely, that it alleviates disease; in other words, the evil which it is intrinsically, in taking away man's inherent right of self-government and self-control, wears the mask of goodness in that it purports to relieve pain and suffering. Whereas this is, in fact, the prerogative of the Christ in Christian Science which heals through the destruction of animal magnetism, mesmerism, or hypnotism not its implementation. Well, the original contention, line 8, was that there exists a mutual influence between the celestial bodies, the earth, and animated things; animal bodies, Mesmer said, are susceptible to the influence, the inflowing, of this agent disseminating itself through the substance of the nerves. Golly, what mythology! This so-called force or agent flowing between the celestial bodies that inhabit the heavens and the animal bodies that inhabit the earth and disseminating itself through the nerve systems or nerve centers, if you like, the communications network that animate and give apparent sensation to these bodies.

Well, thank God we are beginning spiritually and scientifically to replace this entire myth with the communication system that is Christian Science flowing from God to man and back to God in the form of the ideas or messages specifically of the truth about body—its forever health and wholeness.

Yes, it's all mythology and basically mythology rooted in astrology; and, of course, we get the positive answer to it, don't we, in that wonderful 4th day of creation in the Bible, the day that emphasizes the 4th synonym, Principle, where the Science and system of the heavens governs the affairs of earth; the day of humanity one with and governed by divinity or where the one divine source, heaven, controls and determines the visible expression of this source, earth.

Remember Daniel, he doeth according to his will in the armies of heaven and among the inhabitants of the earth. In the 4th line, the 4th line of the Lord's Prayer where we know that as in heaven, so on earth, God is omnipotent supreme; and again, of course, the answer is found, isn't it, in the Bible's 4th thousand-year period. The kingdom period of the twelve tribes of the children of Israel who Mrs. Eddy says stand, in type, for the whole human race and whose spiritual identity is represented by those twelve stars on the woman's, that is, generic man's, crown in Revelation 12. This heavenly crown of twelve stars being the specific answer to the

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so-called astro-theology in the 4th period of Assyria and Babylon with its astrology and horoscopy based mythologically on the twelve signs of the zodiac. The twelve mythical stellar constellations that claim to predetermine all of mankind's earthly experience and this being identical today with the conclusions of modern psychoanalysis that the unseen stratum of cosmic consciousness called the collective unconscious determines the functioning of our human affairs including our minds and bodies. The conscious human mind being unconscious of the workings of this latent involuntary source of its own conscious being; and inevitably today this collective or cosmic unconscious realm is discovered in psychology to be the habitation not of the one heavenly divine Principle, God, but of all the archetypal gods and goddesses, good and evil spirits, demons, and demagogues that make up all the different pagan mythologies promulgated by the human race. All of these archetypes being personifications of the bestial animalistic sadistic instincts and emotions that rise up into the light of consciousness out of this dark subterranean underworld or hell of the so-called collective unconscious. Mankind's hidden sins apparently outpicturing themselves on the visible surface of consciousness as the diseases, etc. of his body; and all disseminated through the telegraphic communication system called the nerves. Now, in the case of the individual mortal, this entire cosmic myth appears to be focused and consolidated mentally, doesn't it, under the dome of his skull, the seat from which it controls, involuntarily, the workings of his body. Nerve messages of sensation in matter supposedly coming from and returning to his brain as their source. Quite a symbol, the dome, isn't it. The dome or vault of the heavens, the dome of the hate, the pear-shaped dome of the material matrix or womb. Indeed the architectural dome of the mother church or St. Peter's in Rome, in Rome called incidentally the holy city but being only the material counterfeit of the real holy city, the city of universal divine Science.

So, let's thank God for the heavenly cosmic matrix city defined by Paul as the mother of us all, a scientific understanding of which we now know is taught us by the interwoven foursquare structure of the Christian Science textbook in the way in which we're now considering it. By the way, do we know that, in mythology, the sea over which the textbook exercises its dominant power symbolizes, it said, the mother of all living. Extraordinary, isn't it, mother of all living, the sea; mother of us all, the heavenly foursquare city, the new Jerusalem. Well obviously, it requires a great deal of prayerful pondering and thinking about, doesn't it, this unmasking of mythological animal magnetism and its translation into the oneness and inseparability of God and man, divinity and humanity, heaven and earth; that is, into the workings of the holy foursquare mother city. Could we expect it? Could we want it to be otherwise? I guess we couldn't and I guess we shouldn't.

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Now so basically unreal, untrue, so wholly mythological is this entire proposition of animal magnetism or mesmerism and its claim to operate in this involuntary unconscious way, that even the French government's investigation of it in 1784 virtually reported its non-existence. It declared, line 18, In regard to the existence and utility of animal magnetism, we've come to the unanimous conclusion that there is no proof of the existence of the animal magnetic fluid; that the violent effects, which are observed in the public practice of magnetism, are due to manipulations, or to the excitement of the imagination and the impressions made upon the senses; and that there is one more fact to be recorded in the history of the errors of the human mind, and an important experiment upon the power of the imagination. Think of it, a so-called animal magnetic fluid seen, even then, to be wholly mental or imagined. So that, here again, is an early statement which brings the whole thing right up to date. Because today the medical hypnotist has no hesitation in explaining that what is at work in the consciousness of his hypnotized patient, whose pain or infirmity he is seeking to alleviate, is the power of the patient's own imagination; and so when they set out to test the phenomena exhibited by a reputed clairvoyant, 101 line 11, the conclusion reached was that the doctrine of animal magnetism had nothing in common with either physiology or therapeutics. That is hardly surprising if the phenomenon was seen to be mental and not physiological or material at all. We come, therefore, to the author's, Mrs. Eddy's own observations, her own personal conclusions, in the marginal heading there, regarding the workings of animal magnetism; and the first thing she does is to rip off the mask of the deceptive appearance that says it alleviates or cures disease and, therefore, is a good thing instead of a bad thing. The fact is, line 27, error cannot remove the effects of error; and if in the realm of the imagination it seems to do so, the effect is proportional to one's belief in esoteric magic and leaves the subject in a worse state than before. In other words, back to line 23, its effects upon those who practice it, and upon their subjects who do not resist it, lead to moral and physical death.

Now, please think once more, of the Bible's 4th thousand-year period where Israel's heavenly principle and its system of earthly government is the exact antidote to the astrol-theology, that horoscopic mythology of Assyria and Babylon. In the story, following the building of Solomon's sumptuous temple, which incidentally in her book, Pulpit and Press, Mrs. Eddy refers to in relation to the building of the Christian Science mother church. In the story Israel began to worship this luxurious and prosperous symbol at the expense of the God idea which the temple rightly symbolized; and, therefore, it was that idolatrous personal sense crept in. The kingdom originally united under David thereafter split in two. Two sinning idolatrous segments of what under the government of divine Principle is a single deathless whole. Instead of continuing to represent the

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manhood and womanhood of God's creating, the two former houses of Judah and Joseph broke up, in belief, into the southern kingdom of Judah and the northern kingdom of Israel and stood thereafter for the male-female division of mortality or animal magnetism. In other words, as we have it, on 101:25, Israel and Judah, in their divided sexual entities, became the subjects who did not resist the workings of animal magnetism and this led to their moral and physical death. Israel, womanhood, fell victim to the cruel male militarism of Assyria and was banished from the land. Never was she heard of physically again and she became known as the ten lost tribes. Judah, manhood, on the other hand, fell victim to the female harlotry of Babylon; in Revelation, the mother of harlots and abominations of the earth, you remember, and was taken into Babylonian captivity. But Judah, unlike Israel, retained physical identity and, after seventy years in exile, returned and rebuilt the temple and Jerusalem just as Jesus, the man, who comes from Judah later rises from the sepulcher and resurrects, or rebuilds, his body. Whereas, Israel does not reappear until some two thousand years later and then, only in the form of her spiritual and moral identity as Christian Science; and, hence, Mrs. Eddy said of her discovery of Christian Science that it restored the lost Israel.

We remember that; and so today, we understand Christ Jesus and Christian Science, God's two witnesses, as constituting the ultimate true identities of Judah and Israel never split from one another, never sexually divided. The symbol of which is the united kingdom of the great King David whose throne God promised would be established forever; meaning by that, of course, that it was none other than God's own kingdom or heaven on earth; earth never really removed from heaven, the very embodiment of mankind's eternal deathless Life. No moral, no physical, death because no systematic break up by the forces of animal magnetism. Aren't the metaphysics of it wonderful? So, over to page 102, where the synonyms begin to appear again and where the whole proposition of an animal magnetism universe or kingdom is unmasked and disposed of in the face of the deathless reality of God's own universe or kingdom. Line 1, animal magnetism having no scientific foundation, being a belief only; and this belief, animal; in Science—animal magnetism, mesmerism, or hypnotism, three different names for one and the same mythical concept,—is a mere negation, a negation, in the next paragraph, of the positive fact of Spirit and Mind. You see those terms there? This negation, possessing neither intelligence, power, nor reality and, in sense, an unreal concept of the so-called mortal mind. Now at that point, let's just turn over the tape, may we, and start again on the other side. [end]

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SUMMARY OF THE CHAPTER 5TH ANIMAL MAGNETISM UNMASKED IN
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FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Interestingly enough, included in the original meaning of that word *mere*, a mere negation, is the sea. Because this is just what has to be disposed of, hasn't it, elementary latent error, the source of all error's visible forms symbolized in mythology by the sea and named in psychoanalysis the collective or cosmic unconscious. Now, thinking of the more modern name of hypnotism, has it ever struck you that in the 2nd chapter of Genesis, arising out of that mist, in Genesis 2:6, as the myth, mythology, that watered the whole face of human history; out of that mist comes the Lord God [Jehovah] creator of the sinning mortal Adam; and that it's this Lord God who, in the words of SCIENCE AND HEALTH, induces in Adam a deep hypnotic sleep and thereby launches the first record of magnetism. Which means to say, that Jehovah or Yahweh is the original arch-hypnotist; causing Adam to fall into this deep hypnotic stupor or trance in which he dreams, imagines, he's cut up sexually into a male Adam here and a female Eve there. So that in this way there originates, in belief, the myth of mankind's collective unconscious; the awakening from which comes only through the work of Christ Jesus, first, the manhood of God called the last Adam because what he signifies is the last of Adam; and Christian Science, secondly, the womanhood of God and the true identity of Eve, who is said in Genesis 3 verse 20, to be the mother of all living. Eve, as she is originally, correlates therefore with the mythological sea as the mother of all that lives; and her final spiritual antidote clearly is the universal matrix city of Christian Science defined, as we now know so well, as the mother of us all. Because when, at the end of the Apocalypse chapter, this mother city is revealed, Jehovah is coincidentally transfigured and translated out of his hypnotizing garden of Eden anthropomorphism, and male and female are no longer a separated Adam and Eve but are, it's said if we look it up on pages 576 and 577, two individual natures in one.

A compounded spiritual individuality reflecting God as Father-Mother; not God as a corporeal anthropomorphic Lord God or God appearing in the form of man as Jehovah; but rather, at that point in the Apocalypse chapter, man appears in the form of God and the entire human problem is thereby solved. You see, Jesus is called the Lord as well as Jehovah being the Lord; and why is this so? Because what Jesus does is to solve from beginning to end this foremost human problem of Jehovistic anthropomorphism and therefore of animal magnetism. Jesus literally unmasks the mythology of God in the form of man and through the Science of his own being replaces it with man in the form of God. He understands scientifically

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that God, not Adam and Eve, is Father-Mother; and, therefore, to him the serpent's ye shall be as gods is wholly illusory and unreal. Remember how the Lord's Prayer begins: Our Father-Mother God.

Now, in view of this, do you think we can begin to glimpse at this point how in the absolute Science of being the great mother city of the Word, Christ, Christianity, Science is really the subjective state of God the Father as Mind, Spirit, Soul, Principle, Life, Truth, Love; and, as such, it can never, has never, been removed therefrom and made to appear objective. It's a profoundly glorious and scientific thought. Our Father-Mother God objective, that is, in the way that in the myth mother Eve is removed from father Adam, man in belief is removed from God, humanity from divinity, earth from heaven, all resulting in an earth mother down here and a heaven father up there. Two separate planes of consciousness to be wiped out in the end by those two fundamental inseparable aspects of the Science of being called, in the textbook, divine Science and Christian Science, both on the same plane. Because the need obviously is to reunite, or so it will look to human sense, the human with the divine, the mother down here with the father up there as being what, in effect, Jesus does regarding the virgin Mary and his Father; and this, incidentally, explains why the Roman church was compelled to institute its dogma of the bodily assumption of the virgin into heaven. Now the answer to all this appears in the fullness of Science when, at the close of the Apocalypse chapter in SCIENCE AND HEALTH, we get those two complementary aspects of the holy city, on pages 575 and 577. The first called city foursquare, which is a city of divine Science and is said to be our city; you'll find it all there in the text; and the second, the city of Christian Science called the city of our God. In other words, as the outcome of the acceptance of what we, man, are as the city foursquare—first aspect; we give ourselves and all that we are back to God, city of our God—second aspect—with the result that the entire problem of dualism, separatism or animal magnetism, heaven and earth, God and man two, is solved: We, man, are the city of, the body of, we belong to our Father-Mother God; and neither to ourselves nor to each other personally which means that we do not belong to animal magnetism. No wonder a new heaven and a new earth appears at this point; and why? Because now there's no more sea; earth, in Science, is born of heaven and not of the sea as in mythology; and so the glory of it is that anthropomorphism, or God appearing in the form of man, yields to man in the form of God just as Jesus showed forth and exemplified. A race of apparent Adams and Eves, all those little Jehovistic gods and goddesses that derive from Adam's deep hypnotic sleep, has been translated, in Science, into the universal family of one Father-Mother God. Isn't that terrific? So, back to page 102, because all this explains why animal magnetism, mesmerism or hypnotism, line 5, is a mere negation, an unreal concept of the so-called mortal mind; and why again? Because, as we have it on

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line 11, Mind isn't mortal and animal but immortal and divine. Its subjective state is Spirit, line 9, which can never be taken away from Mind and made to appear objectively as matter; hence, Spirit not matter becomes to us the one real attraction, the one divine magnet, if you like, as against the seeming attractions of animal magnetism; and this means that the all-embracing power of God, Mind has put an end to the astrological myth that the planets have power over man. They've no more power over him than they have over his Maker, line 12; that is, over his Father-Mother God. Now, let's note this reference to man's Maker, there, because we get it again over on page 106 with very great significance.

Well, the logic of it all is that as we advance spiritually and scientifically the mild forms of animal magnetism, line 16, begin disappearing and its aggressive features start coming to the surface, to the front; that is, to the face which means that the mask is no longer so deceptive as it was before. We begin to see animal magnetism and to face up to it for the evil that it really is; namely, the untrue, unreal opposite of the good that is God. This absolute good in divine Science operates to uncover the looms of crime hidden in the dark, the underworld recesses of mortal thought, which are every hour weaving webs more complicated and subtle; it exposes them, that's to say, in order to bring their nothingness to light. These methods of animal magnetism, if we don't understand their nothingness, are so secret, the opposite of the Father in secret and his open reward, that they ensnare the age into indolence and produce the very apathy on the subject which the criminal desires; and that word *indolence* is extremely significant. Because its root meaning: *in+dolence*, means *not to feel pain*; and not to feel pain seems to be the principle use to which the medical faculty puts its *hypnotism* today. Yet annulling pain in this artificial psychiatric way is what makes the patient **apathetic or puts him to sleep as to what animal magnetism or hypnotism is really setting out to do. Whereas, pain keeps him awake, compelling him to handle animal magnetism for himself, and be properly healed of pain or whatever it is in Christian Science.** We know, do we, that *to weave a web* is the root meaning both of the word *text* and also of the word *subtle*. Because, in this case, **what truly deals with the subtle serpent is that which puts its right foot on evil's seemingly hidden cause and its left foot on evil's seemingly surface effect, namely, the interwoven texts of the Bible and Science and Health when these are not broken up into abstract disconnected fragments. This is why we're striving, aren't we, to keep Science whole, SCIENCE AND HEALTH as one web of spiritual consistency without seam or rent. Nothing else is capable of destroying animal magnetism's looms of crime and its complicated and subtle webs of evil.** In which case, what is being done away with, we see from line 27, is evil's claim to despotic control; and what is being put in its place, as we shall find over on page 106, is

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man's proper self-government, his inalienable rights, his independence of all forms of mental despotism. In other words, in learning, line 30, that evil is not power, we're despoiling the kingdom of evil.

God's kingdom, symbolized by David's united kingdom is the only kingdom there really is; and this means we're learning the nothingness of that personification of evil—that media mystic persona miscalled mortal man who is the god of this world ruling over what Jesus calls the kingdoms of this world. Thus, we are ceasing to identify with all those sinning instincts and emotions of animality personified as the gods and goddesses of the collective unconscious and coming to the surface as a race of Adams and Eves, the serpent's ye shall be as gods. Line 5 tells us that Sin was the Assyrian moon-god; and, as we saw before in the Bible's 4th period, Assyria, standing for the brutal masculine qualities of animal magnetism, took the kingdom of Israel captive. Israel who, when she is not divided from Judah, typifies spiritual womanhood and motherhood. Assyria dispersed Israel among the nations of the world; and she comes to light again only in the discovery of Christian Science, which is the womanhood and motherhood of God inseparable from the manhood and fatherhood of God, as represented by Christ Jesus. The moon, with its twelve monthly phases corresponding to the twelve monthly menstrual periods, has so much to do, hasn't it, with mortal womanhood and motherhood or with the so-called matrix of mortality. So, on 103:6, when Science, which is God's own self-knowledge, when Science destroys all these claims of mortal mind, humanity is liberated from sin and mortality. Christian Science frees the race from Assyrian captivity and, in consequence, the whole human family is blessed. But the knowledge of good and evil, line 10, that serpentine tree in the midst of the garden of Eden doesn't bring about this liberation, oh no. In fact, this kind of knowledge, being the dualistic opposite of Science, is what actually constitutes the captivity and the bondage; and, therefore, Science, the knowledge of good only, line 15, must be the tree of life itself.

A pure and unadulterated Mind-science whose Principle shows forth the maximum of good demonstrates God to be All-in-all and evil to be a suppositional lie. You know that that sentence up to 1909 used to read, the maximum of good is met by the maximum of suppositional evil, hence the fight to crush Science; how different, because in 1909 it was changed to this final wording. A stage had evidently been reached when, ideally, the fight to crush Science was over. Now, under the heading of the genus of error we're told, line 19, of animal magnetism or hypnotism is the specific term for error or mortal mind. Do we see that? Genus, species, the term, animal magnetism, signifying that which is both generic and specific. As overcome by the textbook's right and left feet, its, therefore, the name given both to elementary latent error, the generic source of error's visible forms, and also to the specific surfacing of this source as visible error and audible sin. You

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see, it isn't just that the errors, which appear on the surface of consciousness, are of the nature of hypnotic suggestion and that some great unseen cosmic evil force is doing the hypnotizing that there exists such a force at all, that there is a generic source of evil's specific forms is itself hypnotic suggestion, and the two together, the genus and the species, constitute one suppositional lie. This lie, which has not one quality of Truth, says the text, is the false belief, line 20, that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. The fact is that the myth or lie of man broken away from God, of Eve broken away from Adam, is inseparable from the *myth* of matter having supposedly broken away from Mind, of Mind thereafter entering matter, God entering man, Adam entering Eve in order to make them one again and materially self-creative.

Outstandingly, it's in the chapter, Physiology, when we come to it that we're taught how mortal mind is simply a state of self-ignorance, self-hypnosis that is, ignorantly believing that matter, instead of being mortal mind's own subjective state which is what it is; and, therefore, not matter at all but mortal mind, mortal mind believes that matter is actually matter, the opposite of Mind and objective to Mind. Whereas, Christian Science reveals that there is not and cannot be any such thing as matter. That what seems to be objective matter isn't matter but subjective mortal mind. In which case, the entire *myth* of Mind in matter is swallowed up in Truth or Science, in the Truth that Spirit is the subjective state of Mind and can never be taken away from Mind and made to appear as objective matter. I'm sure we begin to see that, don't we. Beside me, there is none else, Mind declares. But mortal mind, says the Physiology chapter, must, in its ignorance, believe in something besides itself; and, therefore, it enthrones matter as deity, that's over there on page 186 at the bottom; and so the hypnosis, line 23, is either ignorant or malicious. Ignorant, in its unconscious, involuntary, if you like, sea aspect, malicious, in its conscious, voluntary, earth aspect; and when directed consciously and maliciously it ultimates in moral idiocy; and all these fables, myths of mortal mind, are annihilated by the truths of immortal Mind; that is, by Truth, capital T, itself from which no truths, little 't', have ever departed to become objective error instead of subjective truth. So, glory be, there is not, cannot be, any truth, any reality, in mortal mind, line 29; and, consequently, no transference of mortal thought and will-power. No such thing as the exercise of despotic control, as we had it back there on 102, alias human will-power. No, there's only the will of God; and this, according to I Thessalonians iv:3, to which incidentally we're referred in the definition of Will in the Glossary, the will of God is said specifically, if you care to look it up sometime, to be abstinence from fornication. You see, all mythology, all animal magnetism is supposed to have started when Lucifer, Satan, rebelled against the will of God in heaven and claimed a will of his own, my will, God, not thine be done; and that's why the original mist or myth of Genesis 2:6 is defined in

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the textbook on 522, line 8, as man having supposedly broken away from Deity and as revolving in an orbit of his own so that there we have animal magnetism's mythical starting point, man, God's reflection having a will, a persona, a life, anything of his own. But it never happened, and how do we know that? Because line 31, Life and being are of God.

In Christian Science there's no such thing as mortal mind, either ignorance or malicious; therefore, no mental malpractice or mortal thought transference. In fact, there aren't really any thoughts at all except God's own angel thoughts, now over to 104, line 1, passing from God to man. Remember, the Glossary definition of angels, God's thoughts passing to man; and, therefore, little by little the thoughts that we're going to find ourselves thinking and which constitute as Mind and body are going to be none other than God's own angel thoughts, not the thoughts of the lusting gods and goddesses of the psychic unconscious. Because, in Science, there's only one God and no such thing as a plurality of gods; and so, on 104:3, we're commanded to comprehend, how lovely, to comprehend the workings of both Christian Science, and animal magnetism, in order to prove the one to be all and the other a suppositional lie. Wonderful, isn't it that we should in this way begin to be so whole. No more sweeping of animal magnetism under the carpet but comprehending its nothingness simultaneously as we comprehend the allness of Christian Science. Line 5, the author of the Christian Science textbook is really God, of course; and wolves in sheep's clothing, which seek to personalize this authorship, are clearly animal magnetism wearing its deceptive mask or persona.

There's a lovely helpful little story told by Mr. Gilbert Carpenter, Sr. who was at one time a member of Mrs. Eddy's household. In order to establish his true relationship with her, he reported how when he was in her presence he had to realize that he was in the presence of the author of SCIENCE AND HEALTH. Now isn't that marvelous? Has SCIENCE AND HEALTH two authors, God and Mary Baker Eddy? No, of course not, only one; and what Mrs. Eddy knew regarding herself, and what she expressed, was like Jesus, the human and divine, one in coincidence; whereby man, the woman in the Apocalypse, is none other than the voice, the scribe under orders, as she puts it, of Truth itself; not a persona or mask or mortal agency through which divine Truth sounds. One author then, not two; and so we do see, don't we, how the teachings of Chapters 3, 4, and 5 have to follow those of 1 and 2 before we can get to Chapter 6 where that which speaks is the voice of man only because it is first and foremost the voice of God. You see, to regard Mrs. Eddy otherwise, indeed for us to regard each other otherwise, to believe each other to be human personas for good one minute and evil the next, is to engage in the offense of mental malpractice and hypnotic thought transference; and, in whatever degree this personalized misconception is indulged, the resulting malpractice, we learn from line 6, becomes of the nature of unjust persecution; and, therefore, it is that

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from the bottom of 104 through 105 to the end of the chapter on 106, the unmasking of animal magnetism becomes a matter of replacing human injustice with all that is divinely just. To *persecute* is from the Latin root, *per + sequi, to follow*, a personal followings of persons become hotbeds, don't they, for all sorts of malpractice and unjust persecution; how well we know that. So, the two paragraphs, starting line 13, where the marginal heading, perfection of divine government, prepares us, we see, for this reign of divine justice and freedom from unjust persecution, the two paragraphs starting line 13. To achieve this, we read, Christian Science goes to the bottom of mental action; that is, it goes beneath the surface of things into the depths of being, itself, both positively and negatively. You remember in the previous chapter, Christian Science versus Spiritualism, we were told how Science only can explain the incredible good and evil elements now coming to the surface, it was on page 83 line 6 there. The incredible evil coming up out of the depths of the psychic unconscious, as source; the incredible good coming from the depths of divinity itself, as source. Never two things, never two happenings; but the one simply the negation, a suppositious opposite of the other.

The one, the statement of what being is, the other, a statement of what being is not. The rightness of the one, therefore, being the rightness of all divine action as the emanation of divine Mind, the surfacing of incredible good; the wrongness of the other being the wrongness of evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism, the surfacing of incredible evil. Then beginning line 19, the medicine of Science, on the one hand, and of hypnotism on the other. The medicine of Science is divine Mind, the source from which comes all true health and healing; whereas, the hypnotist employs one error to medicine another and both these errors being errors of belief. With hypnotism, it's a case of a greater error overcome a lesser error and so leaving the case worse than before it was grasped by the stronger error. Finally almost, on line 29, the beliefs of unseen evil as source, and of seen evil as the outcome of that source, takes specific form as the motive and commission of crime. Motive lies with the human mind; commission, with the body it appears to perform the wicked act. In the case of murder and all mental malpractice, all indulgence of animal magnetism is murder in some degree. Mortal mind is the murderer not the hands that do the deed. So over to 105, line 10, where matter, as such, cannot commit a crime; and matter, as such, cannot be punished; line 12, courts hold jurisdiction over the body but can you separate the mentality from the body, the text asks. Well, the fact is that, tribunals do, in a measure, exercise jurisdiction over the carnal or mortal mind. Human law does estimate crime and courts do pass sentence according to motive but, as the text points out, this is just a feeble beginning and doesn't at all get to the root of the problem. In other words, line 16, our laws must begin to take cognizance of mental crime and no longer apply legal rulings wholly to physical offenses; and by mental

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crime, as it's here referred to, is meant the individual criminal using his developed mental powers like an escaped felon to commit fresh atrocities as opportunity occurs. Such a one is never safe; because even if human justice doesn't at the moment arrest him, God will, line 24, divine justice will manacle this evil let loose, his sins will be millstones about his neck, weighing him down to the depths of ignominy and death. It'll be a case of the gods, line 29, of the mythological unconscious, first making mad, whom they would destroy; all of which boils down, doesn't it, to sin inevitably destroying itself.

In Christian Science it's the misuse of mental power, of matter power, that we're concerned with. What looks like matter power will be seen to be under divine control just as soon as it's seen that mental power is; and so from line 6 of page 100 to the end; we come to the final grand summary regarding this whole matter of handling, and unmasking, animal magnetism. It concerns we see, in very simple terms, freedom in Christian Science on the one hand and bondage in animal magnetism on the other; and the historical happening used to illustrate this is, none other than, the American nation's Declaration of Independence from the apparently despotic control of a ruling mother country because, precisely, the same thing applies in Christian Science; it, too, has its declaration of independence. Not, of course, from a mother country but from despotic hypnotic control by animal magnetism, the mythological psychic unconscious, the mother of all that lives, whose symbol we've learned is the sea—the exact opposite of the heavenly foursquare city of Christian Science, the mother of us all; and such independence includes, of course, freedom today from illegal despotic rulings on the part of a so-called mother church, the antithesis of the church universal and triumphant as revealed and founded by Mary Baker Eddy; and so it is that, in Christian Science as it truly is man finds his proper self-government, in the marginal heading there. Man is properly self-governed, says the text, only when he guided rightly and governed by his Maker, divine Truth and Love.

His Maker, therefore, is not animal magnetism as practiced by Adam and Eve, but is divine Truth and Love. Which, if we think back to the opening section of the Apocalypse chapter, are the two foundational pillars, aren't they, of the textbook, SCIENCE AND HEALTH; its right and left feet or foundations that have absolute power over the sea and over the earth in the final scientific analysis—the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love and the four of the Word, Christ, Christianity, Science. All of which means, specifically, we can now see power to solve the problem of who or what is man's Maker; and, therefore, what is his source or his origin. Is man made by, is he made out of, animal magnetism? Is he the offspring of the deep hypnotic sleep and dream supposedly inflicted on him by the Lord God [Jehovah] in the garden of Eden, the hypnosis, in which it's suggested to him that he's cut up sexually into an Adam here and an Eve there and

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that the two of them together are thereafter the parents, or makers, of the rest of the human race? Or are they forever indivisibility of divine Truth and Love, the matrix calculus of infinity, man's maker? You see, Paul, in Hebrews when he refers to that Old Testament character of Melchisedec, declares this true and timeless identity of man. Once it's understood that man's Maker is not the male and female of mortality but is divine Truth and Love; then, as Paul says, he is without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God. Now for animal magnetism, the mental trespasser, in the text there, to invade this divine order of man's being, 106 line 12, is for it to interfere with his God-given rights and, therefore, to incur the divine penalty due this crime. So let not this age, line 15, be so hypnotized by the mental trespasser as to sit in judgment on Christian Science. Because, if it does, it'll reject its real identity as Christian Science and accept instead its false identity as animal magnetism; and this is what is brought out so forcibly by St. Paul, line 18, in, what Mrs. Eddy calls, his great epistle to the Galatians where his theme is this very difference between freedom and slavery. To illustrate the difference, Paul, in this letter to the Galatians, contrasts the status of the two mothers in the Old Testament story of Abraham; namely, that of the free woman, Sarah and her son and the bond woman, Hagar and her son. For it is written, Paul says, that Abraham had two sons, the one by a bond maid the other by a free woman. He who was of the bond woman was born of the flesh; that's to say, he had, in belief, animal magnetism as his maker. But he of the free woman was, by promise, he was conceived and born of Truth and Love as we shall find it expressed in the Teaching chapter. Which things Paul says, are an allegory. For this, Hagar answereth to Jerusalem which now is and is in bondage with her children; and, remember, the negative definition of Jerusalem in the Glossary: mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. A perfect description, isn't it, both of political and ecclesiastical despotism. But, Paul says, and here he gives the absolute spiritual answer: Jerusalem which is above is free, which is the mother of us all. Not a mother country, another state, a hierarchically-dominated mother church but the wholly matrix or the mother city of Revelation 21, the workings of which are detailed in the foursquare structure of the first sixteen chapters of the Christian Science textbook; which, in this study of ours, we're specifically engaged with and where we understand, or begin to understand, who our Maker is. Therefore, Paul writes, cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bond woman but of the free. We, man, are not the children of despotic animal magnetism; we are the free born children of Truth and Love; and so he concludes and the 5th chapter, Animal Magnetism Unmasked, concludes the works of the flesh are manifest which are these: Adultery,

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fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, etc. etc.—the son of the bondwoman. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law—the son of the free woman.

At which point, we see that a new term has appeared in the text, to describe very significantly the workings of animal magnetism; and it's there on line 22, italicized, as *witchcraft*; and if we look up the meaning of witch and witchcraft in the dictionary we find that a witch is a woman who, by compact with the devil, practices sorcery or enchantments with the help of evil spirits; witchcraft is intercourse with the devil, intercourse with evil spirits; black magic; and the verb means to charm, fascinate, attract; and to *attract* is, of course, to *magnetize* or *hypnotize*; well, how closely, then, witchcraft relates to the beguiling tactics of the original serpent in the garden of Eden and his subtle efforts to charm, first of all, Eve, the potential mother of all living. Because, in so doing, what he's endeavoring is to forestall the woman in the Apocalypse and her relationship with the universal city foursquare as the mother of us all.

Now those of us who are acquainted with the chart of the sixteen-fold, foursquare matrix, as it's called and as it revealed itself to Mr. Doorly, know that at the point which corresponds to the 5th chapter of the textbook, *Animal Magnetism Unmasked*, namely the tone of Christ reflecting the Word; can you visualize it there at the top of the 2nd column; we know that, at this point, the synonymous terms which identify this tone are Principle, Life, Truth, Love; and that these are precisely those which, in the Glossary, define the term Mother. I find that really wonderful, don't you? And so it is that, when in Genesis, mother Eve begins to awaken to the fact that the serpent, impersonal animal magnetism, is what had beguiled her, not God or Adam, she knows, doesn't she, that the serpent is corporeal sense; and in *SCIENCE AND HEALTH*, in the Marriage chapter, this is so important, we're taught, page 56 line 11, that the dragon in Revelation 12, into which the serpent, at that point, has developed, is none other than the corporeal sense of creation. This is it, then, which has to be cast out of heaven: the corporeal sense of creation; namely, belief in a mythical cosmic unconscious as our supposed maker or source of our being; that which comes to the surface of consciousness, as the Adams and Eves of mortality; and, so, we can now see, that when Eve is represented as catching her first glimpse of this truth about animal magnetism, she starts the ball of man's salvation rolling; and this, thereafter, goes on and on rolling until at last it affects his total awakening from the hypnosis of the original so-called Adam-dream; and, therefore, the total elimination of animal magnetism from human consciousness; and this final phase of his salvation begins when the state of consciousness, that is represented in the Bible as starting with Eve, reaches the point where it unlocks the Scriptures in their true sense; which, says

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the textbook, reveals the spiritual origin of man; and we find all this, don't we, from page 533 line 26 to 534 line 7; and this ultimate unfoldment of womanhood and motherhood, together with the complete unmasking of animal magnetism which it involves, appears humanly as the founding mission of Mary Baker Eddy and the compiling of the foursquare Christian Science textbook from 1866 to 1910. Mary's intercourse with the Holy Ghost which brought forth Jesus, and Mary Baker Eddy's intercourse with the same Spirit of God or Holy Ghost which brought forth SCIENCE AND HEALTH are the God-given answer, therefore, to animal magnetism and its witchcraft that derives from intercourse with the devil or with so-called evil spirits or with the dark underworld of the psychic unconscious teeming with all those fornicating mythological gods and goddesses.

Finally then, in the order of the first 6 chapters, nothing now stands in the way, does it, of our reaching the standpoint of Science, Theology, Medicine signifying direct union and communion, continuous intercourse with God, the divine parental source of the whole world's being. No hypocritical mask or persona seeming to interpose itself in between. So there, we'll leave the 5th chapter, Animal Magnetism Unmasked, and on the next tape enter upon Science, Theology, Medicine. This then is the end of the recording on this tape. [end]

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SUMMARY OF THE 6TH CHAPTER SCIENCE, THEOLOGY, MEDICINE IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing the study of SCIENCE AND HEALTH from the standpoint of its categories of capitalized synonymous terms for God summary of the 6th chapter, Science, Theology, Medicine. We would ask the student always to remember the particular standpoint and reason for this study of the capitalized terms that it is to encourage each one of us to dig into the text for ourselves, to let the text itself speak to us, to make notes if we wish to as discussed on the introduction tape to this series. Gordon Brown, London, June 1972

Science, Theology, Medicine, 57 pages of what is surely the mostly closely knit, profoundly practical teaching which we have met with in the textbook so far; and the question is: how, in line with our practice regarding the five preceding chapters, to do justice to a summary of even our present humble understanding. Humanly, the task is formidable; and it will require all the unselfed love, all the

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patience, all the alert consecration we can muster in order to begin to appreciate what these pages are saying; so, let us approach them in this spirit.

With the book open at page 107, and with all the capitalized synonymous terms for God: the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love, including the combinations of Life, Truth, and Love, the four of Word, Christ, Christianity, Science, including the different ways in which the term Science is employed, marked throughout the chapter so that they are immediately discernable to us in a paragraph or on a page. For, as we know, it is with the meanings of these capitalized terms, individually and in their relationship with one another, that the pure healing Science of Christian Science lies.

Simultaneously then, as animal magnetism is unmasked, Christian Science is revealed, unveiled, discovered. No longer, because of the teachings of the first five chapters, do we believe that man is an individual persona or mask through whom either evil or good sounds. Instead of evil thoughts, murders, adulteries, etc. coming forth out of the heart of man, man himself shines forth out of the heart of God. Far from being a hypocritical outside mask on the face of God through which God speaks, man is the very innermost self-expression of God. As Jacob says in the spirit of this 6th chapter, I have seen God face to face and my life is preserved; and his world, in consequence, is no longer an animal magnetism world but is, as represented by his brother, Esau, the very face of God; and this is the purpose of our fundamental engagement with the capitalized terms in our chapter by chapter study of the full text of SCIENCE AND HEALTH, to see God face to face as the spiritual reality of our world; and this is the underlying teaching of Science, Theology, Medicine, the successor to Animal Magnetism Unmasked; and, therefore, it is the purpose of Christian Science itself; for here we're told how, in the year 1866, I discovered the Christ Science and named my discovery Christian Science.

Now in view of the unmasking of animal magnetism, this discovery or revelation cannot any longer be regarded as personal in the ordinary human sense. If we were following the order of the chapters in parallel relationship with the culminating 16th chapter, The Apocalypse, the 6th section of The Apocalypse corresponding to this 6th chapter of the textbook is where the woman actually brings forth her man-child; and this woman in the 2nd section of The Apocalypse, corresponding to the 2nd chapter, Atonement and Eucharist, has already been presented in her wholly impersonal depict as generic man and not as a mortal person; and thus the standpoint of this 6th chapter is really that of the world itself giving birth to the reality of its own being in Christian Science despite all the efforts of the great red dragon, animal magnetism, to break the revelation up in pieces by claiming that it is personal so keeping the world itself in a state of warlike disarray. Mrs. Eddy knew and illustrated in the symbols of her founding

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mission, particularly her church symbols, that none other than generic man himself as he is in Truth is really the mother and the leader of Christian Science.

On page 107, therefore, having been told in the first Bible text that the revelation is God's revelation and is not after man, we find the chapter as a whole based on the parable of the leaven which a woman, typical of man therefore in the generic sense, places in three measures of meal until the entire lump of dough is leavened. Are Science, Theology, Medicine then three different things? To material sense, yes: physical science, mystic theology, materia medica; but, to spiritual sense, they are three indispensable aspects of the one idea of God as revealed in Christian Science. In other words, Science, capital S, when found to be true theology, the *theos logos*, or God Himself speaking when it is found to be what the textbook calls the religion of Love, capital L, then it is the medicine which heals and transforms the world. This is Christian Science—it is that which like yeast placed in a flat heavy lifeless lump of dough raises the whole of humanity from mortality or the dead. The word *leaven* is from a root meaning *to raise, to make light, to alleviate*. As material medicine is supposed to heal the corporeal body so the leaven of divine Science, theology, medicine delivers the children of men, as the text says, from every ill that flesh is heir to until the whole body of mankind is resurrected and full of life.

So let us begin at the opening paragraph focusing our attention on the capitalized terms; and we see that what is revealing itself here at this very moment in the midst of us, as us, is the Christ Science—the full manifestation of God in its Science; and that this is the divine laws of Life, Truth, and Love, the name for which is Christian Science so that what is discovered is in fact, as it says in the marginal heading there, Christian Science. Now the Christ Science, the divine laws that Science of Life, Truth, and Love, Christ as the complete manifestation of God which apply to everything everywhere throughout this manifestation, that is, to everything Christian, so that Christ Science is Christian Science, that is, the Science of Christianity.

Now, as far as the student is concerned, it is the first five chapters from Prayer to Animal Magnetism Unmasked which graciously prepared him for this new standpoint; this standpoint of the self-revelation of God as man and which appears as the final revelation of the absolute divine Principle of scientific mental-healing. Final? Yes, as absolute divine Principle but infinite and unending in its continuous self-revelation as Life, Truth, and Love. Absolute divine implies nothing besides and this is what makes the Principle apodictical; that is, self-demonstrating, self-proving; revealing its infinitude to be absolute and divine, it necessarily heals humanity. An ever-presence supreme in power necessarily delivers mankind from every ill that flesh is heir to; that is, it leavens or resurrects the whole of human

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consciousness. This is more than God with us in the sense of divinity having come to humanity; it is humanity in the very heart of divinity, God, as it were full of us like the birth-giving mother in the 6th section of the Apocalypse. Hence, the laws of Life, Truth, and Love, the laws of Father, Son, Mother, one and indivisible; and this, of course, is Life as we find it there on line 17, God is our Life, capital L. This means that life, little 'l', does not, therefore, inhere in the body. We, man, are this life, little 'l', which as the very body of Life, capital L, inheres in Life, capital L. Now, over to 108:5, inevitably Life is coupled with Love. The divine law of Life and Love, note the insistence of the idea of law in this Science section of the chapter. This comes as a heavenly conviction, *convincere*, which means to say that it conquers through proof. As such, it is the gift of divine grace and the workings of divine power; law, power, grace, spiritually inseparable. The standpoint of this 6th chapter is, therefore, that of grace itself. From the 1st chapter to the 5th this divine grace has been at work in our consciousness graciously preparing us to be this divinely-given grace, our Life, wholly, a thing of Love. The law of Life and Love is that humanly speaking we learn love, little 'l', and the price we pay for this is the acknowledgement that matter possesses neither sensation nor life. This, paradoxically, is what the gift, grace, costs. Well, what is at work, line 10, is divine Mind; and paying this price we see that only the mortal sense of mind suffers for our true God-Mind cannot suffer. If God is our Life, on the previous page, then certainly God is also our Mind; and this is the first reference to the term that really dominates this chapter. The term from the category of the four which is dominant is Science; and this, of course, gives us the clue to what the chapter is basically about: the Science of Mind, the Science of Mind-healing. The lesser demonstration proving the greater, in the next paragraph, conveys the idea of a little leaven at work leavening with scientific exactitude the whole of human consciousness. That is, raising it from the dead; and this, we see, on line 19 there, is the fundamental purpose of the revelation: that of lifting humanity out of the shadow of the death valley; and hence, if we were to glance over to the final paragraph of the chapter as a whole, we would see the theme of it is death swallowed up in victory. Now, to this end we learn certain truths, little 't', in divine Science; little 't' truth in relation to capital T, Truth, as on line 24 there, is man in relation to God. The true identity of humanity inseparable from divinity which in a total sense is signified by the term divine Science. The resurrecting truths in question are: that all real being, little 'b', man, is in God, Mind. Mind, God is certainly not in man; if it were, Mind would be mortal, as described at the end of the paragraph, Mind would say, I am matter, or matter is my subjective state. In divine Science the subjective state of Mind, capital M, is Spirit, capital S, there on line 29; Mind, capital M, forever declaring of itself, I am infinite Spirit; and Mind, being Spirit in this way, is Life, Truth, and Love, line 22; all of which is Truth itself, line 24; and anything that declares against this

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is error, a supposed material break up of truth; or where the truths of divine Science have supposedly departed from Truth which is impossible.

Now, this, on 109:3, is seen to be Mind-science or the Science of Mind, the single leading factor of which is that Mind is All and matter is naught. These are not two factors but one only; and, therefore, the Principle involved is, indeed, absolute and divine. So that when in healing the sick, sensible evidence, line 7 there, supports this great fact revealed incontrovertibly in Christian Science that Mind is All-in-all, this is simply the divine Principle proving itself to be absolute and divine, proving that the only realities are divine Mind and idea; and, therefore, that matter is naught. This, line 17, is the Principle of all-harmonious Mind-action; and it took three years searching the Scriptures to arrive at it as the solution to the problem of Mind-healing. The Science that lay behind primitive Christian healing with its holy, uplifting faith had to be known; and absolute conclusions, that is the Science itself, were won through the three-fold order of divine revelation, divine reason, divine demonstration; these four factors, which we know today correspond to the order of the Word, Christ, Christianity, Science, constitute the revelation of Truth in the understanding. This is Science, the new spiritual idea being borne to earth, signifying that unto us, generic man the woman in the Apocalypse, a child is born, which has nothing to do with persons and their doctrines but is wholly of God, line 30. The idea itself is that of Spirit, over now to 110, line 1, Spirit possessing all power, filling all space, constituting all Science. Science constituted wholly of Spirit and not matter; and this being primeval existence, reality, absolutely good, not evil; the impact of which on human consciousness brings about the perfecting of man. Now, this reconciliation of reason and revelation, leading thirdly to demonstration has its foundations in the Scriptures, marginal heading line 15, and, therefore, SCIENCE AND HEALTH, the second of the two textbooks, contains Science and truth, truth, little 't', line 23, which is the Science of man's health or wholeness; and, therefore, the power of Christian Science to heal minds and bodies.

Now, to spiritually understand Truth, capital T, in this way is the Science of what is otherwise believing on Christ with signs of healing following, we're now at the bottom of 110; and, 111:2, these demonstrable truths, little 't', of Christian Science handle specifically the vague hypotheses of agnosticism, pantheism, theosophy, etc. while, at the end of the paragraph, divine Science handles the more general concept of human will or the sensuous reason of the human mind. Now, the next paragraph starting 111:6 is a tremendous one. Christian Science, it says, is natural not supernatural, metaphysical not physical; this, on line 10, is Christian Science as the Science of Spirit, which is the Science of God and man, line 7. How often we've found in our study that Spirit is not, as it were, just God; Spirit denotes God and man, God and man one and inseparable is what God, Spirit is. This

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inseparability of God and man as that which alone is natural introduces us, for the first time in the book, to what is called divine metaphysics; and the term, having once been introduced, it comes again and again in the succeeding pages. Starting line 11, we have the Principle of divine metaphysics, then the practice of divine metaphysics, then the rules of divine metaphysics, then the Science of divine metaphysics all operating to reverse perverted, that is, unnatural physical hypotheses as to Deity and showing, as in optics, what the inverted image is meant to represent; and let us note from now on the frequent use of such words as reverse, perverse, inverse, particularly reverse. All from the same Latin root, *vertere, to turn*. It began back there on 109:4, where the revelation that Mind is All-in all is said to be incontrovertible; that is, it cannot be reversed or turned back; and thus, divine metaphysics, being the reverse of sense evidence, reverses this evidence as being a perverted inversion of itself.

Looking at the reflection of a mountain in a lake, the image we see is inverted. This is because we are on the other side of the lake from the mountain. If we were the mountain, itself, looking at itself reflected in the lake, the image would not be inverted but the right way up. Now this rule of reversal in the practice of the Principle of divine metaphysics involves, line 12 now, the utilization of the power of Truth over error. The power of Truth, capital T, lies in the fact that there can be no possible departure of truth, little 't', from Truth, capital T, therefore, no error or actual inverted image; and this implies that Natural Science, line 20, is really Christian Science, line 24, where even what appear as physical effects, line 22, have a final spiritual cause. For in reversing an inverted image of itself, Christian Science, divine metaphysics, simply shows what this inverted image is meant to represent, line 17; and this is because in the Science of Spirit there are not two things but one thing. Which when seen from the point of view of Truth's wholeness appears as it really is, line 30, a metaphysical system of treating disease is at work in which Mind governs the body, not partially but wholly.

Mind's image of its own body is never inverted; and, therefore, this image reverses the sense evidence that it is. This system, line 32, proves itself in the practice of healing, persons do not prove it; and we come, in consequence, over the page to 112:1, to the one school of Truth, in the marginal heading, or the one school of Christian Science in which proof, the demonstration of this healing system, is the only teacher. The fact that no part of Truth can ever depart from the oneness and wholeness of Truth itself is divine Science, line 12; and this, therefore, eschews man-made systems such as the Socratic, Platonic, or Spencerian systems as being erroneous departures from Truth. A borrowed gleam of divinity is not really divine at all but wholly human in origin and tendency for the simple reason that it is impossible to take a gleam of truth out of the total effulgence of Truth and it still remain true; and, therefore, what operates this school of truth is the infinite One

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itself, capital 'O', line 16. The great Giver to humanity of one divine healing Principle, one Christ idea, complete with spiritual rules and laws and their demonstration. For what this school is based upon is statement and proof one. Its genuineness lies in its being built on the foundation of what has already been stated and proved to be true, line 24, allowing no departures therefrom, no borrowing, line 12, no stealing, line 31; it is the school of the infinite oneness of being. Now, we're in the section of the chapter emphasizing Science.

In the section of theology, we shall be called upon to build the true idea of church, which is body, upon the rock Christ; Science—school, theology—church,—Science's living body. Neither school nor church can be built on sandy foundations, in the marginal heading there, which would be the rocklike one supposedly broken up into fragments; and we return to the subject of rules, fixed rules, 113:2, for practicing the Principle of divine metaphysics, the one Principle of all Science. On page 111, the rule was reversing sense testimony, here it is the rule of the unity of letter and spirit.

Now note, in this paragraph, the terms Science and Christian Science. Science must be Christian Science else it is not demonstrable and therefore there is no school. The danger with the concept, Science used by itself, is that its letter can seem to be very plentiful with very little of its spirit, lines 4 and 5; but this is not so with Christian Science, line 6. Adding the adjective Christian means that Science is the Science of Christianity where letter and spirit are one. The heart and soul of Christian Science is Love, capital L, without which the letter of Science by itself is a dead body, —pulseless, cold, inanimate. In the coming theology section we shall find, in Christianity, the true idea of religion, as the religion of Love; and without this binding truly religious element of Love, the letter of Science is dead, the body has no heart, no soul.

Now, four fundamental self-evident propositions of divine metaphysics called reversible propositions, in the marginal heading; and, what they stand for is the simultaneity or agreement, on line 12, of statement and proof as we find this at work in the one school of Christian Science. Truth, capital T, line 14, is that wherein statement and proof are metaphysically and mathematically one. To illustrate this, each proposition has to be read first forwards and then backwards. For example, God is All-in-all. Note the capital A and the little 'a', that is statement; but the fact that, therefore, all-in-All, little 'a', capital A, is God, is proof. That which comes from God as Word or statement returns to God as works or proof reversing, as it does so, the evidence of the physical senses. Thus, the statement that God, Spirit, being all, nothing is matter appears as proof when it follows that, therefore, matter is nothing, all being, Spirit, God. When statement is divinity declaring itself, proof is instantaneous.

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Now, at the bottom of 113, the presentation changes slightly and we have the marginal heading, metaphysical inversions. Because, divinely, there is no pain in Truth, capital T, therefore, humanly, there is no truth, little 't', in pain. Because, divinely, there is no nerve in Mind, capital M, therefore, humanly, there is no mind, little 'm', in nerve, and so on. The inverted image which claims that there is truth, little 't', in pain; that the human is in pain is righted by the fact that there is no pain in Truth; for there, the divine and the human, the capital T and the little 't', are one. Hence, on 114:2, over the page, sick and sinful humanity is identical with *mortal mind* where human and divine, flesh and Spirit, evil and good are supposedly two; whereas, in Truth, which is immortal Mind, human and divine are coexistent and wholly good, line 6. The senses testify to minds many, line 8; whereas, in Science, line 10, which reverses sense testimony, Mind is *one* as God and His thoughts, divinity and the true idea of humanity *one*.

Now to say that Mind is mortal when in fact it is immortal, line 13, is simply a solecism in language; and here, we approach the vital subject of language, inevitably, of course, for the tremendous idea of translation is coming over there on the next page. Translation involves language not in the ordinary philological sense of translation, say from French to English, but of humanity itself from the apparent language of mortality or death into the language of immortality or Life—like the translation of Jesus at the ascension, the resurrection and ascension or as Paul says of Enoch, Enoch was translated that he should not see death. Ultimately, language is the Word of God identical with universe itself. To the senses the language of the universe is the terminology of matter; in Science it is that of ideas, the language of Spirit, 114:21, the wine, the tongue or the inspiration of Spirit seems to be bottled up in a material technology but this is appearance only and, therefore, there can be translation. Whether, in English, the word is man or in French *homme*, the idea is the same in each case; and, therefore, *homme* can be translated into man. What we're concerned with in Christian Science is the changeless reality of Spirit; and because of the language of Spirit, on the one hand, and the language of matter, on the other, the language of Truth and the language of error, the false concept is translatable into the true idea.

On page 115, the language of man's immortality appearing through the SCIENTIFIC TRANSLATION OF IMMORTAL MIND translates humanity out of the apparent language of mortality into the language of immortality in the SCIENTIFIC TRANSLATION OF MORTAL MIND; and this, as we learn over on 116:5, is Science reversing the evidence of the senses so that the universe, in the marginal heading, is found to be spiritual instead of material.

Back now to 114:23, all this is Christian Science showing the scientific relation of man to God or the scientific relation of body to Soul. It sets free the wine, or Spirit,

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which seems to be imprisoned in material bottles like man in a mortal body or Science in a finite terminology; and all because in divine Science, the universe, including man, is spiritual, harmonious, and eternal; that's on lines 27 and 28. The last capitalized term in this paragraph is Science, unqualified, line 29. Science shows that what is termed matter, but isn't really, because it is Spirit, is but the subjective state of what is termed mortal mind, but isn't really, because it is Mind. Mortal mind saying subjectively, in the language of error, I am finite matter, is translated, in Science, into immortal Mind saying subjectively in the language of Truth, I am infinite Spirit. From 115:1-11, we see that the language of Spirit, Itself, which is the understanding of Mind-science, is spirituality and nothing to do with the intellect as such. There is a great obstacle, line 1, in the way of the coming first translation and a great difficulty, line 9, relative to the second. The first is the inadequacy of material terms for the expression of metaphysical ideas—that's statement. The second lies in giving the right impression when translating material terms back into the original tongue of ideas or spirituality—that being proof. Well, as Jesus showed, the order of spiritual translation is to work from immortal Mind outwards, not from mortal mind upwards. Nothing returns to God, second translation, but that which first comes from God, first translations; namely, ideas, or divine reflection, line 18. This translates mortal mind as a solecism in language; it does not destroy it as something. We cannot destroy that which has no real existence, 114:17; but we can translate a misconception, at least Truth can.

So, the order is GOD, MAN, IDEA—there in the first translation: Divine synonyms, Divine image, Divine reflection making its impact on Physical Depravity or Unreality—First Degree of the second translation, causing this to disappear in a Moral transition—Second Degree, so that Reality itself is experienced as Spiritual and of the nature of Understanding—Third Degree. But this Reality, expressed as the seven-fold order: Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness is man in God's image, 116:5, it shows us that clearly identical with man in the first translation; and note how the word *Understanding* occurs in both places. In other words, as we read on 116:8: The last is first, and the first last. Undoubtedly, the key word is *Understanding*, understanding God in terms of understanding man; the understanding of Mind-science, there on 115:2, which is spirituality itself and not intellectualism. So, the immediate, that is, timeless objective of understanding becomes to us not a material universe, matter, the subjective state of mortal mind; but spiritual universe, 116, in the marginal heading, everything everywhere an image in Mind; and this signifies translation and Life as against time and death. The immediate object of Mind's understanding is its own subjective reality as Spirit, not matter; and this brings us to identity, or Soul, the identity of the Principle which is Life, Truth, and Love.

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Note that this is the first time in the book that all seven synonyms are grouped together. The order, here, is Principle, Life, Truth, Love, Soul, Spirit, Mind. The quality, divine, predominates; and so, although the term Christ is not here in the text, this idea of divinity appearing to humanity and, therefore, of humanity appearing in its divinity so that humanity is saved from believing it is made up of mortality denotes the operation of the Christ. Now, all this, 116:13, describes the aim of Science, in the marginal heading, to give a correct view of Christian Science which works on metaphysics don't do. Unlike ordinary philosophical metaphysics, Christian Science crowns the power of Mind, capital M, as the Messiah or Christ; Christian Science extinguishes all belief in matter, evil, disease, and death. Christian Science insists that God is All and that matter is nothing beyond an image in mortal mind, ordinary metaphysics don't do this. So, on the negative side, matter, a subjective state of mortal mind, is merely an image in mortal mind; while on the positive side, Spirit is the subjective state of immortal Mind and this divine self-reflection forms the image in Mind which is man. Now coming down 116, the corporeal bodily sense of man as mortal is translated into the incorporeal reality of God. The false sense of person and personal is translated into God as infinite Person.

At the top of 117, individuality is translated out of a sense of segregation and multiplicity into its true meaning as indivisibility, the indivisibility of God as One, capital O, just as we had the infinite One, capital O, back there on page 112. We're still dealing, therefore, with the idea of language, 117:6, spiritual language, in the marginal heading, the language of God's Spirit; but, in relation to Spirit it is man who is spiritual; and, therefore, the language whereby God, Spirit, eternally declares Himself is man the understanding of God. The voicing of this language to humanity is necessarily accompanied by signs of healing, 117:12. Now, 117:14, ears don't hear it, lips don't speak it because, as we have learned, the pure language of Spirit is spirituality itself, which Jesus taught by symbols, not abstractly or theoretically, for his own human life was the symbol. He illustrated and demonstrated Life and Truth in himself, and the human, thus reflecting the divine, gave him power to heal. Based on this Principle, line 20, that God's voicing of Himself is man, Jesus wrought a complete translation, from the language of flesh into the language of Spirit, the language of death and discord into the language of Life and Truth. Hence, to Jesus the revelation of Truth, line 27, the revelation of Truth in the understanding, as we had it back on 109:22, embodied both his works and his words—proof as well as statement in contrast to human reason based on sense evidence. This revelation of Truth in which all being is already whole is the leaven of Truth, line 30 in the margin there; the Science of Christ, as we turn over to 118:2, which unlike the hypocritical doctrines of the Pharisees, raises humanity from the dead, translates science, theology, medicine as three modes of mortal

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thought, 118:19, into what Science, theology, medicine are divinely in their oneness and inseparability. So this, Science of Christ, line 2, which is Christ, Truth, is specifically the leaven of Truth, on line 10, in that it destroys the entire mass of error and specifically the leaven of Spirit, line 23, in that it brings about a chemical change throughout the whole of mortal thought. Only that which is itself whole can possibly leaven the whole of consciousness. Well, this leaven of Spirit reveals to us specifically what nature is, and what is natural law and order, at the foot of 118, the law of Love show that nature and God are one. Under this law, the natural order of heaven comes down to earth and heaven and earth are seen not to be two but one, because Spirit is thus Love. There is no such thing, in nature, as a kingdom divided against itself, 118:27, just as, in the next paragraph on 119, Spirit resolves the two horns of the dilemma, which is under discussion there. In the paragraph, beginning 119:17, where the subject is still God and nature, the marginal heading, the terms Love and Spirit appear again, 21 and 24. Clearly, nature is God's Spirit, not matter, and its law is that of omnipresent Love. Hence, it is that natural good, line 21, is everywhere instead of unnatural evil.

Now, inevitably this true idea of nature takes our thought out into the universe. First, in terms of the solar system, line 29, the marginal heading there being the sun and Soul; the relation of sun to earth in the solar system symbolizes the relation of Soul to body; and from this point onwards, the idea of reversal by Science of sense evidence, which we've touched upon or which was touched upon earlier, becomes more and more dominant. Christian Science, line 29, reverses the seeming relation of Soul and body just as, symbolically, astronomy reverses our human perception of the movement of the solar system. So, Christian Science is really the true science of astronomy. Everything is in a state of movement, everything in the body is moving and this means that body is tributary to Mind. The moving body, man, the humble servant of the restful Mind, God, line 32; the infinite as Soul, the infinite as Mind; and then, as we come over to 120:4, the infinite as Spirit, again, all reversing the belief that Soul is in body or Mind in matter; line 5, man coexists with and reflects Soul, God, for man is God's image. As earth coexists with sun, so body coexists with Soul and man with God. In terms of Soul man is body, in terms of Spirit he is reflection, in terms of Mind he is image, idea. All this is Science, line 7, reversing the false testimony of the senses in order that we arrive at the fundamental facts of being, the fundamental facts of man, being, little 'b', in his relation to God. Please now turn over the tape. [end]

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SUMMARY OF THE 6TH CHAPTER SCIENCE, THEOLOGY, MEDICINE IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Man's health or wholeness in Science, that's 120 line 15, is a condition of Mind. Mind's body, man, is as whole as its Mind is whole; and, therefore, what we're concerned with, on line 17, is the Science of Mind-healing, the Principle of which reverses sense testimony and reveals man as harmoniously existent in Truth, line 22, it doesn't make him so but reveals that he is so. Truth is that which can never lose a particle of its own wholeness; and, therefore, in Truth, man is truth, little 't', never error.

Columbus giving freer breath to the globe, line 30, symbolizes body, man, unrestricted in its universal movement—breathing freely, if you like. On 121:4, we extend beyond the solar system with its earth to the stellar universe, the cosmos itself, is all a symbol of the universality and freedom of body. The true idea behind the concepts of astrology and horoscopy are discussed therefore; sciences, explanations of the universe, on line 15, where everything is golden in the sunshine of Truth's wholeness is the divine counter fact to the counterfeit explanations of astrology, astronomy, and astrology. In this, Science, line 22, the greater controls the lesser; that is to say, Truth, capital T, is greater than the sum of its parts or truth, little 't'. Soul, controlling body, is the greater controlling the lesser; Spirit controlling its reflection is the greater controlling the lesser; and Mind controlling its ideas is the greater controlling the lesser—all of which leads us, in the last paragraph on 121, to the idea of Principle's everlasting government of its own universe in the oneness of divine Science, line 31. Astronomical order simply symbolizes the action of this government; and, therefore, as we turn over to 122:2, this is the real Science of being, little 'b', described on line 4, as the great facts of Life, capital L. Sense evidence seems to reverse these facts but the facts themselves reverse the apparent reversal; and, on lines 6 and 7, reveal heaven and earth one—one in identity, therefore, what we are engaged with, line 8, is the Science of Soul in which Life, capital L, line 26, goes on unchanged and being, little 'b', is eternal. The Spiritual sense of life, little 'l', in the marginal heading, is the inseparability in Science of life, little 'l', from Life, capital L, that is to say, of man from God; and thus, the severing of the jugular vein does not kill life because this has never been severed from Life, as we learnt on the opening page of the chapter, the body's life, little 'l', is Life, capital L.

Now the paragraph 122:29 to 123:10, seems to sum up for us what we've been seeing regarding the relation of Soul to body through all that symbolism of astronomy. The order of Science, line 7, being the true astronomical order as we had it there on 121:28. Now, all this while, the verity of Mind, line 11, has been

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showing us how it is that matter seems to be, but is not. What is the verity, truth, of this infinite universal Mind? Surely, it is divine Science, line 12, in which the human and divine are one and inseparable and, therefore, man is not made up of matter. The only way matter can seem to be is if, in belief, the human and divine are severed; and thus, divine Science raises our thought above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas. The systematic healing workings of this appear in Christian Science, line 16, the two parts the revelation of which remind us so much of the workings of those two translations back on 115 and 116. So, the two parts of the revelation are discovery and proof, stressing once more the true inseparability of statement and proof, letter and spirit, declaration and demonstration which we have been feeling so much throughout this chapter. First, the discovery of the overall divine Science of Mind-healing; and second, the timeless operation of the divine Principle involved in the present demonstration of healing in Christian Science.

This wonderful little paragraph, 123:30 to 124:2, where we see that Truth, capital T, is the Principle of all science, little 's'; and that this fact is the very basis of Christian Science. The basis of Christian Science is that Truth where everything is forever whole, where there is no possible departure of a part from the whole, therefore no fragmentary matter universe, therefore no material science or sciences as such, this is the Principle of all science, little 's'. Hence, no science is really material; all science is, in reality, Christian Science, just as all truth, little 't', is found in and of and inseparable from Truth, capital T. This Truth, capital T, of all truth, little 't', this Science, capital S, of all science, little 's', is the divine self-knowledge in contrast to, and now we go over to 124:3, human knowledge, which is what physical science so-called is and which is a Samson shorn of his strength. Now, Samson's great strength lay, we remember, in the fact that his seven locks of hair had never been cut from his head; and, when the beguiling Delilah, as it were, severed them from their roots his strength was immediately expended and the Philistines blinded him. The fascinations of physical science must never appear to do this to Christian Science. Sight is dependent on light not being cut off from its source and so is strength. It is as if, back on 123:9, Samson became the most absolutely weak and inharmonious creature in the universe. Whereas, in his true identity Samson typifies the spiritual strength of Science itself, God and man one and inseparable, body uncut sexually from its controlling Soul. Idea never severed from Principle, truth, little 't', incapable of departing from Truth, capital T, and, therefore, of being reversed into its opposite error; the uncapitalized ideas of the numeral of infinity indivisible from the capitalized seven—remember the seven locks of hair—the seven of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

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Now, unlike Christian Science, physical science dependent for its support on organization, 124 line 5, is a thing of discord and death, line 10; instead of Life; and, therefore, immortal Spirit, line 13, which gives us the true idea of nature and the inseparability of everything in the universe from everything else silences lying human knowledge or physical science; and this means that Science itself, line 14, interprets the universe understandably from the standpoint of its Principle. Whereas physical science explains exactly the same universe enigmatically on the basis of physical science. Why? Because there is only one universe. It makes no difference how the physical senses interpret the forces of adhesion, cohesion, and attraction; these, in Science, are properties of Mind belonging exclusively to Principle where everything in the universe is one with everything else. The Mind which is Principle owns all the forces of nature as its own property; therefore, these are not forces of matter and; therefore, the one unfragmentable Spirit, line 25, is the life, substance, and intelligence of everything beheld by the physical senses, and thus the one divine Science, line 28, restores all things to their rightful home and classification in the one divine Mind whose properties they are.

From this sense of universe or, if you like macrocosm, we come to the microcosm sense of the elements and functions of the physical body and the physical world and, the whole of page 125 concerns, the changes which Science will inevitably bring about in human experience as mortal mind changes its beliefs, on line 1 there. Now, line 15, the visible manifestation will at last be man governed by Soul, not by material sense. If, in reflecting this government of Soul, man is self-governed then clearly it is Soul and not sense which is man's real self; and this reflection means that man is subordinate to Spirit, line 18, and nothing else; and, therefore, as we turn over now to 126:6, he beholds himself God's reflection, even as mortals see their own reflection in a glass; and, therefore, the problem of nothingness, or dust to dust, will be solved by truth, little 't', the reflection of Truth, capital T; man, God's reflection coming from, returning to, always remaining, one with God; and, therefore, all Science, 126:8, is divine. Everything around us is, in Science, the reflection of God, the echo of Spirit, line 11, and not what human belief says it is at all.

Now, down to line 22, two things concern us in Christian Science, one is Christian Science itself and, two the application of Christian Science to the cure of disease. This implies, of course, that Christian Science itself is absolute. Synonymous terms for God such as Mind, on line 24, Truth on line 25, cannot possibly be other than absolute; and, solely because of this we see the effects of Truth, line 24, demonstrated through Mind. Mind is cause, therefore, on the health, longevity, and morals of men in accordance with the teachings of the Bible. The straight and narrow way of Truth, line 30, lies surely in the undeviating, uncompromising absoluteness of Truth; remember how the healing Principle, back on pages 107

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and 109, was declared to be absolute and divine. Four references suddenly to Christianity, top of 127, the marginal heading being, Science and Christianity. Very soon now we shall be in the theology section of the chapter and this will naturally stress the true idea of Christianity. The application of the word Science to Christianity, 126 at the bottom there line 32, means that Science is Christian Science or the Science of Christianity. This, of course, is Christianity as it really is and not of the sectarian sense of Christianity as merely constituting Christendom; and what this teaches us is that truth, little 't', line 6, is identical with Science, capital S, in comprising a knowledge or understanding of God as All-, capital A, in-all, little 'a'. Now, in applying the term, Science, to Christianity, and thereby arriving at Christian Science, we have that which in itself is absolute and divine applying itself spontaneously to the healing of disease and, therefore, to the salvation of humanity.

The different ways, paragraph beginning 127:9, the different ways in which the term Science is used throughout the textbook: Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone are, as we see on line 12, synonymous terms for everything relating to God as Mind. Mind specifically because Science is true knowledge, it is Truth itself, Mind's own knowledge of itself. When Science is specifically designated Christian Science this, as confirmed for us now on line 15, is Science as applied to humanity which is much the same statement as the one about the application of the word Science to Christianity at the beginning of the preceding paragraph. This is Science itself exempt from all evil that is absolute but never the less healing humanity of all sin, sickness, and death. Now on line 23, what humanity mistakenly thinks of as physical science is, in fact, all truth, little 't', which has its origin in divine Mind. Hence, truth, little 't', is not human in a matter sense at all but is what humanity is divinely as it emanates from divine Mind; and, therefore, Science which is all truth, little 't', is a divine utterance. It is, in fact, the theos logos or God Himself speaking as man, as we come to it soon in the theology section.

Over to 128, Science, line 4, is practical Science, in the marginal heading, solely because it is Christian Science, on line 8, and as such is the Science of being, little 'b', line 15, or Science applied to humanity, as we had it on the previous page. Science doing for humanity all those liberating, extending, elevating, freeing things which are detailed in this paragraph; and all this comes to pass when, on line 22, what is called our, what is spoken of as our knowledge of Truth escapes like an odor into the surrounding atmosphere in order to be beneficent. In other words, our knowledge of Truth must escape from being, in belief, our knowledge of Truth and must be found instead to be Truth's own knowledge of itself. For, in this case, it already fills and constitutes all the atmosphere there is. Truth's unbottled knowledge of its own infinitude is the very atmosphere of Spirit which, therefore,

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we can freely breathe and into which, through these two paragraphs, we find ourselves raised and extended; and we come to the logic of Christian Science on 129:1 and 2. The logic which has the mathematical precision of an accurately stated syllogism.

This logic is the Truth, capital T, line 5, being ever filled with truth, little 't', ever truthful, contains no error in premise or conclusion; and this becomes the fixed Principle, 128:27, on which Science, Mind's own knowledge of itself, rests. Now syllogism is made up of a major premise, a minor premise, and a conclusion. A syllogism balances deductive reasoning from the general to the particular with inductive reasoning from the particular to the general. For example, as we find it in the dictionary, every virtue is laudable—now, that's a major premise or proposition. Kindness is a virtue—now, that's a minor premise or proposition; and here we have reasoned deductively from the general to the particular. Every virtue is laudable, kindness of a virtue. The conclusion which involves inductive reasoning from the particular back to the general again is that, therefore, kindness is laudable; and so, we have in the syllogism an illustration of this cyclic movement of spiritual consciousness or where thought comes from and returns to Mind, God. The cyclic movement of Science as divine Science and Christian Science, which is really the underlying theme of the whole of this first section of the chapter because this is what heals humanity. Accordingly, Science, Truth overthrows pantheism, a doctrine that the material universe and all that this includes is God; and, therefore, on line 21, what we must do is abandon the superficial pharmaceutical practice of compounding elements together in order to make a whole and instead come up out of the depths of ontology itself, the Science of real being where everything is already joined together, is already compound and whole, is already of the nature of Science; and as we turn over to 130, line 2, this is having Mind for our Mind instead of having just a petty intellect. In the paragraphs from 130:7 to 25, Science, divine Science, Christian Science together show forth the harmony of Principle and this, on line 22, is seen as the ability of Spirit to make the body harmonious. Ability, this ability is that of Spirit because Spirit's body, already harmonious, is the only kind of body there really is. Now, the little child can accept this truth, little 't', line 19, because unlike the adult his thought is not already so full of material beliefs that spiritual facts cannot enter. We're merging quickly now into the theology section where we see over there on 131:20, how these things are hidden from the wise and prudent but are revealed unto babes; and so it will be with the revelation of the rock to Simon Peter, in a moment, when we come to it.

The theology section has so much to do with a true childlike faith in God, there 130:21, and with the true idea of body as taught through the symbol of church; and, therefore, there surely isn't a more appropriate concept to take us from the Science section to the theology section than that last capitalized expression in this

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Science section, namely, the Science of Soul, there on 131:8. For as we found through all that astronomical symbolism, it is the Science of Soul which specifically gives us the true idea of body and which reverses the evidence of the senses regarding sensuous man, 131:8.

Alright, theology then, theology, *theos*—God, *logos*—Word, Word of God, or God Himself speaking. It has to be emphasized in this second section of the chapter that the Science of the first section is indeed God and not man speaking or else it is not Science; and, of course, it's the unmasking of animal magnetism, in the 5th chapter, which makes it possible for us to understand this, otherwise, we're playing into the hands of the talking serpent and men are speaking as gods. Remember, ye shall be as gods, says the talking serpent. Accordingly, in this section on theology, we arrive at the true idea of religion as being indispensable to that of Science; the religion of Love, capital L, as it is called in the text, accentuates the living Spirit of Science as that which maintains the coherent bonded wholeness of Science. The word *religion* as we realize is from a root meaning *to bind*; and this is the significance of the capitalized term Christianity, the 3rd side of the holy city. Science must be found to be the Science of Christianity or Christian Science where the whole universal body of man is bonded together in Love, or else, as we were told at the top of page 113, it disintegrates into a dead body, a dead letter, pulseless, cold, inanimate. Turning to the text then on 131:13, Christian Science, Science in its non-sectarian unity as the religion of Love is come already after the manner of God's appointing and does not come through rival, conflicting Christian churches which would be after the manner of man's appointing. He came unto his own and his own received him not, line 17. That is as true of the sectarian Christian Science church as of any other so-called Christian denomination. It comes not through the wise and prudent but through the thought that belongs to the heavenly kingdom, as we had it back there on 130:25, namely, that of the little child or babes' state of thought. Christian Science, defined on 131:23, as the spirit, little 's', of the Christ is the living Christ body, the divine identity of humanity or man and this is what makes it the Science of Soul, as we found it on 131:9.

Now, over the page to 132:3, this living Christ, Spirit is the divine power that heals and its healing effects are that the blind receive their sight, the lepers are cleansed, the deaf hear, and the dead are raised. Such effects have as their cause divine Mind, line 12, and what these effects do is to prove the unity of God which is the divine Principle of harmony. They prove the unity of God. Well, whether it's yesterday or today, Phariseeism thrusts this idea of the unity of God out of its synagogues. Sectarianism necessarily rejects the idea of unity or, as in the marginal heading, Christ. That which is rejected is defined variously in this paragraph as the spiritual idea, line 14, idealism, line 24, the true idea of God, line 25, and perhaps most important of all, in the teaching of this second section of the

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chapter, the Son of man, on line 26. Well, the Pharisees rejected John the Baptist waivers from one side to the other, but the childlike faith of the Samaritan woman and the Roman centurion, on 133:3, they accept—Say the word only and my servant shall be healed, the centurion said to Jesus—faithfully accepting that word and works, statement and proof, letter and spirit are immediately simultaneously one.

The Mind which is Principle, the Principle which is Mind, come again in the paragraph beginning 133:8, just as we had them there on 132:12. The Principle of the unity of God, the Principle of one Mind as against many minds brings the healings detailed in this paragraph. Israel really has her origin in the Mind which is Principle; and this means that her real Judaism is the opposite of any limited form of a national or tribal religion, as it is described here on 133:20. In fact, Judaism finds its true identity in Christianity itself; the foundation of which is the all-inclusiveness of Spirit, line 26, and not the exclusiveness of matter; and, therefore, what Jesus demonstrated was that there is nothing outside of God, line 28. Everything everywhere is going on inside of God, this is Spirit. Jesus proved that he was equal with God because he proved that man has no other ego, no other self, but God. Now, this truth, little ‘t’, 134:2 over the page, this reality of humanity is what priestly learning, in the marginal heading there, seeks to crucify. But truth, little ‘t’, which is the only thing really that can bear witness to Truth, capital T, on line 5, cannot, in fact, be martyred or persecuted. Christianity, line 10, where we find the true idea of man and, therefore, truth, little ‘t’, consists of the whole body of the followers of Christ, Truth, capital T, line 9, and this body is, therefore, full of the Christ power. Whereas, the manmade doctrines of the opponents of Christianity are devoid of this power; and this constitutes the true Logos, line 21, the Theos-Logos which appears as Christian Science, the Word of God or Logos, the declaration of what I, God, AM, is the work of God in Christian Science where the natural law of harmony overcomes discord. Nothing supernatural or preternatural about it—not above or beyond nature, but nature itself as it really is—raising Lazarus, stilling the tempest, and so on—are not really miracles at all but operations of the natural law of Science backed by divine authority. They are the showing forth of primal order, the Science of God’s unchangeable law. They’re spiritual evolution as against material nature exercising divine power; we come there to the end of the paragraph, 135 line 10.

This is Truth which is Christ, in the paragraph beginning line 11, casting out evils and, in consequence, healing the sick. Because in order to heal the sick Truth must cast out of consciousness the myth that man was ever at a point of material birth cast out of God or the Truth ever became less than whole. The forever unimpaired wholeness of Truth heals; and, therefore, we come to the Holy One of Israel, line 18, the wholeness of the one and the oneness of the whole just as we had the unity

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of God, back there on page 132; and what this amounts to, in practice, in the last paragraph of 135, is, again, the unity of Science and Christianity, in the marginal heading. The Holy One of Israel is really the unity of Science and Christianity. Christianity is Science, Science is Christian, Science one in identity or identical, as it is expressed on line 25. Christianity being Science cannot possibly, therefore, be a special ritualistic gift, that's line 27; and what makes Christianity Science is the fact that Christianity is impartial divine Love, line 29. Its words and its works one in Truth—just like light, line 32, circling forth from and circling back to light, cycles of divine light.

Now, over the page to 136, because this describes the Christ-mission, in the marginal heading, *mission* from the Latin *mittere, to send*. The Father hath sent me, Jesus said, I circled forth from the Father, I circled back to the Father, but I never leave the Father in doing so; and, therefore, the foundation, line 2, or Principle on which Jesus established his church, or demonstrated what body really is, is Christ-healing. The Principle itself, line 4, declares that there is no intelligence, action, nor life separate from God; and this describes Jesus' religion, line 3, *religio, to bind*, man wholly bound to God, human inseparable from the divine; and, therefore, the question, line 9, how did Jesus heal the sick, is really already answered. The world rejects the true answer simply because it prefers personality to Principle. Men, in the plural, personalize the Son of man, singular; and, therefore, they cannot identify who or what it is that thus casts out evil and heals the sick. Evil is cast out and therefore the sick are healed by understanding that man is forever, as it were, cast in and never out of God. In other words, humanity is not fallen man—this is divine Science, line 22. Herod beheaded John the Baptist but he cannot behead divine Science. Christ the head and Christianity the body are one and indivisible in divine Science.

So, herein lies the power of Truth, capital T, 137:2, healing the sick which the senses see as Jesus teaching and demonstrating the truth, little 't', of being. The truth of being, little 't' little 'b', is man showing forth the power of Truth, capital T, God; and, therefore, the immaculate teacher stood before the world the victor over sickness, sin, disease, death, and the grave—the lot. Truth's indivisible wholeness makes it the victor over every possible belief in fragmentation; and, therefore, Jesus yearns to be identified spiritually, impersonally. The world, as such, cannot do this; but the disciples, standing for the world, spiritually regenerated through identification with the wholeness of Christ, or Truth, can; and, hence, the question is repeated: whom say *ye*, the disciples, that I, the Son of man, am; and it is repeated also that to be able to answer this question, correctly, is to know who or what it is that is able to do the work so mysterious to the personalizing mind of men. Well, Simon, son of Jonah, is the disciples' mouthpiece for the correct identification of the Son of man. Why? Because apparently of his impetuosity, his

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impetuosity, line 16, this impetuous disciple, line 26. To be spiritually impetuous is to be divinely impelled, to allow a divine precipitation to take place in consciousness. Simon's childlike thought is open and receptive to the natural and spontaneous self-revelation of Truth. The word *precipitate*, which describes *impetuous* in the dictionary, is a chemical term which conveys the idea of a solid concretion appearing in a chemical solution; and, of course, the form of this concretion in spiritual consciousness is the living, the true and living rock, as we have it there in the marginal heading on line 28. Thou Son of man, Simon says, art the Christ, the Son of the living God. You are the spirit, little 's', of Truth, Life, and Love which heals mentally. In other words, the Son, capital S, which man, in the singular meaning generic man or woman, gives birth to, is himself as the Son of God. This is the concrete non-abstract revelation of Truth itself, which is not come from the flesh and blood sense of man, but from God, from my Father which is in heaven. So the order of the revelation is Truth, Life, Love. Christ, Truth, the actual concretion or Son of Life and Love—the Father-Mother God.

Ideally, Simon, son of Jonah, has yielded to the Son of man who is the Son of God. In Christ, Truth where God and man are one, Son of man is identical with Son of God; and, therefore, in this concrete revelation of Truth, Love shows humanity the way of deathless Life. Simon's identity is therefore Peter, the living *petros* or stone or rock which is Christ or Truth. Now this true estimate of divinity and humanity one, says Jesus, is the divine foundation on which the universal body of mankind is built in Christianity, and it is the means whereby, over the page now to 138:2, a true human society is brought into being, built not on personal sense but on Principle, in other words, the Principle which is Life, Truth, and Love, line 6. God as Father, Son, and Mother in Himself and nothing outside. This is the rocklike healer of the fallen sense of man; no one is an outsider, line 11, everyone is an insider, therefore; the concept of men, that is, outside of God, gives way to man, the Son of man, who is the Son of God inside. End of recording on this tape. [end]

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CONCLUSION OF THE SUMMARY OF THE 6TH CHAPTER SCIENCE, THEOLOGY, MEDICINE IN
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FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Science, Theology, Medicine continued.

So, as we were saying, no outsiders, that's page 138, line 11, everyone an insider; that is to say, the concept of men outside of God giving way to man, the Son of

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Man, who is the Son of God inside; and that's why the capitalized term, on line 13 in that paragraph, is Spirit because to Spirit there is no outside; and this shows that what we are fundamentally concerned with is the religion of Love, lines 15 to 16, all things in Science bonded together, cemented, concrete, rocklike in Love. This is church or body in Christianity founded on the rock of Christ, or Truth; and so, in the paragraph beginning line 17, we are naturally commanded to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and so on, all in proof of Christianity itself. Taking our world, as it were, with us into the inside of Spirit so that there are no outsiders, we are truly going into all the world and preaching the gospel to every creature, healing the sick, loving our neighbor, generic man, as our real spiritual self; and that this Spirit is Mind, 139:5, wherein matter is non-existent, lies the behind the different miracles in the Bible and is really what the Scriptures in their Science are all about; and if sectarian Church Counsels, line 15, seem to obscure this Science, this is only temporary. The divine Science of the Scriptures, that is to say, their continuous unitary, unbroken Science seen from Genesis to Revelation reveals itself to thought such as that of Simon Peter—for this Science is the *petros*, is the stone which the builders of sectarianism reject, line 26, but which nevertheless becomes the head of the corner; and so, if we come over to page 140, to the marginal heading, God invisible to the senses, the fact is that we see Him, we know Him only from within Him. From a position supposedly outside we see corporeal being only; that is to say, we see being as fallen mortal man. We know God spiritually as Mind, line 8, knowing itself to be Life, Truth, and Love, Father, Son, Mother—all one being; and worshipping spiritually in this way, line 16, instead of materially we, man, are the very soul, little 's', on line 17, of Christianity, the Christ body itself worshipping the Father in spirit and in truth, little 's' little 't'. Now, in this case, coming down to line 23, there is no man-projected God as in Jewish tribalism but rather is there God-projected man. See, spirit, little 's', and truth, little 't' can only possibly be Spirit, capital S, and Truth, capital T, projected or expressed; and thus, the Christian Science God is universal, eternal, changeless Love, lines 25 and 26, for a Love-projected man certainly does not procreate, line 30, a man-projected God in the form of mortal man; and, therefore, coming to 141, in the marginal heading, so much more than profession is required. The Christian sets aside even the most cherished beliefs and practices and leaves all for Christ, and this includes leaving beliefs of scholarly and ecclesiastical descent, line 11, in which case the divine Principle and the Christ-spirit alone govern the corporeality. No dynasty, no ecclesiastical monopoly for this Principle. No handing on of the torch of authority from one person to the next, and then to the next, and then to the next, and so on.

All men are kings and priests unto Principle in their own God-given right, spontaneously out from the Principle, not handed on from person to person. This

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is the way in which Christ rules, lines 21, 22; no outsiders, only insiders; and then over to 142:4-5, those who truly follow Christ, Truth in this way are those who understand and live this Principle. The body of such followers, or if one could use such a word, the body of such *understanders* because truly to follow is to understand, they constitute Christianity and have power over the whole of sickness, sin, and death. So that the first proof of our Christianity, therefore, is that we seek to be the undivided garment of Christ, Truth instead of a lot of personal fragments. This alone furnishes us, as it says on line 10, with absolute evidence. Why? Because this alone heals sin; and, in this case, the marginal heading, line 13, instead of selfishness and loss we gain the self which we really are and this, on line 20, cleanses the temple; it whips tyranny and pride out of the body and welcomes in humility and divine Science instead. Divine Science is, of course, the garment of Truth as one whole undivided garment having, as such, total power over sin, sickness, and death. Purged of vanity and worldly worship, body becomes the meet dwelling-place of the Most High; humanly speaking, this means to say, that the body is wholly medicined.

Body in divine Science is the Most High's own body; the body which is us, man, in Christianity, having one Mind; and, therefore, it is that our being of one Mind constitutes true medicine as we find it now in the chapter's third and last section. Alright, then, the accent shifts to medicine; and the section teems with references to Mind, capital M, as constituting the only true medicine. Mind, the one Mind, God, in contrast to the many minds of mortal man, maintains the wholeness of its own body, man, and this, of course, is medicine. The body or letter of Science, of Science, in the first section, the Science of Mind-healing as we found it to be, alive with the Spirit, the religion of Love, in the second section, equips us with the true idea of medicine, in the third section, in contrast to *materia medica*; and so we don't really have Science at all unless at the same time this is true theology and therefore true medicine. We remember, on page 107 in the chapter's second paragraph, the sovereign ever-presence. The Principle which is absolute and divine; and, therefore, is the Most High itself, which in consequence delivers the children of men from every ill that flesh is heir to—clearly this conveys the true idea of medicine. So we, man, the body of Christ, Truth, in Christianity are heir not to the ills of the flesh but inherit all things from divine Mind, that is to say, 142:27, from that which is first and that which is self-existent. Notice the number of times the word *first* occurs on these two opening pages of the medicine section. Now, the synonyms, in the first paragraph, are Mind, Truth, Christ. Matter is not medicine. Mind All-in-all, line 28, this is medicine. Matter departs, line 30 there, from Mind; and, therefore, matter as medicine is error because it is a departure from Christ, Truth; and, therefore on 143:10, Mind never called matter medicine, material belief alone does this and this deprives us of the available superiority of Mind.

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Body is not controlled scientifically by mind, little ‘m’, but only by Mind, capital M, which is Mind controlling its own body as the only body there really is. Hence, in the bottom paragraph, Mind is the grand creator, all power derives from Mind. All glory, honor, dominion, and power are due everlastingly to Mind. Why? Because chronologically, potentially, and eternally Mind is first; and, therefore, it is that mind and drugs do not coalesce; mindless drugs are the antithesis of Mind. In fact, as we come over the page to 144, line 6, naught is the inferior method of drugging when Mind is nigh, withdraws this lower power of drugs when dawns Mind’s brave light; and this, then, becomes the difference, in the marginal heading, line 10, 144:10, between Soul and sense; in the ratio that Soul in our consciousness is strong, sense evidence is weak and vice versa. So let us come to line 14 where we see, in this superior power and strength of Soul, the Science which handles that most fundamental of all mortal beliefs—human willpower or animal magnetism; whether it is the seeming power of the inanimate drug or that of animate human will which is mesmerism, hypnotism, and so on, the power of the Science of Mind operating as the metaphysical practice of Christian Science, line 14, makes nothing of them both, and this, on line 28, is the power of universal Truth at work wherein there is no rebellious human willpower to have caused man apparently to depart from God and therefore to become error instead of Truth. Divine Science versus physical science, on line 23, is Truth at war with its opposite, error; but, because man cannot depart from Truth and be turned into error instead of Truth, therefore, divine Science, and not physical science is, is reality.

Science, line 14, as Christian Science, line 17, as divine Science, line 23, are the means whereby the Science of being is understood, line 27, and Truth itself wherein everything is whole appears then as the universal panacea; and all this is the Science of Christian healing, line 31, in which, now up to the top of 145:4, both letter and spirit are at work but where the spirit is what basically accomplishes the healing. On to line 8, as far as the recovery of invalids is concerned there seems to be a struggle going on between mortal minds in the plural on the one hand, and immortal Mind, singular on the other. Now, an invalid is something which is invalid, that is to say, not valid; and that which is valid, says the dictionary, is that which is founded in truth and is impossible to break down because it conforms to law. The only invalid, therefore, is error and not man; and victory comes when Mind, acting through Christ, Truth subdues a belief in disease because man, in truth, is valid and not invalid. Now, this is Truth itself, line 17, controlling error specifically as ignorance of the laws of eternal and unerring Mind, line 24, wiping out, that is to say, everything that is not of the nature of truth, everything which is invalid; and, then, the governing term becomes Spirit again on line 28, Spirit and flesh seem to war only because in Spirit everything is in agreement with everything else and, therefore, everything is strong. Whereas, in the flesh, there is continuous

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antagonisms—one form of matter opposing other forms of matter and therefore everything is weak; and because of this superiority of the one and inferiority of the other, Spirit asserts its mastery over the flesh. Over to 146:3, because this supremacy of Spirit over flesh shows us what healing is in scientific Christianity; but supposing that Christianity is identified with antagonistic systems of religion purporting to heal sin and systems of medicine purporting to heal sickness, then the element of Christian healing seems to be lost. Such systems are barren of the vitality of spiritual power; whereas, the system of healing in Christianity itself is full of spiritual power. The reason being that Christianity, as it really is, is both Science, line 11, and Christ-like religion, line 12, that is to say, Christian Science. So, material medicine and drugs on the one hand and the might and power of Mind, that's line 14, on the other; and, then, there is scholasticism seeking salvation through person instead of through Principle. Whereas, it is Science itself and not person that is Principle's own curative agent, as we have it on line 17, and; therefore, it saves impersonally; and so, although Science, this agent seems like a stranger within our gates, it is in fact truth, little 't', line 18, it is us, man, of divine origin, the truth that Spirit, line 19, is supreme. What we really are, as man, certainly should not seem strange or a stranger to us; and we come to line 23, where we see that the Bible sanctions this divine Science. This curative agent of Principle which is of divine origin, which appears as Christian Science and which is Truth, line 25, healing simultaneously sickness and sin and, therefore, is the true system of medicine and the true system of religion in one system; and this is why it is a thing of Life, line 29, as against material systems that belong to space and time and therefore to death; and so it is that Christian Science, marginal heading, line 25, is as old as God, as ancient as the ancient of days; and this brings us to the statement in the medicine section of the chapter which surely equals in importance that of the rock in the theology section and that of the two translations in the science section.

The heading is reduction to system; its reduction to system is really that very rock itself and the scientific explanation of that rock comes to us when we grasp the meaning of the operation of those two translations. Reduction to system, and we read, divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live; yet, the system itself, as we've just learned is timeless. This true healing system, a statement of which is made therefore in the medicine section of the chapter, enables the learner to demonstrate the divine Principle upon which Jesus' healing was based and the sacred rules for its present application to the cure of disease. How pronounced this idea of rule and rules is, in certain passages, in this chapter. It seems to accompany the idea of divine metaphysics, the rule of not working from matter upwards, as we had it back there on page 111, where divine metaphysics was

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introduced for the first time and the rule, at that point, was that of reversing, divine metaphysics reversing inverted and perverted sense testimony; and so, now 147:6, that which is as old as God is not subsequent, of course, to the time of Jesus, demonstrated again historically until late in the 19th century when it appears as the divine rules of Christian Science. On line 10, Science, that is to say, Principle's own curative agent, shows that Truth's healing efficacy never changes with time. As the Science of Mind-healing, line 14, this divine system is stated in its completeness in SCIENCE AND HEALTH; and, therefore, there is the need to study this book. Not a simple perusal but its study in depth. Then, the paragraph beginning line 24, Jesus taught only the generalities of the Principle. He worked out the problem of being from beginning to end. Therefore, what he himself understood was the wholeness of the Principle because otherwise it would not be possible to work out the whole problem of being; but, as far as humanity is concerned, he taught the generalities of the Principle; and the definite rule, whereby everyone can understand and demonstrate this Principle, has been discovered in Christian Science. Christian Science, then, is the very embodiment itself of this definite rule. So, reduction to system; how does the system heal? The word *reduction*, like deduction, induction, *eduction*, that is to say, education are all from the Latin root *ducere*, *to lead*. Reduction signifies to lead back to an original state, to lead back from error. It has a most interesting surgical meaning which is to correct by restoring dislocated parts. This system of Christian Science, understood in terms of the inseparability of the capitalized and the uncapitalized conceptions of being, is the revelation of man never having fallen, never having become dislocated from God. It's the revelation of everything in the universe in place, nothing out of place, nothing out of relationship with everything else, nothing to be recovered therefore, nothing needing restoring, no dislocation, but Truth forever whole and harmonious. Science in its health, or wholeness, as taught in the Christian Science textbook; and this, of course, is the system of education, *educere*, taught in the one school of Christian Science which we learnt about back there on page 112; and it consists of the two complementary activities of *deducere*, that is coming from God, from the general to the particular followed by *inducere*, from the particular back to the general—even as is taught by those fundamental propositions, there on page 113, the two translations, on 115 to 116, and also by that syllogism, we remember, at the bottom of 128; and this makes it a healing system because it is the body, man, of Mind, God in which every detail is operating in its right place under the control of the system as a whole.

That is, under the control of the system's own governing Principle. Now over to 148, line 2, no faithless generation, therefore, no break away from the one Mind. Mind's power to heal, line 4, lies in the fact that nothing in the body has ever broken faith with its own all-generating Mind. This means, line 8, that man is

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generated, created by Spirit alone, as God's man; and as such he's quite unlike the breakaway men of men, or children of men, described by anatomy and theology, as we come to it now in the paragraph beginning line 7; theology, of course, not as we've been having it in the second section of the paragraph, but in the ordinary religious sense of the word. Now, anatomy, of course, implies dissection into separate parts, a material sense of analysis; and theology, as we see from 148 down there lines 21 to 24, implies the attempt to turn a fragmented sense of man into a whole Christian. How from the basis of division and discord to produce the concord and unity of Spirit and his likeness—that's a material sense of synthesis—so anatomy, analysis; theology, synthesis; both in the material sense of those terms. But in the system of divine metaphysics which is Christian Science, the wholeness of everything, that is to say, its constitution and its operation are understood through symbols; and, therefore, there is no such thing as actual dissection and putting things together again. Analysis, synthesis, deduction, induction can only really be conceived of spiritually or are conceived of spiritually in Christian Science; and thus, on lines 17 to 18, anatomy and theology reject the divine Principle of harmonious man. Man infinitely individual, infinitely particular, at the same time as being infinitely universal, infinitely generic, infinitely one. No breakup into bits and pieces requiring the restoration of dislocated parts, everything located in Principle, no ecological imbalance which is talked of so much today. Nothing out of context and this nothing out of context, of course, is represented by the very way in which we are at present approaching the text of SCIENCE AND HEALTH and, therefore, are approaching understandingly the coherence and the oneness of our universe.

Now the topic on 148:25, changes to physiology in anticipation, it seems, of the coming 7th chapter. The synonyms at work there are Mind, Spirit, Truth; and over to 149:3, where we see that Mind, this is Mind which is Spirit, not matter, and, therefore, is Truth. This Mind outweighs drugs equally in the cure of disease as of sin; and the way, therefore, instead of that of drugs is, we read, divine Science in every case. Divine Science, not material medica which is a bundle of speculative theories; and so, in divine Science the outlook is general, generic, all-inclusive, one. Spiritual deduction is at work starting out from the Principle, from the infinite one. This is divine Science in every case, every conceivable case; and, now, to the specific because patients' different mental states are not comprehended medically as the practice of the prescriptions shows. They're explained only in Christian Science, line 11, and there, of course, we come from the general to the particular to Christian Science as the specifically diversified embodiment of divine Science; and, therefore, we touch, on line 11, the rule and its perfection of operation which never vary in Science, Science itself being both divine and Christian so that the general leads to the particular and then the particular is

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found intact within the total embrace of the general. This is all describing the divine system to which divine metaphysics is reduced. But, now, the practical rule itself, because in order to demonstrate this, on line 14, what we have to do is to find that our own specific individual life, little 'I', is none other than the life, still little 'I' of the one generic Christ or Truth itself. The individual, a microcosm of the universe, wherein the life of the universe is his individual life. Our life, then, is not our life in a personally possessive sense but is Christ, Truth's life possessed impersonally, line 15, by the Principle of divine Science; and, in this case, the rule of divine Science is obeyed and the Principle of divine Science is proved. This is the rule for healing each specific case in that sum total of every case; and thus, on line 26, the one generic Mind governs all things, governs all things, the one governs all specifically; and, as we turn over to 150:2, herein lies the power of Truth. The power of Truth lies in Truth's generic and specific wholeness. [end]

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CD No. CDR 1837 Tape 10 Side 2

CONCLUSION OF THE SUMMARY OF THE 6TH CHAPTER SCIENCE, THEOLOGY, MEDICINE IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

The power of Truth lies in Truth's generic and specific wholeness as applied through this Christian system of healing disease; and its Christian nature is described there on 150 line 7, as the coming anew of on earth peace, good-will to men. Coming down that paragraph, physical healing demonstrates the system's divine origin, line 15, but the system has a higher mission than this, and its higher mission, like that of the sacrificial lamb of God in the New Testament, is to take away the sins of the world, lines 16 and 17. Now down to line 28, because in this case man can never really be thrust out of his body in a specific sense because man, generically, the body of Mind itself, was never in the first place thrust out of Mind; and, therefore, 150:32, the human mind and body as such are myths, just as the hosts of Æsculapius, the god of medicine appearing as the hosts of materia medica, are wholly mythological. Infinite Mind, 151:4, knows there is no outside to itself; erring, finite mind is the myth that there is a location outside of Mind to which man has fallen. Finite mind, therefore, has an absolute need of what is outside of itself, namely, infinite Mind; and so, in the marginal heading, line 19, man is governed by Mind. Man, body, never having broken away from his all-governing Mind, therefore, man deathless. No separation, therefore, no fear, no death of the body because no fear, ever, to stop being and its action; being, little 'b', man, is the living body of Life, God, line 20, and therefore, in the Life which is

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Mind, line 27, the entire being, man, is found harmonious and eternal. Not made so but found to be so; and thus, 150:32 to over the page, mortal mind with its mortal body is a myth and yields to Truth, capital T, because, of course, Truth is specifically the opposite of mythology.

And now, there follow various illustrations of the way in which, in the myth, mortal mind seems to govern mortal body such as in the case of the thermometer on line 16, all these cases are offset by the metaphysics of Christian Science, line 22. Now, the practice of homoeopathy affords useful illustrations of the pseudo-metaphysical way in which mortal thought rises above matter to mind, little 'm'. Hence, on 153:11, the highest attenuation of homoeopathy and the most potent rises above matter into mind. The word *metaphysics* is made up, as we know of meta *above* and physics; but the metaphysics in this sense of homoeopathy are far from being the *metaphysics of Christian Science* which *are* already above matter *in the realm of Mind itself*. Clearly, the attenuations of homoeopathy, where the drug is reduced to its essence—mortal mind, find their divine opposite in the reduction of divine metaphysics to the healing system of Christian Science. Now, instances of mortal mind seeming to determine the condition of and to control mortal body follow one another down 154 to the top of 155 and then we come to the paragraph beginning 155:3 which returns us once more to the theme of the universal and the individual, the generic and the specific; and we have there, line 4, general belief, line 6, individual confidence, general faith, line 8, general belief again, line 11, individual dissent or faith, line 12, universal belief, line 15, general belief again, line 17.

Because, unless individual faith rests on Science, line 13, that is to say, on the Science of divine Science and Christian Science, as we had it back there on page 149, it is but a belief held by a minority and is governed by the majority; and this majority belief or universal belief or popular belief, as it is called there on line 21, works against the high and mighty truths of Christian metaphysics or Christian Science; and line 19, the percentage of power on the side of this Science must mightily outweigh the power of popular belief in order to heal a single case of disease; and the paragraph ends by showing how the human mind, not mortal mind but human mind, which is like the second degree in the second translation on page 115, must cease to put its weight into the material and fleshly scale, that's the first degree, and must put it instead into the spiritual scale, the third degree, where it actually yields to Mind, capital M, itself. Now, the answer to all this majority and minority question in Science lies in the fact that the only number is one, the infinite one, one infinite Mind. Whereby, the one on the side of this Mind is the all-powerful majority and no matter what the number of mortal minds believing otherwise these are reduced, rendered the impotent minority. Individual thought rests on Science when it rests on this majority of one. Now, over to 156,

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when we see the case of dropsy being healed mentally by the homoeopathic method, and then, at the bottom of 156, we're told what the metaphysics of Christian Science are specifically, in contrast to homoeopathy, rising above matter into mind, little 'm'. In the metaphysics of Christian Science, which is the healing system of divine metaphysics, matter is not there and, line 31, Mind takes its rightful and supreme place; and thus, the Principle of healing in Christian Science is Mind, 157:4-5, where the whole force of the mental element is employed through the Science of Mind which never shares its rights with inanimate matter; and this great fundamental fact is repeated on 157:9, the curative Principle of Christian Science is Mind. Now, narcotics, at the bottom of the page, such as for example opium, cannabis, and all the hemp drugs have the effect of quieting mortal mind and so of relieving the body; actually they produce in belief profound sleep, torpor, an insensibility. On the other hand, Christian Science on leaving its impress on the corporeality brings out the proof that Life, capital L, is continuous and harmonious.

Life, capital L, continuous and harmonious; and this profound pathology, as it is called on line 32, well it certainly affects a profound awakening and not a profound hypnotic sleep. The body has its life in Mind, capital M, and not its death in unconscious mortal mind or matter. Life is continuous and harmonious because Mind and its body are indivisibly one; and this is experienced when body, man, is found never to have been cut off from its governing Mind, God; and now again, on 158, as we see in the marginal heading there, we have the relationship of materia medica to basic mythology; Apollo, god of medicine, typifies specifically through the concept of materia medica the entire myth of fallen man. That is, he is banished from heaven, line 14, and endures great sufferings on earth; and, therefore, materia medica, typical of the hypnotic narcotic unconscious dream of mortality as a whole, originates in idolatry and paganism which itself originates in mythology and, therefore, all mortality is mythology, the opposite of immortality which is divine Science. Drugs of whatever kind—mineral, vegetable, animal, as medicinal drugs, narcotic, alcoholic, psychedelic drug, drugs in the form of hypnotism, religious ecstasy, sex, etc. are all fundamentally the workings of mortal mind whose subjective state is matter, in contrast to the workings of the dignity and potency of divine Mind and its power to heal, line 17; and another illustration of these workings of the myth of mortal mind on its substratum, matter, comes on 159, where the woman does not die because of the ether she inhales but from the fear of inhaling it so that the cause of death is mental and not physical. Now, 159, line 23, because the state of man must be learned from Mind, capital M, and not from matter as is supposed by the medical schools, Mind, capital M, is the source of all true knowledge regarding the state of man; whereas, matter is the false source of knowledge, there in the marginal heading, line 25. In fact, what really

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concerns us is, as we turn over now to 160 line 6, what concerns us is the innate power of the body's own Mind, line 2, and therefore the health and harmony of this Mind's own body, in contrast to the workings of so-called mortal mind and its body. Down to 160 line 9, mortal mind governs its body voluntarily and consciously in the case of the moving of the arm but involuntarily unconsciously in the case of the action of the viscera. The reason this so-called mortal mind, line 12, seems in the end to quit its own body so that the heart becomes as torpid as the hand is the fundamental mythology that body, man, once rebelled against and quit its own immortal Mind. The understanding, in Science, that man never quit, never fell from God in the first place makes it impossible for there to be a mind, little 'm', quitting its own body in the second.

Now, remember that the basic teaching of this whole chapter is translation as against death, translation from mythology to Science or from what seems to be mortal mind to immortal Mind. Nerves, line 14, convey the mandate of mind to muscle. Well, what's the translation of this? Nerves are the muscles, that is, the body's communication system that circulates from and to the brain throughout the whole body. Translated metaphysically this activity becomes that of Word, Christ, Christianity; Mind, Word, message, the Christ message, man, body as in Christianity. Everything returning to Mind in Science instead of returning to brain in the myth of mortal mind. Now, at the top of 161, it is mortal mind, not matter, which says I burned my finger. When, on the other hand, the I is immortal Mind, as in the case of the Hebrew captives in the Babylonian furnace, the holy inspiration which results from this acknowledgement of what the I really is creates states of Mind which nullify the action of the flames; and, in the next paragraph, man, endowed by his Maker with the inalienable rights of life, liberty, and happiness as is acknowledged in the United States' Declaration of Independence, is body forever endowed by its Mind with all these qualities, the united state of man learned from Mind. This very system of independent inter-dependent states, all united under one head or government is a symbol of world body and its one all-governing Mind. In this case, no guillotine, line 22, can operate falsely in the name of liberty for Mind and body, God and man, are one and indivisible and, therefore, body cannot lose its governing head; and so, over to page 162.

All that we've been pondering as the chapter now draws to a close is Christian Science, the original discovery, bringing to the body the sunlight of Truth, capital T, which invigorates and purifies it. Christian Science acts as an alterative neutralizing error with Truth, therefore, Christian Science, the alterative is the same as Truth, the alterative, in the marginal heading, because there is only one kind of body—and, namely, man as he is in Truth or Christian Science—accretions change, humors are expelled, tumors dissolve, and so on. Why? Because the human mind has changed its base, line 10, has yielded to divine Mind; and it is the

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sunlight of Truth which has done it. The sun's light, the light of the sun, inseparable from the sun itself as the source of this light, is body in relation to Mind. Body, man, can no more quit its Mind, God, and remain body than light can quit its source and remain light. Likewise truth, little 't', cannot quit Truth, capital T, and remain truth. To suppose that this has happened in the shape of fallen mortal man would make truth error instead of Truth. Error is simply the suppositious departure of truth, little 't', from Truth, capital T; line 12, Mind governing its body in this way in every instance is Spirit, line 14, maintaining the indestructibility of its own faculties, that is, the proper functioning of this body. Now remember, back on 130:22, where we had the ability of Spirit to make the body harmonious, that is, in its total functioning.

Spirit able to do this because Spirit's body, the only body, is already totally harmonious; and on line 17, the rules of Science worked out in practice heal both acute and chronic disease whether it be organic or functional. According to this text, it requires a fuller understanding of the Principle of Christian Science to heal organic disease than it does to heal functional because a higher rule is involved; and one is reminded of something that we learnt a long way back in the 2nd chapter. It was on page 31 of the book where a full understanding of Principle triumphs over death; and so, there is an order—an understanding of Principle relative to functional disease where simply movement, circulation, order are upset; a fuller understanding relative to organic disease where basic structure is affected; and thirdly the full understanding itself which demonstrates the nothingness of death. Well now, from 162:29 to 164:8, we're shown materia medica itself confessing to its own shortcomings; and this we won't go into. But before we do come to the chapter's two final paragraphs, it might be well just to translate that symbol of Homer's Cyclops on 164:2, groping in the dark around his cave. Because this, according to Dr. Chapman, Professor of the Institutes and Practice of Physic in the University of Pennsylvania, typifies the gropings of materia medica. So, let's translate Cyclops into the Science of Mind healing; because, in the myth, Cyclops has only one centrally placed eye; and we remember how Jesus said, If thine eye be single, if Mind to you is one and one only, then the whole body of consciousness in which you dwell will be full of the light of this one infinite all-medicine-ing Mind; and, therefore, to sum up, line 12, the difference is between all human systems, in the plural, based on material premises, in the plural, which are minus the unction of divine Science and the system, singular, of divine metaphysics itself which is forever bathed in this unction and which, as the woman's leaven, referred in the early pages of this chapter, is even now at work in world consciousness raising the whole body of humanity from the dead. The unction of divine Science is divine Science's own quality of absolute oneness and indivisibility. In the Roman church what is called extreme unction is administered to the dying in order

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supposedly to insure that their safe transit to heaven; and so, in the final paragraph, the subject is victory over death; and this paragraph incidentally was added to the textbook as late as June 1907, three years before the close of the founding mission and at the same time as, according to the Preface on page xii, line 20, the author read this book throughout consecutively for the first time in order to elucidate her idealism; and this was also the year when the answer to the fundamental question in Recapitulation, what is God, reached its final form, namely, God is incorporeal, divine, supreme, infinite, Mind, Spirit, Soul, Principle, Life, Truth, Love. The implication is, that from its first page, page 107, to its last, page 164, this chapter, Science, Theology, Medicine, instructing us in the very essence of Christian Science itself typifies the range of the founder's mission from 1866, the year of the initial discovery, through 1907 to 1910 or to where, if you or I should appear to die; well, line 17, we should not be dead. The seeming decease, caused by a majority of ignorant human beliefs that man must die, or produced maliciously by mental assassins; and the word *assassin* in the dictionary, signifies secret murder committed under the influence of hashish, that is, under the hypnotic influence of unconscious mortal mind. This would simply confirm Christian Science's basic proposition that mortal thoughts, in belief, rule the materiality, miscalled, life in the body; that is, the physiological concept of life as detailed in the coming 7th chapter. Well, in spite of all evidence to the contrary, line 23, 24, the forever fact remains paramount that Life, Truth, and Love save from sin, disease, and death. Surely in this combination of terms, Life, Truth, and Love, we find the very unction of divine Science itself—the balm of the absolute oneness of being, the absolute indivisibility of Life, the absolute wholeness of Truth, the absolute universality of Love, save from sin, disease, and death; and so, corruption puts on incorruption and mortality puts on immortality, line 27, which is divine Science with its unction; and the result is translation and not death. Death is swallowed up in victory so that you and I do not even appear to die. Now the word *corrupt* is from a root meaning *to break*. Only as the one unbroken incorruptible body of Christ, only by coming forth together from the same divine Principle as the body of Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science, Science as divine Science, and Christian Science both absolute and applied will we find the spiritual reality of man, translate the death dealing systematic concept of life and so swallow up physiology in victory. Putting on immortality, that is, divine Science, instead of the raiment in the Scriptural quotation over there on page 165 at the beginning of the Physiology chapter, our life and our body will be found to be the Life and the body, the living wholeness of Christian Science. End of Summary of Science, Theology, Medicine. [end]

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mp3 No. 024

CD No. CDR 1838 Tape 11 Side 1

SUMMARY OF THE 7TH CHAPTER PHYSIOLOGY IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

This summary by W. Gordon Brown of SCIENCE AND HEALTH's 7th chapter, Physiology, is the outcome of a consecrated study of this chapter by a group of students in London. As in the case of the preceding chapters, the text is approached from the standpoint of the capitalized synonymous terms for God which permeate the book as a whole and which determine its divinely scientific meaning. The student's fundamental concern, therefore, is with the meanings and values of these terms revealing to him the spiritual reality of his universe. As discussed on the tape which introduces the series, the terms are considered not selectively but as they flow together in harmony in the text's own spiritual order, for then it is that out of this harmony and unity is borne to the student's spiritual sense the specific meaning and value of each individual term both with the category of the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love and the four of the Word, Christ, Christianity, Science. The rule, therefore, is that we continue to approach the text honestly in its consistency and wholeness, never taking anything out of context.

Let's have SCIENCE AND HEALTH open then, at page 165. Just as the first five chapters in their spiritual and scientific order, ending with Animal Magnetism Unmasked, graciously prepare us for the Christly standpoint of the 6th chapter, Science, Theology, Medicine, so the 6th chapter leads inevitably to the 7th, Physiology.

The immediate outcome of unmasking animal magnetism, which takes place in the measure we accede to the teachings of chapters 1, 2, 3, and 4, is the natural and spontaneous revelation of Truth itself in individual consciousness. This means that the accent with the 6th chapter, as we found when studying it, is on the whole stupendous idea of spiritual and scientific translation, in contrast to destruction and death, just as was proved in the life work of Jesus. The leaven of Truth, which in the words of Paul cited at the beginning of the 6th chapter, is neither received of man nor taught us personally, comes to human thought through what the text calls the scientific translation of immortal Mind. The word *leaven* is from the root meaning *to raise*. This is the coming to each one of us individually of one universal Mind of Christ, raising the whole lump of human consciousness, the entire body of world thought from the dead, even as yeast raises and gives life to an apparently inert lump of dough. To represent this great fact of Life, as we read at the opening

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of the 6th chapter, the discovery of Christian Science in 1866 raised Mary Baker Eddy from her death bed.

When Science, in the first part of the 6th chapter, is found to be true theology in the second part, the theos logos or God Himself speaking and therefore in the words of the text to be the religion of Love, Science the religion of Love, it medicines the entire body of humanity in the third part, healing and translating it out of sin, disease, and death—that is, from mortality to immortality. Hence, the note on which the 6th chapter closes or where it merges into the 7th chapter, when this corruptible shall have put on incorruption and this mortal shall have put on immortality, divine Science, the absolute oneness, that is, of the human with the divine, then shall be brought to pass the saying, that is written, death is swallowed up in victory.

Turning to the two complementary phases of translation taught on pages 115 to 116 of SCIENCE AND HEALTH, the emphasis with the 6th chapter is on the first of these—on spiritual discovery, divine revelation, Christ, the divine message from God to men speaking to the human consciousness; in other words, on the scientific translation of immortal Mind. The emphasis with the 7th chapter is, in consequence, on the second of the two phases, the scientific translation of mortal mind, for it is where this corruptible is being shown, being told, how actually to put on incorruption and this mortal to put on immortality. Thus, the revelation in the 6th chapter of the true idea of body, one all-harmonious Christ-body of mankind, translates the physiological concept of body in the 7th chapter and the result is the note on which the 7th chapter closes, that's over on page 200, where Jesus Christ and him crucified yields to Jesus Christ and him glorified. A mortal or death sense of body is represented as having being translated into an immortal or resurrection sense of body. Armed with the idea of this sinless resurrection body and how to achieve it, thought can then move forward with footsteps of Truth, in the 8th chapter, and begin to experience this translation in day-by-day experience; then, in the 9th chapter, Creation, in consequence, a totally new sense of universe is won.

So, to the 7th chapter, Physiology, to the glorious proposition of humanity translated apparently from a state of corruption, *corrupt* from a root meaning *to break*, to one of incorruption, of unity, harmony, undividedness, that is, from death to Life. Hence, the Bible verses on which the chapter is based—take no thought for your mortal life, what ye shall eat, or what ye shall drink; nor yet for your mortal body, what ye shall put on. Is not the life, the life of immortality, that is, more than meat, and the body, the one universal Christ body, more than raiment? In other words, we are bidden to put on immortality and incorruption as our raiment. Thus, He sent His Word, the *knowledge* of what body truly is, and

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healed them, and delivered them from the destructions inherent in the great human buildup of false physiological good and evil knowledge.

So, what is physiology? From *physio*, *nature* plus *logy*, *discourse*, physiology is that branch of biology dealing with the processes, activities, and phenomena of life and living organisms; the study of the functions of the organs and parts during life as distinct from anatomy. The organic processes, collectively, of an organism or part; in other words, physiology signifies a state of living wholeness and interdependence in contrast to anatomical dissection and death. An organism is an organic whole made up of organs separate in function but mutually dependent; a complex structure with parts so integrated that their relations to one another are governed by their relations to the whole. Well, if we translate that spiritually, out of matter and dissectible parts, what a symbol we have of Life itself in divine Science, the very Science of being itself, unfragmentable anatomically, therefore immune from sin and death. Reminds us, I think, of our attitude in this study, to the text of SCIENCE AND HEALTH defined, elsewhere, as the body of Principle; namely, its living unfragmented wholeness and unity because we are taking nothing out of context. You see, a symbol can be translated; only counterfeit ends in death. Hence, the need to translate body out of apparent physiological organization and the possibilities of anatomical dissection and schism. In the Bible the holy tabernacle which the children of Israel carried with them through the wilderness, in their transit from Egypt to the promised land, was just this symbol of Principle's own perfectly structured, interdependent, non-schismatic, and therefore, living body.

Well, the opening paragraphs of the chapter depict physiology mythically as one of the apples from the tree of knowledge. Physiology, then, is one of the material sciences. Involved in it is the false family tree of genetic inheritances, and, therefore, in modern microbiology, the serpentine coil or spiral of the so-called DNA code. What we're concerned with Biblically, then, is the mythical garden of Eden, the serpent and Adam and Eve who, under the influence of the serpent, become as gods instead of being the image and likeness of God. All this postulates fallen, sinning, dying humanity which, having eaten of the tree of material knowledge that is the tree of death, needs to be restored to the tree of life.

The issue, therefore, is between true and false knowledge or true and false education. Science and immortality on the one hand, the mythology of mortality on the other. Science, the revelation of the eternal infinite self-knowledge of Mind, versus mythology, or the buildup from a state of initial ignorance of ever-vaster and more complicated biological and psychological information. The one is typified by the tree of life, the other by the tree of the knowledge of good and evil, the serpent's tree of death. Both trees occupy exactly the same position in the

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midst of the garden of Eden implying, really, that there is only one tree. The one involved symbol, the other counterfeit; and salvation depends on the translation of symbol into the reality of Life itself, the reality which lies behind the symbol. The tree of knowledge is known, biblically, as the accursed tree, being the tree or the cross on which Jesus was supposedly crucified. But through the crucifixion and resurrection, Jesus achieved the translation of consciousness from a state of physiological mortal knowledge to the divine self-knowledge, the self-revelation of the Science of Mind which is Life. Hence, in the closing paragraph of the Physiology chapter, as we've noted, Jesus Christ and him crucified yields to Jesus Christ and him glorified; and so it has to be with our own individual experience.

Now, the keynote of the chapter, as a whole, seems to be sounded as we found, on page 171 in the paragraph entitled, Paradise regained. Eating the apple physiology, stuffing himself with knowledge regarding his supposedly organic life and mortal body, mortal man is represented as having lost his paradise. Disobedience to divine Principle casts him out of the garden of Eden, which in the form of the tree of life, is this very Paradise. As the tree of the knowledge of good and evil, of course, Eden is the symbol of mortal body. So we read in this paragraph, on page 171, the key of divine Science reopens for mortal man the gates of Paradise which human beliefs have closed, and how, as a result, man finds himself. He finds himself unfallen, upright, pure, and free; the way he has always been in Christ, or Truth. In other words, to regain paradise is to awaken to the fact that, in divine Science, paradise was never lost. Man never filled himself up with false physiological knowledge at the expense of the Science of Life; and so, degenerated from symbol to counterfeit. The human is not mortal but immortal; therefore, like Jesus, it can accomplish complete translation.

So, what, in purely practical terms, is paradise? Well, the text tells us, paradise lost, we realize from the chapter, is the loss, supposedly, of consciousness control over the body. Hence, paradise itself is the experience of this conscious control; paradise regained is the apparent regaining of this control; but this is achieved only through the scientific understanding that never, in the first place, was it taken away.

What would constitute normal rightful control of the body being supposedly taken away from man or man being cut off from the tree of life? If he believed that it was his control, his own psychical and physiological control, control by a mind or will of his own over a personal body of his own. In other words, that he was literally a god, little 'g', instead of being the reflection of God, capital G. The chapter teaches, therefore, that such control is Mind's, God's control and not man's; and that it is exercised over Mind's own body of divine self-knowledge which is man, man in Science as the idea of God. Control of the body, man, can never be taken away

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from the body's Christ, Mind. Humanly speaking, we are awakening in Science to the control of our own God Mind over its own God body. This control is always conscious and voluntary never psychologically unconscious or involuntary. There are nearly twice as many references to the term Mind in [the chapter] Physiology, as to any other synonym; just as in the category of the four, the use the term Science vastly outweighs the other three; it was the same in the case of Science, Theology, Medicine. Why? Because the textbook's concern at this point is with Mind Science, the Science of Mind healing—Mind's own knowledge of its own infinitude constituting its own body over which it has conscious dominion and control. Alright, then let us glance down the paragraphs of Physiology's 35 pages, focusing our thought all the time on the flow of the capitalized synonymous terms for God—signifying the divinity part of the text as being in supreme control of the uncapitalized humanity part and, therefore, ridding humanity of belief in mortality so that the crucified gives way to the glorified and the tree knowledge to the tree of life.

Paragraph one there on page 165, physiological knowledge blinds the eyes of mortals to man's God-given dominion over the earth, that is, his God-given control over the body. Men, in consequence, believe they're gods, instead of understanding that they are reflections of God; and briefly, the rest of page 165, the fruits of this mortal knowledge, these man-made material theories which lose man his paradise become as a multiplication of diseases, of man being at the mercy of non-intelligent matter, of his mind being supposedly encased in a material brain instead of his Mind being the immortal and infinite Christ Mind, page 166, the chapter's first capitalized terms come, in the final paragraph on this page, with its three references to Mind. A message, all the way down the page, contrasts the workings of mind, little 'm', with Mind, capital M, on line 3—As a man thinketh, so is he; Mind, capitalized here because it begins a sentence, is all that feels, acts, or impedes action. Ignorant of this, lines 6 and 7, conscious control over the body is lost. So there we have it, paradise lost, but this is all belief only, just belief, belief, belief. Mortals believing, therefore experiencing, what they do not really had either to believe or to experience. From the erring inharmonious human mind, line 15, arises the inharmonious body. The answer lies, line 26, where the three references to Mind begin, with one harmonious divine Mind asserting its mastery, that is, its absolute dominion and control over sin, disease and death so that, line 29, man is found to be harmonious and immortal; he hasn't got to be made so by reason of his having first fallen into a state of sinful inharmony.

The first reference to Principle, in the chapter, coming at the top of page 167 there; this all-controlling Mind is not a corporeal God with a personal will of volition but an infinite divine Principle which heals. Mind reveals itself to be impersonal Principle which, therefore, applies to all men. By reason of this Principle, of one

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all-controlling Mind, we attain the Science of healing; and this means that Soul-existence takes the place of sense-existence. Mind, Principle, Life, Soul-existence—living in divine Science, living above and correcting corporeal sense. Life in divine Science is Life one and indivisible where the human lives in the embrace of the divine and is never lost therefrom—this determines our health, our longevity, and our Christianity, new capitalized term there 167:10. Our Christianity is our, all humanity's, universal Christ body. Let's try to feel the music of the terms and their individual tones as they flow together harmoniously through the text. This Christianity body of ours which does not serve two masters but is where we all together love God supremely, line 19, and it is the body of Spirit, line 18, which has the power of Spirit. To love Spirit supremely is to be the body of the Spirit of Christianity, to be the Christly Spirit of Love instead of lusting after the flesh and dying generation after generation; lusting after the flesh, line 20; and thus, not taking a halting or half-way position, line 23, man's divine Mind, the Mind of Christ in Christianity, governs the body scientifically. But this involves radical reliance on the health, the wholeness, of Truth itself. It is impossible, line 27, to gain control over the body and, therefore, regain paradise in any other way; and 168 line 2, this is the standard of the character of true manhood in Christian Science; and to put any weight whatever into the scale of matter, line 7, as by the use of drugs, etc. is, as far as our practical experience is concerned, to take away from the scale of Mind. This is the law of Mind relating to man's perfection, the authority, the command, the will of Mind. It casts disease out of the human mind first and out of the body secondly in a process of chemicalization, 168 there, 31; that is, in a change of human mentality. So, we begin to understand in Science the control of Mind over body. Because the origin of disease is mental, disease is only really cured by the divine Mind, not by matter, drugs or mortal mind's belief in the power of drugs. Science is what Mind knows regarding the disease-less perfection of its own body, which is man. This power of Mind is expressed in the harmonious action of Truth, Life, and Love, 169:27.

Now, this is the ninth reference in the textbook, so far, to this particular combination of terms Truth, Life, and Love. The last one was on page 137, where Christ was defined as the spirit of Truth, Life, and Love, we remember, which heals mentally. Indeed, Truth, Life, and Love are the very Christ body of Mind itself full of power and harmony. Truth, or Christ, made up of the infinitude of the universal individuality of Life and Love which constitutes Christianity; and so, we see on 169:31 there, that the power of the law of Mind is Christian power as against the anti-Christian power of the drug. On 170:2 at the top, we come suddenly upon this rather obscure statement that Truth is not the basis of theogony; and *theogony* in the dictionary is defined as the *genealogy of gods*. Ye shall be as gods, said the serpent to Adam and Eve, if you eat the apple of physiological knowledge; and the

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countless generations of subsequent little gods will all have genealogies and genetic inheritance says deriving from this original eating of the tree of false knowledge. But, the Mind which is Truth, not mortal mind which is error, is what truly generates man and is the source of all that he inherits; Truth in its health or wholeness, —wherein, is no fallen man, no gods, little ‘g’, no departure of parts from the whole, no error—that’s the basis of man’s true genealogy. His family tree is the tree of life—not a biological tree of death; that his descent is from Spirit, line 6—and not from matter, —is the Principle of his harmony, and this reveals to him his true Christian economy, line 7 again. *Economy*, defined in part as, household management, that is, the *properly balanced* economic workings of the system, or *body of Christian ideas*, line 8, which is *man*. In this divine economy, Truth is self-sustaining and eternal, line 12; and its demands for self-sustenance reach the body through the body’s Mind, line 15. Hence, in accordance with the Bible verse on which the chapter as a whole is founded, Jesus interpreted man’s true economic needs when he bade, take no thought for your life, what ye shall eat or what ye shall drink. Man, in Truth, is economically self-sustained because he is whole, not dependent on anything outside of himself; the kingdom of God is within him.

No wonder, then, on 170:22 there, the one question to be considered is spiritual causation as it relates to human progress. Spiritual causation pertaining to the supremacy of Spirit, to the interwoven wholeness of the garment of Truth, there on lines 26, 27; not to the Pandora box of a physical organization involving matter as cause, matter as a creator with its paganism and lust. So, on 171, we regain paradise. The question of spiritual causation becomes the closed question, in the margin there, line 14, and no longer an open one once the key of divine Science has reopened the gates of paradise and we discern the way in through Christ, Truth; man in Christ, that is, in Truth, never fell. This is the divine Science of man. Mind never ceased to control its own universe including man, 171:12; this demonstrable Science destroys the foundations of death, never having departed from Truth, never having eaten the physiological apple, never having disobeyed his Principle, never having claimed to have mind power of his own, man does not surely die. Operating in this way, line 17, he does not mistake his origin and nature, does not think he is combined matter and Spirit, does not believe Spirit is sifted through matter, etc., or that the image of infinite Mind is subject to non-intelligence. Man, the intellectual, the moral, the spiritual is subject to the Mind, the intelligence of which he is the image. Mind, not matter, line 27, is everywhere present intelligence and Life. Mind, not matter, is all cause and all law. Over now to 172, where the topic is godless evolution, the supposed chain of material being, line 11, comparable surely with that theogony, or genealogy, of gods which featured on page 170. In the divine Science of Spirit, where God and man are inseparable, there is no godless evolution, no fall of man, no human species rising from matters

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upwards, no buildup of biological and physiological knowledge; in modern terms, no serpentine DNA spiral, no genetic code of laws. Instead, the eternal chain of existence is uninterrupted by a sinful disobedient willful fall and therefore is wholly spiritual; and, so on line 19, man is the image and likeness of Spirit, in contrast to mortals equated here with mortal mind, the belief that Soul is in sense and Life in matter; in other words, with physiological organisms. This old sense of man must be put off for the new. If Soul were in sense, man's identity would, indeed, be lost; he would have lost his paradise, or his control over the body; but, as we find in the margin on line 25 there, identity is not lost. The tree of life is not lost, submerged, absorbed, in the tree of the knowledge of good and evil; man is not a biological organism that can be broken up into parts that can in turn be lost from one another. If he were such an organism, then, in that case, and now we are at 173:8, in the case, Truth would be reduced to the level of error, Christ would have become fallen man, and we would have a completely false sense of individualization, there in the marginal heading. Man is only truly individual when he reflects the indivisible wholeness of Truth; and, accordingly, the next paragraph resolves the dualism of Spirit and matter.

Spirit is positive. Matter is the negation of Spirit. Spirit cannot be obtained through matter; if Spirit did pass through matter as in the supposed creation of material man, Spirit would be destroyed or would be matter, but Spirit is the positive indestructible reality of all things. In the paragraphs that follow there, concern anatomy, physiology itself and phrenology are some of the idols of civilization, line 30 at the bottom, more fatal to health and longevity than the idols of barbarism. Why? Because the latter had at least some faith in a supreme governing intelligence. Now, true civilization, 174:9, in which footsteps of thought rise above material standpoints, is promoted by angels of His presence; that is, by whoever opens the way in Christian Science and marks out the path for generations yet unborn.

The thunder of Sinai and the Sermon on the Mount, that is, the law and the Gospel foster this true idea of civilization, rebuking all error, all belief in fallen man, and proclaiming a kingdom of heaven on earth. Truth, then, with its true idea of civilization is today revealed; all we have to do is to practice it and this practice, at the bottom there of page 174, includes preventing images of disease from taking form in the mortal human mind, which is the cause of all disease; whereas, the immortal divine Mind, line 32, is its cure. Immortal divine Mind, of course, only images of health, that is, of Truth, take form; and pages 175 and 176, they hint, symbolically, at the difference between what life is like prior to eating the physiological apple and afterwards. For example, 175:6, in old times, that is, before partaking of the apple, whoever heard of dyspepsia, cerebro-spinal meningitis, hay-fever, or rose-cold? In the days of our forefathers, people had less time for

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selfishness, etc.; and, on line 27 at the bottom, in order to clench the analogy, our ancestors were as innocent as Adam before he ate the fruit of false knowledge; and, again, at the top of 176, line 1, the action of mortal mind on the body was not so injurious before inquisitive modern Eves took up the study of medical works; that is, partook of medical knowledge. As a result of all this knowledge, line 19, mortal mind becomes the worst foe of the body, while divine Mind is its best friend. When, line 7, the human mind is not stuffed with medical knowledge regarding its body, then the body acts normally and freely in obedience to nature.

Indeed, when knowledge is, to us, Mind's own self-knowledge in Science then we shall cease to believe that body is mortal and the mortal appearance of body will then behave naturally and harmoniously without our having to think about it. Line 17, mortal mind is miasma, that is, mortal mind is a noxious, poisonous, putrefying swamp, the atmosphere of which mortals breathe with such injurious results. Fear of the miasma mortal mind, it says, loads with disease the air of Eden. So, all disease is the result of education, 176:25, that is, of eating the fruit of the tree of knowledge. One disease is no more real than another; all types acute, chronic, malignant, yield to Truth. Why? Because Truth is the very body of divine Mind which knows only its own health and wholeness. How wonderful, 177:5 that divine Mind's healing power and absolute control of the body is destined to be to us as certain as the evidence of our own existence.

Now, the second paragraph, there on 177, is all about mortal mind, matter, mortal body which, as we know, counterfeit the reality of Mind, Spirit, and Soul. Mortal mind and body are one; body, which is matter, is but a false concept of mortal mind. Out of its false knowledge, mortal mind builds its own mental and physical superstructure, superstructure that which rises above the surface of consciousness, of which the material body is the grosser portion; and this erroneous theory of life and intelligence in matter is represented in the Scriptural allegory, we're now at 177:15, by Adam, error, supposedly naming, that is, giving identity to all that is material. This accounts, mythically, for matter's apparent properties, qualities, and forms; but all this naming is a lie, the opposite of the activity of Truth. In Truth all properties, qualities, forms, all effects, all laws are those of Spirit, not matter. So, physiological causes and effects and their so-called laws are wholly of the nature of belief; what mortal mind believes generally in a majority sense determines what takes place specifically in a minority sense. This is illustrated in the text by the case of the dose of poison in the sick room being swallowed by mistake, that is, in the belief that it would in fact do the patient good. So, we come again on 178 line 8, to the subject of heredity with which, as we know, cellular biology so much concerned today. The predisposing cause of disease, that is, the beforehand, the unconscious or prenatal cause and the exciting cause, that is, when something is sudden roused to the surface of consciousness, are both equally

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mental. The remote cause connects past mortal thoughts with present, and therefore, it has priority. For example, the fright of a mother prior to the birth of her child might produce in the child chronic deformity; but all this is of the nature of belief only because no such belief obtains in Science. The case is healed by divine Mind, by what Mind knows its own formations to be in Truth and as Truth. The understanding of Christian Science, line 23, which is what all this teaching is, of course, frees us from belief in heredity. Understanding spiritually the status of immortal being, what man's being is prior to the supposed fall. This disarms sin of its imaginary power to transmit, in man, an irrevocable genetic code and to determine the workings of this code throughout his life.

Now, the understanding of Christian Science, which is what all this is, comes only, says the text, from taking up the cross and following Christ in the daily life, we're at the top of 179, line 3, which means overcoming the tree of death and, of course, being resurrected as we shall see in the final paragraph of the chapter. Well, continuously, the terms are Science in relation to Mind, in the second paragraph on 179, the everywhere present Science of Mind is Truth which has power; namely, the Truth-power which heals; and this Science, of course, provides us with a true, true spiritual education in contrast to false physiological education. Coming down that page, treatises on anatomy, on physiology itself and health, line 21, the reading of medical works, etc. all signify eating the apple of material knowledge and they promote sickness and disease; line 15, you can even educate a healthy horse so far in physiology that he will take cold without his blanket; and there are other such examples; and we come over the page to 180 line 2, where we learn that mortal mind, the husbandman of error, mortal mind is the husbandman of error and should be taught to do the body no harm and to uproot its false sowing. That is, it's got to be taught to dig up the tree of knowledge; then we understanding in Science this wonderful resuscitating law of Life this law of the seed within itself which bears fruit only after its own kind, as spoken of in Genesis; and which points, of course, to the tree of life. The implication, once more, seems to be that of meeting man's true economic needs. So, again, line 12, all causation is Mind, the Mind now which is divine Love, line 23, and therefore, which contains within it no element of fear. Fear obtains only in the human mind which governs its phenomenon, the body, with this immersion and so produces disease; but understanding all things, this ever-present Mind governs man and man, in turn, knows, of course, that with this divine Mind of his, all things are possible, his divine Mind of his and not a human mind; and this living, healing Truth is the very Science of divine Mind as taught and demonstrated by Jesus, line 29.

In fact what, we, man really are is living Truth itself as found in the Science of Mind. This living Truth, this divine Truth is, line 32, Truth which in its potency reduces inflammation, dissolves tumors, cures organic disease. Why? Because

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Truth is the Mind which is Love in which there is no element of warfare causing inflammation, no buildup of fear taking the form of a tumor. Mind, 181:1, is not only the source but also the condition of all existence; and because of this, it is Spirit. Spirit speaking for itself, Spirit bearing fruit only after its own kind. Spirit which cannot, therefore, be disordered but which, therefore, holds in itself the issues of life, none of which things can be said regarding matter. Now, the rest of page 181 seems to be about the means, the use of means other than spiritual means for healing. That is to say, when we are not, line 18, sufficiently spiritual to depend on Spirit; and the remedy is so to improve our mental condition until we do attain the understanding of Christian Science. The understanding, for example, that your power, line 12, is not really your power at all but is God's power, the power of Mind when Mind is Truth and not error. Other healing means or some form or other of manipulation, physical or mental, involving electricity and magnetism; the dictionary defines *manipulation*, in part, as *fraudulent* mental control. So the need is to love only the Science of Mind and to be satisfied not with words but with deeds. [end]

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SUMMARY OF THE 7TH CHAPTER PHYSIOLOGY IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

We're at line 31 on page 181 there. Because Truth is the Science of Mind, we have to trust Truth and have faith in Truth and not incline to the side of matter or error by using, for example, hypnotic power. Now, from the bottom of page 181 to the top of 182, where what we begin to see, really, is that a Christian Scientist is one whose Mind is Truth and not error, whose Mind is Love and not hate, fear, and so on; but, in this particular context, whose Mind is Truth and not error; 182 line 7, laws of nature, as they obtain in physiology, are the opposite of laws of Spirit as they obtain in Science. The real nature of everything is, of course, Spirit. We cannot obey both physiology and Spirit for the one absolutely destroys the other, line 10. Science, line 15, the Science of Spirit, that is, does not mix with the hypotheses of mortals as found in physiology; and so we return once again to the basic topic of the chapter which is really Mind's government of the body, line 18. This paragraph teems with ideas of government, of power, and of law; spiritual law as against material law that puts all material conditions under the feet of Mind. Now when we come to the end of the chapter over on page 200, we shall find that all things are put under the feet of man and this is because man's Mind is really

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Mind, capital M, which is conscious, as we see here, of its transcendent and sacred power. Now all this is the healing law of Christ, or Truth, line 32, which we read, makes all things possible to Spirit. The one Spirit is man's only lawgiver, it says, having power over laws of matter and this is why it heals. The relationship here between Spirit and Truth, the law of Christ, or Truth, the law of Spirit. Laws of nature, line 10, which say, for example, that seed must first germinate before a crop can be produced are erroneous and they contradict Scripture. They're laws of sin which condemn man to till the ground. Laws of nature, line 19, are really laws of Spirit; and, therefore, what nature is, is Spirit. When we abide by the law of Spirit, the law of our true nature, then without reservation we give our entire obedience, affection, and strength to divine Mind, line 21; and to do so is to obey Truth, 23. To obey the law, that is, of no departure from God, the law which says that man belongs wholly to God; and this, of course, is what gives man power and strength—the actual, this actual spiritual law, line 27, whereby Truth casts out all evils, is the law which says that man has never been cast out of God and has, therefore, never become evil. This is the law that gives sight to the blind, hearing to the deaf, etc. Why? Because sight, hearing, speaking, mobility and so on have only ever belonged to Truth, God. All these faculties, they're of the nature of spiritual understanding in Christian Science. It's the one Mind only which is entitled to possess anything; and, therefore indeed which does possess everything and with this acknowledgement—we honor the one Mind.

Now, over to page 184 line 11, honor only the Mind which is Truth. Never honor erroneous belief with the title of law nor yield obedience to erroneous belief. Belief is not entitled to any such honor; line 12, where we have a further reference to the combination of terms Truth, Life, and Love—Truth, Life, and Love being man's spiritual lawgivers—they're all that is ever legitimately demanded of man and all that he is ever forced to honor and obey. In a previous reference to Truth, Life, and Love, on page 169, they were presented as the actual activity of divine Mind. Here it is demanded that man shows forth this divine activity; and thus, is controlled, line 16, by divine intelligence. Obeying the laws of Truth, Life, and Love, he does not suffer from seeming to disobey laws of mortal mind. We are being shown a rule of divine Science, line 24, which is that the human does not suffer from having broken some so-called physical law because no such law really exists—a rule of divine Science; and so, at the bottom of the page, the woman is cured of consumption. Symbolically in her experience, the wind from the east which seemed to give her, give her such difficulty is, is really the inspiration of the Christ. The wind from the east, the Spirit of the Christ, the inspiration of the Christ; and, as we have consistently found, the combination of terms Truth, Life, and Love is used to denote the activity of Christ; the Christ-Mind, the Christ-Spirit, of us all. Freed, therefore, from the belief that she had broken a mortal mind law, the

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woman breathed the east wind normally. Now the treatment she was given was entirely metaphysical, 185:3; namely, Christian Science as the only purely mental system of hygiene that there is. The treatment was the opposite of so-called mental medicine or mind-cure such as the necromancers of Egypt used when they strove to match the divine Science of immortal Mind used by Moses—the one which is hypnotism has its birth in mortal mind, the other which is Science in immortal Mind; and it's there we see in the text, that God is not only capitalized Life, line 19, but uncapitalized substance and intelligence as well. Now, let's note the terms Science, divine Science, and Christian Science all in this one paragraph together and used in close association with the infinite as Mind. Because, back on page 127, in the 6th chapter it was, in the section on Science we remember we were told how these terms, these different uses of the terms Science are all synonymous terms for Mind.

What Mind knows about itself is the Science of Mind; in which man is the image of Mind; and in which, therefore, God and man, divinity and humanity, capitalized and uncapitalized, are forever one. All this, line 24, is ethical and pathological Truth-power in contrast to drugs and hypnotism, and the activity of the material stratum of the human mind called brain. Brain, but a mortal consolidation of material mentality and its suppositional activities, what a definition of brain as the physiological counterfeit of infinite immortal Mind. So the need, at the top of 186, is to fill thought with the divine energies of Truth. That's what we've been thinking about there, the divine energies of Truth which means to have Spirit for our Mind instead of the false stimulus and reaction of will power seeming to fill our mind. The energies of Truth found in the understanding of Spirit which is Christian Science, line 6, are forces of unerring Mind as against willful evil, human mind, or brain forces; and so it is that the nothingness of evil must be established, we come to line 11 of 186, evil is nothing, evil is negation, it is absence, evil is unreal, without power; its supposed self-assertiveness is its own self-destruction. If evil is nothing then when evil says I am a real entity overmastering good, line 17, then nothing is saying this; and therefore, it is not being said. Nothing that evil is saying anywhere is being said because nothing is saying it. Life, immortality, good are real; death, mortality, evil are unreal, a myth. So, on line 28 at the bottom, we learn how mortal mind, that is, evil, is ignorant of self; and this is like saying that it, mortal mind, doesn't know that its subjective state is in fact matter; cause this is a truth that the textbook has so frequently taught us: the subjective condition of mortal mind, that's what matter is, mortal mind believes matter to be something besides itself; and accordingly, it enthrones matter as deity and worships it. But divine Mind, the one Mind, 187:1, on the other hand, is all-knowing, is ignorant of nothing, it knows that its own subjective state is Spirit; and, therefore, that Spirit is not something besides itself, Mind. Matter is mindless; and to know that mortal

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mind is matter, therefore, instead of being ignorant of this, is to establish the nothingness of mortal mind. Mortal mind which is material sense, or the sense of matter, worships and fears only the thoughts which it forms, 187:8, so, to the action of mortal mind, in the marginal heading there, where we come really to the heart of the physiological myth—because all action of the mortal body is voluntary action, that is, it proceeds from the consent of the will. The action of the valves of the heart is no more involuntary than the action of raising the hand. There is no involuntary action, line 22; mortal mind is the cause of all materialistic action. It's admitted that raising the hand has a voluntary mental cause yet matter is supposed to cause the opening and closing of the valves of the heart involuntarily. Believing this costs fallen physiological man his Paradise, his conscious voluntary control over his body. He tries, line 24, to classify action as voluntary and involuntary and suffers from the attempt. Now, on the other hand, as we can see the truth of the situation, divine Mind includes all action and volition and man, in Science, is governed by this Mind; and we could note here the precise use of the terms mortal mind, human mind, divine Mind. The human mind must awaken to the fact, in Science, that Mind is not mortal but is immortal—because as it does this then, of course, it, the human mind, yields to the divine Mind; and the divine Mind is always in conscious voluntary control of its own body which is man. So, as the dead body proves, at the bottom of the page there, the human mind, believing that it is mortal, is responsible for all the so-called life and action of the material body; but, in fact, there is no death; and, therefore, after what seems to be death this mind still holds in belief a body through which it acts and which appears to the human mind to live. Mortal mind is put off only, of course, as Mind is found to be immortal and man to be the image or body of this Mind.

Now, we're called upon to consider the embryonic stage of the buildup of mortal mind; and we have the marginal heading there on page 188 line 5, embryonic sinful thoughts, sinful beliefs. Original sin is defined here as an unconscious error in the beginning, an embryonic thought without motive that afterwards grows terrible in strength and influence. But an unconscious error, a motiveless thought, is surely nothing from the very beginning. It has no origin. It is of the nature of a dream and just as much a dream when mortal man says he is conscious as when he says he is unconscious. This dream, made up of ignorance, sin, fear, disease, and so on must be uprooted and cast out, line 27; and, the last paragraph on 188—just because the sun disappears at night no one fears that it will not reappear the next day. Astronomical science destroys the fear that the sun is not there just because it isn't seen. So it is with unseen Christian Science, 189, and its ever-present power to establish harmony; 189:18, the human mortal mind is a perversion of immortal divine Mind; the former makes all things start from the lowest mortal thought; whereas, the formations of the latter proceed from their divine source and tracing

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them as they come from their divine source, our own being, as these formations, constantly ascends to the source from which it comes. This, of course, is something which Jesus, in the Gospels, constantly teaches us. Now, what we're considering here is the subject of human reproduction, 189:27, which is one with which physiology is so basically concerned. The mortal species is reproduced because mortals partake of the tree of knowledge and believe they're gods. Their evolution is always in the direct line of matter, a subjective condition of mortal mind. There we have it again, matter the subjective condition of mortal mind, line 32. According to mortal belief, over the page, an inanimate unconscious seedling produces mortals, both body and mind. But how can this be so if matter is ignorant of itself and therefore ignorant of what it is supposed to produce? Back on 186, it was mortal mind that was said to be ignorant of self and, here on 190 line 8, matter is ignorant of itself. In fact, the entire proposition of the physiological tree of knowledge is a state of ignorance, of not knowing, a false knowledge which must yield in Science to the true self-knowledge of Mind; and thus on page 190, it's all about the birth, growth, maturity, and decay of mortals; the temporal seeming that finally disappears in favor of immortal man who is the real man. At the bottom of the page, the Hebrew bard contrasts these two opposing views of man just as he might have done with the two trees in the midst of the garden of Eden if he were discussing them. Now, to the top of 191, where we see that brain, once more, is the material opposite of one infinite Mind. This one infinite Mind whose organ is not matter-brain but is man in the likeness of this Mind. Well, having learnt the nothingness of mortal embryology and the birth, growth, maturity, and decay stages of mortal man, we are led at last to the true idea of origin and birth.

That is, to where, on line 11, where the young child was—the idea of immortal birth, in the marginal heading, the birth of man's true immortality, in the text, even to the birth of a new-old idea, to the spiritual sense of being and of what Life, the tree of life, not the tree of death, includes. Well, this Life is Truth, line 14, in its unity and wholeness, its pinions of light, that is to say, its true knowledge transforming the whole earth, chasing away the darkness of error. The darkness of ignorance, the darkness of false knowledge—the lie that man ever departed from God, Truth; and this means that the divine Principle of man is dawning on human thought, the Principle which is one Mind and, therefore, is Life. It's his Mind, capital M, which determines man's prospects for life, 19, and indeed the prospects of everything else. It's because of Mind, not because of any volition of its own, that the blade of grass springs up, the spray buds, the leaf unfolds, etc., etc. This is the Science of everything's true being, line 24, in which man and immortality are based on Spirit, not matter. Mind sending forth the aroma of its own subjective condition, Spirit, which is the atmosphere of intelligence, this is the true idea of

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which the pulpy substance of under the skull is a mockery of intelligence, a mimicry of Mind.

So, now, we can define what a Christian Scientist is, 192:4, to be a Christian Scientist is to quit reliance on the false and grasp the true, to leave all for Christ for that which comes from Principle. Separating ourselves from opinions which come from corporeality; quit, leave, separate on the one hand, grasp and be on the other; and this is because Spirit itself is never separate from, never quits, God. Spirit is God. So, Christian Scientists find their being in and of Christ in and of Spirit, the divine Principle from which they come is Spirit. So, it follows, that the Christian Scientist does not identify himself with erring power, the blind force of will power; but with the opposite of this, namely, the wisdom of immortal Mind, the good he does, the good he embodies gives him the only power obtainable, line 23. Evil which is not power ere long betrays its weakness and falls never to rise. We as Christian Scientists rise through understanding that man never fell away from God.

Now, we're anticipating the coming 8th chapter, Footsteps of Truth, at the bottom of page 192, because we are learning to walk in the footsteps of Truth and Love, we're learning to follow Christ in Christianity, line 29, by understanding divine metaphysics. To lay down all for Christ, to follow Christ in Christianity is to understand, and, therefore, to be the divine metaphysics of Truth and Love. To follow something is to understand it one step at a time; and this involves unselfed Love, leaving all for Christ, leaving the mortal sense of self for Christ as self which receives directly the divine power as against receiving erring power, the power of the human will. Now, the healing of Mr. Clark in Lynn, on line 32, proves that human thought receives divine power directly when it holds itself in line with unselfed Love. Mr. Clark was believed to have fallen on a wooden spike when he was a boy and now to be dying. But we have learnt that it is evil, not man, which is weak and which falls never to rise; and, therefore, Mr. Clark rose up a new man, reborn. What really sat at his bedside and healed him was not a person as such but his own unselfed Christ selfhood in Christianity, the divine metaphysics of Truth and Love. No part of Truth ever fell or departed from Truth because Truth is Love. Love holds the wholeness of Truth whereof man is constituted in a state of unfragmentable wholeness; and so, in the case of Mr. Clark of Lynn, it was proved, 193:32, that Life is God. Life, the forever undividedness of Truth and Love, is Spirit which is not separate from God because it is God; and so the spiritual idea of man, over the page to 194:4, was discerned to coincide with the divine Mind. Mind is Spirit not matter just as Truth is Love not fragmentation or fallen man. This is Life, Life not subject to death. A false belief having been corrected, Truth sent a report of health over Mr. Clark's body and he rose up healed. Well, the text continues to put physiology in its place. Man is immortal in spiritual

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understanding, line 15, and mortal only in material belief. Mortal man can be deaf and blind if mortal mind says he is without his auditory nerve or his optic nerve ever having been injured. Man's immortal Mind, capital M, is what really sees and hears, wholly irrespective of matter or material nerves; and so mortal mind with all its physiological theories is simply a thing of education, of belief, as it says in the marginal heading there, the power of habit, it's constituted solely of a buildup of false knowledge. For example, the senses of Kaspar Hauser, in these two paragraphs, were no different from the senses of any other mortal, it's just that in his case they were educated in one direction, normal light and food convulsed him with anguish, while with us these same senses are trained in an opposite direction. So, 195:12, is it mortal mind or immortal Mind that is causative? The divine Principle of metaphysical Science states that Mind, not matter, is causative; and this Principle of all Science is what solves the problem of an apparently material world. How? By translating it back into Mind. To this end instead of the tangled barbarisms of learning, line 23, academics of the right sort are requisite, line 19; and what are these academics of the right sort. Well, for instance, line 17, astronomy, natural history, chemistry, music, mathematics. Why? Because all these subjects furnish the semblance of an idea governed by its Principle. Mind being the cause of all effect, effect as idea, is governed by this Principle which is Mind; and the symbol of the idea, which thus resembles the idea as represented by these different human subjects, is translated from apparent materiality into the idea itself. Therefore, thought, line 16, fed with this idea and as this idea passes naturally from effect back to Mind, its cause; and, in this way the whole redemptive cyclic purpose of spiritual and scientific translation regarding our present universe is accomplished.

Now, the top of 196, reemphasizes the dangers of materialistic knowledge as being basic to the chapter as a whole. Mortal mind knowledge cannot save mortal man from the dire effects of this very knowledge. In the second paragraph of 196, we're back to the basic theme that such knowledge is sin; and that, as such, it brings death. In the third paragraph, the him which is able to destroy soul and body in hell is this sin of physiological knowledge; and we find sin's opposite in this context in Life or Truth, line 16; Truth, the divine self-knowledge is Life because it's whole and because it's indivisible, and it's, therefore, unaccompanied by sickness, sin, and death. Now, the rest of page 196, let images and thoughts of disease be effaced, ruled out, of mortal mind instead of being impressed there so that the fear of disease and the image of it brought before the mind is not afterwards outlined on the body. The press, line 31, or what today we would call the media has much to answer for in propagating all this false knowledge; 197:8, God said of the tree of knowledge, which bears the fruit of sin, disease, and death, In the day that thou eatest thereof thou shalt surely die. To cultivate the knowledge

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now broadcast in the earth is to cultivate fear. So, let us not cultivate the tree of mortal knowledge in our garden but rather cultivate the tree of life. Hardier and more honest than our trained physiologists and sleek politicians were our more ignorant forefathers; more ignorant regarding physiological knowledge. Now, line 30 and over the page, the doctor's mental fear and power, the power of his thought should not be allowed to mould and form the belief of his patient regarding disease for the stronger thought rules the weaker; and 198, the whole of that page is bearing out that teaching. Now, almost the last topic of the chapter we come to is the physiology of the muscular system of the mortal body, starting 198, line 29. Not material exercise but belief in the power of the exercise develops the muscles of the blacksmith's arm. If this were not so, the hammer, too, would increase in size for both the hammer and the arm are equally material. But, in the case of the hammer, there is no mortal belief that this is what would happen; 199:8: Muscles are not self-acting; mind, little 'm', moves them, otherwise they're motionless. The positive fact is that Mind, capital M, alone enlarges and empowers man. God and man, Mind and body are one and this one is Mind. So, Mind both demands power and supplies power. In other words, the Mind's body demands of its Mind the supply of the power which it requires for its movements and its Mind supplies this power. Now, line 19, the feats of the gymnast prove that latent mental fears are subdued by him or else he couldn't possibly do what he does. Blondin, line 25, crossing Niagara on a tightrope illustrated this; not lubricating oil but the belief that he could do what he set out to do gave his muscles, that is to say, his thought-forces, that's what muscles are his thought-forces, their flexibility and power. So, the topic turns to the muscular athletic gods of ancient Greece. If you eat the physiological apple, you will be powerful muscular gods the serpent said, in effect, to Adam and Eve. So, from the bottom of 199 to the top of page 200, the text contrasts this plurality of the gods of Mount Olympus which Homer sang about and which thereby became alive in the belief of the Greek nation with the one true God of Mount Sinai revealed by Moses which David sang about and which was truly the very Life of the nation of Israel. The issue is between pagan worship with its muscularity and the worship of God in Spirit, line 5. With the latter, the grand human capacities of being bestowed by immortal Mind take the place of muscular capacity bestowed by mortal mind. The one God is the Mind which is Spirit in contrast to organic physiological gods.

Now, four final paragraphs, on page 200, bring the chapter to a close. The term, on line 8, is Soul and on lines 9 and 11, Life. The explanation of body other than by Soul will always be erroneous; namely, that body is mortal and physiological. Soul alone truly explains what body is because it's in the term Soul that we understand identity or body. That Soul is Life and Life is Soul, this is the Science of man's true being, line 16. In this context Soul's body corresponds to Life's man just as Life,

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line 9, is, always has been, and ever will be independent of matter, so man formed spiritually was, is, and ever will be perfect like God, his Life. Because all things are put under his feet, at the end of this chapter, line 15, man obviously can take the footsteps of Truth unfolded in the next chapter. So, in the final paragraph of all, the tree of physiological knowledge, called in the New Testament the accursed tree or the tree of death because on it Jesus is supposed to have been crucified; this is replaced, in human experience, by the tree of life. Jesus Christ and him crucified is replaced by Jesus Christ and him glorified. The only death, the only crucifixion, is the death of the tree of the knowledge of good and evil, not of man. Man is identified with the tree of life as Jesus proved at the resurrection. There never really were two kinds of tree in the garden, there is only ever the tree of life from which man is never expelled and whereby he lives and does not die. Body glorified, absolved from sin and death, is man's resurrection body, as Paul terms it. This is the human body as the living symbol of the divine in process of total translation. Jesus didn't really have to regain Paradise; he proved that the resurrection, that Paradise had never been lost in a process of organic birth. His God Mind had never lost control over its own body man. He thus reflected God's dominion over the works of God's own hands, as the Psalm quotes there; and so as we merge across to page 201 and into the chapter Footsteps of Truth, the 8th chapter of the textbook, the old things of physiological knowledge and belief pass away and all things, not some things, become new. No more recording on this tape. [end]

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SUMMARY OF THE 8TH CHAPTER FOOTSTEPS OF TRUTH IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Having concluded, with the group of students in London, a paragraph by paragraph study of SCIENCE AND HEALTH's eighth chapter, Footsteps of Truth, Gordon Brown attempts on this tape to summarize the essential ideas that the study has brought to light. As in the case of the seven preceding chapters, the detail of the text has been considered within the setting of the chapter as a whole and from the standpoint of the system of capitalized synonymous terms for God which permeate the book and determine its spiritually scientific meaning.

This is one of the textbook's longer chapters, 53 pages in all. It will not be possible, therefore, in the space of this recording to touch on every paragraph or for thought to flow from each capitalized term to the next as it has in the case of some of the

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shorter chapters. Nevertheless, none of the ideas that come to light must be thought of as extracted selectively from the context as a whole. This summary is the outcome of the original study when the rule of continuity and wholeness of taking nothing out of context was strictly adhered to and obeyed.

So, the textbook's 8th chapter; if the sequence of the chapters so far was related symbolically to the scale in music, we would say that this is where we sound the octave. The first seven notes, the first seven chapters, having led to this note, this chapter the scale begins over again an octave higher. It's as if the first 7 chapters are gathered into a grand epitome of their spiritual meaning and we are now living what we have been taught; hence, the feeling at once of all things becoming new, of our having been given foundations on which to build safely a new spiritual life. Merging, from chapter 7 then to chapter 8, or from page 200 to page 201, Jesus Christ and him crucified has led to Jesus Christ and him glorified, ideally, we are working from this glorified resurrection standpoint; the standpoint of Christian Science itself, Christian Science in its absoluteness. What the textbook has been teaching us from the beginning is manifesting itself now in our lives. Resurrection and new birth are the same, in the measure therefore that this actual new birth is established in the 8th chapter, then in the 9th, a totally new sense of creation is won.

Take the verse from Psalm 89 on which the chapter as a whole is based. The footsteps, there, of God's anointed are, of course, the footsteps of David, God's well-beloved whose throne He has promised shall be established forever. The kingship of David typifies the eternal kingship of Christ, or Truth but the anointed's footsteps are reproached by the mighty people; that is to say, by thought that adheres to a material way of life. This word *reproach* is used in the Bible substantially with reference to barrenness. God hath taken away my reproach, says the hitherto barren Rachel when Joseph is born; and so it is with many of the mothers of the advancing spiritual idea in the Bible. This day have I rolled away the reproach of Egypt from off you, God says to the newly circumcised Israel nation as they prepare to accept Love's spiritual endowment, their own promised land. Therefore, the name of the place is called Gilgal, says the Bible which is the same as Galilee, meaning *circle*. As Jesus showed, man comes from God and goes back to God; he's the reflection of God. At the point of the 8th chapter then, our thought is increasingly uncircumscribed by the false physiological and biological beliefs analyzed in the 7th chapter; hence, the new sense of creativity and of Creation that comes as the 9th chapter. It was the Egyptian bondwoman, Hagar, who had reproached Sarah, the wife of Abraham, for her barrenness and who had herself borne Abraham a son. The reproach of Egypt, which must be rolled from our thought, is the circumscribing belief that Spirit has to work through the mediumship of matter in order to be productive. In

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the Promised Land, spirituality itself is fruitful and no longer apparently barren. It brings forth from within itself irrespective of matter and material organization; hence, the standpoint of resurrection and newness of life which is the underlying theme of this chapter.

The Christian perfection (which we are told at the foot of the opening page there, page 201) must be one, is represented (on the closing page, that's page 254) as having been one. The divine demand: Be ye therefore perfect—is scientific, says the text at the end of the chapter, and the human footsteps leading to perfection are indispensable. So Jesus taught—no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven—the human footsteps leading to perfection are really the return journey of the footsteps that lead out first from perfection. Like those of the anointed, they are Truth's own footsteps coming from and returning to Truth. By the time we enter the 8th chapter, the belief of taking personal human footsteps of our own has been nailed to the cross as we find it at the close of the 7th chapter. So, the significance of Footsteps of Truth is that, having been founded on the idea of resurrection and rebirth in the course of the first seven chapters, we work from this standpoint from the beginning in order to reach it in the end.

Now, glancing down page 201, if we cannot build safely on false foundations, there on line 7, which is really the physiological tree of mortality, then we can build safely on the true foundations of the tree of resurrection and life. According to the capitalized terms used in these opening paragraphs, this means building on foundations of Truth, lines 1 and 7, and Love, line 18. In this case, Truth makes us a new creature in whom the old things of physiology, sensuality, death, and so on pass away and all things become new, resurrected, glorified. One supreme affection guides our lives and we no longer try to serve two masters—the reproach of Egypt rolls away. Truth practiced and demonstrated is the only thing that is permitted to preach. The vessels of mortal mind, full of the false knowledge discussed in the previous chapter, have to be emptied, the error extracted and replaced by truth, little 't', in the form of flood-tides of Love, capital L. Now one affection must henceforth be nothing less than universal Love, capital L.

To the opening chord of the chapter is Truth and Love; anticipated, we remember back there on page 192, it was line 27, where we were told to walk in the footsteps of Truth and Love by following the example of our Master in the understanding of divine metaphysics. Then said the text, whatever holds human thought in line with unselfed Love, Truth and Love our only real self, receives directly the divine power. In no other way than by following, that is understanding, modeling our lives in accordance with this Christ ideal of Truth and Love, do we win Christian perfection, line 20, 201, the holiness of these new things, whereby we make this

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new start in life and all things become new, cannot be grafted onto the old unholiness.

So, over to 202 line 3, where these new and safe foundations from which to advance are described as the scientific unity which exists between God and man which must be wrought out in life-practice so that God's will is universally done. The insistence, throughout the chapter, is undoubtedly this life-practice. Now this involves, in the marginal heading there, divine study; study of the Science of Mind that redeems no less than the whole human family—God's will universally done. Having this as our goal determines the divinity of our study. It involves the merits of Christ or the acceptance of Truth, accepting in Science on behalf of all mankind the one Christ, Mind, Truth, the mind of all men. Only through studying divinely, accepting from Truth what Truth really is do we, line 14, spiritually understand Christian Science. Now naturally this takes place inside of Science where everything is immutable not outside where all is in a state of mutation and change. In this true earthly experience of ours, we find the divine Principle of our being in accordance with which we neither sin, suffer, nor die. We're treading the true way of Life, line 20 there, not the way of death. Truth, with its infinite capacities for dominion over all the earth, is opening up before us. The Principle of our being, little 'b', line 16, is the one Supreme Being, capital B, line 24, namely, Truth itself almighty in power because omnipotent Spirit not senseless matter. This power of Truth becomes to us then the law of Love. This power of Spirit becomes to us the law of Love as this obtains in the Science of Christianity, that's page 203 lines 2 and 3. Only in the Science of Christianity with its law of Love do we truly find Spirit, do we truly do good, are we truly Christian, do we emulate the Godlike spirit, little 's', of self-abnegation, line 13. With the Science of Christianity for our Mind, then, like Jesus, we make ourselves the Son of God. How? Why? Because Mind itself is our Maker and we are its image in deed and in truth, little 't'. The human is not operating independently outside the divine. So, this Mind is the Supreme Ruler, line 17, of its own body which is man. Mind is—never imprisoned in a sensuous mortal body; it is, thus—man's deathless Principle, his sinless Soul, and therefore his timeless Life. Now, at the bottom of 203, note the capitalization—God who is our life, little 'l', gives us eternal Life, capital L; God who is both capital Life and uncapital life is therefore at once the centre and circumference of our being, over to page 204, so that the teaching on page 204 sounds again the note which is basic to the chapter as a whole, namely, the idea of only one, not more than one. Not more than one Life, line 4, not two separate powers, Spirit and matter, but only one Spirit; no mortal man therefore—if a mortal man comes from the supposed mixture of Spirit and matter and constitutes a third power—humanity—in this chapter is resurrected from this old sense of man as a mortal mixture of opposites. So, line 21, only one God, one Mind or

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intelligence which in Science is the Ego of everything. Therefore man has not got a mind of his own distinct from the all Mind. Our real mind is Mind, capital M, which does not live pantheistically in matter anymore than Soul lives in body. It is in Soul, Spirit, not matter, that we find the body of Mind. Mind that has created all things perfect. Whence then, the question is asked, is it necessary, 205 line 14, for sexual recreation and procreation? So, in the paragraph beginning line 22, one Mind, one Mind, one God, in contrast to many ruling minds. One Mind only constitutes the law whereby we love our neighbor unselfishly as our self.

Man and his neighbor have one and the same Mind which is, therefore, the self of both. Having one Mind instead of minds in the plural we throw all our weight into the scale of Spirit and none into the scale of matter. What we're doing, line 32 at the bottom there, is understand more and more fully our relation to the Divine, capital D, that is, the scientific unity which exists between God and man, as we had it back there on page 202 at the top. This is the relation of the uncapitalized terms to the capitalized such as life, little 'l', to Life, capital L, which we had a moment ago; both of them together being God. In this case we have no other Mind, Love, wisdom, Truth, or Life but His, God's.

Our relation to the Divine, capital D, is that our only real Mind is the one God Mind. Same with our Love, our Truth, and with our Life. Having His Mind we certainly are his body; and in the measure that this is so, the human will is in subordination to Truth. That is to say, the will of a part is always the will of the whole, then the sentiments of hope, faith and love are governed by Science and man's relation to the Divine which is clearly included in the scientific relation of God to man, Spirit is man's inexhaustible source of supply as shown in the case of the loaves and fishes, that's line 17, one and all being equally blessed. When our Mind is one this clearly is the Mind of all because in God's finished work all are inseparable from one and one from all; birth and death are unreal, marginal heading. The one Mind made all and includes all, line 28 there. Mind does not make a mistake such as a child being supposedly taken away from God at birth and subsequently correct this mistake by taking the child back again at death. There are no such things, therefore, as spirits, in the plural, evil or otherwise. There is only Spirit, capital S; evil disappears from our lives when we awake to the fact that we never disappeared from Spirit and notice the term Spirit used here again in conjunction with Christianity; in Christianity, page 207:6, statement and proof are one. Man in Christianity is the reflection of Spirit; he comes from Spirit as the statement, the idea of Spirit, what I, Spirit AM and returns to Spirit in proof of the fact that Spirit alone is. Spirit being Mind, line 9, Mind, the Creator, does not create an evil mind. The law of Spirit, line 12, in contrast to so-called laws of matter, is the law of reflection in which man does not leave Mind in the first place and return to it in the second; and here we touch the divine Principle of man, line

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14, his perfect Father, the creative Mind, of whom man never loses sight. Realizing this we live in Soul not mortal body and this is the Science of our being in which the amalgamation of Truth and error in cause and effect is impossible. So, the keynote is still the one, marginal heading, line 22, one primal cause, the cause of every effect, therefore no sin, sickness, disease, or death in the Science of man's being. Rather, this Science is constituted of Truth, Life, Love; neither Truth, Life, nor Love are absent from the Science of being. Truth—whole, Life—indivisible, Love—all-inclusive and universal is the scientific fact in all things—constituting the harmonious action of man and the whole universe as the ideal of Truth.

So, 208 line 5, the Science, the Truth, Life, Love of our being is, therefore, that, in Him, Spirit, we live, and move, and have our being. We're finding the body in which we truly dwell where there is no independent power, no law of mortal mind; only the spiritual law of the Mind which is Truth, line 11, and, therefore, is Spirit, line 15, because no matter is there either to cause or cure disease; line 17, God is not merely the father of mind. God is the one Father-Mind, the Science of which we are learning and the way for which we are preparing. Science—the reign of Spirit, the kingdom of universal harmony—is body as it really is. A material body, line 25, expresses a material mortal mind. Mortal man who possesses this body makes it harmonious or discordant according to the thoughts he impresses on it. Mortal man embraces his body in his thought; whereas, true body expresses Mind as its cause. Mind possesses and embraces in itself its own body, man; and so it is, that on 209:5, Mind governs supremely all the formations that make up its body as a system of ideas. The body, man and the universe, is tributary to this Mind. Science reveals that Mind, supreme intelligence, holds its world, its body, in its grasp; hence, the world doesn't collapse. This world, this earth, this universe, this body, of Mind is, on line 29, the infinite calculus of Spirit swallowing up in spiritual translation, in the margin there, the material sense of itself; that is, the sense of all the compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, astronomical calculations and all the paraphernalia of speculative theories based on hypothesis of material law, life, and intelligence resident in matter.

The calculus of Spirit is the moving, flowing harmony of the universe; and, therefore, of body as it is in Science, the living calculus of all Mind's formations. So what is being developed through these and subsequent pages then is the true idea of Mind's formations testified to by spiritual sense because the next main topic in the chapter is spiritual sense. The sense of the universe as Spirit, 209:31, defines spiritual sense as the conscious, constant capacity to understand God. To this end, the system of ideas, back on line 6, constituting the universe, now over to page 210, are expressed for us in new tongues, are translated into a language which human thought can comprehend for the purpose of translating everything back

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into the calculus of Spirit; and this, of course, accords with the happenings on the day of Pentecost, which we read about in the New Testament. Spiritual sense discerns the Principle and proof of Christianity where only proof really states the Principle revealing the spiritual relationships that make up Christianity, that is, the whole human race as one Christ body.

So, we have Soul and its attributes, line 11, Soul and its own inherent qualities, its senses manifested through man; and, therefore, translating the faculties, the senses of seeing, hearing, and so on into its own spiritual senses. Because Soul is Mind, line 15, Mind acts upon human minds and bodies; Soul—Mind, minds and bodies, bringing them salvation from mortality. Because Mind is immortal and is Spirit, mortal mind is a solecism, self-destroying, sowing the wind, the opposite of Spirit and reaping the whirlwind. Mortal mind unintelligent mindless matter, in the marginal heading, and mortal sense are the negative concepts in these paragraphs which are reversed, of course, by immortal Mind, Spirit, Soul. The dictionary says that *sense*, the senses, sensation, sensitivity, etc. all associated with mortal body are to do with the *capacity* of an organism *to respond to* stimulation and receive impressions from *external* objects. The topic on page 211 is nerve sensations; but on the other hand, *immortal spiritual sense* is the sense, the feeling, the *consciousness of* nothing stimulating us from outside but *everything about us going on inside of Mind, of Spirit, Soul*. The bodily organs, 211:1, cannot really talk or report how they feel because matter is sensationless, marginal heading, line 9, and nerves are not Mind but mindless matter. Material sensation seems to obtain, therefore, in mortal mind, line 11, the cause of all material effect. Whereas, real feeling, awareness and sensibility appear in the spiritual understanding of being. In Science, line 23, the Science of one Mind, there is no sympathetic transference of thought from one erring mind, indeed one erring nerve, to another. Through dematerialization and spiritualization of thought, line 29, the body's faculties are found immortal in Spirit, deathless and, therefore, cannot be lost. Nerves supposedly activating the faculties are the source neither of pain or pleasure, line 22, and this is the topic down the whole of page 212.

So, the need, at the bottom of page 212, is to understand the methods of Mind, capital M, regarding what is called the modus and action of all things. At the top of 213, as a man spiritually understandeth, not as he thinketh materially, so is he in truth. Immortal spiritual facts, line 8, exist apart from the mortal mind concept that things have to be classified either as liquid or solid. God, good, Spirit, line 12, is self-existent—the true idea behind the liquid concept of something having to be formed and brought into being—and self-expressed, the true idea behind the formed or solid concept, though indefinable as a whole. The wholeness of good is known, of course, only to God, good, as a whole to which we're being drawn or

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attracted humanly as we depart from paralyzing material theories and walk in the footsteps of goodness, a quality of God, good.

So, continuing to deal with the senses, the text turns specifically to the sense of sound, line 16. Sound is a mental impression made on mortal belief; *mental impression*, as part of the dictionary definition, of *idea*. The material ear does not really hear. Divine Science reveals sound as communicated through the senses of Soul. So, what are these senses of Soul? They are spiritual understanding, line 19, in accordance with the definition of ears in the glossary, spiritual understanding is what really hears and such sound is true music, the reality behind the symbol of human music. This is the music which must be played on the harp of mortal mind in order to replace discord with harmony. Music is the rhythm of Science and Soul, of head and heart, that is, of letter and spirit, knowing and feeling, statement and proof, the opposite of human knowledge, line 30, with its false sense of things. Mind is the source and origin, over now to page 214, of all Truth's impressions, that is, its images, its ideas and, therefore, of all Truth's sound. The real medium of hearing is, as we found a moment ago, spiritual understanding, the senses of Soul in which perception, line 5, is not confined to the evidence before the material senses. Perceiving this, Enoch walked with God; he took, humanly, Truth's divine footsteps in accordance with the teachings of this 8th chapter. In the marginal heading, now at 214:11 is, Adam and the senses. Adam's senses testifying to object and subject, divinity and humanity, two, are the reverse of Enoch's senses, the sinless senses of Soul where they are one, insuring the spiritual translation of the universe, all things returning to Spirit where they came from, as discussed back there on page 209. Adam's senses coming from dust return to dust, line 12. Spiritual sense carries the impressions, the sounds, the ideas of Mind to man. Real sounds are impressions made on spiritual sense, on spiritual understanding, on the senses of Soul, God's own senses of which God cannot be robbed by material knowledge so that man cannot be slain by the illusion that he has ever been lost from God.

Therefore, the senses of Soul, the marginal heading, line 28, the only real senses, the only real eyes and ears are faculties of Soul which Soul can never lose because being senses of Spirit they do not testify to something outside of Spirit but to everything being within, being the embodiment of Soul; and this explains the harmony of all things, 215 line 2, the might and permanence of Truth; no truth, little 't', can ever depart from the all-inclusive wholeness of Truth itself. So, the second paragraph on 215, entitled, real being never lost, is dominated by the terms Spirit, Soul, Mind, which cannot sin and whose faculties, therefore, cannot be lost. The third paragraph there, whereas material vision is, by implication, subordinate to the limits of geographic altitudes, spiritual vision is not. Spiritual vision is never for an instant deprived of the light and might of intelligence and Life, capital L, the

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light of Life which cannot be cut off from Life and of which, therefore, Life can never be robbed shines forth as truth, little 't', and love, little 'l', on line 21, that is, as man. In this undividedness of God and man is seen the Science of Life. Socrates sensed this immortality of man, line 31, when he took the hemlock poison. He sensed that true body is found in Soul not material sense. So, page 216:3, Life, God is not alive today and dead tomorrow; and, therefore, man isn't either. Man is truth, little 't', not error; error cannot kill truth, little 't', by taking it away from Truth, capital T, therefore, Truth, capital T, kills error. Truth in its wholeness lays open siege to materialism; that is to say, it surrounds it wholly, leaving error no way of escape. We're back, therefore, with the idea of: but one; truth, little 't', is the understanding that there is but one Mind or intelligence, on line 12 there, which is the Ego of everything. This is what destroys error. The body of nerves, bones, brain, etc. is made harmonious because its reality is everlasting Life, and Truth, and Love, the body of divine Mind. There are not two bodies, a matter body and the body of Spirit, there isn't Christ and Belial. So, let us be absent from matter as body and present with and as the body of one Mind, line 32, which this Mind forms in its own likeness. This is Science, 217 at the top, in which the loss of man's identity is impossible. Because Mind is distinct from matter, Mind conquers disease permanently on the grounds that none exists in the body of Mind. As body is always at rest, never fatigued, is always showing forth the control and the power of Mind. Neither Mind, capital M, nor mindless matter can be weary or heavy-laden. Over to 218 line 1, mortal mind affirms the weariness which it, mortal mind, makes. Because his Mind, capital M, is forever conscious of itself as Truth, man is never unconscious, never dreams that he is error instead of Truth; and, therefore, divine Mind, 218 line 16, has jurisdiction over the body including, of course, the mortal sense of body; and this means that Mind is Love, line 23, an ever-present help, an almighty power in times of moral and physical trouble. What we prove when we run or walk in the footsteps of Truth is that Mind is supreme, absolute and final, 219:4, and that matter has neither intelligence, sensation, nor power. In fact, we must be as correct in Science regarding mortal mind and divine Mind as we would be in working out sums in mathematics. In Science we never affirm concerning the body what we do not wish it to manifest, line 14. In the same way, the science of music governs music; and here we touch the curative Principle of metaphysical Science, line 25, and begin to be immune from sin, suffering, and death. Over to 220 line 18, where we see how mortal mind charges its own phenomena to matter as something supposedly other than itself like the kitten thinking it sees not itself in the mirror but another kitten.

And, now the topic changes to dietetics taking up the subject of the previous chapter, the fruits of the physiological tree of the knowledge of good and evil. Mortal mind forms and controls all the conditions of the mortal body as directly as

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the will moves the hand; and the next two pages are all about the dyspeptic who suffered from eating this false knowledge and who was saved by Christian Science because being in Science is sustained by Mind. The truths he assimilated opened his eyes, which the serpent had supposedly closed, and disciplined by self-denial and divine Science, where all Truth is already digested anyway, he ate without suffering. So, over to 222 line 7: He learned that mortal mind makes a mortal body, whereas Truth regenerates this fleshly mind and feeds thought with the bread of Life; and this bread of Life is Truth which Mind already is. This bread supplied nutriment and strength to his human system, line 6, giving him dominion over the fish of the sea and over the fowl of the air and over the cattle, line 24, that is, over all the constituent elements of the body already digested, already him. He found that Life was in Spirit only, marginal heading, line 30; walking in the Spirit, in the footsteps of Truth, he did not fulfill the lust of the flesh, 223 at the top. His capacity was unfettered, infinite because as he learned, he lived in Soul not body, in Spirit not matter. We cannot put the greater into the less, as the paragraph beginning line 7, which is dominated by the term Soul and Spirit.

In fact, the theme of the whole of Footsteps of Truth is the rolling away of the fetters of a mortal sense of body in order that we may inherit body as it really is—fetterless and free, having unlimited capacities. So, we turn to the subject of world body, line 14, convulsed as it is today by its search for the answer to the question, What is Truth? Not *ology* but Science accompanied by spiritual rationality and free unfettered thought alone can answer this question. Rightly regarded, the marvels, calamities, and sin which abound more and more as truth, little ‘t’, urges upon mortals its’ resisted claims are the heralds of this Science, in the marginal heading, overturning and destroying sin and foreshadowing the triumph of truth, little ‘t’, for the world body, over to 224:2, feels the alterative effect of truth, little ‘t’, through every pore. Never must we forget that what really governs the present changes is Science causing us to plant our feet on firmer ground and giving us the choice between painless progress and the self-destruction through suffering of every sensuous pleasure and pain, between life and peace, and discord and death. Note how this page teems with references to truth, little ‘t’. The question, what is Truth, capital T, first put by Pilate to Jesus is answered by the coming to humanity of its own true manhood represented by Jesus in the form of truth, little ‘t’.

So, today, a higher and more practical Christianity, line 22, is knocking for admission at the door of human consciousness. Christianity, which is the opposite of sectarian religions, because Christianity is man, the free and unfettered body of Christ, Truth, capital T, it is represented in this text as truth, little ‘t’, the central sign of which is the cross. Why? Because it demands the laying-off, the crucifying, of anthropomorphism, or mortals believing and behaving as if they were little gods. True Christianity comes in meekness when the sun is at its zenith as the

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angel came at noonday to the patriarch Abraham. It is Truth itself, line 28, bringing the elements of liberty which are the rights of man. Slavery is abolished, is the motto on its banner, which Soul has inspired. Its power is the liberating power of Love. The power of the divine government, a government of Truth, freeing us from belief that we are the fragmented race of Adam fettered by mortal body instead of being the unfragmented body of Christ in Christianity. As truth, little 't', answers the question, what is Truth, capital T, the world will cease its convulsions. In Science the world is made up of truth, little 't', faithfully following Truth, capital T, that is, of humanity walking in the footsteps of Truth. Man is truth, little 't', according to his embodiment of right thinking, page 225 line 16 there. Human power is none other than the might of Mind, capital M. Man, the body of divine Mind, breathes the omnipotence of divine justice, breaks despotic fetters, and abolishes slavery in proportion as this Mind is Love. [end]

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SUMMARY OF THE 8TH CHAPTER FOOTSTEPS OF TRUTH IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

In this way, the action of immortal Mind roots despotism and tyranny out of mortal mind. Humanly speaking, the race is in bondage to material sense, ignorant how to obtain its freedom, ignorant how to win the rights of man, 225 line 29. The abolition of African slavery was simply prophetic of the banishment of world-wide slavery, 226 line 3. It heralded universal freedom and the rights of man as a Son of God which is what man is in Christ's divine Science, line 13. Christ's divine Science instructs us that it is not right for humanity to believe it is mortal and, therefore, separate from divinity. It is right for man to be what he is, namely, the Son of God, Christ in divine Science. These are our human rights which our divinity claims for us, line 14. So, divine Science, line 20, rends asunder human fetters, and our birthright of sole allegiance to our Maker asserts itself. Man is born right only when his Maker is Mind, capital M, line 24, and he ceases to be in servitude to mortal body but instead is Mind's own body. The paragraph at the bottom of 226, where the heading is house of bondage, depicts the journey of the children of Israel in the Old Testament our own journey in the footsteps of Truth, out of Egypt through the Red Sea and the wilderness, into the promised land, into the land of Christian Science, 227 line 1, the true idea of body where fetters fall and the rights of man are fully known and acknowledged.

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It's essentially an educational journey of salvation guided by Truth, a strong deliverer, by the educational system which is Christian Science delivering us from the educational systems of the Pharaohs and all false physiological knowledge until the entire world body finds itself to be Christian Science and dwelling in the promised land. Higher law ends bondage, marginal heading, 227; what we're being educated in is true freedom under the law, the law of one divine Mind, the law of man's inalienable rights through a subjective knowledge of, not ignorance of, line 11, divine power. God made man free. All men should be free, born free, born of the Spirit of liberty. These legitimate rights, spiritually discerned, doom all oppression, all lawless slavery; and the liberating Spirit is Love and Truth, line 19, which make free; the opposite of evil and error which lead into captivity. Love holds man, truth, little 't', forever secure within the wholeness of Truth, capital T; and so, Christian Science, the revelation that Truth is Love and that only Love is Truth cries out to all the citizens of the world: follow in my footsteps, walk in the footsteps of Truth and Love, accept the glorious liberty of the children of God and be free. Accept your true heritage, the land of Christian Science, inherit what you really are and be free. Free, fundamentally, from an imaginary biological genetic code but also from all other false knowledge and false material laws; and therefore, the subject, at the top of 228, is no fleshly heredity, no transmissions of dangerous genetic inheritances from one generation to another, for Life is God, line 6. Our being, little 'b', is Life, capital L, therefore, nothing inharmonious has ever entered it. This is our heritage of freedom, the body that is promised us, the land of Christian Science, the realm of Almighty God, line 15, whose name is Mind, Spirit, Soul, Principle, Life, Truth, Love teaching us to control our bodies through understanding the oneness of being in divine Science, the unbroken unity of the human and the divine.

So, in this 8th chapter, Footsteps of Truth, the teaching of the 7th chapter, Physiology, is represented as being actually lived and practiced. Our life, little 'l', is Life, capital L, following the Christly command to take no thought for a non-existent mortal life, we do not depend on bodily conditions, structure and economy but on the body of Truth, the body of Mind, Spirit, Soul, Principle, Life, Truth, Love. In this way, Christianity, line 21, one universal Christ body humbles, with its power, the pride of priest-craft with its plurality of sectarian bodies. Mind is the master of sin, sickness, and death, 229 at the top, because Mind never makes them, therefore, they do not inhabit its body. Mind, infinity, made all that is ever made, line 7, because Mind is Spirit, line 12, Mind is not good in one instance and evil in another. That Mind made all is the law of immortal Mind, line 21, trampling underfoot all so-called mortal mind law. Individuals, line 18, are mistaken who consent to the universality of conjectural and speculative mortal mind laws; the law of immortal Mind renders these null and void. All that Mind makes is good

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and stands forever, line 25. The remedy for having supposedly transgressed a belief of mortal mind, not a law of matter or divine Mind, is Truth wherein there is no matter, the truth, little 't', that disease is unreal, the truth that no part of Truth ever departs from, ever transgresses, the law of Truth's health and wholeness. Now, 230 and 231 are profound pages in their use of the capitalized terms. No part, no quality, no condition of Truth ever breaks away from Truth and becomes sick; therefore, sickness is not true. Our awakening from the dream that sin and sickness are true, that mortality is part of truth, is the forever coming to us of Christ or Truth itself, the coming of salvation through the divine Principle, Love. What we're concerned with, therefore, is Truth as the saving Principle, Love; that God is Principle and that this Principle is Love, never inconsistent, never causing evil, are our highest ideas of God, line 11.

So, from the bottom of 230 to the top of 231, victory—over mortal mind as the mind, singular, of mortals, plural, and is the cause, the maker, of all disease and suffering—is gained through Christ in divine Science, those two terms again. The saving divine Principle, Love goes into operation as Christ in divine Science. Christ in its Science proclaiming, in accordance with the example of Jesus, the divinity of all humanity, shows that man's Principle is Love. This what Truth is—the infinite all-power of Truth, Life, Love, 231 line 10—obliterating disease permanently with no liability of its return. Consistently in the textbook this combination of terms Truth, Life, Love has related to God in expression as the healing Christ, Truth in which Science and Christianity, line 13, are in complementary balance, not antagonistic any more than Truth and Love, the combination, on line 19, are at war with one another. In this paragraph, Science corresponds to Truth and Christianity to Love, and the two together furnish us with Life. The indivisibility of Christ in divine Science. Christ, Truth demonstrating the Principle of everything in the universe to be Love; and so, the paragraph beginning line 20, because in divine Science we are made superior to sin, sickness and death, divinely, it is wisdom for us to hold ourselves superior to them, humanly, to maintain ourselves humanly what we are divinely so that the two are one. At the bottom of the page, that which makes us what we are in this way, our Maker is that which makes all things, namely, the Word of God identified here with the term Mind. The Word of divine Mind, Mind's own Word makes everything what it is. The Word of our true God, Mind, what our Mind declares itself to be, is the Maker of what we are. The opposite of this, over the page to 232 line 3, are theories that would make us what we're not; and again, the associated term, line 8, is divine Science. The Word of the one God, Mind at work in its divine Science makes us what we are so that, line 9, all things are possible to this Mind. Which means to say that, all good is possible to Spirit—all good is possible to Spirit because Mind through its Word has made everything the way it is according to the Principle, line 14, of Christianity, line 13.

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The Principle that is of all things constituting one harmonious universal body. Christianity as the actual demonstration of Principle makes man healthy, whereas drugs, etc. can't do this; and such is the activity of Mind, line 22, wherein man is Mind's own harmonious body.

We're finding ourselves in the sanctuary of Truth where voices are voicing the Word of God. We are this voice, these voices; we are the Word which is Truth voicing itself and the result is the burial of error and our own resurrection to spiritual life. We, man, are voicing Truth in Science and not error. We are proving Christian power, 233 line 2, which is the power of the Principle of Christianity, back there on the previous page, we're proving it to be the power of Spirit, line 4. We're proving that with Spirit, identical now with Christianity, all good is possible even though in the midst of imperfection such perfection is demonstrated only by degrees, line 9. Nevertheless, the goal of goodness, that's the quality of God, good, will inevitably be earned and won. In the form of Christ's mission, in the marginal heading, line 18, which is what we are really fulfilling in Spirit and therefore, as Christianity, the shadow of His right hand rests upon this hour revealing to all mankind what man truly is. Spiritual draughts, 234 line 1, which heal, they're the things that are at work, these draughts, these inspirations consist of spirituality itself, truth, little 't', a quality of Spirit. In the form of song, sermon, or Science—they inspire and bless with wisdom, Truth, and Love the whole human family with crumbs of comfort from Christ's table, that is, with the Comforter. The crumbs that make up the one whole loaf of bread are the body of the human race in Christianity that makes up the oneness of Christ, Truth in relation to Love.

Hence, the need, line 12, for us to love on the basis of the Golden Rule; at the same time barring the doors of our sanctuary against thieves and murderers. With crumbs of comfort, first marginal heading there, we are hospitable to health and good, second marginal heading, at the same time cleansing our mind, third marginal heading, of the brood of evils that infest it. You must control evil thoughts in the first instance or they will control you in the second, 234:26, evil thoughts and aims reach no further and do no more harm than one's belief permits, line 31. Against one who obeys the requirements of divine Science, over to 235:6, and has virtue and truth for his defense, evil thoughts and aims can do nothing.

Teachers, physicians, clergymen, mothers, children are the subjects next to be taken into account, as we see from the captions on pages 235 and 236, and the relationships involved in educating, healing and uplifting mankind, the requirement is moral and spiritual culture based on virtue. *Virtue* is from the root *vir* meaning man, signifies courage, strength, rectitude. Physicians should understand the Truth which is Life and which, therefore, perpetuates being, line

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23. A patient's feet should be planted on the rock, Christ Jesus, as the true idea of spiritual power. Not just the rock, Christ, but the rock, Christ Jesus, indicating that divine Science, up there on line 6, where the divine and human, Christ and Jesus, are one; and thus, the standard of Truth is lifted onto the watchtowers of the world. Instilling in humanity love of Christianity instead of love of popularity, the opposite of Christianity; and this, at the top of 236, in the interest not of sect but of humanity as a whole. Proof by example that divine Mind heals is the way in which Christ, Truth really teaches, proof by example. So, line 12, a mother is the strongest educator; one is reminded of Jesus saying, the Comforter, divine Science, shall teach you all things. The mother should mould embryonic thought according to the pattern shown to Moses in the mount, the mount of revelation. These words refer particularly to the pattern of the sevenfold golden candlestick, what we know today as symbolizing the Science order of the seven synonymous terms for God—Mind, Spirit, Soul, Principle, Life, Truth, Love—the reduction of divine Science to the system of Christian Science, line 18, teaching that all men have one Mind. So the naturally tractable child thought taught the truths of health and holiness, line 24, which are themselves the Truth-cure, Christian Science, over on 237:15, buds and blossoms into self-government as it strides towards Truth, and this is in contrast to the stubbornness that characterizes the thoughts of adults.

So let us remember that the tenor of the chapter as a whole is that old adult things must pass away and all things become new, like the thought of the little child, in a process of resurrection and new birth. If invalids, 237:23, would willingly investigate the Science of Mind, line 30, they would rid themselves of their delusions and complaints. For this Science, over the page to 238 line 4, works changes in personal character as well as in the material universe. We must be Christian, line 9; that means separated from the false sense of society and united with the true sense. We must lose sectarianism, typified by the Roman Catholic crucifix, and find all in Christ. Understanding Truth, we shall not fall away from Truth in times of persecution. The word *persecute* from the root *sequi* meaning *to follow*. Persecution coming from society, not following Christ but dividing itself up into followings and sects. To follow Truth, and so walk in the footsteps of Truth, is to understand Truth. We must not, therefore, try to convert mankind and gain dominion over in a sectarian way but leave all for Truth itself; in other words, forsake popularity and gain Christianity, line 24, with its spiritual tolerance and justice. This is taking up the true cross, the central emblem of history, line 31, in contrast to the Roman Catholic crucifix. Only the Principle of Christianity can give us right views of humanity, marginal heading, 239, and replace wealth, fame, social organizations, cliques, and so on with honesty, worth, and wisdom. What we are concerned with is Christian, is human society, as the true body of Christ in

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Christianity. Now, line 18, divine Love becoming nearer, dearer, and more real to us in this way means that matter is submitting to Spirit. It means we are manifesting the Spirit of Love and so are winning Spirit itself; and this is God being the sole object of our affections. As demanded, we remember in the opening paragraph of the chapter, this Love being Mind it produces in us, man, the harmonious action of its own body; last paragraph on 239, in contrast to the discordant action of mortal mind. Perfect Mind sends forth perfection as a fount sends forth its stream. The relation of God to man is that of Mind to body, the body of Mind full of Love not the body of mortal mind full of vanity, that is, empty of love.

So, the subject, at the top of 240, is nature; real nature is Love voicing itself through natural spiritual law. What seems to be material nature is the misinterpretation of nature by human belief. The things of nature, in this paragraph, reflect the intelligence of the Mind which is Love, and as such they're spiritual symbols not material counterfeits. Nature, then, is the order of Science, line 10, one grand concord in which everything reflects one Principle. Mind, supposedly governed by matter, Soul in body, is the human beliefs' misinterpretation of nature. In the spiritual sphere of the natural universe the motions of Mind's rotations and revolutions go on perpetually and eternally. If Science doesn't convince us that the error of misinterpretation must be overcome then suffering certainly will. In the last paragraph there on page 240, the terms are Truth and Soul undoing the errors of sense involved in the misinterpretation of nature. Just as all error is finally brought into subjection to Truth, so all sense is brought into subjection to Soul; and to this end, 241:4, Love chastens us.

The demands of divine Science and the will of God are the same thing. Humanity and divinity must be found one. The issue is between obedience and disobedience, being envied in the one case and chastened in the other. Topic is still affection and devotion as the treasures of Truth in contrast to the affections of the sensualist; and what is at work is Spirit transforming and renewing, Spirit transforms, marginal heading, line 15. It transforms and renews body which is what the Bible teaches and it does this on the basis of practice being the only real preacher, again as demanded in the opening paragraph of the chapter, we remember. When practice is the preacher, this is the activity of Spirit itself. Back when we found it, a little while ago, that the power of Spirit is Christian-power; and, therefore, Spirit is Love, line 20, If ye love me, keep my commandments. Show that you love me, that you are devoted to Spirit, by reflecting and demonstrating Spirit. Love one another as I have loved you, which comes in that same passage in John's Gospel was, Jesus said, his *new* commandment. Therefore, let Spirit renew your body that all things become new. Be transformed into the Christ body instead of believing you're a sinning, sensual mortal body; and how is it to be done? By walking in the footsteps

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of Truth, the subject of the 8th chapter as a whole and the subject specifically of the paragraph beginning 241:23. These footsteps are the way to health and holiness, which points, of course, to the order of the third degree, back there on page 116, wisdom, purity, spiritual understanding, spiritual power, love, health, holiness, and constituting understanding, as a point beyond faith, or the second degree.

The implication is the translation of all things back into Spirit as taught back there on page 209 it was. Such footsteps take us to the Horeb height where God is revealed, to the cornerstone or capstone at the top of God's holy mountain defined here as purity. This capstone of spiritual building is, of course, the foundational order of the capitalized terms for God correlative with the order of the third degree and with the footsteps of the seven days of creation in order of spiritual regeneration. The synonymous terms for God signify the purity of Spirit itself, baptizing, washing, purifying the body of the impurities of flesh and so transforming and renewing it. Being pure in this way, we see God, typified by the synonymous terms and approach the demonstration of spiritual Life, line 29; and thus, we put off a false individuality, over to 242, line 3. We know God subjectively in what is called His new covenant—all things becoming new. I will put my law in their inward parts, God said to Jeremiah, and I will write it in their hearts. The pure in heart shall see God and they shall no more teach every man his neighbor and every man his brother, saying know the Lord, for they shall all know Me, from the least of them unto the greatest, line 4 there; all the human family as a whole, the entire body of mankind, renewed and transformed by Spirit and its joys, line 7.

So, human freedom will be reached and the final triumph over the body. Christ in divine Science, again that combination of terms, line 9, shows us the one only way, in the marginal heading there, into this heaven or promised land by compelling the surrender of self-love, line 15, self-will, self-justification, self-love—constituting the opaque, the adamant body of solidified self-love. Only the universal solvent of Love, capital L, is capable of dissolving this false sense of body; namely, the Love referred to on the previous page, whereby we keep the commandment to love Christ and love one another in order to be the body of Love. This is the body whose vestments are not divided, marginal heading, line 23, but is the body of Life itself clothed in Truth, that is, in the divine Science of man, Christ in divine Science, woven into one web of consistency without seam or rent, without organization, without schism because, stemming in its integrity from the one Horeb height where God is revealed. In this divine Science of man we prove that we are Christian rather than profess it because we are free from ignorance and hypocrisy, 243 line 3. We are living in the realm of timeless Love, line 4. Having the Mind, line 10, that was in Christ Jesus and if this is what must always

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accompany the letter of Science in order to repeat the ancient demonstrations of prophets and apostles, then what this is must be the Spirit of Christianity.

The letter of Science plus the Spirit of Christianity is what we all need so much. The clay does not reply to the potter. Regarding the body, the heart, the head, heart, lungs do not report they're dizzy, diseased, and so on. The body's real Mind, line 20, is of purer eyes than to behold evil and cannot look on iniquity; and this means, therefore, that it is the body of Truth, line 25, which has no consciousness of error, of Love which has no sense of hatred, the body of Life which has no partnership with death. The body, therefore, of Truth, Life, and Love, the collective Christ-body, Truth, made up of the infinitude of individuality which is Life—all infinitely-universal Love and which is a law of annihilation to everything unlike itself because what it declares itself to be is the body of God; so, from the bottom of 243 to the top of 244, perfection does not animate imperfection.

The perfection of the fount sends forth perfection of form, it does not produce moral or physical deformity, line 2; these facts are revealed by divine Science. On their basis, Jesus demonstrated Life, never fearing nor obeying the deformities of error. This is the Spirit of life in Christ Jesus making us free from the law of sin and death. The Spirit, capital S, of life, little 'l', in Christ—divine Jesus—human, which are one in divine Science. So, we have arrived at what man is—never born, never dying, no cradle, no grave; but timelessly, instantly the full reflection of infinite Mind, line 22, coming from Mind returning to Mind—the entire manifestation of Mind; this is man in Science, line 23, man not evolved, marginal heading, neither young nor old. Youth and age are things of thought, belief only; because of this, age can be prevented from manifesting as illustrated by the woman of seventy-four who looked only twenty because of her state of mind. She had no thought of herself as growing old. She could not age, while believing herself young, for the mental state governed the physical. The infinite never began nor will it ever end, line 32; and thus, on 246:4, Life and its faculties are not measured by calendars. Spirit is our origin, our source whose stream of Life, which is us, man, does not rise higher than its source. For page after page after page the theme now is the true idea of beauty, the beauty of the divine form which is man. Man, the eternal noon of an ever-radiant sun; indeed, man, in the chapter The Apocalypse is the woman standing in the sun—the radiant sun of those qualities of virtue and Truth which make it the sun of Spirit. The radiance of Spirit, line 15, is true beauty, fadeless, non-transient glory imperishable, never lapsing into ugliness or age—this is man governed by his immortal Mind, always beautiful and grand. No recording of ages, no chronological data, no timetables of birth and death are therefore permissible. Rather, at the bottom of the page, we are bidden to shape our views of existence into loveliness, freshness, and continuity, instead of into age and blight. We have to be spiritual artists, shapers of life; and treatise on the true

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art of living, as that which alone shows forth the Science of Life, is soon to begin in the text.

In this case, it is possible, page 247, marginal heading, for eyes and teeth to be renewed, for body to be transformed by the renewal of Spirit, as we had it back there on page 241. The marginal headings at this point are: eternal beauty, the divine loveliness, beauty and truth, little 't', go together, exempt from age and decay they characterize immortality which has a glory of its own, having its own glory makes it the radiance of Soul, line 15. The radiance of Spirit, on the opposite page, shines forth infinitely, imperishably. As the radiance of Soul, this glory is the very withinness of Soul itself, it is all Soul's own; and what is this radiance? Immortal men and women, the models of spiritual sense which perfect Mind, the great artist and architect of man's being, draws. Beauty, loveliness, comeliness, grace, charm are inherent qualities of our being, possessed by the Mind which is Soul, before they are reflected or perceived humanly, before they appear in expression, form, outline, color, line 24, as us humanly; and what the great artist, the Mind which is Soul is, is Love, the true nature of everything. Soul, then, is the recipe, the blueprint for beauty, line 31; its radiance shines subjectively from within itself in contrast to embellishments of the person plastered on from outside. Soul, giving the true idea of body, is thus a state of unchanging calm, glorious freedom, spiritual harmony represented as having been one.

Now as the chapter draws to a close, always subject and object are one in the identity of being which is Soul. The heading on 248 line 5, is Love's endowment. Love, as subject, never loses sight of its loveliness; its halo, its glory, rests upon itself as object; and because of this, in our human experience, a friend should never seem less than beautiful. Because Mind is Love, it feeds its body, man, with supernal freshness and fairness supplying it, like an artist with beautiful images of thought; so that death-dealing woes of sense, darkness, and gloom are destroyed. So, the text turns to the sculptor, the artist, by way of illustration, and the marginal headings being mental sculpture, perfect models. We are all sculptors working at various individual forms; not forming deformity but perfect formations of Mind when Mind to us is Love. We are simultaneously moulding and chiseling thought, making ourselves the Sons of God humanly, being moulded, as it were, up to God because we are the Sons of God divinely, being chiseled out from God. Our marble, which must perfect our conception of true being, is the life we live. Continually must we look at and so conceive the perfect model in order to carve this out in grand and noble lives, line 28, instead of carving out models of mortality continually held before our gaze by the world. Love never loses sight of, it gazes continually at its own loveliness; and thereby, reproduces this loveliness in its own image, likeness, idea which is man; and this means that what we are doing, at the top of 249, is accepting Science. We are accepting Love's endowment, back there at

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the top of 248, for this is what Science is—Love’s endowment, what Love endows us with; and the form it takes is our having one Mind, 249:3, and this one, perfect, producing his own models of excellence. Now, models, then, are produced, firstly, by our true God, Mind, and we reproduced, secondly, in and as our daily lives; and what are these perfect models? Our own individual Christ-identity as the male and female of God’s creating wherein and whereby the energy of Spirit renews us humanly, brings us into newness of life, line 6. Spirit is God’s manhood and womanhood manifesting one Mind.

No fear here of an energy crisis, then, of the world’s energy resources running out. No material power here able to destroy. On the contrary, power is found in the energy of Spirit, that is, in the powers that be, the power, the energy that is infinitely now in the Science of being endowed us by Love in the form of our having, being, the expression of one Mind. This, line 11, is our Life, deathless because indivisible, that is, one. Spirit—energy, Mind—power, the power of ideas—which are Mind created. Infinity itself which never began will never end and includes within it no soulless matter, the opposite of Spirit, Mind. Mind is Spirit and this identity is Soul. Mortal mind claims that matter holds inside it, as its soul, abundant nuclear energy and power.

So we’re looking at Christ as our ideal, our model, line 18, which is the same yesterday, and today, and forever for this is what Life is—like Christ the same yesterday, and today, and forever. The unlikeness of Christ is organization and time which have nothing to do with, the opposite of, Life and constitute the Adam-dream. Adam’s dream of mortality is a dream of material organization and time; also the same yesterday and today but not, thank goodness, forever. But man is not dreaming. Why? Because his I is Spirit. When, as man our I eye is Spirit, not matter, then we are Christ and not Adam. So at the bottom of the page, we are not a body of material sensations. Body reflects the Ego of Soul. Soul then is the Mind which is Spirit; and we turn to the top of 250, Soul is not, therefore, divided into souls many, any more than Mind is multiplied into minds many; to suppose that such division and such multiplication is true, is to suppose that mortality is the matrix of immortality, line 5. This is impossible for like always produces like, oneness produces oneness, not organic schisms. Only immortality is the matrix of immortality. The matrix of mortality is mortality. Organic life and time a mythical imagery that constitutes the whole of the Adam-dream. Now this dream, like 7, saith It is I, but the Ego is Spirit which never dreams; Spirit understandeth. Spirit is never unconscious, never born and never dying, Spirit is the Ego of spiritual man in the same way that the sun is the ego of every one of its rays of light; and man, according to The Apocalypse chapter, is the woman radiant with the sun of Spirit having matter under her feet. So, Spirit alone says, It is I. When Spirit is I, man is Christ. The quotation, It is I, is from Matthew 14. It is I, be not afraid, says

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the Christ-man to his disciples when in the night when a storm is raging he walks to them over the sea; they think he is a spirit. Continued on CD 13 Side 1 [end]

mp3 No. 028

CD No. CDR 1842 Tape 13 Side 1

CONCLUSION OF THE SUMMARY OF THE 8TH CHAPTER
FOOTSTEPS OF TRUTH IN SCIENCE AND HEALTH
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continued from CD 12 Side 2.

On the contrary, the I that speaks is Spirit, not a spirit. Yes, the I that speaks to them is Spirit itself. It's Life, the matrix of immortality having dominion over the sea—the symbol of the matrix of mortality, of the deep psychic unconscious, the mythological source of the Adam-dream.

Now, footsteps of Truth, then, are surely Christ's footsteps overriding the matrix of mortality and rolling away its reproach from God's anointed so that the significance of the 8th chapter as a whole is indeed this resurrection and new birth. Mortal existence, this is the marginal heading on line 16, is the same dream of organic life and time where the mortals believe they're asleep or awake, the same dream of mortality or death. Whereas, Science, line 30, reveals Life as not being at the mercy of death. So, as far as mortality is concerned, it is all a matter of waking up not of getting better. Now we're at the top of 251. It's not really necessary, therefore, for a mortal situation to grow worse before it gets better. Under the impulse of the Science of Life, we can awaken now from the dream of death, awaken to the fact that we never died firstly by being born into matter and that we shall never die secondly out of matter. If fright, line 7, is necessary to ensure this awakening, this will still be the deathless Christ, Truth working out for us the problem of mortality, or death; that is, bringing about in our consciousness mortal mind's disappearance, marginal heading, line 17. But the better way is that our eye should be Spirit which is not frightened of death because it knows there isn't any. So what it comes to is, how do we, mankind, govern the body? With the human mind or the divine Mind? It must be through the divine Mind making perfect, acting upon the so-called human mind through truth, little 't', which is what we are as God's man, leading the human mind to relinquish all error, all that we seem to be as mortals, finding the divine Mind to be the only Mind there is for us to have, and therefore, the healer of sin, disease, death. All this, line 28, is ignorance yielding to Science, false knowledge, ignorance yielding to true knowledge or Truth. Mind never imprisoned by what it creates, never robbed of its

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harmony because one and indivisible. Standing forever because its kingdom, its body, is not divided against itself; and now at the top of 252, the pathology and theology of Christian Science, and, therefore, the recuperative energies of Truth stem from the understanding that the Mind of all being is one Mind.

Now, in advancing from the 7th chapter, Physiology, with its analysis of the tree of false knowledge which is really ignorance, to the 8th chapter, Footsteps of Truth, where this false knowledge, this ignorance is replaced by Truth itself, we can see how it is that 252, line 8, a knowledge of error and its operations must precede that understanding of Truth which destroys error. A true knowledge of error is that it is ignorance—nothingness, not true. So what we are faced with, then, are two diametrically opposite testimonies needing resolution. A testimony of sense, line 20, on the one hand, and the testimony of Soul, 253:3, on the other. Following in the Footsteps of Truth, according to the teachings of this 8th chapter, we make our journey from sense to Soul. Material sense claims to say, I am, line 18, it is I; whereas, nothing is really saying this but Spirit which is Soul. Everything everywhere all at once is Spirit saying, I am Spirit, line 32; and, now to the top of 253, God saying, I am infinity, I am the infinite understanding, which man, My likeness reflects, everything belongs to Me, all is Mine for I am God, I am Truth, I am Love, I am Life. I am Mind. I am supreme and give all. I am the substance of all. I am that I am. I give. I give. I impart. I give. Giving myself to man by reflection, all that I am returns to Me instantly as Mine. And, so, from the beginning of the textbook, this same I am, 253, line 9, has been leading us step by step into an understanding of our divine rights, our heaven-bestowed harmony. So, from the bottom of 253 to the top of 254, the chapter's final page where the marginal heading is patience and final perfection, the divine demand, "Be ye therefore perfect," is scientific, and the human footsteps leading to perfection are indispensable. God requires perfection but not until the battle between the Spirit and flesh is fought and the victory won. When we wait patiently on God and seek Truth righteously, He directs our path; and this is what the chapter has been about.

Divinely, I am the Son of God, humanly, I make myself the Son of God until the point of perfection is reached and the human and the divine are manifestly one. During the course of the journey, the human self is evangelized, line 19, and the problem of mortality, or death, is solved. Now, man's Godlike perfection is represented on line 16, by the term absolute Christian Science, the first time in the textbook this actual term has been used. During the sensual ages, when the testimony of sense is in process of being subdued by the testimony of Soul, absolute Christian Science may not be achieved prior to the change called death. Put this way, of course, allows for the possibility that it may be achieved. The issue, therefore, as we have seen from the beginning of the chapter is resurrection or

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rebirth. When, in the case of Jesus, the last enemy death was overcome, Christian Science was proved absolute. Because Christian Science itself is always absolute—it comes from God as the form in which humanity understands God's divine Science. But when we see this absolute absolving us, humanly, from belief in mortality, the term the textbook uses is Christian Science without the additional adjective. Had not Jesus worked from the resurrection standpoint—of being born purely of Spirit instead of flesh from the beginning of his journey, he would not have achieved this standpoint in terms of its absolute demonstration in the end. Jesus Christ, and him crucified, would not have yielded to Jesus Christ, and him glorified, as we have it in the final paragraph of the 7th chapter. So it is that our own footsteps, represented by the 8th chapter, come from and return to the resurrection standpoint of absolute Christian Science and in so doing solve the problem of mortality or death; and thus the teaching of the 7th chapter indeed the teaching of the 6th and 7th chapters is put into actual Life-practice in the 8th. The scientific unity which exists between God and man must be wrought out in Life-practice, says the text at the beginning of the chapter; and, therefore, the similarity between the way in which the 7th chapter closes and the way the 8th chapter closes—crucifixion leading to glorification in the 7th becomes cross leading to crown in the 8th, as we see in the marginal heading there, 254 line 29. It is I, Spirit. Be not afraid of mortality, death, says absolute Christian Science to frightened humanity who, having launched their bark on the ever-agitated but healthful waters of truth, as we have it in the text there, encounter storms and mistakenly believe that they are drowning in a sea of mortality. Taking up the cross is where we sacrifice mortality for the deathless reality of our being in Christ. Wearing the crown, in consequence, is where our identity is this very Christ, or Truth, and Spirit is our Ego, or I. God's Creation, 9th chapter, then opens up before us as the reality of our being from everlasting.

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mp3 No. 029

CD No. CDR 1843 Tape 14 Side 1

SUMMARY OF THE 9TH CHAPTER CREATION
INCLUDING SUMMARY OF THE FIRST 8 CHAPTERS IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Summary of SCIENCE AND HEALTH's 9th chapter, Creation, made with the group of students in London following the study of this chapter. Gordon Brown, March 1974.

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This beautiful spiritually tremendous 9th chapter, Creation, it's so infinitely profound that really all the human mind can do is just to step on one side and let the divine Mind, the real Mind of man, his God Mind, our true Christ Mind, just voice itself in terms of its own inspired text, in other words, really letting creation itself speak, and that's what we want, isn't it. That's the subject of this chapter; and all we're asking, all we're praying for is to let creation or to hear creation itself speak. Now it seems to me and I think we've all felt this quite a bit during the study of this chapter that we have reached in the course of the book as a whole at this point of the 9th chapter, we've really reached a most momentous spiritual point. It a sort of watershed in the range of the 16 chapters, the 16 chapters constituting the foursquare nature of the textbook where they represent the city foursquare, where they constitute the textbook in its what we call matrix structure, and where therefore educationally what it becomes to us is, in Paul's own words, 'the mother of us all.' It's a great feeling at once of true spiritual education when it's put like that. Now, this 9th chapter, is this the reason that it feels so momentous to us, that it comes you see exactly half way through this full range of the 16 chapters.

If we thought of them through a musical term, for example, the octave, the book, the 16 composed of these two spiritual octaves, aren't they, and the 9th opens the second octave which then ranges from Creation through to the end of The Apocalypse but the only way to reach that is through the first octave, the first 8 chapters from Prayer to Footsteps of Truth; and it's just as if, I don't know if you agree with this, do you feel this, that when we are making our journey through the book as a whole from Prayer to The Apocalypse, it's as if the first 8 chapters have the accent more on the objective sense. But then when we turn, at this point of the 9th chapter, you get a much more subjective feeling, I think, and I'm reminded and this is the way I would put it myself, I'm reminded of that to which the 9th chapter refers so definitely, namely, the book of Job in the Old Testament. Because it seems to me that the first 8 chapters are really Job saying, or our saying as Job, I have heard of Thee through the hearing of the ear, through the first 8 chapters but now at the point of the 9th as that comes through to The Apocalypse, now mine eye seeth thee. I think it's something like that.

Well, in as much as this 9th chapter is so short, think of it only 12 pages of it compared with the very much longer Footsteps of Truth that preceded and the even much longer still Science of Being that comes after it, do you think this might be a good opportunity to feel our way as gently and simply as ever we can into the perspective of the book as a whole but with particular emphasis, of course, on the chapters that we've already covered up to this point and including this 9th chapter but even, even perhaps glancing forward to the end of The Apocalypse. Would it be

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a nice thing if we could just get, get the feeling of the total setting wherein this watershed chapter, which concerns us just at this moment, finds its place.

From Prayer to The Apocalypse, let's just go over the titles even and as we just think about the titles feel, feel the significance, the great highlights that appear in the range. It all starts with Prayer, doesn't it, the first chapter, Prayer then opening out into Atonement and Eucharist that's the beginning of it all. Prayer opening out into Atonement and Eucharist then Marriage, Christian Science versus Spiritualism, Animal Magnetism Unmasked, Science Theology Medicine, Physiology—the first 7 chapters. Then it is as if they're all summed up in this great 8th chapter, Footsteps of Truth. Those really were the footsteps of Truth but it requires then, like the 8th note in the octave in music, to gather all that up and find it consummated in the 8th note or the 8th chapter. So, the first octave there comes to a close and we open out into the second with Creation.

Creation leading out into Science of Being from the standpoint of the Science of being all the world's objections to Christian Science, all the world's objections to its own true identity as Christian Science are answered; and as soon as the world feels its own true selfhood in terms of Christian Science, or you and I feel that, then we enter the realm of Christian Science Practice, 12th chapter, and that is the criterion for Teaching Christian Science, 13th chapter, and then what is it that is taught? We come to the 14th chapter, Recapitulation, the whole thing is there recapitulated in the 14th chapter. Then the two great final chapters of the foursquare structure where the Key to the Scriptures, where Science and Health is focused as the Key to the Scriptures in the two tremendous chapters Genesis and The Apocalypse. There the foursquare structure comes to a close, the key is opened in the lock, the door is open; we look right out into the Bible. The Bible as a whole representing the Word of God, representing the universe, the very universe itself and we see the translation of it out of historical, literal, material terms that look like persons, places, things—into idea—into the very Word itself and from that standpoint then Fruitage flows naturally, spontaneously, inevitably. So, there is the range of the Christian Science textbook; and we'll just for a few minutes before we look in more detail or try to summarize the contents of the 9th chapter, Creation, we'll just think our way through particularly these first eight chapters as they lead to the ninth.

It all starts with Prayer, doesn't it? And, we're bidden not to think of prayer as some activity of the human mind trying to get into communion with the infinite. No, the text tells us that really our prayer, this deep heart-felt prayer which we are feeling at this moment which is said to be desire, desire is prayer. This longing, this desire which we're feeling at this moment, is divinely instigated. It really has its impulsion, its impulsion stems from the divine Mind and is not really a thing of

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the human mind. Nevertheless, we experience this desire. The desire for what? Well, the desire for God, the desire to be at-one with God, the desire to be what in fact we are; and it takes the full range of the Christian Science textbook from Prayer to The Apocalypse to satisfy that desire, to answer that initial fundamental prayer. Because it's not until we reach the end of The Apocalypse and we come to the 23rd Psalm, as we know, there, that it says: Divine Love is there our shepherd and we no longer want. What we've really prayed for, what we've really desired, is that there shan't be any desire and, at the close of The Apocalypse, ideally there isn't. There, we are, man is what he is and there's no longer any want. As it says, he is dwelling in the house, the consciousness, of Love forever. It's what I am and what I am does away with all want.

So we can see the fulfillment of the initial desire or the answer to the initial prayer which was our starting point. But, that that we reach in the end when there is no longer any desire in that sense, humanly, is the standpoint from which we start because this is the way the first chapter puts it in the first three pages. That which we reach at the end, this total at-one-ment with the infinite is the established fact of our being from the beginning; and so the first few pages are all about the fact that God's work is finished. It's already done. Mind, the true Mind of man already comprehends all. Love has already bestowed all good from the beginning and not only so but all good has been accepted and received from the beginning. This is what we desire and it is our starting point from the beginning. See, if we didn't start with that Truth from the beginning we'd never be able to work through chapter by chapter from beginning to end and in the end experience it, find it to be the fact, if that were not the fact from the beginning. We would never find it to be the fact at the end. So, there is a range from Prayer to The Apocalypse like that.

Now, this marvelous fundamental thought and idea that it's all finished now. We are what we are from everlasting to everlasting, God's work is finished. The tone there, within the matrix structure of the textbook, is the Word as the Word. It's just the fact of being in that way. But this is not some abstract beautiful idealistic doctrine and we see that as soon as we merge from the 1st chapter into the 2nd into Atonement and Eucharist. Because in Atonement and Eucharist we see that that which the 1st chapter states as the fact, through the term of the Word as the Word, requires to come forward into the Word as the Christ because then it is we see it's not just the fact it's already been proved to be the fact. From everlasting to everlasting it's the fact that has proved itself. It's self-proving and when we see it to be self-proving what we're looking at, of course, is the mission of Christ Jesus, the subject of the 2nd chapter. The 2nd chapter has proved that from everlasting to everlasting this is the fact; and, therefore, what it is that we desire in the 1st chapter is what is signified by the 2nd. Indeed it is. The subject of the 2nd chapter, Atonement and Eucharist, is this basic idea that everything in the universe from

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everlasting to everlasting is at-one with everything else. The at-one-ment of all things with all things constituting the one thing that is universe. Everything that exists having part, as the text says, in the at-one-ment with Truth and Love; and that's why this glorious combination of terms Truth and Love dominates the 2nd chapter. This is what we long for, this is what we pray for, this is the object of our desire—this total at-one-ment of everything with everything constituting Truth and Love. The wholeness of all things in Truth, nothing can depart from anything else within the wholeness of the universe as Truth, but that Truth must be seen to be Love because then Love is that which holds and maintains the wholeness of everything in Truth—now this is being that Jesus proved to be, to be the Truth of everything.

Now the great need is that this that the 2nd chapter tells you is the fact, shall be come the fact for each one of us, not just the fact for Jesus. Jesus proved it to be the fact for all mankind but the necessity is that it shall be the fact for all mankind. That mankind shall understand it and experience it and, of course, that requires that the Science of it shall be revealed; in other words, that what is called the first messianic advent shall lead to the second messianic advent. Now, in the range of the chapters as a whole, the first messianic advent is represented by the 2nd chapter and the second messianic advent is represented by the 6th chapter, isn't it, Science Theology Medicine because there it says, in the year 1866 I discovered the Christ Science or Christian Science which is the Science of the 2nd chapter making that standpoint available to us all. But, it can't happen, it can't come into our experience unless and until chapters 3, 4, and 5 are encompassed, are complied with.

I'd just like to read you the way that Paul, our beloved Paul, puts it. In II Thessalonians, he's looking forward to the 2nd advent that, in the range of the chapters would be chapter 6, and he puts it this way. He says, that day shall not come except there come a falling away first, and that man's sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, who the Lord shall consume with the spirit of his mouth when the Word is declaring itself spiritually, then the man of sin or lawlessness, the son of perdition is consumed. 'Tisn't man at all, of course, it's what is called in Christian Science, animal magnetism; and it is that unless and until the myth, the supposition of animal magnetism, is unmasked in your and my experience through chapter 3, 4, and 5 by the Principle elucidated in chapter 2 for which we long in chapter 1. Until that happens, then what is signified by chapter 6, namely, the spontaneous revelation of Truth itself in the consciousness of each one of us, can't come until that unmasking takes place; and so, the purpose of chapters 3, 4, and 5 is to unmask what is called animal magnetism. What is animal magnetism? Animal magnetism is the supposition that what is declared to be true in the 1st chapter,

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what is proved to be true in the 2nd chapter, isn't so, namely, the at-one-ment of everything in the universe with everything else. Animal magnetism is the supposition that man has fallen away from God, that being as Spirit has been broken up into matter fragments—that's the first claim of animal magnetism and there's a corollary to that immediately. Because the second claim is that those fragments then try to join themselves together again in order to get back into unity so that the whole thing gets back into God again—all animal magnetism. Because, you see, none of its ever happened; there never was a fall, there never was a break away necessitating a restoration or a return.

So, these three chapters, the supposition of animal magnetism that man has been attracted away from God, magnetized, hypnotized away from his true Mind, lost his true mind, come adrift. The corollary to that, of course, is that man himself, who is now mortal man, breaks up into a male and a female; and the first thing that happens in animal magnetism is that this male and female seek to join themselves together again in order to become a self-propagating mortal body. They think they're going to offset death by creating more mortality but, of course, it isn't so at all. But this is the first proposition of animal magnetism, and, therefore, this 2nd chapter, Atonement and Eucharist, begins to go into your and my experience in the 3rd chapter, and therefore the tone of it turns to Christianity, the Word as Christianity, it begins to go into our experience, begins to prove itself and to disabuse our thought of this fundamental belief of break up. When it has, in the measure that it does that, and shows us that it is the 2nd chapter that you see the true idea of marriage. What God has joined together is everything in the universe. We are all joined to each other because we're all joined to the one being in the one universe and that is it which animal magnetism cannot rend asunder. This begins to dawn upon us. We begin to realize this at the point of the 3rd chapter and the belief in animal magnetism begins to dissolve. The child asks his parent; it says, at the end of the 3rd chapter, the Marriage chapter: Do you have one God and creator, or is man a creator? If the father replies, God creates man through man, the child may ask: Do you teach that Spirit creates materially, or do you declare that Spirit is infinite, and, therefore matter is out of the question? Because this child, in that case asking those questions, is really virtually saying to the parent, because if you do, you're really working in the field of spiritualism. Because at that point, the door is opened to the 4th chapter, Christian Science Versus Spiritualism, where man is virtually trying to get back into communion with Spirit itself.

See, the whole proposition is that there's an outside to Spirit. What Jesus proves in the 2nd chapter is that there's no outside to being. We live, move, and have our being in the Mind which is Spirit; there's no outside. This belief of an outside is animal magnetism; it begins to be handled in that way in the 3rd chapter,

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Marriage, and then on into the 4th chapter, Christian Science Versus Spiritualism, because there it is that this which stands on the outside of Spirit, namely, mortal man, a material personality, believes that he is the medium, can become a medium for Spirit; and that Spirit can speak through mortal man as a medium; that the infinite can bottleneck through the finite. It's all part and parcel of animal magnetism; and all this is that which masks the true nature of animal magnetism. It's the mask which is the same word basically as the word, the Latin word *persona*. It's the belief in being a material personality that can be a medium for Spirit; and so deceptive is this that it's just a mask, it's really the mask of hypocrisy. Because in the 16th chapter, The Apocalypse, animal magnetism is said to operate through two facets of itself, and one is lust and the other is hypocrisy; and, of course, hypocrisy is just a nice pleasant mask masking the true nature of what lies behind it.

Now, the whole of animal magnetism is a mask. If you wrench off the mask, through the realization that we are not in fact material personalities acting as media, personal media for Spirit, that Spirit only speaks through itself, through its own being and that being, the expression of it, the manifestation of it, is man in the generic sense like the woman in The Apocalypse. Now, Spirit indeed speaks through that idea of itself but not through the mediumship of finite personalities. So, to wrench off that mask is to reveal what lies behind the mask. What lies behind the mask? Animal magnetism, itself? No. What lies behind the mask is the nothingness of animal magnetism. Wrench off the mask and you reveal not animal magnetism but the nothingness of animal magnetism; and as you reveal, not as you reveal, as that 2nd chapter, the Principle of the at-one-ment of all things in the universe with all things, as that wrenches off the mask of animal magnetism, it reveals the nothingness of animal magnetism and reveals the allness of God; and therefore, it is that these first 5 chapters become to us God's gracious means of preparation for the standpoint of the 6th. Because in that case here we are face to face with the infinite. The mask is off, man is the expression on the face of God. He comes forth out of the infinite depths of divinity and is literally the expression on the face of God. I have seen Thee face to face, and my life is preserved says Jacob, at the point of the 6th chapter, once the first chapter leading to the second chapter have unmasked animal magnetism through the third, fourth, and fifth chapters. Now, all that is signified by the second chapter, the first messianic advent proved by Jesus, the individual, becomes available and applicable to us all. Revelation is spontaneous now. There is nothing masking it or getting in the way.

So, this beautiful 6th chapter, Science, with a capital S, isn't science unless it's Theology, with a capital T, and theology isn't Theology, with a capital T, until its Medicine, with a capital M; divine Science, divine Theology, divine Medicine. Science must be found to be the divine *theos logos*; that is to say, it must be God

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Himself speaking or else it isn't anything at all, it's just a human mind concoction. When it is the Science, when it is the *theos logos* and is, therefore, what the text calls at that point, the religion of Love, only when Science, capital S, is the religion of Love, capital L, is it medicine, does it medicine the world. This is what it is; and so it enters, it reveals itself to the whole body of world thought represented by science, little 's', theology, old theology, mystic theology, mystic region, little 't', material medicine. It enters human consciousness like leaven. What does it do? What is its purpose? It is to raise the body of humanity from the dead just as leaven enters the dead lump of dough and raises it; and, therefore, in the historical picture, what do you have? You have Mary Baker Eddy humanly the discoverer and founder of Christian Science being raised from her death-bed. It's only a symbol that, of the whole body of humanity, mankind, the human race being raised from the dead. Therefore, that chapter closes on the note that if you and I should appear to die we should not be dead; and death is, in fact, it says therefore swallowed up in victory.

The fantastic proposition is revealed. Of what, through this 6th chapter? Of spiritual translation in place of material death, that's the purpose of it, so that what Jesus did in the 2nd chapter can be true for each one of us at the beginning of the point of the 6th. Now, translation is the great note that is struck then in the 6th chapter; and it comes on page 115, 116, in the form of those two translations—the translation from God to men, to humanity bringing about the translation of humanity out of apparent mortality into immortality. That comes in the first section of the 6th chapter, the Science section. In the Theology section the same thing is presented but is presented as a rock, as the very rock, Christ, as the *petros*, that which is discerned by Peter and it's the *rock* upon which we all can build. It's the *rock* of the possibilities of spiritual translation instead of material death. Now, the wonderful thing is that exactly the same thing is brought to a focus in the third part of the 6th chapter, in the medicine part, where it appears in this form as the reduction of divine metaphysics to a system that all the world can comprehend. Translation, not death, a rock upon which to build, the appearing of the divine system that is the healing system that Jesus, in the 2nd chapter, understood and demonstrated. Right?

As we look into this system that is specified at that point, what do we see? We see everything in its right place, we see that nothing is ever broken away from anything else, we see the very thing that Jesus, the individual, proved at the point in the textbook of the 2nd chapter. This is it which medicines the whole world and raises it from the dead, from the deadness of this belief in breakup which is just basic mortality. Now, it's perfectly clear, isn't it, that the accent with the 6th chapter being in this way on spiritual translation, it's divine revelation taking place whence came to me this revelation. It comes from God, it's the gift of God; and,

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therefore, the accent with the 6th chapter is on the first of those two translations. The revelation of what God is, therefore of what man is, therefore of what the great world body truly is that requires that we come to the 7th chapter, Physiology, where the accent goes over onto the second of the two translations. Because the revelation of what body truly is takes hold of the physiological concept of either individual or world body and translates it out of that concept into the Christ body. Into what we truly are as man; and, therefore, the tree of the knowledge of good and evil is translated out of being a tree of the knowledge of good and evil into the tree of life; and the chapter, Physiology, is to human sense therefore, where man regains his Paradise which he seems to have lost. He seems to have lost his control over the body. Why does he seem to have lost his control over the body? Because he seems to have broken away from God and to have a mind of his own and a body of his own and a will of his own and a life of his own. That's why. Now the revelation of Christian Science, in the 6th chapter, is that that's not true. Man's Mind is his God Mind and man's body is the Christ or the God body; and God has never—God, Mind, has never—lost control of its own God body; and, therefore as this is revealed, as this comes into human experience, in the 7th chapter so, humanly speaking, it is as if we are regaining our Paradise but it's the regaining in the sense that, it's the awakening to the fact that it was never lost; and the chapter closes on this note where a crucified humanity leads to a glorified humanity. It's the crucified sense, the tree of the knowledge, the cursed tree, the tree of death, translated into the tree of life, the glorified sense. Well now, all those 7 chapters are really the footsteps of Truth and they then come forward into the 8th chapter which is then called Footsteps of Truth itself.

We've got a new beginning, a new foundation, all things are passed away and all things are become new. Everything is out from the infinite, not trying to get back into the infinite. Everything coming from the infinite returning to the infinite. Our human footsteps are Truth's own divine footsteps, those are the human footsteps that we are taking, Truth's own divine footsteps as they reveal themselves humanly. Yes? Glorious, you see, translation, all the material theories, the paraphernalia's speculative theories, says the chapter, all translated back, swallowed up into in the infinite calculus of Spirit. Freedom, freedom, freedom, freedom for the individual, freedom for the world, citizens of the world be free. Coming up out of Egypt through the wilderness into the Promised Land, this is what this 8th chapter is about and this freedom goes on until the climax of the 8th chapter. It's at that point, as the 8th chapter comes to a close, it's just as if we can say, begin to say, as we shall say, and as we do say in the 9th chapter, I have heard Thee by the hearing of the ear, I've heard of Thee but now I hear Thee. It's no longer a matter of hearing of Thee, being told about Thee, as it seems to be up to this point.

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As the 8th chapter closes, I hear Thee. For the first time, in the text, you hear God, the text is represented in this way. You hear God saying, I am. I am Mind. I am Spirit. I am Soul. I am Life. I am Truth. I am Love. In fact, I am— (it's the only place in the book that it comes) —Infinity itself with a capital I. Everything belongs to me, you, man, are my man. You're my own expression of myself. I, the Godhead am expressed in you the God body and we are one and never again can it be thought that we are separate. This is what Jesus proved in the 2nd chapter, the lie about which fell away through chapters 3, 4, and 5, until you began to see it and have it revealed at the point of chapter 6 translating the physiological concept, all gathered up in chapter 8, until you come to this point where it is, in good deed, God Himself speaking, the *Theos Logos*, God Himself speaking, I am, I am, I am.

But, we haven't yet entered the 9th chapter; and, therefore something else wonderful happens on the last page of the 8th chapter, and it is the statement that, in fact, Christian Science is absolute. We read there, that during the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we haven't got the power to demonstrate what we don't understand. Therefore, the chapter itself at the very end closes on this same note of the cross leading to the crown, just as in the 7th chapter, it was a crucified Jesus leading to a glorified Jesus. See that? But the door is wide open; it may not be achieved, therefore it may be; and if it may be, then we must be told how it may be and we are told how it may be from chapter 9 onwards.

See, cross leading to crown or crucifixion leading to glorification is out of death into resurrection. It's dying out of one world into another world supposedly. Now, the answer, the answer to that must appear. Because if it can, if we can begin to understand and, therefore, to demonstrate that Christian Science is, in fact, absolute; that in the case of Jesus, Jesus operating from the standpoint of divine Science through the reduction of divine Science to the system that is Christian Science, could not ever be anything other than absolute. In as much as this absoluteness begins to act upon the evidence before the material senses, it begins to dispose, step by step through the footsteps of Truth, of all belief that Christian Science is in fact other than absolute. That there is something outside of it to which it must apply itself which it has to destroy so that it has to heal this and heal that and heal the other. But, in fact, Christian Science, all the way along through the footsteps of Truth, is proving itself to be absolute step by step until, at the point of the overcoming of what is called the last enemy death, it proves itself absolutely to be absolute; and when that happens, then the term absolute Christian Science is given. But that doesn't mean to say that Christian Science has not absolute all the way along.

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So, absolute Christian Science is related to the resurrection. Is it not? But the only reason that Jesus could accomplish the resurrection was because of the standpoint which it seems to me, and I think we felt it when we studied it—the standpoint of the 9th chapter. We felt it and we felt it and we felt but it didn't really state itself until we came to the very last paragraph of the 9th chapter and there it was referred to. So before we begin at the beginning of the 9th chapter, the first page, let's turn to the last page, page 267; and right in to the last paragraph. Take the sentence, beginning line 25, which is about the robes of Spirit being white and glistening, like the raiment of Christ, and it goes on: Even in this world, therefore, let thy garments be always white. Don't wait for a next world; here, not hereafter. In this world, therefore, let thy garments be always white because really and truly there isn't one world here to die out of and another world there to die into. Even in this world, therefore, let thy garments be always white. Have on the robes of Spirit which are white and glistening, like the raiment of Christ. What are the robes of Spirit? We had it in the previous chapter, the divine Science of man woven into one web of consistency without seam or rent. It's what Jesus proved regarding the universe at the point of the second chapter—that there's no breakup. The total at-one-ment of everything with everything. Those are the robes with which we are clothed, must find ourselves clothed. Which are white and glistening like the raiment of Christ and what is being referred to? What is it a direct reference to? The transfiguration, is it not? The transfiguration, and we'd do well just to turn, I'll read it, because I've got it written down here: Luke, chapter 9, where it says that he was transfigured before them. Now, to *transfigure* is to *change the form*. We know how this chapter is all about form. It never stops scarcely throughout talking about form. That right? To change the form, in appearance or character, to idealize; and the word *figure* is the same as the word *form*. He was transfigured before them; and this is how it goes, and here you can see that it's the standpoint that, in fact, absolute Christian Science can be achieved prior to the change called death. That we do not have to go through the so-called change called death in order to be changed, in order to be transfigured, because this is how the gospel puts it: Jesus says, I tell you of a truth there be some standing here which shall not taste of death. Not crucifixion leading to resurrection, no, and it came to pass about in eight days after. Well, eight days, we've had 8 chapters, this is the 9th chapter. Now, the gospels say 6 days but Luke says 8 days and we've certainly encompassed 8 chapters. Eight days after these things, he took Peter, John, and James and went up into a mountain to pray; and as he prayed the fashion of his countenance was altered, (it's the changed forms) and his raiment was white and glistening. He was clothed with this understanding of the absolute, of absolute Christian Science, the absolute unity of being. And behold there talked with him Moses and Elias who appeared in glory and spake of his decease which he should accomplish at Jerusalem. See with Jesus he must show this transfiguration first because he has

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to prove the nothingness of death second and then that will lead to resurrection third. So that, the identity is between resurrection and transfiguration, but in Christian Science, transfiguration does away with the necessity for death, crucifixion, then leading to resurrection. Transfiguration does away with it; and so it says how Peter said unto Jesus, let us make three tabernacles one for thee, one for Moses, one for Elias, not knowing what he said. Didn't know what he was talking about. While he spake, there came a cloud, I'm not surprised, there came a cloud and overshadowed them, and a voice came out of the cloud saying, this is my beloved Son, hear him. To Peter, you see, Moses was the past, Jesus was the present, and Elias the future. Three tabernacles, no. That's not my beloved Son, my beloved Son is man, man in the form of the Son of God wherein the whole of being is contemporaneous with everything else.

No past, no present, no future in terms of time, but the contemporaneity of eternity and of infinity now. That transfigures the human and the form is no longer the form of mortality but the form of immortality. Now, we could scarcely, those of us who, have any sense of, are acquainted with the Prose writings couldn't fail to remember this, could they? Where Mrs. Eddy is talking about translation in Miscellaneous Writings, page 67; and she puts it in this way—it isn't way perhaps that you and I would put it—but this is how it says it there. It speaks of the removal of a person to heaven without his subjection to death is possible after all the footsteps—and here we are at the point of the 9th chapter, Creation, that has been preceded by the 8th chapter, Footsteps of Truth—is possible after all the footsteps have been taken up to the very throne. How does this 9th chapter start? What is the verse of the Bible on which it is founded? Thy throne is the throne of grace itself, you see. Thy throne is established of old: Thou art from everlasting. All the footsteps have been taken up to the very throne and this must include man's changed appearance. You see, the fashion of his countenance was altered. Man's changed appearance and diviner form, figure—form, transfigure—change the form in appearance or character.

Man's changed appearance and diviner form visible to those beholding him here. What a proposition! But, as the 9th chapter closes, the very end of the final paragraph, we're told the simple answer—how to achieve it; and it quotes from James. "Blessed is the man that overcometh temptation: for when he is proved faithful, he shall receive the crown of life, which the Lord hath promised to them that love him." See, the crown is there, the crown is here at the end of the 9th chapter, the crown was there at the end of the 8th chapter, the crown was there at the end of the 7th chapter. But this time not preceded by death. As we can prove that we are faithful in the matter of overcoming temptation, this is the answer. Then we receive the crown of Life itself. What is this business of overcoming temptation? What is temptation? Well, just look up the page to line 15, 16. Jesus

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said, whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. The temptation to have a will of one's own, a mind of one's own, an ego of one's own, an eye, a life, an intelligence, a brain, a heart, a body, and anything of one's own. Whereas, in fact, says this chapter, I am the Godhead and you are the God-body. Don't have anything, don't be tempted, you see; and therefore, this is the answer in terms of transfiguration as against crucifixion followed by resurrection, it's resurrection without the death proposition. Absolute Christian Science may be achieved, therefore, prior to the change called death; and we can now, I think, realizing that this is what the chapter is about, we can then start at the beginning of the chapter and feel this to be true as our thought flows throughout these 12 pages of the chapter. Let's just leave it at that for the moment then and then we'll begin on page 255. [end]

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SUMMARY OF THE 9TH CHAPTER CREATION
INCLUDING SUMMARY OF THE FIRST 8 CHAPTERS IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

So, change, but not the change called death; and, therefore, the first sentence—Truth doing the changing and eternal Truth, that is, deathless Truth changing the universe. But what is the universe? The universe is Truth; it's the universe of Truth; it's that wherein everything is at-one with everything else and animal magnetism has never broken it up. Now, this eternal Truth, which is the universe, is, of course, changing the mortal or material or fragmentary sense of the universe, isn't it, and look at the birth that's taking place. The birth of the first fruits of the Spirit, says the Bible verse there, and in consequence the adoption to which the redemption of our body—giving it back to God—oh, God, it's your body, you are just looking after your own being, aren't you? Aren't you maintaining its health and its happiness and its joy and its beauty and its eternity and its non-deterioration, and so on, and so on? Of course you are, this is the adoption and, therefore, the redemption of body. Look at the mental swaddling clothes falling off, dropping off. The restrictions that would seem to keep us swaddled in a mortal body dropping off and instead thought expanding and expanding as these confines, these dreadful confines break, break away. Thought expands, you can sort of feel it expanding as these restrictions drop away. Expanding out into the universe so that identity unconfined is the very universe itself. In individual identity the whole universe of Truth is reflected and imaged at the point of

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thought. But this universe of Truth must be found to be the universe of Love or Truth would break up. It's Love that maintains it in its wholeness and its integrity and its unity; and, therefore, the light of Truth and Love, which is the very universe itself of Truth and Love, changes. Not the change called death, but the light of Truth and Love changing, changing us, changing chaos into order, and discord into the music of the spheres, the music of the celestial bodies, the celestial identities that are working in and of God and not outside of God. What a contrast between that and the mythical human theories of creation springing from cultured scholars in Rome and in Greece.

The light of Truth and Love gives us accurate views of creation by the divine Mind. The cultured scholars of Rome and Greece give us mythical human theories of creation. Now which are we going for? Well, obviously the accurate views of creation are by the divine Mind; this Truth and Love, this universe of Truth and Love is Mind's universe. Truth and Love is Mind itself. Alright then, accurate views of creation instead of, in the marginal heading on line 12, finite views of Deity. Mortal man has made a covenant with his eyes to belittle Deity. If we are mortal, each one of us is a little deity belittling Deity itself. Limited views of all things instead of accurate views of all things. If man is mortal then he is the affirmation, in belief, that God is corporeal and material. If man is truly mortal, there is in fact no God; so, that God is corporeal or material, no man should affirm because the human form of physical finiteness cannot be made the basis of any true idea of the infinite Godhead; that form has to be transfigured into the form of the Godhead. We must find that that is the form which we have and that is the form that we are; and what is this infinite Godhead in this context? Spirit, on line 18, you can't have an infinite Godhead without having an infinite God body, although the text doesn't actually use that term. But it's the unity of the Godhead and the God body that constitutes Spirit itself. Isn't that lovely, you see Truth and Love. Truth must be found to be Truth and Love, that's Mind, Spirit.

So, as we turn over to 256, the whole proposition before us is really there on line 1, of the finite yielding to the infinite. Everything in this chapter is infinite. It's where we truly evaluate man correctly. You see that? What is this chapter within the matrix structure of the book? That's right. We've had the first four chapters accentuate the Word. See, it's a foursquare matrix structure. First four chapters accentuate the Word, the second four chapters accentuate the Christ. This chapter, which begins the third set of four chapters, accentuates Christianity, therefore, this is where the accent goes over onto man. It's Christianity as the Word, it's what creation is voicing itself, creation declaring what *I am*. You only know man by knowing God, but even so, the accent is really on what *man is* as much as on what God is. Otherwise, it wouldn't be Christianity, you see, Christianity is the Word, it's where we find man truly at point, isn't it. Yes. So, look at thought rising from the

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material to the spiritual, rising from the scholasticism of those cultured scholars in Rome and Greece to the inspiration of the light of Truth and Love. Not Rome and Greece but Truth and Love, not that false sense of culture but the light of Truth and Love.

Mind, not matter, is the creator. What is Mind in this context? It's Love. What is Love? As soon as you see that Mind is Love you've got the Principle. That's the Principle; and that is the Father and Mother of the universe including man. There is the impersonal trinity; the trinity of Principle when Mind is Love. We see the Principle of the trinity of Father, Mother, it doesn't say Son here, but Father and Mother of the universe including man in contrast to a personal trinity or tri-unity which is polytheism. It's one ever present I am. It's God declaring I am. I am one God, one Lord; therefore, you, man, my people, my Israel, are one people. You must understand your identity in terms of generic man. Man in the generic sense, one people, one Israel because one God, one Lord. This everlasting I am. I am, says God, I know what I am, therefore, I know what everything is and I know what you are and I see myself the way I am, I see you the way you are, and I see everything in the universe the way it is, and I see it as one web of consistency without seam or rent that animal magnetism has never torn apart. That's the way I see you because that's the way I see myself. This is God, this is the infinite voicing I am. I am not bounded nor compressed within the narrow limits of physical humanity. Israel, you are not physical humanity, you are my people but not physical humanity. You express me, I am not bounded or compressed within you. You are the expression of me and therefore you are me; and look, don't be so concerned about the precise form of me, says God. If you do, you will be in awful danger of thinking physically and wanting things in watertight physical form. Because then you think you'll understand them. Now, don't do that. You must obey me. I demand your obedience in this respect; and you must concern yourself rather with the sublime question, what is infinite Mind or divine Love? You never stop asking the question, man, what are you infinite Mind, what are you divine Love? Because I will reply, I am, and when I reply I am, that will be the form of me. But it won't be rigid, it won't be bounded; and as I reply what I am it won't be you opposing me or challenging me or staying my hand or saying unto me, What doest Thou? It will be me voicing what I am and what I am is what I am doing. What I am being is what I am doing and what I am doing is what I am being. So, don't challenge me but just ask the question because you can't get it anywhere except from me. You can't think it up yourself you'll only get it from me; therefore, don't do other than—all you have to do is to ask the question and I will answer. So, no form or physical combination can represent me, infinite Love, but you, my man, my Israel, in your generic reality does represent me, infinite Love. In fact, you are me, infinite Love in expression. Because if you are so worried about the form of me all the time, it

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will lead you to formalism and narrowness and you'll start putting things into formuli instead of it all being inspirational and revelatory; it will chill the Spirit of Christianity. Now, remember that you are, this is the text speaking, you are, at the point of the 9th chapter, Christianity as the Word. Christianity declaring I am and it's warm beyond anything, not chilled by formalism.

You see, if will ask the question, what is infinite Mind or divine Love, and I, infinite Mind which is divine Love, will answer, I am. I am what I am being, I am what I am doing and the form of me is the very Spirit of Christianity itself. That's the form in which I appear; and that is what you are as the form of me, the Spirit of Christianity.

Now, we can see that and feel that because it is so true as it comes tumbling out of text here; and, therefore, of course, I am limitless Mind, I am infinite Mind; and I don't proceed from a material source. Infinite Mind, the creator, and my creation is the infinite image or idea of me emanating from me as Mind. I, Mind am within all things, I am without all things, and, therefore, all, little 'a', is Mind and this definition of all things being Mind is Science, and nothing else is Science, it's scientific. The definition that all, little 'a', all things is Mind is scientific and you're touching the substance of it within. The substance of ideas which when you gather up the infinitude of idea that constitutes me, Mind, into one infinitude: that's Spirit, because that is what I, Mind, am constituted of: Spirit; and I know myself to be that. I create my own likeness in ideas and idea has substance because if you gather up all ideas what you end up with is the substance of Spirit, the constitution of Mind.

I'm not an anthropomorphic God, on line 17, no. If I were an anthropomorphic God, that would be man, anthropomorphic man plus form—the meaning; and I am not, the form of me is not that kind of a form; but you, man, are the very form of me:—infinite Principle, divine Love, that's what you are.

The father of the rain, the garden, the drops of dew, bringeth forth Mazzaroth in his season; and, as we found when we studied it, of course, we're led there to the last chapter of the book of Job which is just so marvelous. Why is it so marvelous? Because it's where Job is in direct communion with God. I'm just going to read a little bit from that last chapter because, you see, it's the creator talking and it's creation appearing in that last chapter of Job where the Lord answered Job after the whirlwind and said, Who is this that darkeneth counsel by words without knowledge? Who are these cultured scholars in Rome and in Greece who think they know such a blooming lot about everything? They don't really know. I'm the only one who knows; and you got to get it from me or else you don't get it all. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding if you think you're so clever, if you've learned so much and you

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know so much. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy? That's primeval being, says God. That's my being, that's the form of Me, and that's you, the sons of God shouting for joy, the morning stars singing together. Has thou perceived the breadth of the earth? Declare if thou knowest at all, if you've got all the scholarly scientific knowledge, let's be hearing from you. But, of course, you don't know it all and you can't know it all because I'm the only one who knows anything; and if you don't get it from me, you don't get it. Hath the rain a father? Or who hath begotten the drops of dew? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth, this is the text here, in his season? or canst thou guide Arcturus with his sons? See, the whole thing is universe, its total creation, its cosmos itself that's declaring itself. It's creation which is its own creator; and when we see that, we see God and man one but the accent, I don't know how to put this, in some way the accent is on man; and that's why we're in this particular quartet of chapters, the Christianity quartet of chapters. Doth the eagle mount up at thy command, and make her nest on high? wilt thou condemn me, that thou mayest be righteous? That thou mayest be so clever and such a know-all. That's enough, Job answered the Lord and said, therefore have I uttered that I understood not. I will demand of thee, and declare thou unto me.

I will ask the question, what is infinite Mind or divine Love, and infinite Mind or divine Love will say, I am. Thou wilt declare thyself unto me and then comes the words that we have later on in the chapter:—I have heard of thee by the hearing of the ear till I can't stand it anymore, but now mine eye seeth thee. That's Job, you see, in direct communion; and that is the point undoubtedly of this chapter. Face to face, you and me face to face with God, face to face with each other; and the result is creation. It's this face to face relationship, nothing to hide from each other, we're face to face with each other and face to face with God. It's the opposite of, what Bronowski referred to, as that which is peculiar to the human species, namely, male and female copulating face to face. This is the answer to it and, therefore, we're in the chapter on Creation as creation truly is, face to face with God, face to face with each other. So, as we come down that page, not finite mind, not finite life, not finite love, not finite form, on line 27, not finite man, on line 32, but the opposite, infinite Mind.

Infinite Mind cannot be limited to a finite form. What is the true form of infinite Mind, therefore? It's the infinite character of infinite Mind. What is the infinite character of infinite Mind? I, infinite Mind, an inexhaustible Love, I am eternal Life, and, therefore, I am omnipotent Truth. This is my character and therefore it is your character, man. How inexhaustible is your Love? Because in that measure your Life is eternal and your Truth is omnipotent but only in the measure that

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your Love is inexhaustible. Because I must be your Love and you can't have another kind of Love. You can't afford it because it doesn't exist. You must have me as your Love. Then you've got me as your Life and me as your Truth.

Because this, if you use the word, *infinite form*, you're really, it's really a contradiction of terms. There is no such thing as an infinite form in that sense. If you think of it you'll be in danger of thinking of it physically. So, but you're not in danger if you think of it as infinite character; that's the true form of me, the infinite character of me; and, therefore, you're my image and likeness as we turn over the page and you embrace the glories of limitless, incorporeal Life and Love because you're moving within me and not outside of me and it's all the radiance of the glory, you see, it's the glory, the transfiguration, the resurrection without the dying. This is the true idea of Me and you're not a material form with a mind inside that has to escape into another world in order to be immortal, die out of one and die into the other. You reflect me, Infinity, that I told you in the previous chapter, that's what I am, Infinity, with a capital I. Man reflects Infinity and in this reflection, which is my own reflection of Myself, you've got the true idea of Me and that's you. I express Myself in you; God expresses in man the infinite idea forever developing itself, etc. etc. from a boundless basis, not bounded, not compressed, forever rising higher and higher. What that means is that I, infinite Mind, manifest all. I manifest you, I manifest myself as you. I manifest all. I manifest all that exists in the infinitude of myself as Truth, that's you; you and my universe, each one of you individually is reflecting the totality of me and my universe.

Now, what you're seeing is the Principle of everything, the infinite Principle reflected in its infinite idea and this is your individuality. This reflection of my indivisibility as, if you like, the infinite Godhead, the infinite God-body. That reflection is your true individuality and you're not in any way finite but look at the transfiguration that's taking place now. The human capacities enlarged and perfected in proportion as you gain this true conception of yourself, man and me, God, as being all God. As being all God, you'll only find yourself in me; and look at the infinite range of your thought therefore, on line 26; look at the permanency of your individuality. Because we are absolutely one, to you belongs eternal Life. You're never born, never dying, therefore never subject to a change called death. This is transfiguration that I'm showing you; you can't fall from your high estate because you are under the government of the oneness of being in eternal Science and this is eternal Life. The oneness and the indivisibility of the infinite is the Science that governs the universe. So you cannot fall and you never have fallen, but what you're discerning through this spiritual sense which you are using at this moment, you're discerning the heart of me, the heart of divinity; and what constitutes the heart of divinity, you, man, in your generic reality as my very people Israel. You are the heart of me but only in your generic unity not in any

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breakup sense of fallen man. You're not absorbed in me, you cannot lose your individuality. You reflect eternal Life, you're not isolated, solitary, you represent infinite Mind. What is infinite Mind? The sum of all substance, that's what you represent and wherein you find your individuality. Man in the generic sense, the first time in the textbook that this word *generic* appears.

Now, my eternal Science is my divine Science; and as soon as I talk to you about my divine Science, God says, I must refer you to Christ Jesus in that 2nd chapter. Because in divine Science, the divine and the human are inseparably one; and that's what you see in Christ the divine, Jesus the human, Christ Jesus as the perfect model for you, all of you, throwing upon mortals the truer reflection of God and lifting them higher than their poor thought models would allow. This is the true thought model for all humanity, including a perfect Principle and idea, perfect God, perfect man. That means perfect Mind, perfect body, perfect God, perfect man, as the basis of thought and demonstration. It's my idea of myself. It's my own reflex image of myself, that's what you are—the reflex image, the perfect reflex image of perfect God; and you can't lose that perfection. Because if you did, I'd lose my perfection, so it's impossible; and, therefore, be therefore perfect even as your Father is perfect.

Now what is happening, as this is shown us, divinely, is divine Mind, on line 28, transmitting ideas through its own divine Science, through its own infinite self-knowledge. Transmitting ideas through what it knows itself to be, transmitting the ideas that it knows regarding itself in its own divine Science, in contrast to mortal thought transmitting illusions through brain vibrations. On the one hand, you have the Godhead, on the other hand you have the man-head; and the man-head has to yield to the Godhead—Mind, in its divine Science. If we want the Truth about brain, you just ponder and be Mind in its divine Science, that's the Truth about brain, my golly it is.

So, deduce your conclusions, the bottom of the page, regarding yourself, man, from perfection, not from imperfection; that is, from Me, *deducare*, deduce, *lead out from* perfection. In that case, you'll have a perfect model in front of you that you will be able to make yourself like—just as the sculptor perfects his outlines from a perfect model. You will be holding in thought the character of Jesus, not the character of Judas. The God character, the Jesus character is the God character; it's inexhaustible Love, eternal Life, omnipotent Truth—that's your model, that's the character of you, be that character. It's the ideal, on line 8, of all that is perfect and eternal. It's the perfect model of God's creation, on line 11, and Science is revealing it and setting you as mortals to work to discover what I, God, have already done. To discover what you already are as the very form of Me. Not to be

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something different, but to discover what you already are; and as you discover that, so transfiguration takes place.

Down the bottom of the page, selfishness and sensualism, the opposite of all this. Education, not in terms of selfishness and sensualism, but education in terms of that deduction, *deducare, educare, leading out from* perfection in order to be the perfect idea.

So, top of 261, look away from the body into Truth and Love. Truth and Love, that's the true body, that's the God-body. Infinite Truth held in its health, maintained in its health, that is, its wholeness because Truth is Love. That's the Principle; and in that case, the Principle governing the body, the body is a state of happiness, harmony, and immortality. This is what you are, man, as my own expression.

So, look away from the body, as you look down that page, forget it, be oblivious of it, detach sense from it, break away from, down at the bottom there now on line 24, break away from the mutations of time and sense. Forget it and instead of it replace it with holding thought, top of the page again, steadfastly to the enduring, the good, and the true, and you bring these into your experience proportionately to their occupancy of your thoughts.

Down the bottom of the page again, fix your gaze on the realities supernal, line 31, remember good and the human race. Good? God is good, but good is uncapitalized; and, therefore, it is man as the expression of God which is the Truth about the whole human race—that's your body, cause that's the Christ body. Now, remember that and forget the other. Because good, this good, demands of man every hour, in which to work out the problem of being. Consecrate yourselves to this good. Be utterly dependent on Me, God, so that there is forgetfulness of that false sense of self and remembrance of what the self truly is; and on line 5, Christian Science, the first reference to Christian Science in the chapter because it's Christian Science that is the very form of Me in my divine Science; that every particle of Me is absolute and unconditioned by anything outside of Me and this ascribes to Me, God, the entire glory.

So, you are not diving now into the shallows of mortal belief, your flutterings aren't feeble. Quite the reverse, you're rising above the testimony of material senses, you are reaching the absolute centre and circumference of your being, on line 15. Don't you remember, God says, way back in the 8th chapter, when I told you that I, God, am the absolute centre and circumference of being? Here you, man, are reaching that as yourself. I am inspiring you to reach the absolute centre and circumference of your being. The absolute centre of your being is really divine Science, the absolute circumference of your being is Christian Science, and the two

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are absolutely one, and you can't have one without the other. This is my eternal Science, no wonder I'm just going to bring you in a couple of pages time, into the chapter called the Science of being, little 'b', the Science of your being.

So, it's Job saying, I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee; and it's all to do, as we come down to line 22, with the bliss of loving unselfishly—this will transfigure you. The bliss of loving unselfishly, the bliss of working patiently, and the bliss of conquering all that is unlike Me, God. You're starting from this higher standpoint; and as you come from the higher standpoint, you are rising to this very standpoint—for where your treasure is, there will your heart be also. Your treasure is your heart. What is your heart? The heart of Me. What did I tell you that was a moment ago? Man, yourself, in the generic sense. That's what your treasure had better be—man in the generic sense. That's what you treasure about everything else because there you are the very heart of divinity. With Mind your origin, line 30, divine Mind, the only cause, the only origin of existence; and seeing that Mind is the only cause or origin of existence, that's the Principle of existence. That is the Principle of your existence: that Mind, capital M, is the origin and cause of all existence.

Now, look at what you are as mortals. Because I've got to show you, surely show up the mortal concept: egotists, independent workers, personal authors, privileged originators of something which Deity would not or could not create. Mortal man a mis-creator, an involuntary hypocrite, forming deformity where he would outline grace and beauty, and so on; a semi-god, a mis-creator. Well, you have to face it. I have to show you that, in fact, there is no new creation. It's all Truth and in Truth now. The multiplication, on line 27, of a human and mortal sense of persons and things is not creation. It's a sensual thought, it's just as if you've thrown an atom of dust into the face of spiritual immensity, but spiritual immensity doesn't register it one iota, but to you, the sensual thought, it's dense blindness and you can't see Me at all. You're blinded to Me in that respect.

So, I'm just showing you, says God, what has to be if you're going to emulate the example of Jesus and work out the problem of being in the way Jesus worked it out—through transfiguration in Christian Science instead of through crucifixion leading to resurrection. So, these forms of matter, at the bottom of the page, fade in your consciousness. Mrs. Eddy said that they flutter in my thought like an unreal shadow, fading forms of matter, the mortal body material, the fleeting concepts of the human mind. Because Mind is constituted of Spirit.

What does it mean that Mind is constituted of Spirit? It means that Mind is constituted of facts which are permanently perfect—that's your Mind, my man, constituted of facts which are permanently perfect. How about that. You're operating within the camera of divine Mind, line 6, the secret place of the most

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high, the unsearchable realm of Mind. Not outside but Me, Mind, in whom you have your being, line 12. As this is so, then multitudinous objects of creation which you've never seen before, or can't see through the material senses, will become visible. You'll find Life to be Spirit and this will expand and expand into self-completeness finding all in God, good. You're just using or what is being used here is the microscope of Spirit because everything is being enlarged and magnified and expanded; and as that happens, matter is disappearing and all that remains are the realities of Spirit and its formations. Spiritual living and blessedness, the unspeakable peace which comes from an all-absorbing spiritual Love. That's what goes on in the camera of divine Mind—an all-absorbing spiritual Love. What you're doing is to learn the way in Christian Science—man's spiritual being derived from the fact that Life is Spirit and what you're beholding is all the glories of earth and heaven and man. You're beholding the universe of Spirit peopled with these expressions of the Life which is Spirit, that is, with spiritual beings. You're looking into divine Science, the divine Science of the universe of Spirit and there you're seeing how the universe is governed. The government, its government is divine Science, the human and the divine, God and man, the capitalized the uncapitalized, absolutely one in divine Science and that's what is governing.

Look at the expansion that's taking place, the enlargement, a sense of the infinite, a wider sphere of thought and action. I should say so if you are reaching that absolute centre and circumference of your being; that's the sphere of your individuality which is then this infinite sphere of my, God's, being. This is the scientific sense of being, no wonder I'm going to bring you into the chapter, Science of being in a few minutes. No loss of identity, enlarged individuality, wider sphere, more expansive Love; and I must show you now that you're at the point where mortal birth and death are obsolete. You willing to face up to that? Mortal birth and death are obsolete. The Truth of being is perennial, unceasing, permanent, and the error of mortal death, birth and death, is unreal and obsolete; therefore, you don't have to die in order to find absolute Christian Science. You don't have to be crucified in order to be resurrected.

What you have to be is transfigured. It was the last change, incidentally, made to the Christian Science textbook in 1909. Instead of looking from wrong points of observation, Mrs. Eddy said at that time, you now see that error, that the mortal birth and death, is unreal and obsolete. What wisdom, what Love, the wisdom of Job, surely; and the love of God, line 26. Because, you see, these pleasures of sense are being wrenched away from you. The affections, the heart, brightening the path of many a heart, the affections are transplanted from sense to Soul so that the heart is rejoicing in what you are as generic man, the heart of divinity. The affections transplanted from sense to Soul. Truth with its Science chopping the head off of error so that it falls into its nothingness. What is the head of error

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whereby it seems to maintain control over us? The belief that there is pleasure in sense. If I show you, says God, that there isn't any pleasure in sense, then I've chopped the head off of error; and instead of that the heart rejoices and you find pleasure in the joy of Me, Soul.

So, let's just see how this happens to you, this transplanting of the affections from sense to Soul, because would existence without personal friends be to you a blank? Well, it's got to be transfigured that. You've got to let that be transfigured and instead of personal friends you've got to find spiritual Love, capital L, divine Love. You've got to find Universal Love, on line 18, you can only do it through self-abnegation, that's the divine way that I told you, you are learning in Christian Science, back there on the previous page. It's the way of Universal Love; that's my divine way in Christian Science and it can only be done through self-abnegation; but that's not a vacuum, not a vacuum at all. Your self is now Universal Love that includes all the friends, and all the generic man, and all the universe that you can ever desire or want or ever be. So, you haven't lost anything, no vacuum, you've got friends as you never dreamt you would have them; but only because the affections have been transplanted from sense to Soul. No more persecutions, on line 22, persecutions come from personal followings, factions the breakup of Me into factions, supposed breakup, factions, and sects that are so subtle that they would deceive the very elect if they could, on line 23. So, instead of those personal followings, you follow Jesus because then you're following Me, God.

You're following divine Principle and finding that infinite Mind enthroned in heaven. You are man now transfigured. You're the idea of Spirit. You're what Spirit is. That's the idea of Spirit, what Spirit is, that's the idea of Spirit. You reflect the beatific presence, you're illumining the universe with light. What Spirit is, not what Spirit's going to be in the hereafter. What it is now. That's what you are. You're deathless spiritual absolute Christian Science prior to the change called death. You don't have to cross the barriers of time into the vast forever of Life, you coexist with God and the universe, bottom 266, not dying out of one world into another world; this is the only world that there is. So, I am one, God, on line 5, the allness of my Deity is my oneness. Qualities associated with the term Deity bringing you to the fact that generically man is one and specifically man means all men. I am God the Father eternal self-created; self-created creation, the Creator of Itself, the forever Father, the great I am, is the Creator creating Himself, self-existent; and what you are as Christian Scientists and only are you Christian Scientists when you do the will of this one I am or have this I as your I. Then as the infinite body of Christian Scientists, you are the mother and the brethren of the one Christ, or Son of God. As generic man you are mother, as specific man meaning all men you are brethren, as generic man you're that mother, that woman in the Apocalypse which

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is, which is the quality of the motherhood of God. When you are that mother, then you are showing forth God as Mother.

Now, the lovely thing is that we're not throwing you out of the window, mortals. Mortals are not being thrown out of the window but are being examined in the light of divine Science, and that's a very different proposition. Translation is taking place, transfiguration is taking place, not elimination; and you present quite a different appearance therefore, and because error serves as waymarks to the one Mind, waymarks to eternal Truth on which the chapter opened where eternal Truth is doing the changing and doing the transfiguring. So that, as we came, as we started with this last paragraph, so we finish with it that the robes of Spirit are white and glistening, like the raiment of Christ. Don't die out of this world into another world, but in this world let thy garments be always white. You do it by overcoming the temptation to have a will, a mind, an eye, an ego, apart from that one great I am which made all creation which is self-created. Prove that you are faithful and the crown of Life which I, God, have promised to them that do this, is your crown.

So, the chapter comes to an end there, and inevitably it opens to the Science of your being. The Science of your being will answer all objections to Christian Science in the world; and that will be Christian Science, open the door to Christian Science Practice which will then teach Christian Science as presented in the chapter, Recapitulation, and lead into the Key to the Scriptures, Genesis and the Apocalypse, translating the whole universe out of mortality, history, time, objects, person, place, things into the Word of God itself and that is the source of all spontaneous Fruitage as represented by the last chapter.

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SUMMARY OF THE 10TH CHAPTER SCIENCE OF BEING IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

SCIENCE AND HEALTH's tenth chapter, Science of Being, Gordon Brown, London, January 1975.

Well, what a spiritually mighty chapter it is, isn't it; and 72 pages long which means that in attempting to sum up our study of it, we certainly won't be able to touch on every paragraph or let our thought flow conscientiously from capitalized

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term to capitalized term, as of course we can do, and which indeed is the main purpose of the study itself. So, let's just feel our way as deeply as we're able at the moment into the depths of the chapter itself, into the spiritual essence of the teaching as a whole. Let's try to feel our way just into the main theme of it or, if you like, the divine thread of it so that, so that's what sings out of the text to us.

See, the Science, that is to say, the Truth, the true knowledge, the understanding of what everything in our world, our universe, is timelessly being, here and everywhere now and forever. Because this is going to enable us, isn't it, in the chapter's closing pages, to stand together on what is called the platform of divine metaphysics. So that we begin to survey our world from this standpoint and, in the next chapter, that's the 11th chapter, to be able to answer its apparent objections to its own God identity appearing in Christian Science; and then, as a result of that, to be able to enter upon the healing practice of Christian Science in the 12th chapter which really is the only thing that truly teaches Christian Science, isn't it, in the 13th chapter. But didn't we in fact find ourselves standing on a platform, that is to say, on a certain mountain top at the end of the 8th chapter, Footsteps of Truth? Yes, we did. On what the text there calls the Horeb height where God is revealed. Where it's no longer a question of being told objectively God is, God is, God is but where we begin to hear the infinite Itself, the selfhood of all of us voicing subjectively, I am, I am, I am.

Now, as a result of that, do we not also by textual implication find ourselves standing on another mountain at the end of the 9th chapter, Creation? Yes, the mount of transfiguration. See, the divine revelation of what the I AM truly is, revealing itself, can't fail to transfigure us and change us humanly, can it? It just can't fail. Now, at the end, on the last page of Footsteps of Truth, you remember where it says, absolute Christian Science, the implication is this, may possibly be achieved prior to the change called death. That's what we're encouraged to hope on the last page of Footsteps of Truth. How? Well, by letting what I, God, am, that is to say, Life itself and not death do the changing. Which, of course, we get throughout the 9th chapter, Creation. So that at the end of that chapter it says to us, even in this world, don't for goodness sake wait for the next, even in this world let thy garments be always white, that means white and glistening like the raiment of Christ on the mount of transfiguration. Now, of course, Christian Science itself is always absolute, isn't it? I couldn't possibly be otherwise, if when just the term Christian Science, without the word *absolute*, is used in the text, we see there Christian Science solving the problem of dualism. It couldn't possibly be other than absolute all the time. But, the term or the phrase absolute Christian Science is used throughout the textbook in relation to what is called the resurrection. That is to say, when the last mortal enemy, death, is overcome; and, therefore, when the whole problem of dualism is in fact solved. But the thing is that resurrection is

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exactly the same standpoint as transfiguration, the difference being that with transfiguration there isn't a preliminary crucifixion; and, therefore, the three tabernacles of a past, a present, and future which Peter, James and John wanted to build for Moses, Jesus, and Elias—that whole thing has yielded to being, to timeless being—everything in the universe spiritually contemporaneous with everything else; and, of course, it's only that unity of all things with all things in the here and the now that is the Father's beloved Son in whom he is well pleased. Isn't it so. So, when we get to the end of the 10th chapter, this present chapter, Science of Being, we find ourselves standing on the platform of divine metaphysics. Now, are there really three different platforms, or three different mountain tops? No, not really; there's only the one; and in divine Science, of course, it is this platform that we get to at the end of the chapter. So, it's really a question of dear God, dear Christ, dear world transforming, world healing, world transfiguring revelation:

I **am**, everything **is**, **being** Mind, Spirit, Soul, Principle, Life, Truth, Love. Let us be more and more and more aware of this reality.

So, if we turn then to page 268 in the textbook at the opening of the chapter, we can start; and we start with that Bible verse from the first epistle of John the revelator, on which, of course, the whole chapter is based, isn't it. So let's start there, 268 the opening of the chapter.

What is he saying here—that which is being, that which is timelessly from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life. The tone of the Word, what is being referred to? Of course, it's Jesus, isn't it? Jesus' total solution of the problem of being, the problem of duality, as a fait accompli. Now, it's happened—it **is**—it's **being**. Now, if we, could we just, see where it is within the structure of the book as a whole that that is presented to us? This that Jesus has totally accomplished which we have handled, which we've seen with, before our eyes, as it were, where does it come within the foursquare structure of the book as a whole? It's really the 2nd chapter, Atonement and Eucharist, isn't it; and if we were just to look at the matrix card and see the chapters in relation to these 16 tones, of the matrix card, we would find ourselves at the beginning of this second row of the Christ tones wouldn't we? Here, the Word as the Christ, Atonement and Eucharist, that's where it's presented to us as having happened before our eyes, as it were. Now, on then, that which we have seen and heard declare we unto you—that's the tone of the Christ itself, isn't it; and where in the textbook do we find all that Jesus stands for, all that Jesus has accomplished presented as that which is possible for each one of us? In the 6th chapter, Science Theology Medicine, as we come across this second row of the Christ tones, here, to the tone of the Christ as

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the Christ—where all that Atonement and Eucharist means—is made available to each one of us through the discovery and revelation of Christian Science—that which we have seen and heard declare we unto you. Now thirdly, that ye also may have fellowship with us—the tone of Christianity; and where is this fellowship in the textbook so pronounced? It's in this present chapter, the Science of Being, where the main tone of it is Christianity as the Christ coming across this horizontal to the third term there—Christianity as the Christ. It's everything in being, in relation to everything else, as one being. The relationship of everything—Christianity, in its total oneness—that's Christ. Christianity as the Christ, and that's what the Science of Being is, so that fourthly, and truly our fellowship is with the Father and with His Son, Jesus Christ. See, it's all taken back to God, there, all taken back to the Principle, all found within the Principle—the tone of Science itself. So, this beautiful little verse comes through the Word, Christ, Christianity, Science which, in the matrix chart would take us across to the chapter we haven't got to yet but which is Recapitulation. You see you can feel it coming where Principle and its idea is one. Truly our fellowship is with the Father and with His Son, Jesus Christ.

So, it's on this foursquare platform of the Word, the Christ, Christianity, Science that we stand; and we can't do otherwise. Because it just is, it's just what being is; and nothing can be done about it. All we can do is to come into line with it, so help me God! Amen! It's, so be it. It is so. It's like—this is it.

Alright then, then on those two quotations the chapter is based and we come to the actual text; and as we remember, the text for the first, I think it's about two and a-half pages, bases us on the simple theme of the chapter as a whole, the simple proposition that in fact there is only one being. To the senses it looks as if there are two beings, running side by side, but that's impossible. You can entertain the thought of either or, if you like, and choose the wrong. But wisdom says choose the right. But what is impossible is to have both. It's either or, but the Truth is the Science of being itself; and how is that going to become real to us? How are we going to begin to understand that?

Well, just think for a moment, says the text, of the material world, what looks like material world on the one hand and what looks like the realm of the real on the other. Because in the material world thought has seemed to bring to light with such rapidity all these wonders, but simultaneously thought, the same thing, thought, swift pinions, have been rising towards the realm of the real; and if we push our inquiries deep enough and far enough, what we find is that there is in fact a single spiritual cause for both.

Now if this is so, then clearly a great change of base is taking place and that change is from a material basis from which to deduce things and arrive at conclusions

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being changed to a metaphysical basis; and that metaphysical basis of everything is, on line 9 there, what is meant by the term Mind as the cause of every effect. The metaphysical basis of everything is Mind, capital M, as the cause of every effect fundamentally whether you're looking at what the senses declare or at the revelation of Truth itself; and, therefore, it's no wonder that historically we are in the middle of a revolutionary struggle.

If the struggle between what appears as physics on the one hand and metaphysics on the other hand. Physics, in the text here, is represented by the giant, Goliath, because that's the name in the Bible that means *exile*, exile from God and he's *physics*; whereas, metaphysics is represented by David, the shepherd boy with his sling, which today is everything that is meant by the term *woman*, the womanhood of God. Woman goes forth to battle with Goliath, and it's a final struggle for supremacy. They're meeting in final combat, physics and metaphysics meeting in final combat; and the thing is, says the text, semi-metaphysics is no, is no news; it's no aid whatever to divine metaphysics in this combat. Because in the story in the Bible, of course, it's, semi-metaphysics is Saul, isn't it? Who offered David the sword and the spear which would have put David on the same footing as Goliath himself, and David has to refuse this—semi-metaphysics no substantial aid to scientific metaphysics because their arguments are based on this mixture, this supposed mingling of good and evil, Mind and matter. That is of no use whatever in this struggle of metaphysics with physics. In fact, this mingling of good and evil, says the text on page 269 now, line 5, is just the philosophy of the serpent. See, that serpent is going to feature so interestingly later on, isn't it, when Moses throws down his rod and it becomes a serpent; and it's perfectly clear that you haven't got a choice really—it looks as if there are two things, but never at the same time—it's either a serpent or a rod but never the two things at the same time; and that's the teaching here regarding divine metaphysics on the one hand and physics on the other. This philosophy of the serpent is simply human philosophy because it would make God like man, it would make God manlike. Whereas, divine philosophy on the other hand—divine wisdom. See, it's the difference between the wisdom of God and the so-called wisdom of the serpent. Divine philosophy or Christian Science makes man God-like; and divine philosophy, Christian Science, is divine metaphysics, as we have it in the marginal heading there; and matter simply doesn't enter into metaphysical premises or conclusions; and so interestingly here, isn't it, this big scientific term of the categories is used in relation to divine metaphysics. The categories or classifications of relationships in the Science of being—everything related, properly classified in their true categories, all resting on one basis—the divine Mind, all stemming from one Mind. This is the truth about the Science of our being is that all our relationships stem, or rest upon, the basis of this one divine Mind. Because, in that case you see,

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metaphysics having resolved things into thoughts it exchanges what looks like the objects of sense for the ideas of Soul because in Soul you can't have subject cutoff from object. You can't have two things—a me here and a you there, an us and a them, and a so on. The ideas of Soul—in which subject and object are one— is the very essence, I think, don't you, of the teachings of this chapter instead of subject here object there and look how this is the very basis of the whole of the Bible, the foundations on which the whole Bible is built, the teachings of Jesus, of his apostles, of the prophets, because this is the Science of one Mind, the Science of being, divine metaphysics. This system of divinely classified categorized ideas—the Science of Mind, the only foundations for us to build on, in fact, the rock itself, line 28; and therefore the woman, what is she doing? She's combating these two things: one that all is matter and, secondly that matter originates in mind and is as real as Mind and one is just as bad as the other. There's no more truth in the one than in the other.

So, we turn over to page 270 and find the simplicity of it all that ~~either everything is Mind or secondly that everything is matter.~~ I'm sorry, that's the wrong order.

So, we turn over to page 270 and find the simplicity of it all:

(1) that everything is matter; (2) that everything is Mind. And the great thing is: Which is it? Because we can't have both because they're opposites; and on line 6, therefore, both cannot be real. There is but one power,—not two powers, matter and Mind. There is but one intelligence, on line 11, governing the universe; and that is divine Mind and instantly we must see that this idea of one Mind is our Principle. This is our governing Principle and, of course, being one Mind, that Principle must be Love. So, it just doesn't leave us with an abstract intellectual concept of Mind. It says that this Mind is divine Principle, Love; and that, as such, what we are concerned with, this is line 16, is the new, a dispensation of Truth because this is what Truth is. This is Truth and it's the new dispensation of Truth which the prophets foresaw. They foresaw it coming but they didn't see it in its Science. They weren't able to estimate it in its infinite meanings. They weren't able to see it as omnipotence itself and, therefore, they weren't able to see it maintaining the Science of Spirit. Because that's what it is, this new dispensation of Truth which is the Science of Mind, the divine Principle, Love, never two things but only one thing; therefore, it is the Science of Spirit, isn't it, and, as such, on line 23, it's Christ. This is Christ this new dispensation of Truth, and it's Christ as the Principle, the Christ-principle of this world, this present world of ours. Love—one Mind—is the Christ-principle of this world in contrast to the pride of priesthood as the prince of this world. See, it's never two things, you can't have both. You can either have the pride of priesthood as prince of this world or you can have one Mind and that Mind—Love—as the Principle of this world. One with its meekness and charity and divine authority and the other with its arrogance and

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claiming to be a channel through which you can get to God, you can get to God through me, God speaks through me and I can connect you with God—but that's Goliath. That involves Goliath which is the exile sense, you see. Whereas, the woman says nothing of the sort—everything is in instant communion with its divine source—and this is Christ. Christ is where everything is in instant communion. But priesthood says you've got to get it through me, and it's got to come through me, and I'll do the connecting for you; and, of course, that, that's basically sin. Because it's the sin of separation, or the sin of exile; and only when we see Christ, on line 26, through these two colossal terms Truth and Love like this, do we see the answer to the sin of separation because Truth and Love say no separation. In Truth there is no separation of manhood, the manhood of God from the womanhood of God, and that, in Love, is the manhood and womanhood of God one with God—instant communication, instant at-one-ment; and so Truth and Love unmakes sinners. Sin makes sinners, Truth and Love unmakes them. Now, what the text is talking about, you see, is, on the bottom line there, line 32, is spirituality. It's the Science of Spirit, its spirituality, spirituality is the state of being spiritual and being spiritual is being constituted of Spirit; and, therefore, it's the Science of Spirit with its spirituality which, in the case of Jesus is so natural, so utterly, utterly natural. His life and his life work is indigenous to this spirituality. It doesn't have to be fabricated in any way, it's just natural. This spirituality is the good soil wherein the seed of his life and the seed of your and my life that then grows and fructifies wherein its indigenous, isn't it. The seed of Truth springs up in this that is meant by spirituality, the Science of Spirit and bears much fruit. But it can't possibly just be true for Jesus. You see, the life of Christ Jesus must become the life of Christ's Christianity—it must be true for all mankind in relationship, this indigenous quality of spirituality, so that as the chain of scientific being where everything in the Science of being is linked, is linked with everything else. Well, you can see it how it is just coming all the way through the Bible, is what the Scriptures are all about, isn't it, and how it unites all the so-called thousand-year periods of the Bible, the time sense, takes away the time sense and unites them all into one timeless design. The design of God in which everything is contemporaneous with everything else; so, it's true, this life for all mankind and there just isn't any other—it's divine Science this, divine Science, on line 6, wherein the human and the divine are in instant communication, nothing in between, human never exiled from the divine; and, of course there, there's no emasculation, there's no lack of seed, no emasculation, no illusion, no insubordination, no rebellion of man against his Principle.

Now, what is the text about to tell us? It's really, really distinguishing between what is true for Jesus and what seems to be true for the disciples. You see, for Jesus it's utterly, utterly natural; it's all indigenous, you can't stop it. But in the

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case of the disciples, the seed has to be sown and so he instructed his disciples, 271, line 7. He instructed them and the disciples became learners, on line 13. They cultivated and they cultured this seed within them, which is the seed of spiritual understanding. They cultivated the spiritual understanding of this divine Science and it was seen to be universal in its application, true for everybody. Because what is the seed that Jesus sowed when he instructed them? It's the seed of the Truth that it doesn't really have to be sown, that it's already there, that's the seed that is sown. The seed of understanding that it is as indigenous to you, to you, to you, to you, to you, to man as a whole as to Jesus—but that has to be sown, that seed, isn't it so; and then you feel it, you see, being true for everybody when it comes to the Comforter. That's the Comforter that should teach you, instruct you in all things that you are it already and that's the Science of Christianity, on line 21, leading into all Truth into eternal Life. So are we willing to leave the personal way of going to work, leave our nets in the belief that I have got a hotline to God and God talks through me and so on?

Are we really willing to leave that and go for Truth itself, cast our net on the right side for Truth itself? Cause it's what the Scriptures are all about. It's what the Word, on line 30, of the Scriptures is all about; and this is what the people will hear. But there's got to be a preacher, he's got to preach the Word but he'll only preach the Word if, if it's the Christ. If he's sent, Word, Christ; and, in that case, multitudes will be healed because the people will be hearing Science. Multitudes will be healed in Christianity because the people will be hearing Science. So you get this lovely Word, Christ, Christianity, Science coming and coming here; and it's the spiritual sense of truth, uncapitalized, the seed of Truth, capitalized; that's what it is. It's the spiritual sense of this seed within us that is capable of opening out and opening out and bearing such fruit. So the spiritual sense of truth has to be gained before Truth itself, capitalized, can be understood and; says the text, don't let's kid ourselves because this can only possibly happen in the measure that these qualities are present. These spiritual qualities wherein the seed of truth is indigenous; and these qualities are the qualities of being honest, unselfish, loving, and meek. It's the soil of an honest and good heart wherein the seed has got to be sown because it's already there in that soil. It's indigenous to that soil; and so coming down that page 272, we know in the Bible, so in the New Testament, so much importance is given to the sower. It's the sower at work sowing the seed which, in fact, is already indigenous. The seed of all that the opening pages mean: one Mind not two, that Mind: divine Principle, Love. That's what Truth is, this is the Science of Spirit therefore this is spirituality. It's the seed of this that the sower sows; and the result, of course, is this spiritualization of thought and Christianization of daily life—chastity, purity, instead of sensualism, impurity—showing that the thing is of divine origin. Right? Is that what it's saying; and then

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at the bottom of 272, you see it really comes to a little climax because well, in that case, it's just God that's doing it and not persons at all. All that is going on, then, with us now, here, everywhere is the divine Principle of the universe interpreting the universe. This is Christian Science. This is what Jesus demonstrated; and over to 273, because in this case you see the problem of being resolved.

This will solve the problem of being, on line 6, because it's the divine Principle of divine Science interpreting itself, voicing itself. We're deducing everything from this Principle. Every conclusion is being deduced from this Principle, not from material hypotheses; and, in that case, this is real Science because this is fundamental law that we're concerned with. The law, the divine law that it must be the Principle interpreting its own universe; and nothing to do with persons or priests or the prince of this world; it's just woman, the womanhood of man in her absolute unity and at-one-ment with her divine source that's at work. Well, of course, this law is the law, on line 10 there, of the reversal of the evidence of the material senses. Science versus sense, in the marginal heading, where man, on line 18, is governed by Soul. This law, reversing the evidence of the senses, reveals man governed by Soul because subject and object to him are one in identity under this law, contrary to the evidence of the senses which say they're cut apart; and this is the spiritual law, in the margin at the bottom there, which is the only law, the law of the supremacy of Spirit whereby Jesus walked on the waves, fed the multitude, and so on in demonstration of Science.

How different from all this mortal mind stuff, at the bottom of the page, this atmosphere of mortal mind; how different is Science from all these material conflicting mortal opinions which are just a miasma, a mental miasma, and Christian Science is the antidote to it. Christian Science as Truth and Love, on the first line there, the Science part of it is Truth but the Christian part of it is Love. Christian Science—Truth and Love—anti-doting this miasma of conflicting opinions and everything broken up and in a state of disarray; it's all unnecessary, all due to unnecessary knowledge gained from the five senses. Whereas, the law, that we're concerned with here is the law of the reversal of the evidence of the five senses so that instead of everything being the offspring of sense, on line 5, it's the offspring of Soul, Spirit and that's what natural science really is: the Science of ideas born of Spirit; and we come down into that remarkable paragraph starting line 12, remember, where the five senses deceptive, it says in the margin. Because, what about the senses? You see, the senses, man's senses, the senses are the senses of Spirit; and they must abide in Love. Our senses mustn't come away from Love. Because if they stay in Love then they'll demonstrate Truth. They'll demonstrate wholeness; no departure, no breakup; and that will demonstrate deathlessness, they'll demonstrate Life, no division. So these senses must abide in Love and then we've got Science expounding Christianity, in that case, says the text. Because

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we've got spiritual understanding and that's Science expounding the relationships of all things to all things as seen through the senses of Spirit, abiding in Love and demonstrating Truth and Life—Science expounding Christianity.

Because look what happens if we take the senses, the idea of the senses, which are the senses of Spirit and start to say they are five, and start to say they are physical, erroneously termed the five physical senses? Of course they get misdirected, in that case, in the simply, the manifest, beliefs of mortal mind. But if we see that, in fact, they remain forever the senses of Spirit and that even if you, like, if it was a white object and you looked at it through a piece of blue glass, it would not be, in fact, a blue object but the blue sense of that object would be under the absolute control of the white reality of it. So, the senses, when they're seen to be the senses of Spirit, are in control of what temporarily seems to us as material sense. Because, you see, there aren't two, there can't be both; and this is the teaching as the chapter begins to get underway. Which means to say that it's divine Science, God and man one, human and divine one in coincidence, is absolute. There's nothing outside, there's nothing cutoff or outside. It's all within the orbits of the Principle. No half-way position, no semi-metaphysics, only divine metaphysics on the one hand; and therefore the nothingness of physics on the other. No partnership, co-partnership of matter and Mind. This suppositional partnership is already obsolete for matter examined, in the light of divine metaphysics where all is Mind, disappears—there aren't two.

So, as turn over to page 275, we see we've got a starting point. This is all leading up to what the starting point is; it's Mind. The starting point of divine Science—this is divine Science with its start and its starting point—is that God, Spirit, is All-in-all, there is no other might nor Mind and just to make sure we don't get intellectual about it, this Mind must be Love and as soon as it's Love, it's seen to be divine Principle. Come again, you see, the same idea is reiterated; and so what we're beginning to do is to grasp the reality and order of being in its Science. The Science of being itself beginning by reckoning God as the divine Principle—Principle interpreting its own universe—of all that really is. What is this Principle? According to the Bible, it's Spirit—jolly well is—only the one Spirit. What is Spirit? Spirit is Life, Truth, Love; that's what constitutes this great concept of being called Spirit. This is what the Principle is—Spirit which is Life, Truth, and Love—all these capitalized divine synonyms for God. But look at this paragraph, because in this paragraph not only the divine capitalized synonyms are there but all the uncapitalized terms are there, too—all substance, all intelligence, wisdom, being, all uncapitalized—immortality, cause, and effect belong to the capitalized. All belong to God and of his attributes' manifestations, so that wisdom must be God's wisdom in order to be wise, truth has to be God's Truth in order to be true, love, little 'l', little 't', has to be God's love in order to be lovely, and life, uncapitalized

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life, has to be Life, capitalized, in order to be life and good has to be God's good in order to be good. This is divine metaphysics and it's revealing itself, says the text on line 21, there 275:21, is revealing itself to spiritual understanding showing clearly that all, little 'a', everything uncapitalized is found in the capitalized, the reality of it is the capitalized itself; all power, all presence, all Science. Hence all is in reality the manifestation of Mind.

Well, what's the result? Come over to 276, and of course, it's universal brotherhood. How could it be otherwise? This is the Science of being, Christianity as the Christ in the matrix structure of the textbook as a whole. The Science of Being chapter having—it all belongs to God and we haven't got it, God's got it. But, having one God, one Mind is that which heals. It's that which pays the captive's ransom because it says to him, you've never been exiled, you've never been a captive, you're in instant and immediate communication with your divine source and so, because of this one Mind everything's a state of universal brotherhood; and, therefore, your ransom is paid; and this is the foundation, therefore, of fellowship. One mind, not of war with another, because all have one Spirit, one intelligent source. This is the mind of Jesus, the mind that was in Christ Jesus, man and his Maker correlated in divine Science. The human and the divine in instant communication and this is harmony, isn't it, harmony in man. Just as you get harmony in music this is the music of man, the music of universal brotherhood, the music of true fellowship, the harmony of it.

So, as we come down that page to line 19, what we're doing is to learn, in Science, to be perfect as the Father in heaven is perfect. Because all the discord is the nothingness of error; but harmony is the *somethingness* of Truth; and another topic comes in, at the bottom of that 276, all on this subject of the great law, the divine law and the spiritual laws of the Science of being; and here this law is represented as the law of like always producing like. It can't possibly produce its opposite. Like must always be producing like and, therefore, everything that is unlike Mind has got to die, shall surely die, and dust as dust it returns to dust. Coming down that page now, 277 to the middle, where we see, you see that like not only produces like in divine metaphysics but it also reproduces like. See, Mind produces its likeness in man and that likeness, that image, that idea, is the reproduction of the original. So it reproduces like and even in nature you see this order of genus and species is preserved everywhere throughout the entire round of nature. Whereas, error would claim to reverse it and say that Spirit produces matter which makes matter, therefore, simply an error of statement; and if you have it in the premise, you'll have it in the conclusion of everything we think and everything we do because what is true in the premise will go right the way through to the conclusion; and so our premise, or our starting point, has got to be this one Mind and then the conclusion will always be in accord with that premise.

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Spirit, you see what the text is now, the topic, what becomes now, substance. Substance, what is substance? Is like producing like develops into the theme of substance because substance—this is what substance is—Spirit, not matter. Come over to 279, at the top there, where you see these contrasting qualities. Do we want the erring, changing, and dying, the mutable and mortal, those qualities? Or the unerring, immutable, and immortal, those substantial qualities? Faith, for example, it says on line 4, is a quality of mind and is the substance, faith is the substance of things hoped for. But, what's the good of that? The Science of being isn't a question of things hoped for. It's what is being, not what we're hoping for; and, therefore, the Science of being deals with the substance of what is, now, and that's Spirit. The great quality of Mind, capital M, Spirit, is what Mind is constituted of—all the qualities of Spirit are the basic constitution of this Mind that we're talking about, namely, the ideas, on line 11, which are therefore tangible and real. So, *quality*, note from *qualis*, *how* constituted; Mind is constituted of Spirit's qualities as its own subjective condition so that ideas are tangible and real; and, down to line 19, where Spirit is reached only through the understanding and demonstration of eternal Life and Truth and Love. This is what Spirit is—eternal Life and Truth and Love.

So we can only touch on these things in attempting to sum up what we found when we studied the chapter in much greater detail; and come up to page 280 then, because there Mind being infinite begins to handle this whole belief that it's compressed into a brain, a little brain and percolates through a little brain. The infinite cannot percolate through the finite. The infinite is forever infinite and Mind remains forever infinite and the mind of each one of us is infinite, the one Mind and, therefore, it isn't a question of having it bottled up into a brain. Because if it were so, then you would get mind broken up into minds, says the text, doesn't it; and you'd get Soul and substance all divided up and Spirit would be divided into persons and souls and you'd get gods many and lords many. Whereas, the great thing is you mustn't have gods many and lords many; you should have no other gods before the one, the Me; so, it isn't a question. It's the serpent that argues, ye shall be as gods—that this infinite Soul is imprisoned in mortal body and Spirit and Life imprisoned in finite forms. You see, body isn't sentient; body isn't sentient, it's Mind; the Soul itself—that is sentient—that's where all sensibility lies, not in the body. God, the Soul of man, that's where all sensibility lies, in our Soul which is our Mind, not in body; and so, Soul perpetuates its own qualities—individuality, harmony, immortality imparts and perpetuates these qualities in us—in man—but through Mind. Through our Mind, through our God-Mind these qualities are imparted; and so, what are we doing on the top of page 281? We're entering into the kingdom of Truth on earth and learning that Spirit is infinite and supreme; and you come, therefore, to this great note that's being struck now, on

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page 281, about the Ego. God and man have the same Ego. God is the Ego of man; he's the Mind of man, the Soul of man, the Life of man; therefore, he must be the Ego of man and so you can think of the Ego-man and the Ego-God, and spell Ego in each case with a capital E, because the Ego-man is just the reflection of the Ego-God. God is the Ego of man; the Ego-man is the image and likeness of perfect Mind, Spirit, divine Principle. These terms come in this beautiful close relationship one with another in this chapter; and the one Ego, our Ego, man's Ego his Mind, his Spirit, is infinite individuality which individually we reflect. This infinite individuality or indivisibility of Mind, Spirit, the one Ego is reflected in individual spiritual man and things. [end]

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SUMMARY OF THE 10TH CHAPTER SCIENCE OF BEING IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Now we're on page 281, aren't we; and the great topic of the one Ego of us all. The infinite individuality of this Ego is the infinite indivisibility of the one being, the one Mind, the one Spirit, the one Soul which is reflected in individual spiritual man and things. So, in order to begin to experience this, at the bottom of the page there, the old belief has got to be cast out or this new idea will be spilled. It's got to be inspired, this idea, and it is, of course, inspired and inspiring us. So that the great idea now is that indivisibility, the indivisibility of everything with everything alone gives the true idea of individuality; and if we turn over to page 282, we'll see that the contrast between what individuality truly is in this sense and the mortal sense of individuality is likened to these two figures of a circle or sphere on the one hand and a straight line on the other. The sphere represents good, the self-existent and eternal individuality, that's individuality—this unbroken, unbreakable unitary sphere in which all, all is one, everything is one, that's individuality or Mind. Whereas the other, the straight line, is a belief in a self-made temporary material existence and at no point can these opposites mingle or unite; and at the bottom of the page, a tremendous topic, so absolutely basic to the chapter as a whole; it comes up, and it is that this is Truth, this indivisibility of everything is Truth which is not inverted. It's nothing verted into that false sense of individuality which is just mortal and personal. Truth, the individuality of Truth isn't inverted; and, therefore, what must come into operation in the Science of being is the rule of inversion itself. This is divine metaphysics with its rule of inversion because it will infer from error its opposite, Truth. It'll infer from this belief of a fallen man,

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error, the Truth of the womanhood of man which is man forever unfallen. Through the rule of inversion, now, says the text, let's take a marvelous example of this. Come over to 283 and line 4, because this Mind that we're talking about is the source of all movement; and inertia which would be this fallen sense of man, this Adam man is inert, would claim to retard or check the perpetual and harmonious action of Mind. Now, inertia, what an interesting concept that is because, it's the tendency of a body to preserve its state of rest or its uniform motion in a straight line. It absolutely, look at fallen man, look at mortal man, he absolutely resists up to the hilt, being jerked out of his preconceived and accustomed ways of thinking and living. He likes to rest in it, don't you dare jerk me out of it; and if I'm moving forward in a certain way of behavior, don't you dare jerk me out of it; and, of course, the present state of affairs in the world today is just jerking mortal man out of his accustomed ways of thinking and living.

Now, the marvelous thing is that we must use the rule of inversion in this; and it is that Mind, on line 6, is the same Life, Love, and wisdom "yesterday, and to-day, and forever." Now how about that? Mind is the same Life, it's always in action. It's always a state of action. Mind is the same Love, it's always at rest; and that's wisdom. Never to allow itself to be jerked out of its rest or out of its action which are not two things but are one thing, the same yesterday, today, and forever because this Mind, being Principle, is absolute, says the text on line 11. Principle is absolute. That means to say, that there's no outside to it; therefore, there are no forces coming from outside it that can impinge upon it and disturb either its state of rest or its state of activity. Therefore Mind, under the rule of inversion, gives the true idea of inertia and the evidence before the senses is just being reversed by divine metaphysics in that case. Isn't that something? You see, on the other hand in this state of inertia of matter and mortal mind, sin, sickness and death are states of mortal mind which act; that sin that acts and then that action reacts on the body as sickness and then come to a stop, death. Not so in the action of Mind, the source of all movement, the source of all life and action. No outside forces impinging upon the simultaneity of its being at rest and in action. Why is it at rest? Because it's all infinite and you can't use it up. Can't use up the action; therefore, it's at rest in action. But how different from what physics would mean by inertia until the rule of inversion inverts it; and you come down that page to this spiritual structure. The only other place, than in the glossary where it's the structure of Truth and Love; that you get this word used positively and beautifully. Positively here because it's a question not of the structural life of a tree or of material man but of what really constitutes life, on line 21, what really constitutes life, little 'l'. Well, says the text, I'll tell you what really constitutes life, little 'l', Life, capital L. That's what constitutes life, and you get the spiritual structure of Life because the divine Principle, or Life, has got to be demonstrated as it was by the patriarchs but it

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won't be unless its Science is accurately stated. We must not be guilty of using terms incorrectly. We've got a textbook which uses terms and states Science correctly. Let us find out how the textbook uses its own terms in order to state its own Science correctly; and then this divine Principle, or Life, will be demonstrated practically in length of days. That is, that's the text at this point; and this is done as we receive the divine Principle in the understanding and live it in daily life. So that daily life becomes the spiritual structure of being, of consciousness. This is what spiritual structure is—daily life; and daily life it is which states the Science accurately, and nothing else. All the talking in the world won't, won't state the Science accurately but daily life, lived according to Principle, states the Science accurately; and it returns, at the top of 284, to this fact, therefore, of Mind. The chapter will never let go of the term Mind because it's the basis of it—the Science of Mind.

Mind never limited, never limited—infinite Mind can have no starting-point, can return to no limits; can never be in bonds. The material senses will say it's in bonds, but you see, can the material senses, on line 16, which receive no direct evidence of Spirit, give correct testimony as to spiritual—look at them uncapitalized—life, truth, and love? No. But, we've already learnt that Spirit is capitalized Life, Truth, and Love and that alone can give correct testimony as to uncapitalized life, truth, and love. Uncapitalized life, truth, and love find—what did it say over the page there—find their reality in capitalized Life, in God, Life, Truth, Love; and so as we come down that page, thought is seen always the intercommunication, line 31, is always from God to his idea, man. Is always coming from the capitalized to the uncapitalized. That's the flow, that's the way around, that's the order of the Science of being absolutely. Where like is always producing like—that's the law; and never does the report go from material body to Mind. But from Mind to mind's own body. See that? From Mind—that's God, to mind's own infinite embodiment, which is man. That's the order of the intercommunication; and therefore, it is that, at the top of 285, man's individuality, back into the text again and it's going to come and come and come as the chapter progresses, his individuality is his indivisibility from God. This is the Science of his being. This is the Science of our being that our individuality is determined by our indivisibility from the infinite. This is the Science of our being; and it's the great fact of being, it's the here and the now of being, the great fact of being for time and eternity. Therefore, on line 7, this material personality isn't individuality at all. It's counterfeit, it's the unlikeness. If the material personality were individuality then God, on line 15, would be a physical personality; and mortals would be as gods. But Spirit is not physical. So we cannot go on interpreting God as a corporeal savior, all this personal, personal sense of individuality, no, no. God is a saving Principle and that saving Principle is divine

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Love; and, therefore, in Christian Science what we're seeking to do is to learn from Principle how to demonstrate Christ, Truth. It's Christ, Truth that is the power—to be this Truth, to be this Christ, to be this power in action as the saving power.

Now over to 286 because we see, this Christ as manifested by Jesus, says, you can't come to the Principle except by me; and what am I, as Christ, I'm the very expression of the Principle—I'm Life, Truth, and Love—you can't come to the Principle except by Life, Truth, and Love. The only thing that comes to the Principle is what the Principle is; and what it is is Life, Truth, and Love. Therefore, only Life, Truth, and Love comes to the Principle; therefore, you must find yourself, man, to be in and of Christ, Life, Truth, and Love in order to come out from the Principle and return to the Principle as was the case with this original man, Jesus. He knew what origin was in Principle and he knew that all there was to him was Christ—Life, Truth, and Love—the way out from the Principle, the way back to the Principle, never leaving the Principle. So that, the teaching of the chapter becomes this absolute indivisibility of what is meant by God, what is meant by man. You see, on line 16 there, the term good, for example, uncapitalised, is God. God is good. But, at the same time, what God makes is good. So God and man, the term that defines this absolute unity of God and man, is the term good. That's what good is; and nothing is good but that—good in Principle and good in idea; and down onto line 21, God's thoughts, how extraordinary that God's thoughts come in again, are substance. God's thoughts, this that flows from God to man, from the capitalized to the uncapitalized and back to the capitalized, these thoughts are Life itself. God is God's thoughts. That's what the text is saying there if we examine it carefully. God's thoughts are God, Life itself, in contrast to transitory thoughts which involve error and, therefore, are departures from Truth. But you see, as we turn over to 287, error is not really a departure from truth. Error, which is fallen man, was never part of Truth ever to have departed from Truth. The only thing that is part of Truth, capital, is truth, uncapitalized, which can never fall away from the one whole Truth, never become error. So it isn't really that error is a departure from Truth, it never was part of Truth; and on there, 287, how can there be more than all? And at the bottom, this topic is continuing all down that page, at the bottom now the statement, you see, and this is so crucial, that Truth is real includes the statement that error, truth's unlikeness, is unreal. You can't have both. Truth is real; error, Truth's unlikeness, is unreal—is equally a true statement; and it's one true statement that; and both parts are needed because there seems to be a warfare between Truth and error going on. But if we would take that statement and understand that statement then, coming down to line 10, there will come the final physical and moral effects of Christian Science when that statement is understood we will have the final physical and moral effects of Christian Science and the conflict between Truth and error will cease and

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harmony will reign and there will be a rest to the people of God. But that rest will be active because that action is inexhaustible and we're always resting in action; and, therefore, now, says the text, there's no death. There is no death. The stones, you see where we are, line 20, the stones that comprise the temple, that is, the body of Christian Science can never, as Jesus said of the material temple, be thrown down so that there isn't one stone left standing upon another. If the stones of the temple are thrown down you'd get debris, wouldn't you? Well, that's fallen man, debris, and on the top of the next page, it's spoken of as the temporal débris. We haven't quite finished with 288, though. These stones can never be thrown down—the stones of the true temple. Temple is temporal, you see—temple, tempus, time, debris, it's all that. Because the temple of Christian Science, you notice the terms in that paragraph, the body of God, which is man, is intact. You see, its five chief stones countering the evidence of the five senses as to fallen man, are that Life is Soul, Life is Spirit, therefore, Life is deathless, and, therefore, man has no birth, no material life, no death. The text is warming up to the tremendous passage on the utter nothingness of death; and so at the bottom of 288, we have in the margin, the Christ-element. Now, what is the Christ-element? Which made the Messiah the way-shower, Truth, and Life. What is the Christ-element that shows the way of Truth and Life? It's the element of individuality, deathless individuality or indivisibility. That's the Christ-element. The element of individuality as indivisibility, that's the way, shows the way of Truth which is wholeness and of Life which is deathless; and so the text is all now on the subject of the nothingness of death. Truth demonstrated, on top of 289, is eternal life. When you don't have Truth fragmented you have it as Life eternal; and all the way down that page we are being shown, you see the term standing out there, Truth and Life, Truth and Life. They're showing the way of the nothingness of death. Life and life's idea, Truth and truth's idea—what's life's idea? Little 'l', life, little 'l' and Truth's idea, truth, little 't', they never make man sick, sinful or mortal; and so, this Christ with its element of indivisibility or Truth proves the king of terrors to be nothing; and destroys it with the spiritual evidences of Life. For to the real man and real universe there's no death process. Life is not in matter, on line 27, therefore, it can't be said to pass of out matter. It's never been put into matter, how do you think it's going to pass out of matter? Life is God, on line 32, Life is eternal. Our life, little 'l' is Life, capital L, eternal, self-existent. It's the everlasting I am, it's Being, with a capital B, who was and is and shall be, who nothing can erase. That's the mount of transfiguration, alright, isn't it? Yes, it really is. it's the contemporaneousness of all Being in Being, that is, in Life, one I am; and so, nothing is gained by dying except perhaps awakening to the fact that you're not dead. That's the only thing that's gained by dying is that you wake to the fact that you're not dead. But, death, in the margin there, is of no advantage; and, to the spiritual class, line 13-14, it relates to Scripture on such the second death hath no

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power. What are the spiritual class? What can the spiritual class be other than thought that comes out from its source, spiritual constituted of Spirit—born of Spirit, therefore, on such there is no death. As we come out from that's birthless in the material sense and therefore return to that's deathless. So he comes from Life and he returns to Life, man; and this is his perfection, in that next paragraph, and there's no sin and therefore no death because he is sinless when he comes out from his source. That constitutes his sinlessness, never to be separate, separate from his source; and that's no material birth, no departure; and, therefore, no death; and this is why, at the top of 291, death does not free the body from sin but Life does; and to make it all real and practical, we have to see that the only thing that frees the body from sin is to obey each trumpet call of wisdom, at the top of 291, each trumpet call of wisdom regarding the growth of Christian character until the last trump sounds. The last trump will sound, you see that, and this last trump will be when you and I as man are found having no righteousness of our own, no anything of our own. No life of our own, no body of our own, no mind of our own, no ego of our own, no anything of our own because it all belongs to God and is all ours by reflection; and, therefore, in possession of the mind of the Lord as the Scripture says. That's Christian character. That is Christian character, to be in possession and to be possessed by the Mind of the Lord which would make that Mind a capital, of course. So, wisdom, you see, the wisdom to handle the serpent, the wisdom of divine metaphysics to reverse sense evidence, not to believe you can have both; and to choose to have the real, that's wisdom; and this judgment day of wisdom comes hourly and continually by which mortal man is divested of all material error. That's wisdom using the rule of inversion, isn't it, in divine metaphysics. Cause certainly there's no resurrection from the grave awaiting Life or Mind, that's too ridiculous.

So, over to 292, and the last mortal fault will be destroyed and then the trump will sound. The last mortal character fault will be destroyed. Isn't that marvelous, the last mortal character fault will be destroyed; and then the trump will sound which will end the battle of Truth with error and mortality. But nobody knows when that will be and so prophesy, which is a thing looking forward into the future, oh gosh, when is it going to be, when is it going to be, prophesy has to pause; and you have to take up divine Science. Only my Father knows and what my Father knows is divine Science and divine Science encompasses, or compasses, the heights and depths of being and has nothing to do with the future at all and reveals the infinite. So that Truth be's to us the resurrection and the life. Truth will be to us the resurrection and the life. Yes? That's my Father, you see, that divine Science which knows all things—the all-knowing. Whereas, your father, the father of mortal mind and material man, is the devil; and the lust of your father you will do is a murderer from the beginning and there's no truth in him, he's just a liar and, and the lie

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itself; and; therefore, now come down to the bottom of this page, Jesus brought something to light, you see; and what he brought to light was man's indissoluble connection with the infinite, with his infinite source. He saw man plugged into the mains of Mind, of Life; and never could he be uncladened; and therefore we come to the colossal subject of electricity as the counterfeit of the flow of Life when man is plugged into Life; and that's the real essence of manhood, at the bottom of 292, in contrast to this essence of matter which is electricity. Electricity, elementary matter, the material gases and forces and the outcome of that which is earthquake, wind, wave, lightning, fire, bestial ferocity is all the counterfeit of the spiritual forces of Mind whose potency, whose power, is Truth. Whose attraction is Love and where everything adheres and coheres with everything else in Life and as Life.

Extraordinary this, this dissertation on electricity and these seeming forces. You see, the vital fluid, of course, is, as we say, Life itself, the flow of Life itself. Electricity doesn't form, it does seem to, it seems to form the link between matter and mortal mind—but it certainly doesn't form any link between matter and Mind, capital M. See, if you take these gases, gas, if you'll hold it in a container, it becomes—it doesn't like it. Doesn't like it at all because it's subject to the pressures and the forces exerted on it by this container; and if you put man into a mortal body, if he's contained and subject to the pressures of mortal body, he doesn't like it at all. He wants to escape; and this is the thing about gas, it escapes, it wants to escape and fill the whole atmosphere; and, therefore, it's a symbol of Mind. The gases, is a symbol of Mind, which can't bear to be contained or suppressed or pressurized; and it's the same with man and mortal body therefore. You see, electricity is either static, it has two forms, it's either static, that is to say it's at rest, or else it's dynamic—it flows in a current through a conductor. See, we've not really left that thing of inertia where everything is truly at rest and yet is always flowing; and the rule of inversion will take hold of electricity and, and use it and come back to Mind and to Life as that which is forever at rest but forever flowing; and you can't kill it; you can't destroy it and it won't, it can't destroy itself. So, the positively charged atomic protons and the negatively charged atomic electrons—they're all at the back of these counterfeit material gases and forces resulting in these vapid fury things; counterfeit forces, self-destroying, and what they point to under the rule of inversion is the strength and permanency of Spirit.

So, coming over then, it isn't just a question of electrical flow in matter but biologically the thing that is counterfeit is the electrical nerve flow in the body. The rule of inversion inverts it all and we see Life as the one flow. Because this matter thing, this nerve business with its pain and its pleasures is all myth, all myth, on 294:22, and belief, belief is just belief—which is the father of mythology, says the text; and you seem to get matter divided into intelligent gods. But the Science of Mind corrects all those false mistakes, those falsities and mistakes; and over to

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295, where God is governing his own universe or his own body and everything in this body is absolutely obedient to the Mind of the body. This one intelligence or Mind; and down on 295, this extraordinarily helpful paragraph, starting line 16 because, man is neither a wall, an opaque wall, nor is he a window-pane through which the light shines but man is the light itself. I am the light of the world, Jesus would say; and, therefore, brainology which would seem to, seem to get, make him a medium through which the light shines, instead of being the light itself, brainology is likewise a myth. But, don't make any mistakes, says the text. This thought: when you see that you are the light emanating from its source, that the impact of that light on the belief of being a mortal increasingly makes that mortal a better and better transparency. Just because you are the light, don't evade that second issue, for goodness sake, or you'll never solve the problem. There must be progress, humanly, 296 line 4, there must be the ripening of mortal man. The mortal's got to be dropped for the immortal. The old man with his deeds has got to be put off in order that there shall be Life, the bottom of the page there, an improved belief? Yes. Only one step out of error but it aids in taking the next step and in understanding the situation in Christian Science which is that you are the light, and not the window-pane, and certainly not the wall. All this now, for quite a little way, is on the absolute necessity for mortal improvement. The need to improve, become a better, mortally speaking, humanly speaking, become a better and better transparency for the light. But you'll only do that when you realize that you're not a transparency, you're the light; and then gradually the problem of dualism is solved and there is regeneration for us; and so, over to 297, and you see that continues, in the middle there, with this need for self-improvement.

You see, the thing that's happening as we see that we are the light and the effect of that light upon the human situation? It's the two translations at work that you got in the 6th chapter which on this Christ parallel here is adjacent to the Science of Being chapter where we are now. Isn't it? Yes? It's the two translations at work—when man is the light—that's the first translation, when the impact of that making him a better and better transparency in order to solve the problem of being—that's the second translation at work; and the two are hand-in-hand; and, therefore, the text now is dealing with that: faith—higher and more spiritual than belief, faith is second degree in the second translation. This chrysalis state of human thought—truth becoming understood, gosh, I'm the light—that's third degree; but belief is the wall—first degree; and so, it's essential that belief becomes faith and faith becomes spiritual understanding. There are the three degrees for human thought to have any relation to the actual or the divine in order to know that I am the light; and just as the senses, sickness, sin, and death are the vague realities, it says there, of human conclusions, so Life, Truth, and Love are the realities of divine Science—back with Life, Truth, and Love because that's what the light is as it comes forth

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from its Principle through the first translation—it's Life, Truth, Love—that's the light itself and man is the light; and these dawn, you see, the light dawns in faith in the second degree, but glow, they glow full-orbed in spiritual understanding in the third degree; in the third degree, I know that I am the light and not the window-pane and certainly not the wall.

So, you get this Life, Truth, and Love as the flow of the true current. Life flowing direct from its source. See, we haven't left, really, the topic of electricity, it was simply translating it; it's the flow of the direct current as against this alternating current or the human belief, on line 16, alternating between a sense of pleasure and pain, hope and fear, etc., alternating current. Whereas, with the two translations what we have is the complete circle, circuit, of the direct current which is the flow of Life itself; and it's not the flow of electricity, it's not the flow of nerve vibrations, as we come down to the bottom of 298, it's the flow of God's angels. It's the angels, purer thoughts from God, the flow of the angel thoughts winged with Truth and Love. You remember when it said God's thoughts are Life itself? Every thought which is a thought of Life is winged, has for its, must have for its wings Truth and Love. Otherwise it wouldn't fly and it wouldn't be Life unless it were winged with Truth—no departure, Love—all-inclusive. That makes it Life; and so these angel thoughts, God's thoughts, flowing on wings of Truth and Love from the Principle to the Principle. Angelic messengers, 299, they come to the sepulcher from, as the light, from their Principle; as soon as they've touched the sepulcher they point back to where they came from and, so, upward-soaring they are, 299:12, guiding to where they came from, namely, the Principle of all good, whither every individuality, image, or likeness of God, gathers. It's all in Science, at the bottom of the page there, the sunshine of Truth itself melting away the dirt on the window-pane until all there is to the window-pane is the pure reflection of the light itself—the first translation.

You feel the action of the two translations here working so absolutely indispensably; and over to the 300, what we are dealing with, therefore, is the scientific statement as to man, that's right. What is the scientific statement of, as to man, that can be proved? It's bringing to light the real man who is the *new* man: the scientific statement as to man is that man is *reflection*—he owns nothing of himself, but he *reflects* all and this is the *new* man. It's, the great topic, now, is that man is reflection. *Reflection*, on line 5, man reflecting the divine likeness, line 21, the divine reflection, in the marginal heading, God's representative; of course, what is God's representative? Could only be His reflection. The sun seen in the ray of light that goes out from it. God is seen in spiritual man, revealed in what reflects Life, Truth, and Love. That's where we see God, in the reflection when we reflect are the reflection of Life, Truth, and Love; and you can see down there these capitalized and uncapitalized terms all the way along; capitalized, Soul, Spirit,

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Mind, but uncapitalized soul, spirit, intelligence; and, of course, the two are one. *Reflect* meaning *to bend back upon itself*, God reflects upon Himself—the reflex image is man; and reflection isn't insubstantial, it isn't waffley, waffley. It's substantial, it's the substantiality of reflection, that the text now deals with; man as reflection is substantial; he has by reflection the substance of Spirit; he has by reflection one Mind; and this means to say that, he lives, we're at the bottom of 301 now, he lives within the focal distance and never outside it, of infinite Spirit, within the focal distance never outside. If he were outside, he'd be turned upside down, he'd be inverted, you see on line 20, 29; but, he is within and never outside, he's never subject to external forces. Oh, isn't it marvelous, you see, that everything is everywhere. Not like a gas that you can shut up in a container. Everything of reality is everywhere present all at once. Soul is not compassed by finiteness. Principle is not found in fragmentary ideas. Gosh, how marvelous and, therefore, it is, on 302, that identity is not lost. No! Identity is being found as reflection. We are finding identity in terms of reflection and that reflection is changeless. Man by reflection has all that God is and it's man as reflection, on line 14 that, is being defined. This is the Science of our being that our Soul or Mind is the divine Principle of all the being there is; and the topic, at the bottom there, seems to return to something we touched on before, namely, spiritual reproduction when it was a question of like always reproducing like. Reproduction, the idea as reflection, we are always reproducing God. Every moment is a new reproduction of what God is, every moment; and it's but the reflection of the creative power of the divine Principle. The reflection through multitudinous, the reflection of the multitudinous forms that people, it's the truth about people, that people the realm of the real. It's the multiplication of God's children. The ceaseless reproduction of God which is what I am, what you are, what we are moment by moment always new, always fresh, always new children, new ideas; and it's the minutiae of lesser individualities always appearing reflecting the one. They're always reflections of the one divine individuality; and the ax is being laid, therefore, at the vanity of the ages which is that life, or mind, is formed by a material body—that's false reproduction, and it's the vanity of the ages.

Whereas, Science itself is the beatified understanding of the Science of Life; and so, there's no separation. There's no alienation of the idea from its Principle, of life from Life or anything like that from the sweet sense and presence, to 304, of Life and Truth. No alienation from that which is indivisible, namely, Life, and therefore, that which is whole; and no departure, namely, Truth; and so, thirdly, in the margin there, man inseparable from Love. Neither death nor life nor anything shall be able to separate us from the love of God. Because divine Love, the love of God, little 'l', it isn't your love, your personal love, it's God's love with which you love; it's God's love, little 'l' which is Love, capital L, is that wherewith you love and

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I love. Love, divine Love, cannot be deprived of its manifestation or object and this is the perfect man—governed by his Principle. Harmony, harmony in man is beautiful, as in music; and discord unreal. Just as the Science of music governs tones, so the Science of being must govern Life and the harmony of Life in order that we *be* man; and over to 305 where the, where it continues with this theme of reflection. Man, in the likeness of his Maker, reflects the central light of being, the invisible God. This invisible God has to be made visible, not to material sense, but made visible in terms of His reflection. Man, as reflection, is God made visible. Isn't it so, and this constitutes, says the text, the underlying reality of reflection. The Son can do nothing of himself, this is reflection; but what he seeth the Father do: for what soever things He doeth, these doeth the Son likewise; and the inverted images are reversed by using the rule of inversion. Man is reflection, he's not subject to birth, growth, maturity, and decay; and the whole thing is resurrection. That's what it all amounts to: To be reflection is to be resurrected. In the measure that we are reflection we are resurrected and only in that measure; and so don't let us reason falsely about the resurrection as did the Sadducees and the Pharisees who tried to raise, the Pharisees anyway, raise the spiritual from the material. No, Jesus says, the only thing is to overcome death with spiritual life. Why? Because like always produces like and, therefore, Life demonstrates Life; and because it's identical with itself what it demonstrates, therefore Life is Soul, isn't it. So, the immortality of Soul makes man immortal. That's why Life is Soul because what it demonstrates is identical with itself; and so you get this Life and Soul. Life or Soul then never separated from the representative, man. Man cannot be separated for an instant from God because he reflects God; and so what you get, as you come down that page, on line 23, is that everything is a Soul-created form instead of a sex-created form. That Life is made up of Soul-created forms not sex-created forms; if it's made up of sex-created forms, it'll be death. But it has to be Soul-created forms in which subject and object are always one and never separate; and that one, one with their infinite source; and that's the opposite of sex-created forms. See, man, God's man, on line 30, spiritually created, is what He Soul-created; he's not sex-created; therefore, his Life is permanent; and you can see what the text is leading to. It must lead to this whole problem of Adam and his sex creation in contrast to what we've been learning about all through these pages, namely, Soul. Soul-created forms being forms of Life instead of the Adam sex forms being forms of death; and, therefore, we are conveniently, stop, stop it at that point and next time pick it up at the bottom of 306, which is where we get this series of Bible personages illustrating the workings in your and my life of all that we've been learning about through the first 38, whatever it is, pages of this chapter, until we can stand together on the platform right at the end of the ~~book~~, of course, what I meant was at the end of the chapter. Alright, we leave it at that for today. End of recording on this tape. [end]

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CONTINUATION OF THE SUMMARY OF THE 10TH CHAPTER SCIENCE OF BEING IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing the summary of the Science of Being, Gordon Brown, London,
January 1975

Well, it really gets more and more spiritually exciting the further we go in the book, doesn't it; and, incidentally, there seem to be two slips of the tongue last time with the first part of the chapter when we were thinking about the part on electricity. Apparently I said that electricity and the material forces and so on were not self-destroying; whereas, of course, as the text says, they are; and, secondly, right at the end, referring to the platform, apparently I spoke of it as being at the end of the book; whereas, of course, what I meant was at the end of the chapter. So, there we are and on we go.

I think it's possible, in order to do justice to this second part of the chapter up to the platform that possibly we will only touch on the platform tonight, perhaps the last quarter of an hour or so. I don't know how it will work out in terms of time but something like that; and then, when we have studied the next chapter, Some Objections Answered, and we come to a summary of Some Objections Answered, so absolutely essential is it to approach that chapter, as it were, standing on the platform, that we will then take the text of the platform and the text of Some Objections Answered all at once. I think that's a good idea because it gives us the opportunity in the meantime to ponder and ponder more the platform without committing it, too soon. Like that idea? Alright.

Now then, that lovely thought that came or comes right at the beginning of this chapter when we learn that, as it is with Jesus, so the seed of life is really indigenous in us all and doesn't have to be planted from outside or inseminated, as it were, objectively. Not really, providing that the soil in which it grows is an honest spirituality. It's a glorious realization to come at this point in the book, I think; and after that, later on, page after page after page, stressing this fact that man is reflection until we find, the text tells us, that the very Science of being itself is in fact the Science of spiritual reflection. Well, that's why the seed is indigenous within us because, of course, man is reflection; his identity is reflection. Should we just, just think for a moment again of the position of the chapter within the total framework, the foursquare framework of the book, as a whole, consistently it rings

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out the note of Christianity in its aspect as Christ, doesn't it, this 10th chapter, the Science of Being; and what does that mean? It means that every identity, every individuality in the universe in Christianity, constituting what is called the body of the one Christ, reflects that Christ within itself; and, therefore, the Christ identity of us all is indigenous within us by reason of reflection. It's very, very basic this, of course, to the chapter as a whole; and again this then begins to tie up with where we have reached in the chapter, namely, page 306 as we come over to 307, where it is facing up to the Soul. You remember last time, the Soul-created forms of immortality and Life in contrast to the sex-created forms of mortality and death; and let's just be willing to face it that this is the teaching so basic to the chapter that it's either we can seem to choose between physics on the one hand, divine metaphysics on the other and; in just the same way, it's a question of sex on the one hand or Soul on the other, but really never both, says the teaching of the chapter.

Well, it really does look today in the world as if this final combat between physics and metaphysics, sex and Soul, is really underway; and well, it's only when the combat takes place in our own experience and how by putting into practice the first part of the chapter so that when we come to this series of Bible characters from now until the platform, we see that actually being illustrated as taking place in our own experience. See, we've got to be pure enough in heart to see God and stand on the platform. It's seeing God face to face and Jacob does this, you see in a moment, after his wrestling, doesn't he, after his so-called struggle. He sees God face to face, he says; and we can face it, can't we? It is really not any longer a sex face to face but a Soul face to face proposition with which we are engaged. It's not any longer Adam inseminating Eve from outside or even a teacher inseminating students from outside with ideas. But it is the creative self-developing seed itself of Life, Truth, and Love already indigenous within us and developing irresistibly. This is salvation and this is the way the problem is worked out as in the case of Jesus; and, therefore, as in Christian Science totally, isn't it. So let's come then to the bottom of 306, where the first of these personages, or whatever you like to call them, appears: Adam. Now I think we can just so easily realize you see, it isn't a question of dear little Mr. and Mrs. So and So having been the parents of what to the senses looks like the mortal me. That's not the issue. The issue is that the Adam dream, the deep sleep of what psychoanalysis calls today the collective or the cosmic unconscious. This is the issue, that that is the single parent of all mortality and, therefore, of all mortal discord. It's as broad and basic the issue as that. We realize that, don't we? This so-called collective unconscious, this deep hypnotic state of sleep or dream where mortals dream of mortality, and so on.

The only thing that's really unconscious is matter—the subjective state of mortal mind; and when mortal mind begins to realize that its own subjective state is inert,

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mindless, it yields to Mind. Because the issue, at the beginning of the chapter, is that you can't have both. It's either Mind or matter; and, of course, wisdom says it's Mind. So, using the rule of inversion, this is how this most fundamental idea, thought, of origin—the divine, the infinite parent Mind being source and origin; this is how it comes into expression and we begin to prove that it's all Mind and not matter; that's right, isn't it? See, in this deep sleep, as we come up to the top of 307, it says, in which originated the delusion that life and intelligence proceeded from and passed into matter, proceeded from matter and passed into matter. Well, of course, that's the sex act with all its outcome. But what is it? It's the serpent, on line 3, that we met with right at the beginning of the chapter. It's the serpent saying, ye shall be as gods, ye shall be creators in your own right, and error is as real and eternal as Truth, and so on; there shall be gods many instead of one intelligence, or God; matter shall have life instead of Spirit which is the only Life. See, what is the first thing in the dream that Adam dreams as soon as he's in this deep hypnotic state? What's the first thing he dreams—that Eve, that he loses his rib, isn't it, and that this rib, as soon as it is cut, the word sex is from the Latin *secare* or its akin to the Latin *secare*, to cut. That this rib, you see, as soon as it is cut away from him and the subjective state, what is truly the subjective state of his own identity which is his womanhood, then is made by the senses to appear to be objective out there. This is the first thing that he dreams and immediately that he's dreaming that then the serpent appears for the first time. Now we're going to find when we come through to the very important illustration of Moses, of course, that he can't have a rod and a serpent at the same time because it's only when he throws down the rod that there is such a thing in belief as a serpent; if he keeps the rod in his hand, there is no serpent. If Adam would only keep his womanhood as the subjective state of his own identity instead of having it objective out there so that he longs for something to come to him from outside of himself instead of having the kingdom of heaven within him, and he's a house divided against himself, instead of being a kingdom united within himself because he's reflection and, therefore, everything is indigenous within him if only he would keep to that. Then, of course, there would be no serpent to handle and that's the handling of the serpent: when there is no serpent to handle because of that. So, he would have lost, if he allows that to happen, you see, he's lost his Soul. With Jacob, in a moment, we're going to find that his Soul is restored to him. Adam would have lost his Soul. He would have a sex mind instead of a Soul mind. Because, as we come down that page to that paragraph starting line 25, where Truth has no beginning, it says, it's not a thing of time—Truth. But, this that the psychoanalysts call the collective unconscious which is supposed to be made up of all the mythological images and archetypes of primordial mortality, it's wholly to do with time, primordial origins in time. But Truth, this Mind, this parent Mind, which is the source of all consciousness and Life, instead of the collective unconscious, that is, of course, a

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thing of eternity and has no beginning. Therefore, says the text, this wonderful thing on line 25, the divine Mind is the Soul of man. Feel these terms declaring themselves as each other in their relationship with each other. This is so beautiful, I think, that the divine Mind is the Soul of man and gives man dominion over all things; it isn't man having dominion, it's God's dominion but man has God's dominion when his Mind is Soul, God. Therefore, you can speak of man having dominion when his Mind is Soul and not sex because if it's sex then he's cut up, everything is separated, and everything is at sixes and sevens and at variance with everything else, subject here object there, and, of course, there's no dominion in that case. So, I love to think of Soul being the Mind of man and that accounts for his having dominion over all the earth, over all that constitutes his identity. Now we can see that, as the serpent whispers, at the top of the page in the margin, simultaneously its opposite is at work because you can't really have two. It's either one or the other but simultaneously the voice of Truth is calling and Adam has got to choose and if he's wise, he'll choose the voice of Truth and not the whispering of the serpent but he doesn't does he. He chooses to listen to the serpent and not really to the voice of Truth which calls out to him, where are you, consciousness? Where are you dwelling? Are you dwelling in the belief that mind is in matter? Because, we're now on page 308 at the top, Adam, you see, hasn't learnt that God is the only Mind governing man. He thinks he's got a mind of his own, a sex mind, that is to say, instead of a Soul Mind; and so he hides from the demand and in going along with the serpent instead of wrestling with it, he goes along with it and admits that's he's looking for happiness and life in the body but finding that the thing is an illusion, a great big hoax; that happiness in life is not to be found there; it's only to be found in the Mind which is Soul. So, whereas Adam, as it were, turns from the voice of Truth and listens to the whisper of the serpent, not so with Jacob. Jacob does exactly the opposite. Jacob turns from the whispering serpent and listens to the voice of Truth. He chooses exactly the opposite and, therefore, Jacob is, on line 14, Soul-inspired, whereas, Adam is sex inspired, isn't he. But with Jacob—he is Soul-inspired, he is going to demonstrate what identity truly is instead of the gender situation; the male-female gender which Adam is concerned with; and what happens, you see, is that because he's Soul-inspired, when he hears the voice of Truth, to Jacob, talking with God is not one thing and talking with man another, because there's only one identity—this is being Soul-inspired. When talking with God is absolutely inseparable from talking with man and talking with man is absolutely inseparable from talking with God: and this is being Soul-inspired. When this is what we are to each other—the very voice of Truth itself and not personal voices voicing error, not the impersonal voice of Truth that requires the totality of man in order to voice itself. This is Soul. I think it's simply gorgeous the way this chapter is insisting on the term Soul and is giving meaning, a feeling of what is meant by the term Soul that I've just never known before, always been

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rather illusive. But, gosh, how it's much, much, clearer it is becoming. Now, Adam was alone. But when Adam was alone he was hungering for something to come from outside to make him complete. Jacob is alone. But he's wrestling with that belief and as he wrestles with it—struggling with the mortal sense of life, substance, intelligence as existent in matter with false pleasures and pains—an angel, Truth and Love, the idea of Truth and Love, Truth and Love as the Soul identity of everything speaks to him, reveals itself: I am, I am what everything truly is: Truth and Love. In Truth and Love the manhood of God has never lost the womanhood of God; they've never been separated; Truth, they're one in Truth and that one is one in God because Truth, this Truth is Love; and the beautiful relationship of Truth and Love here is truly Soul-identity, isn't it; and it strikes the sinew, smites the sinew or strength of his error. Sinew is another word for nerve; you see, he isn't having this serpentine flow through the nerve concept but the flow of Life as Truth and Love is flowing through him and as him and filling him and constituting him so that that's his strength. Now, now there is strength; now he's got the nerve, now he's got nerve, he's got strength. Otherwise, if he's cut up, you see, into subject here object there, he's weak; he's lost his true nerve. But this is the recovering of it; and he comes, therefore, face to face with Truth and Love, face to face with God in this Penial of divine Science. He says, I see God face to face and my life is preserved. Adam really says, I see Eve face to face, and the thing is going to be a death, it's going to resolve in death. But Jacob says, I see God face to face and my life is preserved; and, of course, how could it be otherwise. The day breaketh, their awakening is taking place, he's awakening from this Adam-dream and his nature is being transformed, transfigured, changed. His name is changed from Jacob to Israel: *Israel* meaning: *he will rule as God*. Think of that: Can you be humble enough? Can we be humble enough to take on this name of Israel, he will rule as God. You see, we've touched the Adam situation; now we're touching the Jacob situation; and in a moment it will be Jesus. Now, could anybody doubt that, with Jesus, that's the situation? He will rule as God—that means to say, he won't be a personal ruler. He will rule because his Mind is Soul. Right? Isn't it, and that's what gives him dominion. This angel, this angel messenger, this idea that identity in Soul is to be found through the two terms Truth and Love. You can't name this, humanly, that is to say, it's absolute, it's the absolute; and, therefore, you can't identify it materially; and so it's a nameless incorporeal impartation of divine Love. It's what is happening with us if we truly see what this text is teaching us. It becomes to us a nameless incorporeal impartation of divine Love. It's the impartation of divine Love which says, there's no parting. You can't part manhood from womanhood. You can't part man, from his source, from God. That's the impartation that there's no really any parting, its great emphasis on Soul, and it's that Love which we begin to see. What this term Love means, therefore, that restores Jacob's Soul—it gives him back his womanhood—that which seems to be

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objective out there is no longer objective out there—it's the subjective state of his own identity and, in giving him back his womanhood, you can't possibly do that without giving him back to his origin, his source, giving him back to God; and, so his Soul is restored because his identity is restored to Soul. He's found in Soul, he's found his identity in Soul; he says, I've seen God face to face and the next moment he'll look out on his world; and this preparing us for the 11th chapter, Some Objections Answered, and he's going to say to Esau which is his world seemingly objective, no, no. I see thy face as it really is now, I see thy face as the face of God; and this is the relation of the individual to his world. Whereby he'll be able to stand on the platform and answer the objections in the coming chapter.

Well, it's changed the man, hasn't it? It's making him pure in heart and the children of Israel, the children of Israel—all of us who see the issue and are willing to face up to the issue and long to face up to the issue for our own sake, for each other's sake, for the world's sake, for God's sake, for God's sake face up to the issue. These children are, first of all, the children of Israel, and then later on when Jesus comes they're renamed Christians, says this page 309, and finally they're renamed Christian Scientists; and all they're doing in qualifying for these names is to awaken out of the Adam-dream. Isn't it so, and the whole thing is the Science of being at work, on line 24, 309:24. This is all the Science of being showing it's impossible for infinite Spirit or Soul to be in a finite body. Life never structural, at the bottom there, never absorbed or limited by its own formations, no, no. Life's own formations are, we have found, Soul-created formations in contrast to the sense-created formations of mortality. Well, in that case, of course, the artist is no more in his painting, over to 310, than the potter is in his clay. Soul is not in the identity which is the reflex image of itself as subject reflects upon itself as object. Because there's no other object to be but itself subject. As subject reflects upon itself as object, that reflex image lives in Soul, in the Mind which is Soul and not vice versa; and in that case, Soul is Life and everything in the universe is circulating harmoniously in relation to everything else within the systems of this divine Mind, this infinite Mind. So we can see, can't we, that in having his Soul restored to him, Jacob's own identity is found in Soul, it's restored to Soul. In fact his identity is Soul itself. It's never been a human soul in the body. Never been it. Never been a human soul to have sinned and become lost, to be cut up into a here and a there, a me and a you, and a subject object, and so on, a here and a there, no, no. The kingdom of God is within you. It isn't here, it isn't there, says Jesus, it's within you, as one identity, never lost, Soul sinless is Life deathless. That's right and that's Spirit not flesh. You see, by now we should be, the culture of the terms allows us to begin to feel and hear the music of them. Soul sinless, yes, that's Life deathless, and that's what Spirit is, that's Spirit not flesh, and you can see the terms, down at the bottom of 310, all down that page are really Mind, Spirit, and

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Soul. Life is Spirit. Spirit has no other existence than Life. Well, therefore, it can't lose. How can it lose itself? This Spirit, Soul, is Life. How can it lose itself? Its Life can't become extinct and this is what we are and wakening to be and what Jesus understood identity to be; the sinlessness, over to 311 now, and coming down that page, it's all on the sinlessness of Soul which, therefore, cannot be lost. You only seem to be lost because he believed it was a finite soul in the body; but what he did lose was a sense material, says the text, not a sinful soul but he lost a sense material. But his Soul had never been a sinner, therefore, he couldn't lose a sinful soul. Soul had never been lost in the mortal body so what he lost was a sense of sin; and this is the understanding, says the text, of the Science of being—the law of deathless Life is the law of sinless Soul.

You see now, where is it now: the objects, yes, on line 26, cognized by the physical senses, the objects cognized by the physical senses have got to become to us what they are in the Science of being, not what they seem to be to the physical senses but what they are in the Science of being, namely, the subjective state of our very own Mind, Spirit, Soul. That's all there is or what there is to the objects cognized by the physical senses and, of course, in beginning to awaken to that we are using the rule of inversion that featured so much last time, didn't it. Not objects cut off out there—they're just sense dreams and that's what is lost—reversed so that what they become to us are the spiritual facts of being in Science, that's 312 on line 3. They become to us, these seeming objects of sense, become to us the spiritual facts of being in Science when we are using that rule of inversion; and as we come down that page 312, we can see Jesus, the section on Jesus, coming at the bottom of the page; but in the middle there, look at the terms Principle, Love, Truth, Life, Principle, impersonal Principle in operation as Love, Truth, Life instead of the vain personal ecstasies of mortals. All the terms are here, you see, in the Science of being—Mind, Spirit, Soul just back there, Principle, the order, Love, Truth, Life. Our Mind being Soul, you see, no vain personal ecstasies; and, therefore, realizing that we can come to consider the section on Jesus; and immediately, on line 31, what is it, spiritual origin. Not origin in this collective unconscious, this deep sleep and dream of mortality and sex and division. No, says Jesus, I don't originate there. My origin is Spirit and the spiritual origin; and that's true, of course, for my world because it couldn't be true for me if it wasn't true for my world; and that's what I'm going to prove; and so, it's this spiritual origin instead of sex origin. That's what demonstrates Principle and entitles us to sonship in Science, at the bottom of the page. Entitling us to sonship in Science instead of sonship in material sense. Do you remember, last time in the first part of the chapter that most useful helpful, to me, very, very helpful illustration of the wall that doesn't let the light through and the window-pane that does let the light through but most important of all the light itself? Do we remember that? Well, of course, we're just

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seeing it illustrated. Adam is like the wall that doesn't let the light through. Jacob becomes increasingly the transparent window-pane that lets the light through, the light, it says so, of Truth and Love and he finds his identity, therefore, to be the light. But Jesus knows from the beginning that his identity is the light. Not the window-pane and certainly not the wall and so these three weld together to form a single beautiful compound idea, don't they. We don't think of Adam as a person and Jacob as a person and then Jesus is another person. It's a glorious idea that's being unfolded. So, we find ourselves, the opposite of losing ourselves, we find our identity to be the light, spiritually, like the third degree. The opacity of the physical first degree in that case yields to a temporary human transparency, second degree, until that transparency is found to be pure reflection. That is to say, the light itself issuing forth as the first translation coming from God, first translation in operation; that is to say, man of spiritual origin. You see the translations at work? No doubt about it, is there, and, therefore, that's the human and the divine being one in divine Science. So as we come over the page, of course, it must be virgin. He was the son of a virgin. That means to say, he is a Soul-creation instead of a sex-creation. His Life is a Soul-created form. Nothing's going to destroy it. It's appearing humanly and nothing can any more destroy it humanly than it can divinely; and it certainly can't destroy it divinely because he's working in divine Science where the human and the divine are one in identity. He's found his identity in Soul, Jesus; and this is true through the ministry of the Science of being in the lives of each one of us and in the thought and consciousness of each one of us. It is destined to be true for us, too, in Christian Science. Look at the way the terms appear, on line 2 there. Christ Jesus, that's the divine human. Christ Jesus that's the first translation indicated and then, secondly, Jesus the Christ—there's the human being restored to the divine as the reflection of the divine, and if you like, it's the human, the Greek, being properly translated. So that all there is is Christ Jesus, Jesus the Christ; the divine the human, the human the divine. This circulation of Life and you can see how Jesus is the very light itself and knows himself to be the light because he is the brightness of God's glory. He is the outpouring of the glory, that is to say, the light that is infinite at source. The source of it is infinite, that's the glory of it. It is impossible to use it up. It's infinite; and he is the light itself, the brightness, the shining forth of it as the expressed, on line 11, image of infinite Mind. That's it, that's the light, isn't it. The expressed image of infinite Mind being translated character. The character of infinite Mind.

Our Mind destined to be infinite in character. The character of it is in every way infinite, this God, Mind, of ours which is Soul. Infinite resources within, never anything without, all within and so, Christ, on line 16, the Son of God, This Christ is the Son of God, in contrast to Jesus, on line 18, who is the son of Mary, little 's', son of Mary; capital S, Son of God. Not even the Son of man because when the

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phrase Son of man comes, and that comes in the platform, doesn't it, actually is referred to there in the platform when it's all resolved, the Son of man, in that case, is capital S, very different from Mary's son, little 's'. But unless Mary had realized that her identity really was man in the generic sense, woman in the truly generic sense, Jesus would never have appeared; and you see him as the Scientist, this is being the Scientist, in the margin at the bottom there. What constitutes him the Scientist? That he plunges beneath the material surface of things and finds the spiritual cause.

Every Scientist in the physical sense is trying to do, seeking to do, the same thing—to plunge beneath the surface. Let's get to see what the atom really consists of, or the microbiology, whatever it is, or the psychoanalysis. Let's plunge beneath the surface and find the spiritual cause. But, of course, all that is counterfeit and in divine Science it must, must be so in the Science of being; and what happens as he does this? It's salvation to him to do it. Because it isn't really that he plunges down into the deep divinity of being or into the spiritual cause and then, as a result of that, he comes up out of the grave, not really, it's a simultaneous happening. In the measure that you and I come out from the Father, come up out of the depths of the infinite; in that measure we are certainly, humanly speaking, coming up out of the grave of belief of life in matter. Not as two things happening but as one happening. Never two things in the Science of being; and I feel so sure, you see, that this is what we are touching, beginning to touch, in this attitude towards the text.

If we can truly plunge beneath the surface reading into the deep, deep divinity of it, not as a text, but as the Word of God, as Truth, then it will raise us from mortality so that the dream will begin to disappear; and what are we doing in that case? It's resurrection. It's resurrection, over to page 314, it's resurrection leading to final translation or ascension. So it says there, how he found the eternal Ego. Do you remember that, back a few pages or a number of pages before, the eternal Ego where the Ego man is the reflection of, inseparable from, the Ego God, and so it's all the time it's reaching the solution of being. But what does it amount to? Just one thing basically—demonstrating one Mind. Demonstrating that we are of one Mind and we're not cut up into gods many, lords many, creative gods, minds many, souls many, spirits many, and so on, and so on. But whole thing is the demonstration of the oneness of Mind, the uncutupness of infinite Mind. You see, it looks, in the middle of that page 314, like the rebuilding with Jesus of a flesh and bones body that's been destroyed. But Mind, this one Mind is the builder and what is this one Mind doing in that instance? It's reproducing its own one body because it can't do otherwise; it must do because the source being infinite the output is infinite. It is always reproducing itself.

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But we see it individualized. It's still the one Mind and the one body but it's individualized, individually reflected, in the instance of Jesus there; and in the instance of each one of us in Christian Science; and what is being brought to light, down there on line 21, is, therefore, the true idea of Life and substance right here; humanly, all there is to us is the true idea of Life and substance and the faithful Mary, the Mary state of consciousness. Seize it. It penetrates the senses and sees the reality, that's Mary. Well, in the bottom paragraph on 314, you can see him, it's the continuous demonstration of divine Science: human and divine never cut away from each other and it carries, it says, the problem of being, this continuous demonstration higher and higher. It's simply according to the demands of the divine Principle that the divine Principle, Truth and Love which is demanding this—that Truth and Love is exactly the same angel idea as speaks to Jacob, isn't it? Working out the problem of being for Jacob, working out the problem of being for Jesus, working out the problem of being for you and me. Namely, what? Man's inseparability from God, the inseparability and consequence of his manhood from his womanhood, subject and object. Can you see that it's all the identity of the individual: that's Life, and his world universally, Love, that's what Truth is. This is the law of Life, and, of course, as the text says down there, it's odious to sinners. It's odious to the belief that everything is cut up into bits and pieces because that's sinners.

You can feel it with Jesus, you see what seems to be objective out there is to Jesus subjective; it's the subjective state of his own God, Mind. I feel a salvation in this somehow; I long to see it, truly see it, more and more clearly but we can just be grateful that something is speaking; and if we turn over now to 315, we find that his Ego is this one Mind in divine Science. Even it if is anathema to scholastic theology, which, of course, it is, scholastic theology wanting to have a mind of its own. The Ego is the one Mind in divine Science for each one of us and, as we come down that page 315, we will have the caption, Immaculate conception, which means to say, we're never allowed for a moment to leave the idea of spiritual origin. I'm sure we all remember in the Atonement and Eucharist chapter those beautiful passages and descriptions of Mary—how she was in self-conscious communion with God. Can you see her thought yielding up the personal, her identity really being woman, which is man, in the generic sense, like the woman in the Apocalypse; and as she does that, you see, she's conceiving the true idea of God, in that case, as the only author of man; and that brings forth Jesus at that point of the development because it's necessary for Jesus to be brought forth then. Today, it's Christian Science; and, therefore, to human sense, Jesus appeared, now at the bottom of 315, appeared part human and part divine and as such a mediator. He's the mediator between Spirit and the flesh and, if we turn over 316, this becomes, he points out the way, therefore, of divine Science. The way of the

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human and the divine always inseparable, always in coincidence, as the one and only way. There's no other way. It's the way of salvation for all and today that is being linked, on line 4, being linked by Science, man being linked by Science to his Maker.

Science links us to our infinite source so that our Mind becomes in every way infinite instead of finite; but, it's, Science is the link and Jesus demonstrated in his own being that link. Mediatorial link and so he represented Christ, on line, 12, the true idea of God, the indestructible man; and look at this man, on line 20, 21, this indestructible man, he's Spirit-created, he's not sex-created; he's Spirit created, he's Spirit constituted; he's not matter constituted; and he's Spirit governed, he's not serpent governed; and this tremendous term, Christ, then illustrates that blending with God, his divine Principle which gives man dominion over all the earth. Christ is that wherein we find, Mind, to be God, Soul, which gives dominion over all the earth. That's why he has dominion, because his Mind is Soul and not sense or sex; and, of course, it's always been true, as we come over to 317, the foundation of the world sexually, materially, seems to have hidden it but it hasn't done anything to it. It's always true, secret from the foundation of the world since material knowledge usurped the throne of the Principle, but nevertheless it's always been true; and all he's doing and all this book is doing, and all we're doing at this instant is to utter that which has been secret from the foundation of the world. But always true, isn't it so. Well to live this Life is to declare the power of Christian Science, the power of it; you see, your power in Christian Science lies in the fact that the power lies in oneness. All the power of Christian Science lies in the power of divine Science. That's where the power of Christian Science lies—in divine Science because divine Science is that aspect of Science which is Science utterly indivisible, unbreakable; and that's where the power of everything we do in Christian Science comes from. "If the world hate you, you know that it hated me before it hated you. I am with you alway[s]," not only in all time but in all ways and conditions. Divine Science is saying to us, I, divine Science am with you, Christian Science, in every possible undertaking. You have at the back of you the power of the oneness and wholeness of everything in divine Science at the back of everything that you do in detail or specifically in Christian Science; and because of this, we're still on line 16, concerned basically with what individuality is as indivisibility. This is where individuality as indivisibility really takes on meaning; the understanding of the spiritual individuality of man. This is what it is, you see, his, the understanding, of his spiritual individuality as his indivisibility in the divine Science of being. If that, that enabled the self-same Jesus to appear to the disciples after the resurrection as before, nothing had touched him. Nothing was changed. His real identity, says the text, being Spirit, Soul, Jesus showed Thomas that he was unchanged by the crucifixion. That's absolute Christian Science.

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Unchanged, you can't do anything about it, nothing can touch it, either divinely or humanly, and so Christian Science remains what it always is—absolute. The same before as after. The before is when he showed at the transfiguration. That enabled him to meet the crucifixion and come to the resurrection; therefore, he is exactly the same at the resurrection as he is at the transfiguration and nothing has touched him.

Now let's us pause for a moment and we'll turn the tape over and then carry on, shall we? [end]

mp3 No. 034

CD No. CDR 1850 Tape 16 Side 2

CONTINUATION OF THE SUMMARY OF THE 10TH CHAPTER SCIENCE OF BEING IN
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Well, it's perfectly obvious then as we come down page 318, isn't it; that the evidence of the corporeal senses is just being refuted or reversed through this use of the rule of inversion, there claimed, further down that page, that life in matter has to yield to the reality of spiritual Life, line 21 that is; and then you see on line 22, we've got the Science of Mind instead of sensation in matter. All sensibility lies in the Science of Mind, all sensibility lies in Mind and it must be the Science of Mind for it really to be sensible. It isn't sensible otherwise 'tisn't the Science of Mind; and instead of sensation in matter so that the governor, at the bottom of the page, is not subjected to the governed but vice versa. Man in Science is governed by Principle and its laws. The intelligence which is God is manifested through man. So the text goes on like that and we could turn over to 319, and the same thought pursues us down the, down that page.

We're calculating our life prospects from Principle until, on line 18; 18, 19, 20, you see in the margin there, God, it comes back always, always grabbing us and taking us back to base, God the only Mind. The divine Mind controls man, man has no Mind but God. How about that? See, he hasn't got a mind of his own. God is his Mind; man has no mind but God; and then we're taken to the Scriptures as a whole. Not just the Adam story, the Jacob story, the Jesus story. But it's true for the Scriptures as a whole; this, the divine Science of the Scriptures is the original language of the Scriptures; divine Science taught in the original language of the Bible which is a thing of inspiration. The original language of the Word of God is divine Science; and in this Word, capital W, this universe which is, this universe of Mind, this Word wherein creator and creation are not two things, first one then

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the other but are simultaneously one, this infinite Word. Not one word, uncapitalized word, on line 28, must be allowed to be misstated or misplaced otherwise the Science of the Scriptures is misstated. You can't misplace, nothing is out of place in the Word. This is the harmony of it and the permanency of it that nothing is out of place or out of relationship, dislocated. That's marvelous, isn't it? This is the system of Christian Science, nothing dislocated or misplaced, everything in place. As for instance, we mustn't name Love, on line 29, as merely an attribute of God. But, and now we come to the almighty subject of capitalization, we can by special and proper capitalization speak of the love of Love; love, little 'l', is Love, capital L, capital L's love; love, little 'l', is Love, capital L's, love and not my personal love. That's Jesus alright; and because then in that case, if you see that and act upon it, you are beloved. You are beloved. You're a beloved disciple, if you see that, because then you know that God is Love. Of course God is Love, capitalized, but you can't separate it from love, uncapitalized; and likewise we can speak of the truth, little 't', of Truth, capital T; the life, little 'l', of Life, capital L, and it's all Christ. Because Christ is that blending of man with God. It's that blending of the uncapitalized with capitalized plainly declaring: I am the way, the truth, and the life, uncapitalized because, about a dozen pages back, I told you, says Christ, that I am the, capitalized, Way, the, capitalized, Truth, the, capitalized, Life, the, capitalized, Love, didn't I? So, I, Christ, am both. I, Christ, and you, man, in and of God—that's what Christ is—God and man one—that blending; and it comes on down that page, to touch on the story of Noah and then to touch the story of Job and the term then isn't life, little 'l', truth, little 't', love, little 'l'; it's spirit, little 's', on line 12, and it's My spirit, little 's', just as it's My love, little 'l', or truth, little 't', and so on. Let's see, and "My spirit shall not forever [be humbled] in men, seeing that [in their error they are] but flesh." Explaining that on line 21, not forever humbled My spirit, little 's'. Not forever humbled by the belief that man is flesh and matter; spirit, little 's', is Spirit's, capital S's, spirit. That's what we are as the uncapitalized concept; and, of course, it's the same when you come down to Job because: In my flesh shall I see God. In my flesh shall I be pure enough in heart to see God and stand on that platform. Because only when that is so, when all there is to flesh, using the rule of inversion in divine metaphysics, is spirit, little 's', which is the spirit of Spirit, the very substance in expression of Spirit, capital S, only then does the power appear that will heal the ills of the flesh. Is that, is that nice and clear? Jesus would say it, wouldn't he, in the Gospel of John: that which is born of the flesh is flesh; [but] that which is born of the Spirit, capital S, is spirit, little 's'. That's how it actually is, the capitalization, in the fourth Gospel; and we come over to this colossal, beautiful, so helpful illustration of Moses, yes. The Hebrew Lawgiver, he who gives the law; it's all law, this, it's the law that obtains in the Science of being. The law of the rule of inversion of, therefore, of the reversal of the evidence before the senses. The law

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with that evidence yields through penetrating the surface and finding the cause and the depths of it; and what is this law? The law of divine metaphysics, fundamental law; the law at the back of the whole of this chapter is the law that there do not exist two beings, the one in opposition to the other, but only one; and Moses is the giver of this law, he represents the giving of the law. Which thus reverses the evidence of the material senses and the illustration, the great illustration, is that he's got this rod in his hand just as Adam had this rib within his body, using it symbolically; and if he lets this rod go out of his hand, it'll be a serpent and if Adam lets this rib go, then what is truly his subjective, the subjective aspect of his identity will appear objective out there and the serpent will appear simultaneously. Meaning to say, that all there is to the serpent is if you let the rod go and you don't hold it in your hand. Now, if you don't hold it in your hand, you've handled the serpent because there isn't one. Do you see, *rod* and *rib* is basically the same word. A rod is a rib and a rib is a rod; and so we've taken back to the Adam story through this illustration of the rod...and you do hold it, you don't let it go out of your hand. John used to say, it isn't what I say, it's what I mean...that's right. You hold it in your hand, you don't let it go out of your hand. Don't cast it to the ground because that's all there is to the serpent is if you do that; and, again, the illustration; it's a sort of, the accent is on the objective, that illustration of casting down the rod; and now we'll have the subjective one; and that is the hand in the bosom. It's all hand, you see, it's all a handling of the serpent. The hand that holds the rod and must continue to hold the rod is really the hand that must never come out of the bosom. But that's a symbol of man never leaving the bosom of God and therefore his womanhood never being cut off from his manhood. In these two illustrations you've got the whole idea of restoring his Soul, capital S. Because you can't restore his Soul without you giving back his womanhood and in doing so you've given him back to God, to his source and this is the law of divine metaphysics—handling the serpent, reversing the sense evidence; no such thing as a rod and a serpent, the one is simply the reverse sense of the other; and so, at the bottom of the page, we can see how Jesus teaches the same thing, it's all the Science of being, isn't it? On line 30, when the Science of being—Moses is demonstrating the Science of being and then Jesus demonstrates the Science of being —showing his students the power of Mind— one Mind. Not my mind here and your mind there but we have the one and the same Mind objectively, subjectively, one and the same Mind; and he showed this power of Mind by changing water into wine. Where did he do this? At the marriage ceremony; man never cut from God, womanhood never cut from manhood. Water would represent that, would be a symbol representing that cutaway state, so let's turn the water into wine, which represents it's never, never been this cut in identity. Now, is there water one moment in the waterpots and at the same time can you have wine in the waterpots? Can you have water and wine at the same

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time? When you normally have water and wine at the same time then you could have a rod and serpent at the same time. It's either one or the other. This is the Science of being you choose, but wisdom will say you choose the right and that's salvation, healing. So, what he is doing is to teach them how, at the bottom of 321 and over to 322, he's teaching them how to handle serpents unharmed; and what is it amounting to? As we come to line 3, that paragraph, it's simply a matter of change of standpoint. This changed the man, change of standpoint; it's understanding, changing. Now understanding is specifically wisdom's rod. It's that third degree. It's understanding that changes the standpoint; our standpoint of life, intelligence, from a material to a spiritual basis so that we gain the reality of Life. Then it says it again: the control of Soul over sense and perceiving then Christianity. Christianity—all things in relationship—which is Truth; this is 322, line 7. Everything found in its divine Principle not in personal sense, not a serpentine sense of it—but Principle and, golly, how that must be man's wisdom, on line 13, finding satisfaction not in sin but finding satisfaction in God's wisdom. I can't have any wisdom except God's wisdom. Man's wisdom is God's wisdom just as his voice is God's voice and his power is God's power and his dominion is God's dominion; and he's waking from this Adam dream, on line 21, like waking from the incubus incurred through the pains of distorted sense; and, you see, the last paragraph there, this belief in the suppositious life in matter, how it disappoints us, how it tires us out. We become like tired children; and, as tired children, we turn to the arms of divine Love. In turning to the arms of divine Love we're being weaned away from these disappointments and this wearying belief of life in matter. Being weaned from it and, in being weaned from it, we're learning Life in divine Science. The human utterly, utterly embraced in the divine, and drawing all its strength and all its' everything; all its intelligence from the divine; all its energy and power and everything from the divine in divine Science. That's Life, we're learning Life in divine Science and its Love that's at work; and without this process of weaning, do you think that you can just go on searching and studying and studying day in and day out and find out God? You can't.

Without this process of weaning, you'll never, however much you search or however many talks and things we go to, to ever how many books we read, we'll find God. But through this weaning, being weaned from the one and united with the other, then we will find God, find Truth, reality.

Let's come over to 323, and it's lovely here because, you see, the whole thing, on line 1, is the understanding of Christian Science which you can only get from Christian Science. You must come out from Christian Science in order to understand Christian Science, to glean from Christian Science but you've got to strive for it humanly. We all know that, don't we? It can't be had except by striving for it. Although it is indigenous, we still humanly, that indigenous nature of it,

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causes us to strive for it; and it's Love that is at work; and if there seem to be chastisements involved, these chastisements are wholesome because they make us whole. Don't they? That's right; and as we push onward in this way, then conception just like with Mary, the Immaculate Conception, conception unconfined is winged to reach this sense of the infinite outpouring source. The inexhaustible—you can't use it up, the divine glory, do you see, the totally subjective infinite. But how, how are we doing it? We're gleaning and you only glean, you see, in the harvest, in the time of harvest, and the symbol of harvest in divine metaphysics means demonstration. You are gleaning through demonstration. We only glean more understanding as we demonstrate or harvest what we already understand. This is what it's saying, isn't it, on line 13 there; it says it exactly—in order to apprehend more, we must put into practice what we already know. If you don't use that one talent, it'll decay and be lost. The talent of understanding is put into practice and then it multiplies. In order to apprehend more, it's so beautifully simply put, isn't it, we must put into practice what we already know. You see, the one talent, the one, it's always one basically, oneness. The oneness, the idea of oneness in divine Science has got to be practiced in Christian Science and then that multiplies and multiplies; and we don't, we don't bury the one talent. The talent of the oneness of being. You see, he gives from the talent, doesn't he, the master in the parable. Well, on line 20, we are receptive of divine Science, which gravitates towards Soul, etc; and it's the true understanding of Life and Love, robbing the grave of victory. It's true, you know, if we can understand that Life is Love. If we can understand the truly universal, that is to say, indivisible reality of individuality that Life and Love robs the grave of victory. Because there's no divisions and grave and death is simply a thing of this house divided against itself which is all serpents trying to destroy the idea; and look at as we come to the bottom of 323, because you've got to feel it; you've got to feel it before you can see it. The effects of Christian Science are not so much seen as felt; and when we feel it, we'll hear it. To feel it is to hear it and you hear it voicing itself within you; and it's being the little child instead of the serpent's whisper; the whisper, it's the "still, small voice." Use the rule of inversion and you come to the "still, small voice" of Truth uttering itself within. I don't think we referred to it when Moses, when it was the page on Moses, but you see Moses heard the inward voice as the voice of God—his own voice was the voice of God and we dare not have any other voice. Jesus didn't have any other voice than the voice of Truth, and altogether we are the voice of Truth. But cutup we're not; we're personal voices if we're a house divided against itself. The voice of the one Truth is the voice of us all. The voice of all is the voice of one. So, we're feeling, feeling it when we hear it within us in that way and then we'll see it because, we come over the page then to 324 and, we're leaving the old for the new and the whole thing is purification. Precipitating the ultimate harmony, purification of sense and self, so that we can

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stand on the platform pure in heart and see, having first felt and heard within us then we can see it everywhere. I see thy face as though I see the face of God. I see thee face to face, says Jacob. But it has to be felt inwardly first; and this is all the understanding, where are we now, yes, let's come down to line 15. The understanding that God is the only Life. That's the first thing the platform utters, isn't it? God is the only Life. So, it's all leading to the understanding that God is the only Life and that Life is the goal of Spirit. All life, little 'l' in God—that's what Spirit is; life, little 'l' in God. That means to say, life, little 'l' is Life, capital L—that's Spirit—and that's the goal—the ultimate harmony; and the last of these Bible characters is our beautiful, wonderful, beloved Paul, starting line 19. Let's think about Paul for a moment. You see, he's the Apostle to the Gentiles, isn't he? He's the founder, historically, of the western Christian civilization that really makes the world one world; and he's going to stand on that platform and he's going to face the world in the next chapter. He's going to be able to answer all its objections. See, what Paul is doing is to take that light, which is Christ saying, I am the light of the world. But Paul, in Christianity, is going literally to make it, to prove it to be the light, light of the world. This is the relation: Jesus-Paul,—the Christ light becoming the light of the world in Christianity. Then, of course, that's Science—but it all stems from the Word originally—the inexhaustible source of the Word. Word, Christ, Christianity, Science—that's the platform. You see, we're mounting the platform of the Word, Christ, Christianity, Science; and, therefore, he's preaching Christianity throughout Asia Minor, Greece, and even in imperial Rome—that's the entire civilized world. That's the world that we have to face in the 11th chapter; and, in order to do this, he must be pure in heart. He must see God.

He's got to see his world as God. God is All-in-all, he can't have another world, but God's world; and he's got to see that God and the world, you see, are one being—Principle, idea; God, man. But, in order to see this, the sense of the world—being a sex world or a cutup world that variance nationally, individually, culturally, and all the rest of it, wars, and all the rest of it, that sense must be taken from him. You can't have that sense and the other sense of the world at the same time. So that sense must be taken from him; and so he's made blind by this blinding light; and he's got to feel it. He feels the blindness of that sense of the world; it's utter blindness and he feels that it is. That must be taken away before he can see it, before he is pure enough to see it as it is, to see God. I think that's sublime; and you see, at the bottom there on line 27, it's true with us. It has to be so with us because we have to feel it. If this Christ, Truth, is not risen in us, then all the external preaching and teaching will avail nothing unless it is touching us; we are feeling it, hearing it within us, the still, small voice within, being like the little child, and so on. But when Christ is, the light is risen within us, then on, as we turn over to 325, it becomes to us the true idea of Life and, of course, we're losing our

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belief in death. Everything within, nothing coming from without; and, as a result of that we're being ushered into the undying realities of Spirit, says the text, so that we abide in Life and don't come out of Life into death. Abide in Life and what is this Life? Well, spell it with a little 'l' on line 11, and Christ is our life; so that, if Christ is manifested then we are manifested. You can't manifest one without the other if Christ is our life; and in this case, we find ourselves indestructible in Life, as we come down that page, hid with Christ in God. Look at it, you see, God, Christ, man; Word, Christ, Christianity—one and indivisible—that's Science; we're approaching the platform. Hid with Truth in divine Love; here's your Truth and Love, again, constituting Life; hid with Truth in divine Love—that's the absolute, you see, when human sense has not seen man—because there's no outside. There's no outside for mortality to come from in the absolute. Human sense hath not seen man; and what is all this amount to—in the paragraph starting line 20—that we've given ourselves and our world back to Truth, back to God, Truth, as the rightful owner of everything, yes. We've presented our bodies a living sacrifice not a dead one; no good waiting till it's a corpse and then saying, God, you have can it now. It's the Life, the only thing that Life will accept is Life, isn't it? A living sacrifice, not a dead one, wholly acceptable unto God; and, just as in the case of Jesus, it's this—it's divine Science as our origin which is ushering us for the first time as we truly are into human presence. You see, the human in the presence of the divine, the divine in the presence of the human is all one presence. One and the same presence and it's the here and the now of it; and, what are we doing as we turn over to 326? We're just loving God supremely, in the margin, and climbing the hill of Science in the way of God's appointing, and what is the way of God's appointing for climbing the hill of Science? It's to come out from the top. To stand on the Horeb height, like you do at the close of Footsteps of Truth, be transfigured; and in the Creation chapter, and now stand on the platform.

But the only way to climb the hill of Science is to come out from the top, the Horeb height where God is revealed. No other way; and, come down to line 16, and it's the purpose and motive just simply that this is all, but this is what it is, it's the purpose and motive to live aright. This is just living aright; and, beginning at the numeration-table, see, standing on the platform, the top of the hill, the hill, the hill of Science, the hill of Science, standing on the platform. The numeration-table, the divine plateau, the table, table land, it's a table land, everything on the flat, the flat platform; and it's our Father opening the way, on line 21. What way does the Father open? The way that the Father opens is the way to come out from the Father and the way then is opened for us to go back to the Father and that's why man is reflection; that's only saying that man is reflection and it changed Saul, this, into Paul. Because the name, Paul, he took in humility because as a name, it means *made small, little*. He's nothing of himself; a living sacrifice is made. He's nothing

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of himself: of mine own self, I do nothing, Jesus would say, the Father doeth it all; and what Paul, therefore, beheld was the true idea of Love, he did, he beheld the individual wedded to his world in love; it was all love, love uncapitalized, Love capitalized; and this was the lesson of divine Science when the human and the divine are one; and following this way as we turn over to 327, we escape the misery of sin by ceasing to sin.

This way of out from the Father back to the Father is the way of escaping the misery of sin—which is being cut off from the Father and thinking you’ve got to get back. So, there’s no other way; and we’ve arrived, as we come down to 327, line 21, at the human and the divine economy. Economy, we see, is God owns all. Not the state owning all but God owns all and man by reflection has all that God owns but not as a private capitalist. So, we’ve got the human and the divine economy coming here; and just use the rule of inversion; and see that, in the Science of being, all plans are meticulously laid for a divine takeover. A world takeover by divinity, by the Science of being instead of these plans for a world to take over by state ownership; and so on; all capitalism. Do you see the rule of inversion being used here to look, that there aren’t two. There isn’t a state takeover and a God takeover. You can have whichever you like, humanly speaking, it seems. But, in fact, there’s only one; therefore, invert it and find that it’s a God takeover, God ownership and man, the capitalist, the individual capitalist, as simply has it by reflection but doesn’t own it; and all this requires morality, at the bottom of 327. You can’t do it without morality. Don’t throw morality out of the window or we’ll be sunk; and that requires moral courage; and, as we turn over to 328, we will have the understanding of man’s power which isn’t man’s power, 328:14. Man’s power is God’s power; he’s equipped by God and so he can heal and: These signs shall follow them that believe, . . . they shall [handle serpents] take up serpents. Don’t let the rod go out of your hand and there isn’t a serpent—and that’s the handling really of the serpent. Yes; and it’s true for universal humanity, at the bottom of 328.

It’s nothing to do with a few sects, not sectarian or partial; it’s non-sectarian, it’s impartial, its Principle is infinite. Nothing to do with limitation, as we come over to 329; but the whole thing, the healing elements of pure Christianity will glow in all the grandeur of universal goodness. Well, isn’t it lovely that, coming down 329, the little understanding we had of Christian Science at the moment is leavening the whole lump proving the totality of Christian Science. Why? Because of the great might of divine Science is the great might of Christian Science; making it possible to walk on the water, raise the dead. The perfect balance, in these paragraphs, of divine Science, Christian Science, constituting the Science that Jesus demonstrated. Do you see those terms all three together in these paragraphs? Now there mustn’t be any hypocrisy anymore. No hypocrisy in

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Science, not, no mocking Science with human will. Principle not personal, therefore, no human resistance to divine Science because human will is just the root error that seem to precipitate or in mythology precipitates the fall of man and, therefore, the separating of womanhood from manhood as the outcome; and, we come over to page 330. Give up error for Truth, give up hypocrisy, being personal, personas or masks, through which Truth voices itself; that's not the issue. Be the voice of Truth itself in the generic, the divine Science sense, and then stand together on the platform of divine metaphysics so that you would then look out on the world in the next chapter, Some Objections Answered, and answer those objections so that eventually Christian Science, in its vastness, will meet with universal acceptance. Now, let's just pause there for a moment and then we will touch the platform finally. But we won't take the text of it until we have studied Some Objections Answered and then we will take the platform and Some Objections Answered together. Let's just pause for one moment there.

So, the platform, just the outline of it, the spirit of it and next, and later on we will take the text of it. We don't really mount the platform, do we? All we're doing is to wake up and find that we've never really been standing anywhere else. We've never fallen off the platform in order to have to mount back onto it again. This is the teaching; and, what a place: Here I stand, here I understand; and here, therefore, from this position comes demonstration. Let's just read the little paragraph that introduces the platform there, 330, line 8. When the following platform is understood, it must be understood, we must stand on it; we must have something under, something solid, under us. It must be understanding and the letter and the spirit bear witness, then the infallibility of divine metaphysics will be demonstrated. That infallibility is the unfallibility of man from God. Isn't it? You see, man is infallible when Soul is his Mind because then his Mind is the infallible God. You look at Jesus, you couldn't doubt that man was infallible. But, in order that that should be so, his mind is not a personal, little mind in a brain but is infinite Mind, in Science, knowing infallibly. Infallible knowing, the infallibility of divine metaphysics will be demonstrated. I like the thought of this *flat*, you see, it comes from the root, apparently, same as the word *flat*. We're standing together all on the flat; and it also means, flat, *to interweave*. So, it's a terrific feeling of everything in position, everything in relationship moving in relationship interwoven with everything else. It's a declaration of principles, a platform. It's a ground plan, it's a chart, it's a pattern and it's this infallible divine metaphysics—the platform of infallible divine metaphysics. Like with Martin Luther, here I stand on the infallible Word of God, the Bible, come hell and high water it doesn't matter, here I stand; and so, we stand together on this platform. It means to say, we come forth together from the Word, therefore, we are the Christ and the embodiment of that is the identity of all of us in relationship constituting

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Christianity and when those three are a trinity in unity, that Word, Christ, Christianity, then that's Science; and so, obviously, we are conceiving of the city foursquare. It's the ideal of civilized man. It really is the ideal; and we can see, can't we, that it's the very heart of the book itself, this platform. It literally is the center, the heart, of the book. (Just ask them to pipe down a bit.) Yes; and we see it with its 32 enumerated statements, don't we; and these 32 enumerated statements are really focusing the sixteen chapters of the book as a whole. There's no doubt about that.

They focus the Science of Being as a whole and in turn they focus the entire sixteen chapters of the textbook as a whole. It's all crystalized here in the platform. The 32 points is like the mariner's compass that's got four cardinal points; and when we think of four cardinal points, then, of course, we think of the holy city. Because that's how it's described in the chapter, The Apocalypse, as having the four cardinal points; and we've had a good look at this platform, haven't we? In some measure of detail, we've had a look at it; and we found, and it's self-evidently so, these 32 statements or propositions or points of the compass, that they range in four groups of eight statements each, don't they, and we, we got to flick over the pages to see that the first eight: it's all about what God is. God is, God is, God is, practically every one of them; and that is like God saying, I am, I am, I am; and so the tone there with the first eight is the Word. The dominant tone is the Word for those first eight; and when we come to look at the second group of eight, then we've only just a glance down and you see that it's all about the Christ. Christ Jesus the human and the divine, one Christ; and when we come to third eight with its emphasis on Soul and Spirit and the individuality of man being the reflection of the indivisibility or the individuality of God, we're in the realm of Christianity with the third group of eight statements; and finally, the fourth eight is where those first three groups arrive at the point of proof and that's Science. Why eight in a group? What 32 altogether when we're so used to thinking of sixteen? It's because, isn't it, they move forward in pairs. Why do they move forward in pairs? Because it's essential never to divorce the letter from the spirit, never to think of statement here and proof there, understanding and demonstration—they're one. Letter and spirit one, statement and proof, understanding demonstration. They seem to move forward in pairs. Is it for this reason? I don't know. But they certainly do move forward in pairs; and if we take the first eight where the accent is on the Word: one-two, three-four, five-six, seven-eight, we have the Word purely as the Word at the back of the first two; the Word as the Christ, the Word as Christianity, the Word as Science. Come down into the second eight: Christ as the Word, sections nine and ten; Christ as the Christ, eleven and twelve; Christ as Christianity, thirteen-fourteen. No doubt about it. Christ in its Science, fifteen and sixteen; and so with the Christianity and the Science groups. Well, what we found, haven't we is

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that it's inspired us or helped us very much to conceive of the structure of this platform as it were laid out on a large piece of paper. Where it assumes this matrix, what we call the matrix or the foursquare structure; and it's meant so much to us, don't you agree, to conceive of these groups of eight tones horizontally, not running vertically, but horizontally. So that if you can just think for the moment of the first eight on a top horizontal line or row of tones, and the second eight the row underneath, and the third eight, and the fourth eight, a wonderful thing seems to want to emerge; and it's to do with this plating this interweaving. Because not only do they ask to be read horizontally in that way but they ask to be read vertically as well; and it looks very much as if, if we take this card of the two charts that Mr. Doorly had printed all those years ago, and on one side we have what is called the matrix chart and on the other side the chart of these different basic views or standpoints of the term Science. Take the card like that and those two are, I've got their backs to each other, they're facing outwards. The glory, I think, of the platform is that it seems to be the source of the two in relationship as if they are face to face in wedlock with each other and springing from a single source. What the next chapter will, in the first paragraph, talk of as one grand root, they're springing from one source; and it's something that we can go on and on thinking about this but I feel it is fraught with beautiful meaning. Can you, can we, easily conceive of it in that way laid out in that way? Because then, you see, the Word eight at the top of this structured presentation, it's got the lot, it's all there. The text calls it the all-inclusive; and when Mr. Doorly used to speak about just the term Science without any qualifying adjectives, he would speak about it as the all-inclusive. Now, as we come down, you don't really come down at all—that's wrong; you simply move to the second eight and there the emphasis is so much on the divine—it's the divine and the human one as seen in Christ Jesus; and that signifies the term divine Science when the human is held in the divine and cannot ever be separated. If you come then to the third eight where the emphasis is Christianity the feeling, didn't we get, was of something so absolute there is nothing outside with the result that when we come to the fourth eight it is that absoluteness of the divine all held in the Principle that proves itself in human experience by eliminating what seems to be the opposite of itself, namely, this Adam situation or what is called this dam of separation. Because the Christ, you see, coming as the second eight says look, humanity-man (the third eight) is one with God and is never taken away and therefore I eliminate this belief that they have been taken away by dissolving the Adam concept or the dam; and extraordinarily enough, or is it extraordinary? 'Tisn't really, is it? But it's not until we enter the realm of the last eight sections, statements, tones, whatever you like to call them, that the term Christian Science itself appears; and that is the point of proof. There it is all being proved. Let it all, let's allow it all to interweave and interrelate as we go on pondering it and pondering it. Because what we're going to

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do is to stand on this platform and see the world as it really is. It's the truly subjective standpoint and that is what we will do. Now, we're not going to attempt to, we won't, touch the text, on this occasion; but we're going to have a lovely time with the next chapter, Some Objections Answered, and when we have studied it carefully, we will endeavor to sum up our findings; and we will do it from the standpoint of the platform; and I think that will be a very good thing to do. Then we will, then we will be really able to enter upon the Practice chapter. Do we see the beautiful order that's unfolding? Alright then, shall we leave it at that for now. Thank you very much. No more recording on this tape. [end]

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SUMMARY OF THE PLATFORM IN THE 10TH CHAPTER
AND SOME OBJECTIONS ANSWERED IN THE 11TH CHAPTER IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

SCIENCE AND HEALTH's 11th chapter, Some Objections Answered, following on from the platform at the end of Science of Being. Gordon Brown, London, April 1975.

So having now taken into account the 20 pages of Some Objections Answered and having realized that what really answers mankind's objections to its own spiritual identity, appearing to it in the form of Christian Science, is the platform at the end of the Science of Being chapter; let's, first of all, try to summarize our findings on the platform itself and so complete the Science of Being summary begun on the two previous tapes and; secondly, gather up the ideas that came to us as we studied Some Objections Answered. Shall we do that?

The platform then, beginning page 330, the structural outline of which we touched on at the end of the last tape, didn't we, and which we can follow, I hope, here on this little chart that we've got in front of us. Follow it in its platted horizontal and vertical form. See, that's the platform. Well, isn't it interesting that in an article in Miscellany called Prevention and Cure of Divorce, Mrs. Eddy speaks of the Science of Being, which is now closing with the platform, as the Science of wedlock. The Science of being the Science of wedlock; and how lovely, I think, that in our study we should have felt led to see in the platform the common root. Perhaps as the Some Objections Answered puts it, the one grand root of those two faces of the card that Mr. Doorly printed all those years ago—the chart of the matrix on the one side and the chart of the different standpoints of the term Science on the other.

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Now, on this framework that we've got here, you see the vertical columns give us the touch more of the matrix and of the textbook's 16 chapters and its four horizontal rows across give us the touch of these great terms, these great synonymous terms that the textbook is really based so much upon—Science, divine Science, Christian Science in its absolute sense, and Christian Science then as it proves itself to humanity. So, perhaps it's nice now to begin to think of those two sides of that original card not as facing outwards away from each other but more as being spiritually face to face, held, if you like, in spiritual wedlock; Father-Mother, man-woman, one and indivisible. Now, Mrs. Eddy closes the article on the Science of being, the Science of wedlock, and what she calls Christ's plan of salvation from divorce, with the words from Pope that surely sum up the teaching of both the platform and some objections answered. Namely, that: —All are but parts of one stupendous whole, whose body nature is, and God the Soul — so that no idea can ever be divorced from any other idea in the Science of being because none can be abstracted from the context of the whole. This is the platform, this is some objections answered, and this therefore will lead us into Christian Science Practice.

So, if we come then, to page 330, to the platform which is the most profound declaration of Principle regarding the Science of our being, isn't it, it really is. You see, Science from the Latin, *scire*, to know, Science and being, one. Science known only by *being*, so that our *known* lies in our *being*. Only by *being* do we ever really *know*, isn't it so? So, first of all, the eight Word sections, so all-inclusive in meaning that I think we can scarcely fail to see their correspondence with the great general term for all divine self-knowledge, namely, the term Science itself; and opening then with sections I and II in the tone of the Word as the Word starting line 11.

You see, God's, we see immediately that God's infinitude—that's the infinitude of absolute good—has to be expressed, textually, by the interweaving of these capitalized and uncapitalized terms for God. The universe including man—it's Life, capitalized, it's substance, uncapitalized, it's Spirit, capitalized, it's Soul, capitalized, it's intelligence, uncapitalized; but all infinite—all of the nature of absolute good, that is, though, of course, invisible to the senses. Therefore, what we are contemplating, so says the text here, through this interweaving of the capitalized and uncapitalized terms is the individuality of Spirit. The individuality of Spirit, the indivisibility of Spirit, which is made visible to us in the revelation of divine Science, it's on line 18 there; see, the revelation of divine Science is the knowledge of the individuality, that is the indivisibility, of Spirit as represented by this interweaving of the capitalized and uncapitalized terms—the indivisibility of the infinite God and man one. See, the infinite knows itself, its image and likeness is what it knows itself to be. Now it's not at all in the sense, you see, that Adam

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knew Eve, his wife, as you have it in the early chapters of Genesis but as infinity knowing, that is, experiencing itself and the form that takes is our knowing ourselves to be the subjective state of God's own being. That's what we are—true knowledge, the opposite of carnal knowledge; well, isn't it what we desire when we pray, in the opening chapter of the textbook? It jolly well is. We desire to be the knowledge of the indivisibility of Spirit revealed in divine Science. That's why these Word sections have got so much to do with creator and creation, haven't they, and how they end on the note, you see, of God as Father-Mother. Father hyphen Mother, not even Father and Mother. It's one—Father-Mother-Son—one—this is the infinite, this is the individuality, the indivisibility of Spirit, the infinite God, the infinite good. Alright.

Well, come now, let's come into the IInd section, still the Word as the Word because this individuality, this indivisibility of Spirit, so declares the Scriptures, consists of Life, Truth, and Love but we have to find it to be Life, Truth, and Love; Father, Son, Mother, in itself. Well, that's how divine Principle, that is our Principle that, which is necessarily Love. What else could it be? It would have to be Love; and as such it's Mind or else we'd never any chance of knowing it; and, therefore, it's one Mind only, says the text on line 23. This one Mind only, this absolute good without a single bad quality in it.

Well it's the start, you see, it's the Word as the Word tone in these first two sections; and we're taken to sections III and IV where a Christ tone enters because in view of that it's necessary to be told, or to realize, that there is no evil; and the Christ is that which tells us there's no evil, that evil is obsolete, in the marginal heading there. Science annihilates the notion that both good and evil are real; and so evil—in its sixteen, exactly sixteen, phases in the text, opposing exactly the sixteen-fold matrix itself, the matrix of good—is a lie. It's a lie only, never something. Well, what on earth are we doing at this point? What's the platform doing? Because the corresponding chapter, in the vertical structure, would be Animal Magnetism Unmasked. That's very, very reasonable, very wonderful, I think, that that should be so—animal magnetism unmasked—its nothingness uncovered or revealed. But it isn't enough just to be told that evil is nothing, for the Christ to tell us that evil is nothing; we've got to understand why it is that evil is nothing; and we come to the IVth section; and the reason is that in the relation of God and man, creator and creation, the creator is not absorbed in His creation, you see there at the top of the page; Life's forms reflect the one Life but they don't absorb it. That if the forms of Life, everything throughout the universe is a form of Life, if the forms of Life absorbed Life then, of course, that would make man mortal; life, little 'I' would be immortal man and therefore subject to death and therefore you'd have all that is meant by the word evil. It would mean the loss of the Science of being, says the text there; life would have a beginning and an

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ending, on line 9. So, we begin to understand why it is there is no such thing, in reality, as evil—Word as the Christ—those two sections.

Coming to sections V and VI, the Christianity tone comes in because we can now properly begin to estimate the relation of the creator to his creation. That's the Christianity tone being introduced and what would the corresponding chapter be in the vertical structure but Creation itself. Right? Well, you can feel the Christianity of it if the infinite is being defined as All-in-all; because this relationship we're seeking is that of the all capitalized to all uncapitalized. All, capitalized, is reflected in all, which says the text, is the relationship of Mind, capital M, to its ideas, always uncapitalized; always relationship comes in with the tone of Christianity. In this Allness of Spirit, in the marginal heading, capital A, All is harmony; all is Life, capital L, in this Allness of Spirit, all is Life. Just think for a moment, you see, the All, capital A, that is the sum total of all, little 'a', that's reflected in all that constitutes the All, capital A. So, do you see that in section VI we can, as it were, come back to this idea of the individuality of the infinite and really begin to see that it's incorporeal; it's the, the term now, is the divine Principle, Love, the incorporeal individuality, that is to say, the indivisibility of the divine Principle, Love. The self-existence of it all, the all-inclusiveness of it—how it fills all space, line 22, and, therefore, is of the nature of omnipresence, and being omnipresence it can't be conceived of such a thing except as infinite Spirit or Mind. Yes?

The All-in-all that lets the Science tone come in—the Word as Science, sections VII and VIII, so crucial these sections now. Because to convey the Science of this individuality which is this omnipresence of the Person of God, the Person of the infinite which is the divine Principle, Love, it's got to be reckoned as triune, as being triply divine, as being a trinity, a tri-unity, as being three in one, that is, Life, Truth, and Love. You've got to have something that conveys to you that which is the same in essence but multiform in office; and so, God the Father-Mother has the accent on Life because that is the indivisibility of the Father-Mother; Christ the spiritual idea of sonship has the accent on Truth, but divine Science or the Holy Comforter where this Truth of Life, Truth, and Love, this Father, Son, and Mother, one and indivisible in itself, as the infinite—where that becomes the truth for all mankind, you see, that's when it's divine Science or the Holy Comforter. She said this was the most important thing in the whole book, you know, this VIIth section here. One just feels oh, if we could touch it spiritually and perhaps we are doing anyway, see, it's the threefold essential nature of the infinite—Life, Truth, and Love which, the text says there, is the divine Principle of scientific being. Look what it says about it. You see, it's the intelligent relation of God to man and the universe all included in this trinity of Life, Truth, and Love. It's everything that's included, everything is included in this trinity of Life, Truth, and Love. Now, you

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know, if we turned to what looks like the corresponding chapter at this point which would be Teaching Christian Science, we would find described there what this section's all about, namely, ontology where ontology is defined as the Science of the necessary constituents and relations of all being. It talks about our system of divine healing resting on the apprehension of the nature and essence. See how the text is talking about the essential nature, the nature and essence of all being this trinity in unity of Life, Truth, and Love. We've got, through these three terms, the universe becomes to us, you see, an infinite diversity of identity in unity, the same in essence multiform in office. Paul would put it so marvelously, I think so helpfully, when he would talk about diversities of gifts but the same Spirit—synonymous terms.

Well, let it come forward into the VIIIth section, the last of the Word sections, where it closes on the note of this tender relationship of the Father-Mother. Can't have God as Father without God as Mother to us, as His spiritual, as His offspring or spiritual creation. I love to think of this tender, in terms of, relationship because you see there's nothing, that nothing that can stretch, there's nothing that can get tense; and, therefore, break in that which is tender. There are no tensions with that which is tender; you won't find anything tense in this relationship. Well, it's all really the infinite saying, This is what I, God AM, and we're already in the Christ eight because we're hearing it, and that means to say that: the Christ is at work voicing it; so, you can't separate the Word eight from the Christ eight because it's where we are entertaining this idea—it can only be that the Christ is voicing it, isn't it?

So, we come to the Christ eight starting with sections IX and X where the accent is on Christ as the Word. It's now, that which is now, voicing this divine Word of what I, God AM to us: that which speaks this true idea of good, this divine message that the infinite God is in Himself—Father, Son, and Mother—is Christ the Son; and it's dispelling the illusion of the senses, of course, as to mortal fatherhood, motherhood, and sonship. See, the corresponding chapter would be Atonement and Eucharist where Mary, what she sees, what is revealed to her puts to silence material law and its order of generation, says that chapter. See, even the motherhood of Mary in respect to Jesus, her son, has to give way to the Father-Motherhood of God in respect of God's son, Christ, or Truth. See, this term, Christ, it's simply the *form* of God as Truth. It's the form of the Father-Mother God as Truth, Christ, wherein God and man are never parted; so that all there is to the corporeal Jesus is the incorporeal Christ, Truth. We're awakening to the fact that all there is to the corporeal us is the incorporeal Christ, Truth. Divinity and humanity one; and that's why Christ Jesus, where this is demonstrated humanly, is the mediator because it simply is that right here and now, in the human, it's being demonstrated. Well, if Jesus does that then Christ Jesus is the mediator

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between God and men; and this Christ Jesus which is so dominate throughout these eight Christ sections, the divine and the human, being demonstrated, to be one. See, that's divine Science—the accent is on divine Science, it would seem, as one travels across this second horizontal in that framework there.

Let it come into the next section, section X, this Christ as the Word, section X, because Jesus, therefore, demonstrates Christ. You and I demonstrate Christ. He proved that in Christ, now notice here in this section that Christ is the Holy Ghost or Comforter—the same thing—Christ the Holy Ghost or Comforter. Because here it must apply to all humanity; and, therefore, in Christ as the Holy Ghost or Comforter, all humanity finds the Truth of itself, the Truth of its own unity, in God. Do you see how this marvelous conception of Christ—that God is the Mind of Christ—but man is the body of Christ—and that's all God. In fact, that's God All-in-all. That God is the Mind of Christ, man is the body of Christ—that's God—All-in-all; and, you've got there—Word, Christ, Christianity. When you take it in—it's one—it's Science. Alright.

Then, the next two sections bring us to the Christ as the Christ and sections XI and XII. I think of how Mrs. Eddy said how she got Mary out of God's way. Alright, well, this is what Mary is doing here. She's getting Mary out of God's way. See, what we see with Mary is the Motherhood of God, God as Mother reflected humanly. Human isn't mother in its own right, it's reflecting God as Mother. See, it isn't the question of a Father up there in heaven and a mother down here on earth which the senses say is the situation and they're birthing between them some super-human son. All there is to what the senses depict as Jesus and Mary is, in this section here, the two terms Truth and Love. It's all that is meant by Truth and Love being reflected and imaged humanly; so that, that is what is incarnate in the good and pure Christ Jesus. This wonderful Truth and Love—the son inseparable from the mother, from the womb of the mother love, isn't it, but incarnate to the senses, as the fleshly form of Christ Jesus who, says the text, expressed the highest type of divinity which a fleshly form could express in that age. But we're not in that age, not historically speaking, we're in this age and in this age, by implication therefore, Christian Science expresses an even higher type of divinity than that expressed by the fleshly form of Christ Jesus. See, the chapter at this point would be Science Theology Medicine which is where, in 1866, this same virgin-mother state of consciousness, this Mary state of consciousness, no difference; it's the same virgin-mother state of consciousness, discovered Christian Science which expresses an even higher type of divinity than that expressed in that age. It's got to come to this, hasn't it, and, therefore, as that section comes to a close at the top of 333, Christ, in Christ we see the living coincidence or spiritual agreement between God and man in his image because that is what, as Mary, we have to birth; and we do birth it when we surrender the human to the divine. But we don't birth it until

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the human surrenders to the divine; and the second of that pair, Christ as the Christ tone, the second one, section XII, where *Christ* isn't really Jesus' name so much as his title, on line 9, his entitlement. Christ is the divinity to which all humanity is entitled. You see that and that's the teaching, isn't it, of Science Theology Medicine? It is. It's where Christ is the divinity to which all humanity is entitled: it's humanity's intrinsic spirituality; the term spirituality comes on line 11. So that our life, life, little 'I', Jesus' life does something: it teaches this fact, it illustrates this fact, it demonstrates this spirituality, this Christliness, this spiritual coincidence between God and man—it's got to happen as our life, otherwise, it doesn't happen.

Come then into the next pair, sections XIII and XIV, Christ reflecting Christianity. You get the term Christianity immediately because Christ, in this case, has nothing to do with time, hasn't got anything to do with history as such[it's without beginning of years or end of days, line 18. It was, it is, it ever will be inseparable from divine Principle, God. Christ—God and man one—was, is, ever will be—nothing to do with time. See, in Christ the unity of all spiritual identity. My goodness, for humanity to catch a glimpse of this is for it to be baptized in the divine nature, says the text, which is the essence of Love, capital L, beautiful Christianity, feel about it, being baptized in the essence of Love. In that case, before Abraham was, I am. I and my Father are one. The Father, the one Spirit, this beautiful statement, on line 30, includes all identities. All reality is now; no temple past, present or future—that's the Science of being itself then; and what's the corresponding chapter in this section of the Christ as Christianity? We would have to take it as the complement—Christianity as the Christ, in this structure—it would be the Science of Being itself. No past, no present, no future as time and so, in section XIV, the temporal Jesus finds his identity in the eternal Christ. The temporal all of us find our identity in the eternal Christ dwelling forever in the bosom of the Father who must surely, therefore, be Mother as well, if it's in the bosom of the Father. It's where our I is Spirit, the Father Himself who cannot be greater than Himself but infinitely greater than any historical concept of you or me or Jesus or anyone because He includes as Spirit all identities within Himself, within itself.

We come to the climax of the Christ eight, sections XV and XVI, where the term Science, where the tone of Science comes again; and Jesus, it's where we see, oh, it's Science isn't it? Jesus, the human material concept, disappears in the ascension, on line 15; that is to say, in the final translation of the human concept out of dualism and mortality, that's the Science of it, isn't it. So that Christ is Jesus' spiritual self; it exists forever in the eternal order of divine Science. Well, doesn't it? Where it takes away the sins of the world. If it takes away the sins of the world, what is it? How? What is it called? It's the Lamb of God, therefore, isn't it? It's the

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Lamb of God—takes away the sins of the world. What sins? The sins of dualism, the sins of separation, the sins of any and every form of breakup, fragmentation. The sin of believing, you see, that the world, which is truly the Son of God, has ever been taken away from the Father-Mother God and is, in consequence, in the next chapter, objecting to its spiritual identity—that's sin. It must be taken away and the Lamb is that which does it—which is Jesus' spiritual self, or Christ. So that, in section XVI, you get these two concepts being identical the one with the other—the Lamb of God and now the Son of man—haven't had that before. We've had the Son of God but not the Son of man; and so the Son of man now features here. The Lamb of God, slain from the foundation of the world, is man supposedly slain by the sin of separation from God—which is all the testimony of corporeal senses and only that. But the Lamb of God, undying in the Deific Mind, is man in Science—where there's no separation of child from parent. Remember how the Son of man in Revelation, the first chapter, stands in the midst of the seven golden candlesticks—the fundamental order of the synonymous terms for God. When you come into this vertical column on the right-hand of the chart, you're very much concerned with the synonymous terms themselves as that golden candlestick. Which, of course, comes where? In the corresponding chapter which would be Recapitulation at this point. Yes. This order of divine Science—I am infinite Mind, Spirit, Soul, Principle, Life, Truth, Love—one and indivisible. It's there that the Lamb of God continues to exist forever and therefore the Son of man. Now let's just take it how it's put in this XVIth section. Because you have the Lamb slain, you have the Son of man dead, you have Jesus crucified. What's it all about? It is, says the text, Jesus' identity not understood. No, not understood—believed to be the son of the mortal Mary, separate from God—but alive forevermore—the eternity of Christ—is where Science explains the Son of man; and how does Science explain the Son of man? Not as the son of Mary but as the son of woman, the son of generic man—man inseparable from his divine source—the son of generic man and, therefore, the Son of God. There's such a feeling of resurrection with this Christ eight coming through to this, these two last sections; and I love to think, with resurrection, you see, you're touching always Christian Science in its absoluteness, its absolute Christian Science and, therefore, as, the door, is sort of already opened for the Christianity eight.

Because you get such a feeling of this absolute reality regarding humanity in the Christianity eight starting with section XVII and XVIII, Christianity as the Word. See, the absolute identity of humanity is found in Christianity when humanity is the body of the one Christ, the Son of God; and so these opening sections of the Christianity eight are so dominated by the term Spirit. It's just where as Mary, you see, the Holy Ghost, the divine Spirit would be overshadowing the pure sense of us so that consciousness would be truly spiritually virgin, we'd be recognizing that

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being, little 'b' is Spirit, capital S; that's what the textbook says about Mary. This fact, you see, that we had a moment ago, that the one Spirit includes all identities—that gives the absolute idea of humanity's identity in Christianity. Doesn't it? That the one Spirit includes all identities; and so, says the text, line 31, there's only one Spirit, there's nothing outside of Spirit, that's absolute. Humanity here is being shown, as we get really underneath the surface, it's being shown, we're being shown what the resurrection body really is in absolute Christian Science. I feel, it's quite the reverse, you see, of, now we come up to the top of 335, line 1, of spirits many, humanity being made up of spirits many or gods many. Those spirits many, gods many are where the serpent would be saying to humanity, ye shall be as gods—oh no, one Spirit; and what would be corresponding chapter be here, you see, Marriage; and you remember how some day, in that chapter, the child would ask his parent, "Do you have one God and creator or is man a creator," and if the father replies, "God creates man through man." See, that's exactly the same as in the text here, Spirit individualizes itself through matter, on line 4 and 5, 5 and 6, 4 and 5, wherever it is; and the child may ask, "You teach that Spirit creates materially or do you declare that Spirit is infinite?" This is what this section is saying; and therefore that matter is out of the question. So that, in the next section, that's XVIII, we're told how Spirit has created all in, in Himself and out of Himself, of Himself. Spirit—the Logos, the Æon the Word of God—think of it, all creation made out of the substance of the invisible indivisible infinite God, Spirit, not out of matter. So, the human, what an awakening that the human is not a creator in its own right at all apart from the divine.

My goodness; and, therefore, into the next pair, sections XIX and XX, Christianity as the Christ, where the term Soul features so strongly. Why does Soul suddenly come in so strongly? Well, because it's the one Spirit includes all identities then all identities find their embodiment, find themselves to be members one of another in the infinite Soul. Don't they; and, therefore, Spirit's Soul evolves Life. See the corresponding chapter would be Physiology; and what we're doing is to lose the physiological sense of soul and life and then gaining the eternal unfolding of Life as immortality brought to light. Tree of knowledge, tree of physiological knowledge, and the tree of death yielding to the tree of Life; soul in body—limited mind, limited body, physiological brain and body—yielding to Soul and Life. Marvelous, so that section XX is all-one in one divine Mind; without that, you see, there's no such thing as divine Principle, Love. We'll only ever know divine Principle, Love through one divine Mind, otherwise, it has no meaning. It's the Father-Mother God producing only what is like itself.

Come then to the Christianity, this Christianity sections XXI and XXII, where this marvelous Truth of the Ego comes in that all things in the universe have the same

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deathless, limitless Ego. Infinity is the being of one I am, one Mind. Just think of it for a moment, just let it be. In reflecting as subject upon itself as object, the infinite holds within itself the image of what it is, of what I am. That's man, and then this Ego, this divine individuality is reflected, therefore, in all spiritual individuality from the infinitesimal to the infinite. In other words, it's always the whole that is the Ego of everything that makes up the whole, isn't it? So that in section XXII, this infinite Mind's infinite expression, man, could only ever co-exist with and be co-eternal with its own infinite Mind or Ego. It exists forever in the one eternal Mind. That's true about us. Our identity exists forever in the one eternal Mind; and it's just like the teachings of the corresponding chapter which would be Some Objections Answered where you are told you can never rightly detach a single idea from the context of the whole, so it always exists in and of the whole.

So let's come now to the conclusion of the Christianity eight where the Science tone enters; and sections XXIII and XXIV, therefore, and it's all sort of summed up in the most marvelous way because in Science the one indivisible God is not broken up into portions that have ever entered or ever can enter individual man. In other words, God's fullness can't be reflected by a single individual man. God's fullness is reflected by man in the generic sense which each one of us images or reflects but not by a single man. Otherwise God would be finite instead of infinite; and so says the text: allness is the measure of the infinite; and I'm just reminded, you see, of in the Genesis chapter which would be the chapter corresponding at this point. In the seventh day of creation, you remember, how we all come. This is Christianity in its Science, isn't it? That we all come in the unity, what else could it possibly be, of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ. My goodness. So, in section XXIV, what we have here is the Science of our being furnishing the rule of man's perfection, line 27. What is this rule? Well, it can only ever be the rule of his inseparability from his divine source, from his divine Principle, God. The rule of the inseparability of all things from all things within the one whole being. That's the order of divine Science, says the text, where God is the parent Mind and man is this Mind's spiritual offspring.

So, here we are now then with the last eight sections of the platform where the main term is Science, beginning sections XXV, XXVI, Science as the Word; and here it is that proof must appear of all that the Word, Christ, and Christianity have been teaching us. Here it is that the solution to the problem of mortality must come through, to what? Through dissolution of the belief that man has ever become detached from his source, from his Principle; and so, at the bottom of the page there, 336 at the bottom, the scientific sense of God as individual and personal, coming over to 337 at the top, gets rid of any anthropomorphic sense of

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God. His anthropomorphism has been dealt with here which is, as we remember, the humanization of Deity, Deity reduced to corporeality, God in the form of man. It says, the text, if God had the form of man, man would have lost his spiritual individuality—soul would be in body, and so on, and so on. But, as God's reflection, man can't lose his individuality, he's in harmony with his Principle, he's the Son in accord with the Father, he has the form of Christ. See, he's formed by perfect Mind. We love to think of this infinitely plaited interwoven form of man as we find him here in the platform. Well, the solution obviously to this anthropomorphic belief is Christian Science. Why? Because, in Christian Science, Deity is not reduced to the form of man, but Christian Science is divine metaphysics reduced to a system whose divine form is comprehensible humanly. Isn't it? The healing system, therefore, that restores humanity to its original divinity; and, therefore, coming now to section XXVI, you get the first reference in the platform to the term Christian Science. So that this Science eight at the foot, running horizontally across the foot of this framework here, is dominated by the term Christian Science because it's where proof is appearing and is demanded. It's Christian Science, you see, making it possible for man to be pure in heart and see God through purity to obtain perfection in the order of celestial being which, of course, is the order throughout this divine system. Isn't it? The order of celestial being? What on earth could be it be other than the order of the divine system of Christian Science; and the chapter, of course, corresponding would be Christian Science versus Spiritualism. But, here in this section, it's Christian Science versus anthropomorphism—but there isn't any difference— spiritualism would be spirit in finite forms, spirit channeled through personal anthropomorphic mediums, wouldn't it be?

So you see the correlation there; and into Science as the Christ, sections XXVII and XXVIII, where now Christian Science is presenting the true idea of man. What is this true idea of man? Oh my goodness—he's the visible reflection of the otherwise invisible God. That's what man is. He that has seen me has seen the Father, says Jesus; and because of this, in section XXVIII, this subjects sickness, sin, and death to the rule of health and holiness—healing the sick and sinning. The rule of health and holiness is the rule of no separation of a part from the whole; and the effect of that humanly is proof, it's the restoration of humanity to divinity. So, that coming over to 338 at the top, Christian Science leads to eternal harmony, line 2. Why? Because it first comes out from eternal harmony. How beautifully clear that is; and in the corresponding chapter which would be Footsteps of Truth, these footsteps come out from Truth in order to return to Truth; and so man does not serve two masters, etc., Soul and body. See, there's no breakaway error, no fallen man, no fallible system; and watch this word here, on line 9, no ingrafted error. Know there's only one other place in the whole textbook where this word

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graft comes; and that's in the beginning of Footsteps of Truth, which would be the corresponding chapter, where it says we can't graft holiness upon unholiness, you remember.

Now, we come to it—Science as Christianity in sections XXIX and XXX, where the corresponding chapter is Christian Science Practice because what does healing consist of but the removal of a suppositional dam or obstruction from between God and man. When God and man are one there's nothing to be healed. Therefore, the only thing that has to be healed is the belief that they're not one, that there's a dam obstructing; and so, the section on Adam. Separation from God—in contrast to Christ Jesus which is unity with God. —adamah the red color of the ground, the matrix of Adam, mother earth. The matrix of Adam— in contrast to Spirit which is the womb. The matrix whereof Christ Jesus knows that he is born and Mary knows that he's born and so this supposed dam. How is it defined here? Mortal mind in solution—darkness upon the face of the deep. That's the jolly old psychic unconscious in terms of psycho-analysis, Adam's deep sleep. Separation of man from God—the obstacle, material obstetrics—same word—imposed by the serpent. What is the serpent here? Sin. Sin—serpent—separation—same thing—between man and his creator. So, this dam is nothingness, dust—nothingness. Because in Science there can't be any separation—sin—obstacle between God and man. Let's just think for a moment of what the text has taught us about some of these negative concepts. You see, there's no unconscious matter as the subjective state of mortal mind. No elementary mortal mind ignorant of the fact that matter is its own subjective state—remember this teaching—so that it enthrones matter as objective to itself. So that, in the next chapter, it can't object to Christian Science, saying that Christian Science is made up of mortal mind's own contradictions. It's its own sense of it—that's all these contradictions of which it accuses it, therefore, section XXX, is sin or separation or breakaway taking the form of death, error, hate is, of course, destroyed by Life, Truth, Love—the infinite Father, Mother, Son. [end]

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SUMMARY OF THE PLATFORM BEGINNING IN THE 10TH CHAPTER
AND SOME OBJECTIONS ANSWERED IN THE 11TH CHAPTER IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

In each one of us, you see, the harlot; Mary, the harlot, has just got to yield to Mary the virgin; and then what's going to be born? Christ identity—of ourselves and

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each other instead of Adam. It's colossal. So, the last two sections of all XXXI, XXXII, Science as Science.

Thus, the All which is Spirit, you see, creates all good, nothing evil; and the sinner, in that section, has got to cease to make a reality of sin. Got to make an unreality of it and he's got to awaken from the awful unreality by which he's been deceived because, you see, it's the whole world being deceived. It's the serpent in the Apocalypse, which would be the corresponding chapter at this point.

It's the serpent or the dragon that deceives the whole world; and, therefore, the world must awaken to the awful unreality by which it's been deceived. Well, section XXXII is the last one, long one; the great climax of the platform because we can see now that this dam or this sin of separation, what is it? Mythology, it's all mythology, from start to finish. There's no truth in it. It's a myth. It's the suppositional and, as such, it's the suppositional opposite of fundamental Science or Truth. What do we have there? You see, pagan Rome and its mythology. Well, that's the whole civilized world and its pagan mythological beliefs all of which are the negative of, when we come to line 24, God's kingdom.

What is God's kingdom? God's kingdom is the holy city of the [*revealing, unveiling*] Apocalypse, the corresponding chapter, *of God's kingdom in earth as it is in heaven*. The kingdom, or body, *the universal kingdom of one Mind*; that's the holy city, God's kingdom; and in this kingdom, life, with a little 'l' on line 2, 340, line 2, has got to be its own proof. Your and my life has got to be its own proof of harmony and God; and, in the measure that that happens, we can come to the conclusion of the whole matter. That is, to say, to the wholeness of man.

To love God and keep His commandments: allow no sin or separation *is* the whole of man in His image and likeness; and remember how Jesus put the commandments? Love God supremely. Do we love God supremely? How much do we love the whole? How much do we love the one? How much do we love the idea of infinite indivisibility of being? Because, if we love that supremely, then we *will* love our neighbor as our self. But, secondly, the other must be supreme or we'd never move, never do anything, never get anywhere; and so, the third one, according to Jesus is, love one another in the same way that I have loved you because that's how I've loved you: by loving God supremely and, in consequence, loving you.

So, love, the love wherewith we love isn't really our own personal love; it isn't personally possessed and it isn't personally possessive. The love wherewith we love is God's own Love in expression, the love of Love itself, capitalized. So, says the text, divine Love is infinite; therefore, all that really exists is in and of God, Love, capital, and manifests His love, uncapitalized. The love wherewith we love is

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Love's own love—therefore has to be found to be; so, this is keeping the First Commandment as the basis of the Science of being inculcating, so says the text on line 18, the tri-unity of God, Spirit, Mind. How interesting, man having no spirits, men having no spirits or minds of their own but all having one Mind—the tri-unity of God, Spirit, Mind, at the foot of this Science (the fourth vertical column) but the tri-unity of Life, Truth, and Love (at the top), isn't it, and the whole thing hinging upon Principle. So that this fourth column is just teeming with the idea of the golden candlestick of the synonymous terms for God.

Alright now we, ideally we can begin to look out upon our world from this God-standpoint of the platform and find that there's no dam, no separation, nothing in between our Christ-being and it. In fact, the only world there is is our own Christ-selfhood: God including man—that's the world; and so, its apparent objections to Christian Science, in the coming, in this new chapter—it's all based on breakup or the sin of separation—can be answered. So, let's just look at the last paragraph [on page 340]. Because this one infinite God, good, that's the God of the First Commandment, unifies men and nations as Mind; it constitutes the brotherhood of man as Spirit; it ends wars as Soul; it fulfills the Scripture, love thy neighbor as thyself, as Principle; and it annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, or religious codes as Life; it equalizes the sexes because it's Truth; and it annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed because it's Love. That's the golden candlestick and it opens the vision of the world as the ultimate matrix city seen in the vision of the Apocalypse; and, in the course of the textbook, represented by that which is the very center and focus of the entire book, namely, this platform at the end of the Science of Being.

Alright then, chapter 11, Some Objections Answered. Here we are standing on the platform at the end of the Science of Being and looking at our world from that vantage point, nothing in between it and its divine source which is controlling it. Now, come to the, first, right away, to the two Bible references; I see in the first one, there, this truth. What truth? This truth of the wholeness of everything, as against the sin of fragmentation, dismemberment, that, in the second reference, is none other than the spirit, little 's', of Him who resurrected Jesus from the dead identical with the spirit, which is now dwelling in us, raises our mortal bodies from the dead and, therefore, resurrects the world. I find that marvelous, the way those two Bible verses follow from what we've been thinking, and open this new chapter.

Now then, on line 1, the strictures on this volume. What volume? SCIENCE AND HEALTH, the sixteen chapters of which we've just seen are spiritually indicated in the platform. The strictures on it would condemn to oblivion;—this truth of mankind's wholeness— which is raising up, see it raising up, resurrecting

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thousands, thousands of mortal bodies; —restoring them to unity and strength in, what the text calls there, a practical Christianity. How is it a practical Christianity—because it's revealing their identity as the body of Christ, the unfragmented, unfragmentable body of Christ. That's practical Christianity; and, in order to heal this objective, objecting world, if its objective, it's jolly well objecting. The answer is: don't allow the Word of God, represented by SCIENCE AND HEALTH and the Scriptures, to be broken up into detached sentences and clauses separated from their context, on line 4; but, rather, what we've got to do is to let our understanding of the world, as God knows it, grow, says the text, in beauty and consistency from the one grand root of Truth itself, the text of Truth itself because there—there aren't any contradictions; and therefore, the pure in heart who see Truth, they are, evidently, those who do not allow Truth's text to be broken up into fragments. That's right, isn't it, it's what its saying. So interesting, the word *strictures* from *to bind* or *contraction*, and the medical definition of it is so important because it's the morbid contraction of any passage of the body. Now, in terms of SCIENCE AND HEALTH which is called the body of Principle, it would be: Don't contract any passage of the book, don't superimpose any strictures upon any passage of the book but keep everything, everything in context: Be consistent, in other words. It's lovely, this word *consist* because it means *to cause to stand, to hold together, to adhere together* as parts of a body; and what we're doing, you see, is this Christianity as Christianity. This chapter is really to stand together on that platform and *be* that body of Christ wherein there aren't eddies, objections; and contradictions; because textual breakup, implies the text on line 11, results in opinions and these opinions are valueless. Whereas, textual wholeness brings proof based on Principle and presents Christianity in its Science. That's clear, isn't it? Textual wholeness presents Christianity in its Science but breakup, in any form, is a thing of valueless opinions—this doubtful disputations, over the page [342], and all the rest of it there.

Now, come down to line 6, and what we're dealing with and what we have to be dealing with in the next chapter, of course, is scientific Mind-healing. Well, scientific Mind-healing could only possibly be one Mind healing. It's obvious, isn't it? *Only one Mind healing is Truth healing or Science healing.* Clear? To have one Mind and that Mind, God, is to engage in world-healing, isn't it? Oh, it is. So: Go ye into all the world. **How** are you going to do it? You can only do it *by understanding your world as the subjective state of the one God, Mind which is your own true Christ, Mind never cut off, never detached from this Mind*, never made to appear objective outside of this Mind, objective outside of you. So, the thing is to cast out the evils of any and every form of breakup and then, in the coming chapter, heal the sick; line 17, you see, truth, oh yes, yes, because in that case, you see, what we're dealing with is invariable law, Christian Science in its

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system—invariable law. What is this invariable law? It's the law of wholeness as against breakup because this is what the chapter is teaching—truth never fallen from Truth, never an opinion, always law, always Science, never an accident; see the word *accident* is from *cadēre, to fall*. So, Christian Science does all this healing, in the paragraph beginning line 21, but not in terms of pharmacy not in terms of obstetrics because pharmacy would be the bringing of things together and obstetrics would be breaking them off from their source, wouldn't it? Now Christian Science is the opposite of that, it's never compounded, never parted; and that gives us the Principle of healing. When we have the Principle of healing then you've got word and deed, letter and spirit, teaching and healing, one; and that becomes to us, on line 6, God's method; and if it involves us in cross-bearing, well, never mind because you're going to come through it and say that: None of these things move me, just like Paul did. The human comes through unscathed as Jesus did when he stripped off error's disguise. So what we do, down that page, is to press along the line of gospel-healing, words and works one, even if it does mean being accounted a heretic, on line 32, because that's a good thing. It's the right kind of detachment because it's where you start to reject dogmatism, organized dogmatism, and over to 344, it's all about these outside objectors objecting to what is absolute, what is contained within the wholeness of the subject itself—God the only absolute Life and Soul, on line 2. See, objections can only come from outside the subject. Isn't it so? It's an impossible position because there's no outside to the subject. The subject is divine Science wherein the human and the divine are one; and, therefore, there's no outside and it's not sacrilegious, on line 8, to affirm this, to assume this. Sacrilegious is one who, *sacrilegious* means *one who steals sacred things*; and, in divine Science, we can see that man has never been stolen sacrilegiously away from Life, away from Soul. So, Truth, on line 11, which is wholeness, cures the disease which error, breakup, has caused; and, you don't judge it 'til you've testing it; and when you test it, then you'll judge it according to Principle and not personally.

Now, Christian Science is, coming down to line 21, the one and only system and method of healing which should be presented to the whole world, and why? Because it is the world in the world's true identity. That's why; and it's to be inherited by the world as its rich legacy, line 24. Do you see that? Christian Science is always, always the whole, it's never less than the whole. Therefore, logically it can't cure in part it must cure a hundred percent; and this is what we've got to demand for it and understand regarding it now, as we come towards the Practice chapter. Not like allopathy and homoeopathy, on line 30; allopathy is where the effect of a drug differs from the symptoms of the disease and homeopathy is where the effects of the drug are the same as the symptoms of the disease, isn't it? But in Christian Science, what about Christian Science? In Christian Science, this healing

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system where we have a system of synonymous terms for understanding God, they're simultaneously, they simultaneously differ but all refer to the same thing—you get this diversity in unity; and, that's the healer. So, we're not surprised at the bottom of the page, the term *Spirit*, coming over to 345, that Spirit and God, says the text, are regarded, often regarded, as synonymous terms. God's the term for all the synonymous terms; and these terms, of course, on line 7, set forth God's omnipotence and absoluteness. Without them we wouldn't ever have any understanding of God's omnipotence and absoluteness; and by means of these terms, come down to line 13, you can know yourself, one can know one's self spiritually.

See, the system stated in SCIENCE AND HEALTH knows that it doesn't contain any contradictions. It knows that it's an infinite diversity of ideas in unity; there's no outside to the one absolute God. But, if you come down to the bottom of the page there, the carnal mind, which is not inside, there's no outside, you see, but the carnal mind isn't inside, therefore, all the carnal mind can do is to get into a hell of a rage at the thought of its own material nothingness. Such is the logic; and, over to 346, where you get this classic example of objections to supposed contradictions in Christian Science. Christian Science, it said, teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed. Well, says Christian Science: The nothingness of nothing is plain; but we need to understand that error is nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness — yea, the allness — of Truth. So, let's stand with the subject. When we stand *with* the subject, instead of *outside* it, then for the first time we understand that error is nothing. To stand outside it, you don't understand that at all, cause it says, I'm something, we believe its something. But if we stand *within* the subject, we know that it's nothing; and there are no vacuums, it says on line 17; the allness of the one and the nothingness of the other are simultaneous. 'Tisn't first declare the allness and then apply that, in a little while, and something will happen—it would mean a vacuum. No; therefore, 23, there's no matter outside of Truth to have sensation; see, pain in matter isn't pain in matter—it's a belief, it's a lie about the subject—pain in matter. 'Tisn't pain in matter—it's a lie. So we can't serve both God and mammon at the same time; you can't be within the subject and at the same time outside it. So, 347, Life is infinite Mind; and, therefore, in the objections in that paragraph, there's nothing outside of Mind to be doctored; and we come to this wonderful, beautiful paragraph starting line 12, where the reality to consider, this reality of man as we've been considering it, in contrast to so-called mortal man, is to behold the signs of Christ's coming; well, isn't it? Man's reality is found only in the healing Christ, Truth—the true idea of God; that's where we find our reality—in the healing Christ, Truth. So that, on line 19, apostolic, divine healing is the essential element

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of Christianity, there in the margin, which today the Science of Christianity is restoring to Christianity so that Christ, we see there, is Christianity's healing element. Yes? See what it's saying: restoring Christ to Christianity makes Christianity, which is the reality of mankind, whole so that Christianity, complete with its element of wholeness, heals humanity, doesn't it? Must do. It's just like giving Adam back his rib, it's giving humanity back its divinity. It's giving man back to God, it's giving God back his man through not breaking up the text, not having being broken up into fragments, keeping it whole. We don't really have to give God back his man because he's never lost it; that's the teaching, that's the restoration. So that giving Christianity, or the world, back to Christ makes it whole—gives it back its health. You see, what it does is that it unites us, unites it, gives it back its health or wholeness; and, therefore, disease, which is always the result of breakup in some form or other, is the nothingness, says the text on 348, line 4, of hallucination, delusion, illusion, objects; the hallucination is the perception of objects that haven't got any reality. How about that? Object there, you see, objecting to subject here—it's all hallucination. Because Truth—you can't disintegrate it to bring such a situation about. So, there can't be object there, objecting to subject here, cause you can't break up the subject. You'd have to break up the subject for that to be so; and so, in the next paragraph, you get this medical faculty and the clergy: medicine and religion seem to be separate from each other and they're the chief objectors to Christian Science. Because in Christian Science—Christian Science—heals sickness which the medical says is its prerogative and heals sin which the clergy says is its prerogative—it heals them simultaneously: cast out devils and the dumb speaks. You see, that's bringing the two faculties together in Christian Science.

So, we come down, all down that page and over where 349, the second paragraph, it's through breaking material law, by healing contrary to it through spiritual law, which is what all this has been about. As Jesus did, honors God, it doesn't dishonor Him; and what is this law? The law is that man does not die because his Life, which is God, doesn't. Because sickness does not originate in Life, God, there isn't any. That's the law. Got to use that law in the next chapter. Well, there's got to be a language to communicate this law to mankind; the English language won't do it; no human language will do it because material terms are inadequate. But the spiritual meaning of Christian Science, says the text here, which is its spiritual language, the spiritual sense of it not the intellectual belief about it, but the spiritual sense of it is the new tongue; and this new tongue, it says line 22, is spoken by the Christian apostles; and we know when, on the day of Pentecost, wasn't it. Just think of the day of Pentecost then, because this is you and me and our world at this moment, because the apostles speak to what seems to be their outside world with new tongues. Don't they? They speak to the world of the

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world's basic spiritual integrity instead of speaking of its seeming breakup into factions. See, the apostles are all with one accord in one place; it's their own spiritual integrity which is the spiritual meaning of Christianity. It's our spiritual integrity which is the spiritual meaning of Christian Science and is the new tongue of Spirit; it isn't the words we say, it's the spiritual integrity that we *are* that constitutes the language of Spirit. No dismemberment of the body of Christ, no objections from the world, therefore, because the world sees in this unity its own reality. It sees imaged in this unity what, in fact, the world is, this is the new tongue, so every man hears them in his own language; and the bottom of that page, this spiritual integrity is the very substance, the very language of Spirit. Our spiritual integrity is the very substance of Spirit, the very language of Spirit; and 350, you see this view taken by Christian Science. It's the view taken by Christian Science that the things of Spirit and the things of daily experience are not two separate things. Now, we're getting to the new tongue, the substance of it. They're not two separate things in Christian Science. The things of Spirit have to become immediately our daily experience; otherwise, we're dualists, aren't we; and, so the new tongue is voiced only when the Christian apostles are all with one accord in one place. Otherwise it's not being voiced; it can be talked about, but it's not being voiced; and, in the measure that this is so, then on line 8 there, we're the followers of Christ Jesus growing into his stature of manhood. We like to think that we're the followers of Christ Jesus growing into his stature of manhood because what we are constituting is his very spiritual meaning—the meaning of Life, the meaning of it. In which case, on line 12, words—they're just the explanation of works—nothing more. The letter is only the explanation of Spirit. All about deeds and words, isn't it? Deeds, not words, speak the new tongue. Our deeds are our real words, you see, not the words. The deeds are the words; and so, on line 18, the people must understand spiritually with their hearts; it's no good to admit understanding or thinking we understand, intellectually, with the heads. Because this is the incarnate Jesus who speaks the new tongue because he never disintegrates the Word; it's the Word made flesh. What is the Word made flesh? It's the demonstration of the Science of being—that's the Word made flesh—when we demonstrate being. It's the life-link through which Truth destroys error; no question about it, you see, life, life, little 'l', is what speaks the language of Spirit and that's what gives it, at the bottom of the page there, its spiritual sense as against the Jewish sense of its material explanation so that the body of the Word is never dismembered; marvelous, and Christian Science is this Word made flesh on the worldwide scale, you see, the wonderful thing is that in this case life is full of healing power—that's the great thing. It's not pedantic, there's nothing pedantic about it; it's not made up of empty words and a lot of talk. It's full of healing power and, because what we're being shown here, is the healing Principle which demonstrates Christian Science, says the text; and this is nice because it's the

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spiritual sense of the creed of the congregational church. Now, what is the congregational church? It's only a symbol of all things congregated together; it's like the apostles, you see, all with one accord in one place; and when we are all with one accord in one place, then we are, on line 14, this living, palpitating presence of Christ, Truth, which heals the sick. Can you think of anything more wonderful than to be the living, palpitating presence of Christ, Truth; and, therefore, to be engaged, on line 23, with the Spirit-rule of Christian healing; not like the Israelites but, at the bottom of the page, but centered in Spirit not in matter. Over to 352, where you get this rather, what seems a long trivial passage about don't be afraid of ghosts; but it jolly well isn't trivial when you look beneath the surface. See, ghosts are supposed to be disembodied spirits, aren't they? Well, if you can consider God without man, you'd have Spirit disembodied. If you could consider understanding without demonstration, you'd have Spirit disembodied. But Spirit cannot be disembodied—it's embodiment is man which is spirit, little 's'; see, they accuse Jesus, or thought Jesus was a ghost or a spirit, when he walked on the water and appeared at the resurrection; but, as it says here, this flesh and bones body is a material belief and not spirit; it's not really tangible. Spirit is the thing that's tangible; and so, coming down to the marginal heading there, 14, ghosts are not realities; therefore, don't be afraid of ghosts, don't believe in ghosts. You won't believe in ghosts if you understand Spirit; when we are spirit, little 's', here and now and not a matter ghost. So, the thing is to stop believing in fragmentation, the fragmentation of Spirit into spirits; because, if Spirit was fragmented into spirits then these spirits would be disembodied; they'd have no substance; and, therefore, they'd be ghosts. So, instead, understand the substance of Spirit and its wholeness and health would be restored. All these ghosts are all these things going on outside that would try to alarm us—objects of alarm, and so on. It says, the text, if you tell the truth about them, they'll vanish into nothingness. Well, on 353, coming down that page, one of the great ghostly beliefs, of course, is time, on line 14, because reality is timeless eternal perfection. Just get this—that everything not absolutely perfect is a disappearing ghost. How about that? That's what the text is teaching. That everything not absolutely perfect is a disappearing ghost; that is to say, it's spectral, on line 26, and that, as we saw in the study, it is a very interesting word because it's the same root as *spectrum* which is *when light is subjected to dispersion*. Well, we've got a spectrum in Christian Science, haven't we? A sevenfold spectrum of synonymous terms for God which is never, and must never be allowed to become a dispersion of what God is. It's the means of understanding, this spectrum of ours, the diversity in unity which is God. So, don't take them, don't let's take them, out of context; because if we do, we start to put limits on them. We do; it stands to reason that we do, if we start taking them out of context. We limit them; we don't see them spiritually. So, what Christian Science gives us in its—through its spectrum—is understanding without

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dispersion, analysis without breakup. So, we can make some spiritual progress, on line 24, and let, forget the things that are behind, the ghosts.

Should we come over to 354, and the Christian Scientists wars against the world, the flesh, and the devil because he leaves all for Christ, Truth; and this is where we have humanity's healing spiritualizing Principle instead of all these desultory dogmas. The page teems now with the idea of consistency; there's got to be consistency of word and deed. If there isn't, we might just as well go home, leave it alone; leave the whole subject alone if we're not prepared to have consistency of word and deed because inconsistency is sin, says the text, line 26. A kingdom divided against itself, it's without divine authority; and the only thing that truly has divine authority is consistency. That's a kingdom united within itself, of course, consistency. Christian Science never ambiguous, over to 355, so follow Christian Science, says the text, in its consistency, the implication is, and let the deadness of inconsistency go and bury itself. If we could come down there because these paragraphs, when we studied them, we felt that they spoke very easily for themselves, didn't we? Top of 356, where material thought has to become spiritualized before the spiritual fact can be attained. Bit of a nut that, isn't it? But it's so; you see, material thought has to become spiritualized, before the spiritual fact can be attained, is only another way of saying, on line 8, that matter is not the vestibule of Spirit. Don't kid yourself or think that it is; and all this teaching, on line 11, is spirituality that controls sickness, sin, and death. Because there can't be, on line 17, any co-partnership between error and Truth, flesh and Spirit—it's impossible. Why is it impossible? Well, on line 24, a material man can't be created out of Spirit; you can't do it. Love doesn't make a man capable of sinning, doesn't punish him for doing what he's made capable of doing, no. These words at the bottom of that page—the derivative is consistently like its primitive, must be. This is the subsequent, just the subsequent—must always follow its antecedent; so, says the text, there's no original self-creative sin; and the reason is that there's no outside to God.

There's no man having a separate will of his own that can sin, therefore; God is of purer eyes than to behold evil, on 357; Truth sustains itself, says the text—no it doesn't, it says, we sustain Truth—but the fact is that Truth sustains itself. But the form it takes in sustaining itself is our sustaining Truth by being truthful and consistent; that is our sustaining Truth but that's Truth sustaining itself. But Truth doesn't sustain itself, unless we, we don't experience it without being consistent in that way. So, that error's foundation, I love that part there, on lines 12 and 13, where error's foundations are sapped and its destruction ensured, when we relinquish the belief that God makes sickness, sin, and death or makes man capable of suffering from them.

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This is, this reference now, on line 18, to the Divine Being,—only one other in the book and that was in the chapter, Prayer, where the Divine Being, remember, is the One, capital ‘O’, altogether lovely. See, that’s just like the one in one accord in one place—the Divine Being. Yes. One Mind, therefore, line 20, immortal Truth—come down to the bottom of the page—having Life in Himself. Life that can’t be driven out of itself by some power claiming to infiltrate from outside. Matter can’t drive Life out of itself. Life dwells in itself, Life; and this we’d better see is the thing that is swaying, is the great cause that is swaying mankind instead of the opposite; just know that this is the one great self-creative cause swaying mankind, 358; you see, if you chop up the tree, you apparently take away its life; but with Life, capital L, you can’t dismember it and so take away its Life; you can’t do it. Therefore, Life, capital L, is man’s life, little ‘l’. Isn’t that marvelous? This saying, there’s no contradictions, therefore, in Science isn’t a matter life contradicting a spiritual life; this is the verdict of Truth against error. No contradictory aphorisms, says the text down that page; and at the bottom again, Christianity a thing of words and works but always with the accent on works; think it’s because we’re on the threshold of the Practice chapter, perhaps the term Christian Science seems to be yielding much more to Christian Scientist; that’s what it seems to be doing. Come down to line 15 on 359, where the terms are Spirit and Soul. Spirit and Soul, beautiful, no outside to Spirit; therefore, everything everywhere in the world, in the universe, is the withinness of Soul. Whereas, to matter outside of Spirit, all is matter; and there’s no Spirit, no Soul. So, you must, says the text, change the human concept of Life. We’ve got to do it. I don’t see how we can go on and on with the same old concept. You must change the human concept of life; you must, says the text, know yourself. You must know yourself in terms of Spirit, Soul and be like the first of those two artists there because this is the goal, says the text or implies the text, on line 19, of true Christianity and that, of course, is Christian Science. The symbolism is so nice here because when the origins of our Christianity are pure, that’s where it’s symbolized by her Puritan parents, then the attainment of the goal is assured. You get this lovely sequence of Puritan Christianity, Congregational Christianity; Puritan Christianity would be Christianity of pure origin, Congregational Christianity would be the truly collective where we’re all with one accord in one place leading then to the universal Science of Christianity itself. So, we come to this subject of the two artists. The first one is a Christian Scientist who has a spiritual idealism. His ideals are stemming from Spirit. What does that mean? It means that his ideals are stemming from the unity of all things and not from the breakup of things; therefore, his ideals are drawn from Truth. They’re actually Truth’s own drawings, you see, these pictures are Truth’s drawings and pictures, paintings in which Soul is the self, we’ve gone over there to 360, line 10, requiring self-abnegation. His pictures, line 13, are spiritual mind-pictures, hence, the consciousness being

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constituted of that—Mind's, capital M, Mind's own thought externalized. But the second artist accuses the first artist's ideas of being transcendental; he objects to them because, he says, they wrong his experience; and, therefore, with the second artist, his idealism isn't spiritual but it's mental and material stemming from matter as their source, mind and matter, hence, they're imperfect and destructible. Yet, he says, they give him such personal pleasure. Not transcendental, they don't call for self-abnegation, they've nothing to do with Soul, he says, and keeps Soul well out of sight. Well, that means then, they're material mind pictures, mortal mind externalized; and, therefore, choose ye today, says the marginal heading on line 15, which of them you're going to have because you can't have both. If you try to have both, you won't have either; and what it all comes to, of course, is two views of the world in which we live. Two pictures of the world in which we live; one, the world in Science when the world is the externalized thought of the one God, Mind, Mind's own subjective pictures of itself externalized, world unity therefore; and the other the externalized thought of minds many, a world broken up into fragments and factions. So, the quote from Job, there on line 22, where these fragments are always frail, they're always untrustworthy. Spiritual unity alone is to be trusted. So that the spirits and angels, in the quote there, must seemingly have broken away or detached themselves from the whole and become untrustworthy. Don't trust the breakaway. The wisdom of Job, the wisdom of us all then, stand firm on the truth of no breakup. So, we've come to the chapter's climax.

One integral nonsectarian world—that's what it's about, which is illustrated by the Jew of the world and the Christian of the world being one, as the Galilean prophesied. That's Jesus' prophesy based on Jesus' words and works being one; and Christian Science is the reconcile of being, the reconciler of opposites, is the great intervener, on line 2, 361, line 2, the great intervener between all of these factions that make up the material sense of the world. Christian Science is that which demonstrates one, one non-systematic world in me, it says, you, the Jew, you, the Christian are both right. All things are right in me because all things are in a state of reciprocal relationship. But outside of me, you're both wrong because all factionalism is wrong; and so, the text relates, really the Jew, or we can see the Jew there related with the Old Testament, the Word, the Christian with the New Testament, the Christ. But in Christianity, when Christianity appears in its Science, as SCIENCE AND HEALTH records it, the two are one and not at variance. So, you can feel the coming here of the one world of the Word, Christ, Christianity, Science, the holy city in which everything is harmony and peace, can't we? They meet, you see, in the monotheism of the First Commandment, the text says; don't take a single idea from the context of Life, you've got to let every drop of water be

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one with the ocean, every ray of light one with the sun just because Father and Son are one in being.

So that you come to the final paragraph on SCIENCE AND HEALTH. Which is, of course, is identical with the first paragraph of the chapter, isn't it, where it was spoken of as "this volume". So, the chapter has turned full circle and the great subject of it is don't break up the text of the textbook; and we know, we can see what that paragraph is all about.—It's all about the revisions of SCIENCE AND HEALTH, isn't it? These revisions, which never corrected the original meaning, but just made it clearer and more full in expression. We see that; and there were, in fact, five major revisions altogether. The textbook unfolded through these seven great stages of development that corresponded with the seven days of creation but within that seven are these five major revisions. You see, there was the original statement in 1875 corresponding to the first day of creation: Let there be light. Then came the first revision in 1878 corresponding to the second day, a second revision in 1883 corresponding to the third day, a third revision in 1886 corresponding to the fourth day, and a fourth in 1891 corresponding to the fifth day, and then a fifth, which was the last major revision, came in 1902 and that brought the textbook through to an equivalent of the sixth day of creation. So that finally, from 1907 to 1910, the book was finished and that corresponded to the seventh day; and it's this revision of 1902 which was the last, the 226th edition—which is the supreme one because it presented the book for the first time in its foursquare matrix structure where it represents this all-inclusive holy city, the world, as the world truly is. See, the matrix, in the matrix you have every constituent element reflecting the identity of every other element so that the whole is indivisible; that's matrix and, in that case, the whole is, determines and governs the identity of every particle constituting the whole. No particle has any independent quality, will, mind, life of its own—the whole is its mind, its intelligence, its life, its activity, its everything, its will, and so on. So, we can say, as on line 18 there: in Him, the matrix, of the Father-Mother God, as man, we live, and move, and have our being; —and that unity and harmony of all things with all things is what heals, in the next chapter. Isn't it so? Alright. Let's leave it there and have a lovely time studying Christian Science Practice. Thank you. [end]

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SUMMARY OF THE 12TH CHAPTER CHRISTIAN SCIENCE PRACTICE
IN SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

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SCIENCE AND HEALTH's twelfth chapter, Christian Science Practice, summary of ideas brought to light during the study of this chapter by the London group of students. Gordon Brown, August, 1976.

So, here we are with this tremendous twelfth chapter, by far the longest of the sixteen chapters, 82 pages of text that stir us perhaps more deeply than any that have gone before because of the way in which they demand the overthrow in ourselves of so-called unconscious and conscious mortal mind until, in the end, the total silencing of what is called personal sense is reached. Now, you'd think in our study we touched the hem of it. Well, we did if in covering the huge quantity of text, we were truly moved by its profound spiritual quality. No longer thinking so much about the ideas objectively but beginning, as it were, to be them subjectively; and, therefore, like the prisoner at the end of the chapter able to walk forth regenerated, our feet, our feet remember, beautiful upon the mountains—mind and body in some degree reconstituted; no longer assailed in belief by mental malpractice but committed more and more to genuine Christian Science practice. Do you remember those last three lines? Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake. In other words, be yourself in individual control, be spiritually self-governed because individually God-governed, individually and together take command of your human experience on both its conscious and unconscious levels. One is reminded, isn't one, of that remarkable definition of Christian Science which Mrs. Eddy gave to her branch church in Concord in 1904 when she said: To live so as to keep human consciousness in constant relation to the divine, the spiritual, and eternal is to individualize infinite power and this is Christian Science. The individualization of unlimited divine power is indeed Christian Science practice—the Jesus' state of consciousness made available and applicable to us all in Christian Science. What a promise! What a prospect! So, on that matrix chart of the first 16 chapters, where do we find this colossal 12th chapter? It's at the foot of the third, the Christianity, column, isn't it—Christianity in its Science or where Christian Science and its healing power is being actively practiced and lived. Well, as we know, spiritual teaching must always be by symbols; and in this foursquare symbol, this matrix structure of the 16 chapters, ideas flow as we now realize not only down the vertical columns but along the horizontal rows as well; have we've begun, really, to think about this yet? Well, if not, let's do a little of it now.

This fourth horizontal row, this Science row of chapters—what it consists of is, as we know, Christian Science versus Spiritualism, the 4th chapter; Footsteps of Truth, 8th chapter; Christian Science Practice, our present 12th chapter; and The Apocalypse, 16th chapter. A truly beautiful and powerful sequence: because in the measure that we stop thinking of ourselves as personal mediums for God and in

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that sense as spiritualists, 4th chapter, the footsteps we take humanly begin to be to us none other than Truth's own divine footsteps, 8th chapter, by Jesus where all the time coming from Truth and returning to Truth without ever falling away from Truth in the process. That's to say, we're proving the nothingness of fallen man by being what Truth itself, Christ in its divine Science, is. In other words, we find ourselves at work in Christian Science practice, 12th chapter; and this, in turn, means being that woman in the Apocalypse, 16th chapter, birthing her man-child, overcoming the great red dragon, and heralding the coming of the city foursquare on earth, the point where the 16 chapters end. So, do think more and more about the horizontal as well as the vertical sequence of the chapters. It's so worthwhile.

Now, one of the lovely things we notice, for example, in this fourth horizontal row is that the Apocalypse chapter opens on virtually the same note as that on which Christian Science Practice ends. At the beginning of the Apocalypse aren't we standing with our right foot on the sea and our left foot on the earth exercising power, that is, over both unconscious and conscious mortal mind so that no beast can rise up out of the sea to harm us nor out of the earth, as seems to happen in Revelation 13. In other words, are we not rendering impotent the beast of animal magnetism or mental malpractice on both its unconscious—the asleep level of mortal mind, the sea, and also the conscious—the awake level, the earth, in accordance with our being a law to ourselves that mental malpractice cannot harm us, as demanded in those last three lines of Christian Science Practice. What we're doing, therefore, is to stand individually on our own two feet as we set about solving the universal problem of mortality. Now isn't this why when the 12th chapter opens Mary Magdalene is anointing Jesus' feet; and doesn't Mrs. Eddy say of herself, in her Message to her church in 1901: I begin at the feet of Christ and with the numeration table of Christian Science. Remember how Jesus is reclining at a table? Now, it's in the 10th chapter, Science of Being, isn't it, remember, just a few pages before we stand on the Christian Science platform, that reference is made again to the numeration table of Christian Science. The purpose and motive to live aright can be gained *now*, it says there. This point won, you've started as you should, you've begun at the numeration table of Christian Science; and so it looks as if the platform with its 32 numbered points, the numeration table of Christian Science, and the feet of Christ are very closely connected, doesn't it? No wonder when the prisoner walks forth regenerated at the end of the 12th chapter, his feet are beautiful upon the mountains. Because the platform, isn't it, is where we say, here I stand on my own two feet. Here I am truly individual, individually universal and universally individual in my outlook on life. No longer, to me, is consciousness made up of subject here cut off from object there. Subject and object are indivisibly individually one as constituting my present and only real identity. My world out there not really out there at all. Not really a sinning disease

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self-destroying violence-ridden sex-obsessed matter object out there. But, in here at the point of individual consciousness, the subjective state of my own God being, my true God, Mind. Neither here nor there but in Jesus' words: the kingdom of God within me. Not then outside, objective realm, from which evil can come and bombard me, infiltrate my consciousness, and subversively disrupt my being. In other words, no objective objections to Christian Science coming at me from over there. Standing on the platform at the end of the 10th chapter, I am equipped to answer all these material objections touched on in the 11th chapter, *Some Objections Answered*; and, in consequence, I'm qualified to practice Christian Science in the 12th chapter.

Like Jacob, in the Old Testament, I'm beginning to see God face to face so that my life is preserved; and at the same time I'm necessarily seeing my brother-man, Esau, my seemingly outside world as the face of God. In this case my world is none other than the world of Mind, Spirit, Soul, Principle, Life, Truth, Love and is not a world broken up into a lot of personal animal magnetic matter fragments engaged in either ignorance or malicious mental malpractice and riddled with sin, sickness, and death. Therefore, says, *Some Objections Answered*, do not disintegrate the text of either the Bible or SCIENCE AND HEALTH into a multitude of detached sentences or clauses separated from their context but keep it flowing as one interwoven web of consistency free from contradictions and opinions. Because if you keep the written Word whole, in this way, this will teach us to keep Life itself, the Word of God itself, our world, healthy and whole; and so, we'll heal it of its apparent diseases. In other words, it will be to us like it became to Jacob, the face or reflection of God. In which case, and in accordance with the Bible verse on which the Practice chapter is based: God is the very health of your and, therefore, your world's countenance.

So, let's turn to page 362. *Countenance* is a lovely word in that its root meaning is *to hold together*. Understanding that God is the health of the entire world countenance, that each individual countenance images forth the one God-countenance, that mankind, in its spiritual togetherness, is the very face, expression, or reflection of God, we begin to prove that man never has been and never can be taken away from God's ever-present affection. In understanding this, signs of healing follow. How do they follow? Well, let's turn to the second of the two Bible quotes; and we read: In my name, in the name, that is, of the one indivisible absolute God as Mind, Spirit, Soul, Principle, Life, Truth, Love, cast out the devils of fragmentation, schism, and discord and do it in the following fourfold way: One, speak with new tongues. Individually and together voice the language of Spirit or the one whole Word of God. Two, take up serpents. As the translating Christ, idea, which is what you are if you voice God's Word, if all there is to you is the Word voicing itself. Reverse the evidence of the senses regarding the subtle

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deceptions of the dualistic serpent. Like Moses, reverse its false appearance by taking it by the tail. Three, show through your resulting Christianity that the deadly poison of mental malpractice isn't really deadly at all and cannot hurt you because in true Christianity there just isn't any. All the members of the one Christ body have one and the same Mind, the Mind which is universal Love wherein the poisonous tongues of malicious mental malpractice simply don't exist; and Four, as a result, recover for yourself and your world in Science your and its seemingly lost integrity and health; that is, heal the sick. When scientifically you handle the serpent, you do lay hands spiritually on the sick and they recover. Now, what you are being in all this is really the self-sacrificing Lamb of God. Like Jesus, you're laying down the personal sense of life and having no other I or Ego but Mind, Spirit, Soul, Principle, Life, Truth, Love; and this means that you are wedding yourself to the great world city of the Word, Christ, Christianity, Science as your body, your church, or your bride. Why else does the chapter open with this beautiful relationship of Jesus to the Magdalene and the Magdalene to Jesus typifying spiritually the relation of the individual to his world; because this relationship, which introduces the chapter as a whole, is the very foundations, the footings if you like, upon which the Christian Science Practice chapter is built. The story of it ranges over precisely 16 paragraphs of the text from 362:1 to 367:24; and, if you want to have a spiritually exciting time, take these 16 paragraphs one by one in parallel with the 16 sections of text that make up the chapter, The Apocalypse. The correlations you'll find are beautiful. But within the space of this tape, we will simply touch on the sequence of the 16 paragraph themselves.

Now, so vast, so spiritually momentous is this chapter as it unfolds all the way to page 442, that it's probably well not to try to cover too many pages at a sitting. But you'll understand, of course, that this recording has necessarily to follow the ideas through without a break just as the chapter gives them. The needful thing is that these ideas and the way they voice their healing power; the needful thing is that we feel, we're becoming increasingly conscious of, the healing presence of divine Truth and Love itself. Well, anyway, let's devote ourselves lovingly to this end and not allow the human mind to overload us at any one time. Nothing matters but what the text is actually meaning and saying.

Well, this little opening drama, this first, the first 16 pages of the chapter involves, doesn't it, the three characters of Simon the Pharisee, Mary Magdalene, and Jesus. Simon, who's said to be quite unlike Simon the disciple, he's offering obsequious hospitality to Jesus and claims that Jesus is his honored guest. Well, this is exactly the opposite of the way Simon Peter would behave towards Jesus and indeed is the opposite of the way in which, in a moment, we shall see Mary Magdalene treated him. Mary Magdalene is a one-time harlot who comes in uninvited; a strange woman came in, says the text, 362, line 6. Science, the reality behind the world's

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false-harlot appearance or countenance, is, the book says this elsewhere, the stranger that is within thy gates. Remember that? Science is the stranger that is within thy gates. So, paragraph one, bearing her translucent jar of sandal oil, Mary approaches Jesus' feet—sandal, feet. This means she identifies herself with what is spiritually foundational and rocklike, just as Simon the disciple does but not Simon the Pharisee. On the rock, foundations, of Simon Peter, Jesus says, he will build his body or his church, doesn't he? Well, as we've noted, Mrs. Eddy says of herself in that Message for 1901: I begin, like Mary Magdalene, therefore, at the feet of Christ and with the numeration table of Christian Science; and she goes on: I adhere to my text. I adhere to my text—all the way up to the infinite calculus of the infinite God. All the way, that is, from feet to head thus encompassing the entire body. Remember how Jesus' head is towards the table where they are at meat. Perhaps Jesus is inviting them spiritually to take, eat, the Christ body. Anyway, Mary Magdalene alone responds and, in effect, does this. Because here in the presence of divine forgiving Love, the heart of the harlot breaks. She breaks her sealed jar. The hard heart of mortality has first to dissolve in tears of repentance before the oil of gladness and perfume of gratitude can pour forth and anoint Jesus' feet. It's the point where we all have to begin, isn't it? Notice how her head bows to his feet; those hairs all numbered by the Father, as the text puts it later on, surely symbolize the numerals and calculus of infinity as being identical with the Christly feet, the foundational stone or rock, and with the numeration table of Christian Science. Hair in the singular is a generic concept, of course, while hairs in the plural are a specific. You remember in the Creation chapter, generically man is one and specifically man means all men. What the symbolism, doubtless teaches us is the fundamental truth of man unfallen. The identity of all mankind growing inseparably from One — grand, capitalized, root or head. So, we have Jesus in relation to the Magdalene, the individual in relation to his world; Christ the head, mankind the body. I'm sure we can begin to catch the Spirit of it, can't we?

Paragraph two then, 363 line 8, where human adoration of the divine is simultaneous with divine compassion for the human. Christly compassion culminating in what is called Jesus' passion, his total self-sacrifice at the crucifixion. This is what dissolves the passions and appetites, isn't it, of mortal harlotry. In other words, the lamblike sacrifice of the mortal sense of life takes away the sin of the world. That's the way John the Baptist expresses it when he baptizes human thought in the waters, or tears, of repentance. Typified by the Magdalene, once the world repents of its sins, it finds itself the bride or body of Christ or Truth. So, total repentance—total forgiveness. Thy sins are forgiven, Jesus says, 363:23. Love, line 24, has wiped out the debt of sin. Remember the Lord's Prayer: Forgive us our debts as we forgive our debtors; meaning in

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Christian Science: And Love, capitalized, is reflected in love, uncapitalized. But let's be clear that the Pharisee's debt isn't cancelled, only the Magdalene's; and Paul, he sums it up, doesn't he, when he says, in Romans: Owe no man anything but to love one another. That's what the teaching seems to be about; total love for God and man wherein man is found never to have been taken away from God and therefore never to have taken anything away from God; and therefore never to owe anything to God or to man. No false appropriation of what belongs to God and is man's by reflection only. Surely this is the basis of Christian Science practice.

So, in paragraph three, line 24, to love God supremely, by loving one's neighbor, one's world, as one's self, is for divine Love to release us from the debt of sin or of believing we possess what belongs to God. Love, the reflection of love, is seen never to have been turned by animal magnetism into the harlotry of lust and want involving, in turn, heresiachal hypocrisy and cover up; and the proof that our debts are forgiven appears as our repentance, reformation, and unspoken moral uprising, etc. etc., line 26. Affection for the one Son of God, 32, is shown forth then in affection for all mankind; and, therefore, over to 364, the Magdalene's affection, her unfeigned reverence, is for the one who is soon to lay down his mortal sense of existence in behalf of all sinners that through his word and works, letter and spirit, they might be redeemed from sensuality and sin. What a thought that each one of us, in individually laying down his mortal sense of existence, is himself laying down the sin of the world. Marvelous, isn't it, and, therefore, in paragraph 4 line 8, such affection is described as ineffable, that is, wordless, beyond words or the letter because this is indeed the living Spirit itself. So, let's face it: if we're Simon the Pharisee, rich in mortal selfhood, we can still entertain the Christ idea, but that's all. Whereas, if we're the Magdalene, we actually become it, are it, because we've made ourselves poor in mortal selfhood. From Jesus we're learning, in the healing practice of Christian Science, to behold our world, the Magdalene, as she truly is—sinless, diseaseless, deathless; and, therefore, it is that this absoluteness of his is the Magdalene's absolution, line 12.

Paragraph five line 16, therefore, as Christian Scientists don't let's be like Simon seeking to conserve selfhood in matter in paying homage to persons but let's be purged spiritually of the belief that truth sounds through me, as a self-righteous mortal persona because this is self-love which knows very little about real love, lines 24 to 25.

On the contrary, paragraph 6 line 25, let us as Christian Scientists be represented by Mary Magdalen with her genuine repentance, her broken heart, meekness, and human affection. Then we will love much because much is forgiven us. Much spiritual purgation will have resulted in much unselfed love.

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In this case, in paragraph 7 line 32, instead of not caring or being careless we will truly care for our brother man; and over the page, 365 line 6, the reference to the midnight call is, of course, from the parable of the ten virgins. If we are Mary Magdalene, we will know by now that we were never really a harlot at all but, alike the five wise virgins, our lamps full of oil trimmed and burning waiting for the bridegroom's, that's Jesus', coming. Do we remember that lovely little article, Emergence into Light, in Retrospection and Introspection page 23; it tells of Mrs. Eddy's own experience once her repentance for mortality was total. She writes of how mortal mind no longer had a silver lining. How matter was no longer spanned with a rainbow of promise. How the world was dark. Then how this total rejection of mortality was the moment of the heart's bridal to more spiritual existence. When the door opened, she says, I was waiting and watching; and lo, the bridegroom came!—the character of the Christ was illuminated by the midnight torches of Spirit. My heart knew its Redeemer. He, whom my affections had diligently sought, was as the One altogether lovely, and so on, and so on. That's exactly parallel, isn't it, and so, taking no thought in this way for our own personal life, 365 line 8, the qualities of unselfish affection, common sense, and common humanity come naturally into expression and evoke healing from the outstretched arm of righteousness.

In paragraph 8 line 15, therefore, we see that truly to be a Scientist means embodying simultaneously the qualities of both Jesus and the Magdalene. Representative of Jesus, we reach our patient through divine Love and the healing work is accomplished at one visit. But the reason for this, in our case, is that representative of the Magdalene, we've enough Christly affection, line 19, to win our own pardon and are therefore sufficiently Christian and compassionate to practice scientifically. In other words, the Scientist in order to be one has to be a Christian Scientist because it's our Christianity alone which practices our Science.

What this amounts to in paragraph 9 line 25, is that our patient whether individual or world is in reality the self-resuscitating temple or body of the Holy Ghost, line 28, having his own in-built spiritual power instead of this having to be superimposed from outside. As the opposite of this, the body of the patient of the unchristian practitioner is a den of thieves with its chambers of disease; and the thieves are none other than the would-be healers' own beliefs of hypocrisy, stolidity, inhumanity, and vice seeming to invade the patient's mind and body. When, however, the practitioner is a Christian practicing Science, the rightful nutriment of peace, joy, strength, and so on is given to mind and body.

Now, in order for this to be so, in paragraph 10 over to 366 line 3, the Christianly Scientific practitioner is first and foremost a metaphysician. Meaning by this, says the text, that he first casts moral evils out of himself, line 4, and thereby attains the

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spiritual freedom to cast physical evils out of his patient. Just think, for a moment, of section 10 of The Apocalypse chapter, where the dragon is first cast out of heaven—in order, subsequently, to be cast out of earth. You see the parallel is exact, isn't it? Casting out mental sins subjectively enables physical disease to be cast out objectively. Why? Because as the chapter will explain later on, there isn't really any mind here and matter body there; all is simultaneously the presence of divine Mind, Spirit, Soul; and, therefore, in paragraph 11 line 12, this Christianly Scientific practitioner is not only a metaphysician but is clearly also a physician as well. You see, in the margin there, the true physician—it's imperative that there be physical healing. To our spiritual affection, line 17, we love our brother, whom we have seen, as our only conceivable proof that we love God, whom we've not seen; and when this is so, our Mind, line 18, is infinite Love; in which there exists neither mental sin nor physical disease; and so, we're qualified to be the Scientist, first referred to back there in paragraph 8; and now it is, that is shown in paragraph 12, we can be calm in the presence of both sin and disease, line 28, because we know that Life is God and God is All. We are, therefore, indeed a Christian Scientist, line 27, affrighted neither by the exposure of our own or other people's sick and sinful beliefs; and what is basically at work in all this, as we see in paragraph 13, is the Spirit, capital S, line 32, Spirit or God Himself in operation as His healing Christ or Truth. What we have to do, therefore, is to let the Spirit itself do the healing. Let the oil of the Spirit flow forth unobstructed as does Mary Magdalene when she anoints Jesus' feet. The living Spirit, instead of the dead letter, the one talent, line 32, we're all given, now over to 367 line 1, is spiritual healing, so don't let this die in the grave-clothes of the letter, line 2. Because this is the *morale* of genuine Christian Science aflame with divine Love; that is to say, we need to be on fire with universal Love instead of gushing theories, stereotyped borrowed speeches, and the doling of arguments, line 6. In fact, let there be no more gushing sea, no more dragon's flood, no more torrents of words. Think of the 13th section of The Apocalypse. Remember, there was no more sea, wonderful, isn't it? So, to sum things up, in paragraph 14 line 10, the Pharisee's state of thought seeking Christ, Truth for the loaves and fishes with the arrogance of rank and display of scholarship must yield to that of Mary Magdalene at work from the summit of devout consecration, line 14, in the spirit of gratitude and humility, that's the marginal heading there. Because we can see now that symbolized by those hairs all numbered by the Father, man, individually and generically, has never fallen from his One, capitalized, head, his divine source but rather that he's constituted fundamentally of what SCIENCE AND HEALTH calls the numerals of infinity, the infinite ideas of God rooted in and growing from infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.

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The result, in paragraph 15 line 17, is the Christian Scientist who is the salt of the earth, the light of the world, the city foursquare of the Word, Christ, Christianity, Science set on an hill that cannot be hid. This ultimate world city of the Science of all being is what we, man, are as we embody more and more the Christ Jesus, Mary Magdalene relationship. Finally then, in paragraph 16 line 24, we see that what has been guiding us all the way along is none other than the still, small voice of the Truth of the Christ-cure. That its silent utterances and divine anointing, this still, small voice or voice of Truth is, says Mrs. Eddy, the voice of the textbook SCIENCE AND HEALTH. Which in this work of ours, we're learning to adhere to from its feet or foundations upwards, representing as it does in its wholeness, the very body of the divine Principle, Love. Because, in this way, there will be for us, as students, higher and higher attainments in this line of light.

So, with these 16 beautiful introductory paragraphs, we've surely begun, don't you think, at the feet of a true Christian Science practice; and upon them ,we now move forward into the main body of the chapter. As we see from 367 line 30, it's all a matter of Truth versus error, isn't it? Which really means wholeness versus breakup. Knowing its own infinitude and omnipotence, Truth knows that error, departure from Truth, is nothing and is impotent; hence, when the greatest wrong seems to be present, over on 368 line 1, what is really present is the highest right because both can't possibly be present at the same time, one is simply the reverse statement of the other. Always focus on the scientific terms in the context for the basic spiritual meaning. Here they're Truth, capitalized, truth, uncapitalized, Science, Divine Science, all working together to make nothing of error. This is Science inspiring us with the confidence that Truth is real and error is unreal, line 4, apprehending both truth and error as we must, truth appears to us in its clarity, line 8, and error, in consequence, is self-destroyed; and thus, we begin to have more faith in truth than in error, in Spirit than in matter, in living than in dying, in God than in man, lines 15 to 17. With the realization that our life, uncapitalized, line 21, is none other than the one, capitalized, Life, not contingent on, therefore, untouched by death or any bodily condition, we begin to see how it is that our Life is independent of matter and this means, 368 line 29, we've arrived at the great foundational fact in the practice of Christian Science, namely, the non-existence of matter. Why is there no matter? Why is matter a scientific impossibility? Basically because there's no breakup of Truth, therefore, no outside to Spirit; and if no matter then no evil, no disease, no death. Only if you took life, uncapitalized, away from Life, capitalized, and had it as your separate personal life, could you possibly believe in the reality of matter. So, 368:29, deny the existence of matter; because in so doing you destroy fear and in destroying fear you destroy the foundations of mortality and disease. In fact, you destroy belief in material conditions, lines 30 to 31, and the word *condition* is an interesting one, from *con* plus *ditio*, to speak, to

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say, to proclaim. So, deny that there is matter proclaiming its conditions as an entity separate from Mind. This is very basic, isn't it, to the chapter as a whole; line 32, the true mental physician does not believe in the objective reality of matter proclaiming its conditions. So what we're doing in all this, lines 6 to 7, is to master matter by losing the human sense that man is matter; and this, says the text, is the theology of Jesus, line 8; theology, from, as we know, *theo* plus *logos*, *God speaking*; God, therefore, not matter, proclaiming conditions.

What, in fact, this paragraph teaches us is that if you control the belief that matter is substance, you heal the sick, if you shall control the belief that matter is the arbiter of life, you raise the dead, and if you control the belief that matter constructs any form of existence, you walk on the water. Which would imply, don't you think, that you've got your right foot on the sea, that is, on the so-called psychic unconscious as the source that constructs the form of your visible conscious existence. No matter—walk on the water. The conclusion we come to therefore, line 21, is that man has not got two lives, one of which he conscious of now, the other of which he is unconscious but hopes to be conscious of after death. His life, line 20, uncapitalized, is Life, God, capitalized, now. Life that has never been broken up into two lives, one material the other spiritual; and, therefore, matter as matter has no existence. What we call matter is simply the subjective state of mortal mind and, therefore, is mortal mind and not matter; and we've arrived at the true idea of psychology, line 25. Yes, the true *theo logos*, the theology of Jesus is the true *psycho-logos*—the word *psyche* meaning *Soul* or *self*. You see, *God alone is the self that is speaking*, not a so-called unconscious psyche. Psychology, in the dictionary, is defined as the science that treats of the functions of the mind. Therefore, says the text, true psychology is the Science of Spirit, line 25, its Mind knowing itself, that's Science, to be Spirit, not matter. Mind is immortal, not mortal, not ignorant of itself like mortal mind is. Remember, in the Physiology chapter, mortal mind so-called is ignorant but it calls matter as really its own subjective psyche or self. In its ignorance it believes matter to be an objective reality besides, in addition to, itself. Thus postulating two realms of consciousness—one conscious, the other unconscious. Whereas, Mind knows itself to be Spirit and this identity of subject and object is, of course, Soul—the true psyche, the real self of everything; and, therefore, prophylactic Christian Science, 23, where, of course, the accent is on the absolute and the preventative, absolves us through therapeutic Christian Science where the accent is on the curative. From ignorantly believing that there are these two realms of consciousness—conscious and unconscious—mind and matter—all of which requires, of course, much prayerful thought and pondering, as I'm sure you'll agree.

The reference to willful error, line 30, gives a pretty good hint that what we're concerned with as matter and material psychology is fundamentally mythology.

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Willful error is fallen man, originally the fall of the willful Lucifer. Or you could say, the precipitation of matter outside of Spirit, God; and, therefore, today the psychic unconscious is said by the psychoanalyst to be made up of all the archetypal gods and goddesses of mythology, personifications of the instincts and emotions of mortal mind that rise up involuntarily into consciousness where they out-picture themselves on the body. In all this is the law of cause and effect or like producing like, line 8 of page 370. Body is like thought. As Mind is to Truth, that's 4 to 5, so thought is to body. In which case, thoughts spiritualized is body healed. Whereas, thought fearful is body sick, lines 4, 5, and 6. The Mind which is Truth does not produce fallen man or willful error. Mind produces only what is like itself; that is, man *every whit whole* in Truth; and this, humanly speaking, of course, makes man *every whit whole*—spiritually, morally, physically. Why is this so? Because in this case the facts of being, line 4, are gathered from the divine Mind and not psychologically from the lie of false belief or matter. So, while homeopathy, for example, illustrates how like cures like, marginal heading, line 12, it's Christian Science alone which has the answer. Because in Christian Science, line 18, the moral and spiritual facts of health whispered into thought produce like effects; that is, health effects on the body. So, why diagnose disease physically, line 20, when its cause is not matter but mortal mind, that is, mental. Leave drugs, hygiene, quackery, therefore, and change the basis of thought, line 30, change it, that is, from error to Truth. [end]

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SUMMARY OF THE 12TH CHAPTER CHRISTIAN SCIENCE PRACTICE IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

To continue then, from sensation in body acting independently of Mind, to Christian Science where Mind and body are one. This is the topic there on page 370, as we get near the bottom of the page. No point, therefore, line 32, in physicians examining physical organs, that's to say, examining matter conditions. If in fact, all, uncapitalized, is Mind, capitalized. Mortal body, line 2, is but the substratum of mortal mind; that's to say, it is mortal mind at its apparently unconscious level, substratum, from under plus lying, you know it's like the relation in the garden of the subsoil to the top soil, isn't it, so, the relation of body as matter to Mind is that of so-called unconscious mind to conscious Mind; therefore, mortal mind and matter are both mortal mind which must yield, says the text, lines 3 and 4, to the mandate of immortal Mind. Ignorantly diagnosing

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disease is, for the adult, says the text, line 6 to 7, like telling ghost stories to children in the dark. Why? Because matter, outside of Mind, is just a ghost; well, it's literally spirit disembodied, dismembered, isn't it? Now, on to line 7, instruction in Christian Science reveals that involuntary mortal birth and involuntary mortal death, neither of which mortals consent, are imaginary ghosts; therefore, let such instruction take us out of all this ghostly darkness and ignorance; and the way out is the way in divine Science.

The way out is the way in, line 18, wherein God and man, Mind and body, divine and human are not cut up into two, but are one, so that what Christian Science instructs us in is the way in divine Science. What Christian Science instructs us in is the way in divine Science. Now, line 20, continues the symbolism of the infant in relation to the adult; man, that's the adult, is Christian Science itself *every whit whole*—subjective; the infant is Christian Science instruction unfolding as it were whit by whit by whit—objectively, until the subjective is reached. So that, in this way, the infant gets transformed into a man; and all this is typical of mankind improving through Science and Christianity. That is, through Science as the letter of Christian Science and Christianity as its spirit; and it's in this way that, says the text, 27 to 28, Mind uplifts the race. Well, Truth, which we know to be the divine system *every whit whole*, acts as an alterative therefore in the entire human system, line 31, and makes it *every whit whole*, hence, of course, the phenomenon of healing.

Therefore, all there is to the human system is really Truth itself in its health or wholeness, never broken up into a conscious Mind here and unconscious matter there, page 372, which means that what we're engaged with is the Science of being, Science of being, little 'b', line 8. Mind knows—that's Science—what all, everything is being; namely, Mind itself and its own embodiment; mind in matter or two planes of consciousness would be the opposite of all that; and would really be brain and its body in contrast to Mind and its body; matter is not, therefore, the medium of man, lines 10 and 11. If it were, man would be bound in his own embodied thought, mind would be bound in a mortal body. Now, this next part is very illuminating. What you call matter, line 5, in which your mind is supposedly bound is fundamentally, says the text, error in solution, elementary mortal mind, the mythology of chaos and old night, of consciousness supposedly separated from unconsciousness or mind from matter. In symbolism of chemistry, for example, this would be mortal mind as a solution depositing matter as a precipitation. See, the word *precipitate*—not actually used in the text here, is from *to fall headlong*, and that, in metaphysics, is, of course, *headlong human will*. How art thou fallen, precipitated, from heaven, oh Lucifer, son of the morning; and so mortal mind's elementary material sensations are supposed to precipitate matter or to reproduce man in the form, on line 8, of blood, flesh, and bones. Now, at this point in the

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text, to counter all this mythological ghost stuff, it, the text, moves to the proposition of absolute Christian Science, line 14, in which there's no dualism of Mind and matter. As we know now, man demonstrates that Christian Science is absolute at the point of the resurrection; there the entire mortal birth-death cycle, taking place mythologically outside of God, is proved to be wholly a myth or a ghost. In Jesus' words, man is found to be as the angels in heaven, line 17, not outside. Neither marrying nor been given in marriage, remember, no mind marrying itself to matter and no matter being given in marriage to mind. Hence, no mortal mind, no male-female sensations producing man in the form of blood, flesh, bones. Now, fundamentally, lines 17-18, its Christian Science and Christianity which are one in spiritual wedlock, not the male-female of mortality. Christian Science is the absolute Science of Christianity when Christianity accentuating the spirit of womanhood is wedded to Science accentuating the letter manhood. There's no dualism of Truth and error, Spirit and matter because what this *is* is the absolute itself; and, therefore, line 25, do not deny me before men. It's fatal, line 27, to deny Christian Science's absoluteness in deference to dualistic mortality. If you do then mythologically you're outside of God; and therefore, denied by my Father which is in heaven. Nothing really benefits us, see the marginal heading there, recognition of benefits, nothing heals but the absolute Truth that we were never mortal, never put outside of God; therefore, acknowledge absolute Truth, line 28. To believe there is an absolute which applies itself relatively to a realm outside itself where I, man, am temporarily dwelling—it's error. It's just not true; and, therefore, in Christianity, because it's Science's absolute, moral and physical healing are one, lines 1 and 2 of 373, yet because of human darkness and ignorance, it's easier at this stage to cure disease than it is to cure sin, lines 5 and 6. Mortals want to be healed of disease, pain in matter, but not of sin, pleasure in matter. Mortals can be healed of sickness, where the accent seems to be on this 12th chapter. But they've got to be taught their way out of sin and there it would seem that the accent is on the next, 13th chapter, where we shall find, over and over again, the insistence is on the need for morals and ethics—teaching mortals the way out of sin. Therefore says the text, line 12 here on 373, healing is easier than teaching, if the teaching is faithfully done. Man's enslavement, line 15, is thus twofold, his fear of disease and his love of sin. But because perfect, that is, absolute, Love casts out fear. This same absolute Love frees from both fear of disease and love of sin. To fear to love sin is the beginning of wisdom, the text shows us, on line 16. Now, we're shown how bodily functions express disease; whereas the lips, suggestive doubtless of the talking serpent or mental malpractice, isn't it, express sin. A scientific sense of health, line 23, is really body functioning as one whole body, not an assemblage of organs that can get into discordant relationships one with another. Oh, how important that is because this is the Truth—that relieves any seemingly oppressed organ, line 24,

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causing its inflammation, its decomposition, its deposit, to abate; information resulting from some form of warfare or strife, the decomposition resulting from breakup and disorder in some form or other, and deposit the consequent fall to an apparent position outside the workings of the whole. Yes? —So, in causing inflammation, decomposition, and deposit to abate. Well, after that there begins, on line 27, the first of several treatises on temperature, extremes of heat and cold. When Mind circulates blood, the marginal heading there, there can be no blood pressure, no such thing as life that can be oppressed. The flow of blood through what appears to be pressurizing veins or channels can be either too quick causing heat or too slow causing cold. But because both states are produced by the same mortal mind, both can be changed by the same mental, not physical, means, line 31; and over to 374, body then functions normally in the way that mortal mind decides is essential for health, lines 1 and 2. Whispering the truth of being, line 3, into the ear of mortal mind that man and now is not a battleground for conflicting beliefs, this reduces inflammation, reduces it scientifically that's to say, which anodynes fail to do. Mental hatred, line 5, affecting the body with physical disease, is removed, the text shows, by the Mind which is Love; and why? Because, of course, mortal mind, not matter, is the cause of disease. Human belief, which is, of course, mental, is the unconscious source of disease. Body, the objective state of mortal mind, 12 to 13, though called matter, is where disease appears consciously. Well, all this is, of course, mortal blindness, line 13, and its antidote is, and now this great term, divine metaphysics. So, don't be ignorant, line 17, don't be ignorant of the mental cause and mental origin of physical disease. Don't confess to ignorance of the future, line 19, because your real mind knows the past, the present, and the future all at once. Thirdly, don't be ignorant of your, that is Mind's, capacity to preserve your existence from disease, and so on, and so on. In other words, free yourself from belief in danger, darkness, fear, line 23. Now, just the same way, temperature is mental, marginal heading, line 28. Heat and cold are products of mortal mind. Heat, of course, relates to mortal life; cold relates to mortal death. Yet nothing that lives ever dies, 29, and nothing that dies ever really lives. Now the word *temperature* we find, is from the same root as temper, temperate, and temperament because the need, clearly, is that the temperament, our temperament should be properly balanced. That's to say, be a temperate state of consciousness and be free from the self-destroying extremes of animal heat and cold produced by mortal mind, line 30; and over to 375, where we find that heat, inflammation, and pain would then pass from the body like gas dissipating into the air without the body dying. Chills and heat as forms of fear manifest fever, line 6, but this is a mental state, line 7; and when it's changed, the fever disappears.

Now because everything therefore is wholly mental what we are basically concerned with, we see now, is the all-important subject of Science on the one

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hand versus hypnotism on the other. See the marginal heading there, line 9. What is really psychology as the Science of Spirit, as we had it a little while ago, we're now considering in contrast to ordinary mortal mind psychology. Alright. Well the word *hypnosis* does, of course, mean sleep. Remember how the Lord God [Jehovah] put Adam into a deep hypnotic sleep in which he dreamed his identity was divided into an Adam and an Eve, subject and object, two; mortal mind and matter involving, in turn, two levels of consciousness: one conscious the other unconscious. So, first of all, the hypnotist, who, the text says, dispossess his patient of his individuality, line 12 to 13, that is, of his normal state of self-control derives basically from his indivisibility from God. The hypnotist does this by putting him to sleep and controlling him involuntarily unconsciously. Now this, of course, is mental despotism, the work of malicious mental malpractice in which the conscious mind of the hypnotist is in rapport, presumably, with the so-called collective unconscious and it dictates to the unconscious level of the mind of his subject with a view to healing him. But such mental activity is, of course, wholly unknown to Truth; and, therefore, is part and parcel of the general hypnosis of the mythological Adam-dream.

But, in the case of the Christian Scientist, on the other hand, the healing activity of the divine Mind is at work; and here the patient is given his individuality, his undividedness and wholeness, not deprived of it; and, therefore, he controls himself voluntarily consciously. Or rather, he's controlled by the Mind which is God which is, necessarily, also the mind of the practitioner; hence, the patient's restoration to health—mentally, morally, spiritually, physically, line 18 to 20, which is, of course, genuine scientific mental practice.

So, from contrasting the work of the hypnotist and the work of the Christian Scientist, the text then instructs us about the cure for palsy, that marginal heading, line 22. The fact is that the body of one supreme whole Mind is not divided into portions; that is, for example, muscles that can become motionless while the rest of the body remains in motion. The whole being in motion interdependently all at once—this cures the palsy; and then consumption, line 26, regarded at one time as a fatal disease. With consumption, a deep excessive unconscious fear seems to come to the surface of thought and take the form of the opposite of fear, that is, as courage and fortitude. Well, we know what it is that consumes and, of course, it's fire that consumes. Therefore, what we need to understand is that there's no such thing as a deep unconscious unknown hell-fire or like hell-fear. It has taken the form of hidden undefined insidious beliefs, over to 376, line 9, as some great sin which is subtle and self-deceived. Because Life is Spirit, line 12, there's no consumption of the blood, no burning up of Life. Life is not expendable matter. Life does not waste away, line 10. Life and immortality are made manifest as good motives and acts, we read, not as blood flowing through mortal veins and

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simulating the corporeal sense of life, 14 to 16. So, again on line 18, we're told that material body is a mental concept governed by and manifesting only what so-called mortal mind believes. We must, therefore, turn to Mind-science, line 27, to counter this—Mind knows—that's its Science; that, for example, its body contains no fever which has a course to run; all that has got to be checked, the bottom there 29 to 30; and, therefore, as we turn over to 377, line 5, the text tells us we should rejoice always in ever-present Love and cease to believe, for example, that matter can take cold, line 2. In ever-present Love there's no cold, no death; therefore, no such thing as grief; and therefore it is that climate is harmless, in the margin, line 8. Only one climate in Christian Science, line 9, and that's the climate of ever-present Love from which it's impossible to flee away and then return to; and, therefore, exterminate fear of climates, line 10 to 11. Don't flee to tropical climates to be healed of something and then come back again no better. So the word *climate* it's defined as a condition of the weather—temperature, wind, rain, heat, cold, etc. but it's also *defined as the intellectual qualities* making up the climate of a community. Well, different climates are really different states of mind, line 12, that determine different states of body. Because belief originates unseen, line 10, in the lower so-called mind, watch your mental states, watch your mental state watch your mental climate in order to prevent anything untoward from originating. You see, your God, Mind, down to line 28, is not helpless to defend and control your life. Because this life, uncapitalized, is your Mind's own indestructible Life. So what truly are our circumstances? Very interesting word, line 30. That's to say, what really is it that encircles us? What are the conditions of our environment? What is our mental climate? 378, line 1, well, in the first place, don't sentence yourself to suffer, line 4, by blaming outside circumstances for sickness. Mind controls—what encircles us, stands around us, constitutes the conditions of our environment—is our one God, Mind. *Meet every circumstance, therefore, with the truth of Mind which controls* disease. Down to line 16, in this way, you will look the beast of the disease fearlessly in the eye and cause it to retreat in terror. A man's gaze, line 14, that's not something other than the gaze of the Mind which is Truth and this constitutes the power of Truth over error. *Truth is the power of the Mind of man—the might of intelligence.* Whereas, hypnotism, etc. is, line 19, one animal looking another in the eye and causing both to fight for supremacy. Mind enthroned in its own empire, 22 to 23, holding the government of this empire in its own hands, is what truly surrounds us, our true God, Mind. Mind's empire is, of course, Mind's body which no outside intelligence or power can dispute or conquer. This Mind being Life, line 27, Life cannot be disabled by matter outside of itself. Disease is not a self-constituted material power capable of conquering Mind; 379, Mind's empire, in the first paragraph there—Mind's empire is the real world which is, therefore, under Mind's jurisdiction and control.—All cause all effect vested in this Mind. Which means to say, that the two partners, sin

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and disease, cannot attack and control the body, that's line 1; and, so what we're learning about, line 19, is Life as taught in Christian Science—man's Life, the world's Life, is the one Life.

Flowing, circulating uninterrupted within itself—never flowing and wasting away outside itself, such as was believed by the fellow when the Oxford boys poured water down his arm and he imagined that he was dying from loss of blood. Because all this is simply illustrating the power of the imagination, in the marginal heading, line 11; imagination as when mental images drawn on the body by a disturbed mind frighten conscious thought, line 29; and, therefore, don't be receptive to a fever-picture, drawn by millions of mortals of which you're unconscious that can be imaged on the individual body through the belief that mind is in matter. Over to 380, if you do, you may become a fatal fever case that must then be conquered by Life, line 4, the Life which is Truth because Truth is always the victor; and why is Truth the victor? Because, the text says, Truth is a living rock whose wholeness cannot be disintegrated but which itself grinds to powder every error on which it falls; and therefore, lines 10 and 11, don't contend against this control of Mind and power of Mind to heal the body. Don't be ignorant of the Truth that chains the beast of disease. Know that it's already chained by the Truth-power of Mind, then you don't fear it, but you can look it fearlessly in the eye and prove your dominion over it, line 22. Now, the original discovery of this healing ability of divine Mind—higher than any other scientific discovery in the world today, it's gathering momentum and clearness as it reaches its culmination of the scientific statement and proof. That this should be so is the law of Life in contrast to laws of matter or body, line 31, 380, down at the bottom, as we turn over to 381:1, we see that that what is at work is the law of Life; this law of Life now said to be the law of your God-given rights, freeing us from ignorance or enslavement to biased education, lines 3 and 4. Be obedient, therefore, to moral and spiritual law, line 11, and don't fear to infringe the laws of mortal belief legislated by mortal mind; the understanding that Soul is immortal, line 13, destroys these laws of mortal belief, that Soul is immortal, not mortal, is this law of Life that we're thinking about, the law that man's identity, that's Soul, is deathless Life. Now, in this immortality of Soul, Life is identical with Love, line 17; that individuality and universality, Life, Love are one in identity is the law of Soul which, therefore, frees us from all barbarous codes, line 16. Therefore we see that what we're doing in all this is to understand our way out of human theories relating to health, line 22, in order to be free from ailments. This rule of perpetual harmony, line 28, which we're being told about, banishes sickness as an outlaw. So that we're not inflicted with unjust sentences coming from outside, an outlaw, outside the law of Soul. Are we feeling all this multiplicity of healing thought and idea all weaving themselves into one consistent web of consciousness which is,

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thereby *every whit whole*; this is how we can let the text unfold and all the multiplicity of healing thoughts and ideas coalesce and grow together forming one consistent web of spiritual consciousness; line 31, all physical laws of health and penalties for supposedly transgressing these laws were, of course, overruled by Christ Jesus. So, over to 282, Jesus annulled the inharmonies of the laws of matter, line 1, with the divinely authorized harmonies of Spirit; matter contrasted there with Spirit.

For us to thus study Christian Science, line 6, in contrast to hygiene is for us to spiritualize thought and usher in the millennium. What it involves, of course, is taking no thought for the mortal sense of body but keeping the platter of consciousness clean inside as well as outside, line 12; that inside-outside is subject-object, one, in identity under the law of Soul which features so much down these pages, doesn't it? So, honor the so-called laws of matter only by breaking them, not by observing them, line 18. Don't be booked in medical theories, line 19. But receive the kingdom of God as a little child, 23, just naturally already within you because it can't be superimposed from outside.

What a glorious Principle, line 26, it is, therefore, that Christian Science teaches—the Principle of self-reliance. Learning one's way, over to 383, line 1, which is the way of the power of Mind over body, and so on, and so on; 383, the way of mind and body equally clean. The platter clean inside and out. To have a purer body and a purer mind means leaving the mortal sense of body out of thought, line 9, and this is the only way properly to care for it; being absent from the belief that body is mortal and present with, indeed, present as Mind's own body. That's being present with the Lord, line 10 and 11; and this, being absent from the one and present with the other, leads on to the next topic on the page, that of the emigrant and the immigrant, line 12. Emigrate, therefore, from the false sense of body; and be an immigrant to the body of divine Mind. Now, a gross mind, line 14, has no desire to emigrate from impurity to purity. Because mind, mind must be clean in order to keep the body in proper condition, line 20, you see, dirt not affecting happiness is like tobacco using not affecting health; and through all this body should be insensibly well. Don't pinch it and pound it, therefore, to try to make it sensibly well—matter is inert—mindless, line 32. Health has to do with Mind which, of course, is never inert, never insensible, 384, matter seeming to feel and act is really mortal mind feeling and acting. Whereas, basically, and in Truth, of course, it's immortal Mind alone that feels and acts; and, how does it do this? Through the law of Love, line 6, and that it does not penalize us for transgressing material law. Does not punish us for deeds of kindness, honest labor, etc., even if these have exposed us to fatigue, heat, cold, or contagion. The law of Love enacts only wisdom, line 11; and, therefore, we're back with the topic of weather, again. We should learn to control the weather. Now, Mrs. Eddy always demanded this, didn't

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she, of her household; practically all the stories about her emphasize this. No diseases should result from exposure to the weather, line 27; and, if we look up the definition of weather in the dictionary, it reads to this effect: state of the air or atmosphere with respect to heat or cold, wetness or dryness, calm or storm, clearness or cloudiness; and the meaning of atmosphere: the mass of air surrounding the earth, sphere of vapor, gaseous envelope, surrounding or pervading influence. Remember, in the Science of Being, it was way back there on page 293, under the heading of gases and forces where gas was seen as a symbol of the all-pervading Mind and material gases and forces as counterfeits of the spiritual forces of divine Mind. Do you remember that? So, let the atmosphere of Mind with its elements and forces, not those of mortal mind, be the surrounding climatic circumstances of our earth; and, therefore, of our body. In other words, don't be exposed to the forces of mortal mind outside of Mind but live in the weather, the atmosphere, the temperature, the temperament of a spiritually temperate Mind. This is our Mind-remedy, line 19, isn't it, then no chills, no influenza, no inflammatory rheumatism. Don't believe you've broken a lot of health laws through exposure to the weather; line 31, the power of Mind over the entire functions and organs of the human system is body surrounded spiritually by its own determining mental atmosphere, or weather; 385, take for example, the philanthropist, Florence Nightingale, line 2. Her humane labors being undertaken without sin, down to line 16, which means, of course, selflessly. She was supported by the divine law above the human and this supplied her with energy and endurance, line 8, forestalling penalties which under human law would otherwise have resulted from exposure and sinking fatigues. No suffering, therefore, from toil, depravations, exposures *if without sin*, in italics on line 16. Whatever it's your duty to do, you can do, says the text, without harm to yourself.

Now, at this point, it's convenient for us to stop the recording on this first tape of the Christian Science Practice tapes and pick it up again at the beginning of the first side of the next tape. Thank you. [end]

mp3 No. 039

CD No. CDR 1857 Tape 19 Side 1

SUMMARY OF THE 12TH CHAPTER CHRISTIAN SCIENCE PRACTICE IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing the summary of Christian Science Practice in SCIENCE AND HEALTH from page 385, Gordon Brown.

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We were at the point where we can do whatever it's our duty to do without harm to our self; and, that means to say, that we can be a law to ourselves, page 385, down there, line 23. Our mind decides whether or not flesh shall be painful, swollen, inflamed, etc. because body, as inert matter, is unintelligent and cannot inform us about itself. That it can, turning over to 386 at the top there, that it can do this is an illusory dream of mortal mind; and then the treatise on temperature, atmosphere, fever, rheumatism, colds, catarrh, etc. continues. Belief, line 12, not the state of the climate or atmosphere produces catarrh. Remember that wonderfully helpful paragraph about the atmosphere, that comes in Miscellany 265, Mrs. Eddy says that the atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect this purified subjective state in clearer skies, less thunderbolts, tornados, and extremes of heat and cold. Exactly what we're feeling about this part of the Practice chapter, isn't it? What we need then, obviously, is the true Christly temperament with all its elements of unselfed love, and so on, in order to live in a properly balanced and moderate mental and spiritual climate or atmosphere. Then we won't suffer anguish, on line 19, on account of believing that something is true which is not true, such as believing a blundering dispatch announcing that a friend has died who has not died. Error, departure from Truth, not Truth—where no such departure has ever taken place—produces all the suffering on earth, line 25, so that mourning is really causeless, 28, there being no departure from Truth there can be no death of Life, no departure from Truth no death of Life. Our friends have not gone anywhere even though, to mortal sense, they've passed temporarily from our sight; therefore, no real cause to lament; and why no death, over on 387, because Life is immortal Mind which cannot be overworked, line 5, is ever active, has limitless endurance whose energies can never wear out; and therefore, in human experience no softening of the brain due to keeping mortal mind active.

The thing is to be always at rest in Truth, line 11, which is the activity of immortal Mind, Truth the activity of immortal Mind. In thinking, line 13, we perform the natural functions of being. Under the law of life, life, little 'l', line 22, we can't be punished by death for being thinkers and doing good. Labors of love, line 23, strengthen rather than weaken us; and we come to the topic of Christian history, the marginal heading, for the next three paragraphs. The history of Christianity spiritually speaking is, of course, the history of good deeds, labors of love, supported and protected by man's heavenly Father, omnipotent Mind, down on line 29. You see, if in Christianity man does not labor selfishly then his body cannot suffer. His body is the one Christ body, Christianity itself, his Mind, the one Christ mind; and it's about Christian martyrs, as we turn over to 388, whose labors of love, of course, make up the real, the real history of Christianity. Now, these were prophets of Christian Science; they were prophets of that which explains,

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says the text, the victory which Truth gave them over the corporeal senses. Christian Science is that which explains their victory. Now, of course, on line 7, the Apostle John was the preeminent prophet of Christian Science, just think of the book of Revelation, that dire inflictions coming apparently from outside failed to destroy his body, says the text, is the basis of Christian Science. The Science of one Mind only, not more than one mind, line 9. Idolaters believing in more than one mind, minds many, gods many, thought that they could kill his body with matter, independently of mind, line 11, as if mind and matter were two separate entities; and the next two marginal headings, sustenance spiritual, God sustains man, begin a long treatise on food but it isn't really a different idea that's coming just a different symbol. Because, as with John's outside inflictions, so food put into man from outside him can neither kill nor affect his absolute Life, line 22, because this is self-sustaining.

No outside to the absolute on which Life, capital L, depends for life, little 'l'; and that's why all material health-theories, on line 17, are ambiguous, self-contradictory, self-destroying, a kingdom divided against itself, a sense of here being dependent on and governed by what is there. But, in Soul, line 25, there isn't there, it's here—the subjective state of man's absolute Life, God. So, Life, capitalized, made up of the qualities of Soul, line 25, the living Spirit, 28, is the very nutriment, sustenance, and food of man's life, little 'l'; Life, capital L, is what sustains him. In the perfect day of understanding this, living and eating will be one; namely, being a living Spirit, a living Spirit, line 28. But in the meantime, don't stop eating but rather stop thinking, believing, that eating disturbs the harmony of Mind and body. In the marginal heading is diet and digestion, food digested, well, what must it really be but Mind's orderly understanding of its own embodiment. Indigestion is mental, it's to do with mortal mind, line 8, and not at all to do with matter or nerves. Therefore, Mind, not mortal mind, Spirit, not matter, Soul, not nerves, is the answer to indigestion. Indigestion, line 9, is bodily derangement, things out of order, out of relationship, not understood, so that, line 19, food laws are a kingdom divided against itself. Under the law of God, food cannot both sustain life and kill it. That it can is ancient confusion, marginal heading, 24. Materialists contradict their own statements. Indigestion seemed to result from confusion and contradictions going on in thought; trying to understand Science by the disorderly habit, for example, of taking ideas out of context. Well, this belief in good and evil has got to totter to its falling before the battle-axe of Science and that means our need is to eat of the tree of absolute Life, as we had on the opposite page, and not of the dualistic tree of the knowledge of good and evil which is, of course, the tree of death. So that case of convulsive indigestion, at the bottom of the page, line 28; that developed into chronic liver-complaint, line 30. Now the case healed in a few minutes. That means that all that

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sense, that long sense of *chronos*, or time, eliminated. Convulsion, violent agitation, *agitation*, to shake, to discompose. So let's have no violently agitated relationships, no outside and inside violently at variance with one another, then no indigestion when we are spiritually composed, when our identity is composed of the elements and qualities of Spirit, the result, 390, physical healing. My food is all digested, and I should like something more to eat; all because, fundamentally, line 4, Life is self-sustained, that is to say, absolute. Now, this true state of body, says the text on line 5, is the everlasting harmony of Soul or, again, the understanding of Principle; and the result is the joys of Soul, line 11, that come with this wholeness of Truth instead of all the pains and pleasures of sense which result from the body being discomposed; breaks and disturbances and disorder in its composition; and that lovely sense of divine Science, on line 13, where the human is in the embrace of the divine disputing sense testimony which is, of course, that of the human seeming to exist outside the divine. Well, agree with that adversary, that sense testimony quickly; which means to say, as you come down to line 27, agree to disagree with him; to disagree with approaching symptoms of chronic or acute disease, such as cancer, consumption, small pox, all of which are gnawing, eating away, wasting away diseases. Exert powerful mental opposition to all such inhuman law.

Rise, this wonderful feeling of resurrection that comes now, rise in the conscious strength. It's got to be conscious of the spirit of Truth, over to 391, because then at the judgment, line 5, Truth, Christ, the judge will say, Thou art whole. You, man, are my, Truth's, very own spirit, little 's', the spirit of Truth itself. The very quality of my, spirit's, own health and wholeness. So, the rising goes on, rising in the conscious strength of the spirit of Truth, rising in rebellion against disease, line 8; and, therefore, rising to the consciousness of Life, as Love, down on line 30, in the process, Mind rules out pain that seems to intrude from outside. Suffering from our own sins is, says the text, the only real suffering; therefore, be sinless within and no suffering can intrude, thrust itself in from without that then has got to be ruled out. Mortal mind—not matter, body—that says I'm sick; and if you agree, yes I am sick, you are mortal mind judging, sentencing yourself, line 26. Therefore, don't sentence yourself to suffer but, coming down to line 29, contradict mentally every complaint from the body and rise to the true consciousness of Life as being Love, line 30, because when Life is Love, Life bears the fruits of Spirit. But when life is fear then it bears the fruits of sickness. So, 392, let Mind master fear and sin and so overcome disease and death. All bodily ailments result from having supposedly broken moral laws; that is to say, from truth, little 't', having supposedly broken away from Truth, capital T, and having become error instead. Now, outweigh this error with truth, little 't', itself, line 8, and so readjust the balance for God. Every physical affirmative must be mentally negated, lines 11 to

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12. Nerves, in the marginal heading, neither speak nor communicate; so don't believe, don't think nerves are weak or inflamed, line 15. Stop thinking that disease can be inherited. Stop deciding that climate is unhealthy.

Let Science, line 20, show you otherwise. In other words, stands porter at the door of thought, line 24. Refuse to admit, refuse to let in the wrong thought, the nerve message, forbid the wrong entrant. Control your body harmoniously, line 26, by admitting, letting in, right conclusions only. Shut out unhealthy thoughts and fears, exclude errors from mortal mind and then the body, line 31, can't suffer from them because, as we turn over to 393, there's nothing more important than to realize that mortal mind is simply a state of ignorance. Mortal mind is ignorant of itself, line 5, of its own actions, of the results of these actions on its body, fourthly, that its own so-called law is the cause of all bad bodily effects. It's just ignorant of the lot. Remember, how it's ignorant that what it calls matter and believes is objective to itself is, what it calls matter is, in fact, the subjective state of its own thought—self-ignorance. Body, matter, line 4, not self-acting; mortal mind is self-acting so, line 10, we exercise our God-given Mind authority over the sense evidence that body, matter, is self-acting. Mind itself is all action, omni-action; so, conquer sickness, sin, and death by taking conscious possession of the body and governing its feeling and actions, says the text, line 11, because body is not really there and Mind here. Begin to be Mind in conscious possession of its own body. Therefore, rise in the strength of Spirit in order to do this, line 12, rise in the strength of the Mind that knows its own subjective state to be Spirit and not matter. All the body's feeling and action is in the body's Mind, not in the body itself. Tense stretched nerves are just like wires conducting electricity, down there on line 23, we're on page 393 now, aren't we. Think of what is called the tensile strength of a piece of copper wire. The more you stretch it, the more it heats up and weakens until it snaps—nervous breakdown. The seeming breakdown in communication between Mind's ideas constituting Mind's body—no such breakdown possible.

The light of the body is the eye, says Jesus and says the text on line 25; and, at the same time as that, as we know, he said, if thy eye be single thy whole body shall be full of light. So what we have to do is to let the eye of the body be one Mind, single, don't we, then the whole body of consciousness becomes filled with the light of this one Mind. No darkness, no mortal mind ignorance, no breakup into minds many, and, therefore, no breakdown of communication. At the bottom of the page, man, body, not sick because his Mind is not sick and, 394 lines 3 and 4, our universal and perfect remedy: because Truth is one universal Mind—no sickness in Truth, whose whole body, therefore, is illumined by the singleness of its own Mind; and because of this, our inherent mental energy, line 6, is our inherent recuperative power—the two are one. Man helps himself, line 12, in the measure that his true

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God, Mind stimulates, directs, and controls all the bodily conditions of its own system which is man himself, line 10, so, stand porter and don't admit that any bodily condition is outside of Mind's control, it isn't. This give us divine permission, line 26, to conquer discord of every kind with the harmony of Truth and Love, the jointing indivisibility of Truth from Love by maintaining individuality as the true sense of universal wholeness, non-fragmentation. Let's maintain individually a true sense of universal wholeness—the harmony of Truth and Love. Because it is this unity of Truth and Love, that wonderful compound Truth and Love, which is all-powerful Life, line 28, the Love that admits only Truth is itself Life. Feel, therefore, the beneficent influence, line 31, the inflowing of the Life—which is Truth and Love—Truth incapable of fragmentation because it's Love; and now, 395, you can speak as one having God-given authority, you can speak as one Soul, line 7, mastering the evidence of the senses, as one Principle, line 10, curing simultaneously mental sin, physical disease, you can speak as one divine Science, line 11, where the human and the divine coincide and there isn't any outside carnal mind; therefore, sin, disease, and death disappear, line 14. Now, that nurse, down there on line 18, what she symbolizes, doesn't she, is a state of thought that each of us needs to embody; namely, line 20, receptivity to this very Truth and Love that the text has just be talking about. A nurse is, we know, is one who cares for children who are not her own or for patients who are being doctored by someone else. Well, in Truth and Love there's no man, no patient, but Christ. Truth belonging to and inseparable from divine Love. Seeing that the patient is really the property of divine Love—that, therefore, heals him. So, let's be an unselfish non-possessive nurse as regards the Christ idea and not a selfish possessive mother, then there's no quackery, line 21. Don't see the tumor, cancer, decayed lungs, etc. which the patient believes he feels and afterwards tries, through Mind, to unsee them; this would be quackery which is defined, in the next chapter, as having as having two principles in partnership, when we come to it. So, mind, in relation to, in control of man or body is, of course, the truth about brain-lobes, line 30, supposedly in control of mortal body; understanding this, brain-lobes can neither kill a man, says the text, nor affect mind; but, at the same time, it should be and must be seen that a moral offense is really the worst of all diseases. So, 396, efface all images of disease from thought, both for your own sake and the patient's; stop talking disease, avoid talking disease, and so on, in the margin, line 7; refute sense testimony, line 14, as tenacious false education, 18. Or when the overwhelming weight of opinions on the wrong side teaches that body suffers and matter has sensation, line 21. In other words, be individual, be one on God's side which is a majority admitting only one Mind. Down to 22, 23, exchange the apparent power of belief for healthy wholesome, wholesome, understanding, 24. The reason mental belief exercises power over physical body is because, of course, mind and body are one and not two; they're basically the same thing.

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Now, among the things to keep distinctly in thought, as we come down that page, is Soul outside, never inside, a matter body. Soul is Spirit never giving Life and sensation to mortal body; hence, it's Soul, Spirit itself that has the Life and sensation which immortal body reflects. The understanding that breaks the dream of disease, says the text, we come down to line 30, is that divine Mind does not form sickness, that matter does not form sickness—the human mind alone forms sickness. Therefore, let Mind, capital M, be our Mind which is neither human nor mortal. All this becomes, a vital, the vital metaphysical point of seeing how it is that mortal mind affects the body. When we do that we shall cease to injure those whom we would bless, says the text on line 7, so, let's stop admitting, stop thinking, stop believing in the continuance of bodily suffering, line 9, stand porter at the door of thought. For example, an accident, do we realize that neither our words nor the accident itself has power to hurt us? Only our thoughts can do this. The accident exists only at the point of thought; so, on line 17, declare you're not hurt but understand why you aren't. In other words, disbelieve in physics; be faithful to divine metaphysics, be confident that God is All, line 21. Matter does not exist independent of mentality; and because of this the waking dream of mortal existence is not more material, line 24, than the sleeping dream; and, therefore, the sleeping dream is not more mental than the waking dream because mortal mind and matter, line 27, combine as one, and can't be treated separately. If we will cease to believe that mind, uncapitalized, is compressed temporarily within the skull, we'll better understand our true Maker and our own manhood and womanhood, at the bottom of that page; and, therefore, what we are concerned with, we see, as we glance down the next page, 398, are the spiritual Life-laws, line 9, that adhere in the Science of Mind, right down on line 30, the only capitalized terms on the page, the spiritual Life-laws that obtain in the Science of Mind. Because this first paragraph, on 398, contains these three wonderful gospel healings: the dumb and deaf boy healed of epilepsy where the disease is named, the girl raised from the dead where the disease isn't named, and the healing, thirdly, of the withered hand where again the disease isn't named. Involving, in the first one the relationship of a father, a maker, to a son, and in the second the relationship of a father, or maker, to a daughter. Cases one and two, if we read the gospel story, Jesus takes the boy and the girl by the hand and raises them up. But, in case three, he restores the hand itself. He causes it to stretch forth itself. The first case the boy is as one dead, in the second case the girl is dead but really she isn't dead she only sleepeth—it's hypnosis, that's all. In case three the hand is dried up, dead; and we know how the hand is always a symbol of spiritual power that raises us from the dream of death; that is to say, resurrects us. Remember the statement: by spiritual power Jesus raised his body from the grave. Now, that boy is healed immediately following Jesus' transfiguration, isn't he, which is an event

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of the same spiritual value as the resurrection itself. Epilepsy, seizure, to take possession of by force.

You see, the transfiguration: the vision of true possession; the Son possessed by the Father: my beloved Son, hear him; and the epileptic boy, a state of false possession, the son possessed by a mortal father, father says, my son—it's error, separation from Truth, being cast out as a dumb and deaf spirit—that's no communication; an in-between, something in-between God and man; and so, Jesus, in the first case, lifts up the body, lifts up the boy who is as one dead, second case raises the synagogue ruler's daughter who's not dead but sleepeth, and in the third case gives life to the dead hand. The spiritual power of spiritual Life-laws operating through the Science of Mind—no division of son from father, no division of manhood from womanhood, no mortal procreation. Life deathless because one and indivisible—that's the spiritual law of Life. No mortal mind, no matter, no mortal body only Mind, Spirit, Soul. Change is the great topic here, isn't it, lines 18, 26, 29; change produced by homeopathy, change produced by faith, even by hypnotism. But at the transfiguration Jesus' appearance and form appears changed spiritually.

Translation, Mrs. Eddy says, brings about man's changed appearance and diviner form visible to those beholding him here. What a sense of the transfiguration. That's change wrought by the Science of Mind, which says the text, works a radical change, a radical cure. The Science of Mind, true origin, who is our maker. That gets to the roots; it's a radical cure, the roots of the problem so that, over the page 399, God, good is infinite All; therefore, no evil. Then from the topic of those certain material combinations, line 3, claiming to produce disease, the different coming together of different events and circumstances and so on; we come to the subject of nerves again, line 13, where mortal mind is both the service and the message, the message and the messenger of all the telegraphic dispatches supposedly sent over the body by talking material nerves. Nerve, talking serpent, but, on line 14, nerves, as matter, unable to talk. Without the force of primitive mortal mind, line 20, the body is dead. Devoid of action, can't talk back to us; and so-called mortal life isn't matter but mortal mind.

But immortal Mind being the only actor, line 15, therefore, no unconscious automatic matter mechanism, line 16, whether that appears as a corporeal body or a machine. What seems to be automatic mechanism is, says the text, primitive mortal mind perpetuating its own thought, line 16; and then, this lovely phrase, line 23, scientifically speaking. Scientifically speaking only the one immortal Mind, not nerve, not serpent, speaks scientifically; it voices no mortal opinions, its body is made up of its own scientific speaking, its own Science of Mind, and not of talking nerves. So, in Science there's no body of material beliefs made out of

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mortal mind, line 23-24, mortal mind is only a false sense of that which has no sense, namely, matter, 26; which really means to say, that it's a false sense of self. A false sense of what the self really is; and, therefore, the bottom of the page, the need to bind mortal mind as the so-called strong man, 31, in order to spoil his goods; in order, page 400, to heal the body, first bind mortal mind as that which directly controls the body. Fear and disease being one, destroy the one and you destroy the other. You hold mortal mind in subjection by understanding that Mind is one and immortal and this despoils the strong man of his goods, of his goods: that is to say, of his false gods, his false personal possessions, acquisitions.

So, acknowledging in this way, the supremacy of divine Mind, line 10, eradicates, that is, uproots the image of disease from the perturbed, the deeply disturbed, unconscious thought before it takes shape in conscious thought or body, line 14. Every disease is an error, that is to say, a breakaway from Truth; but no error, no breakaway of truth, little 't', from Truth, capital T, therefore, no disease. So, in the margin, line 22, we've got mortal mind controlled; body simply out-pictures the images held in mortal mind. But, man as the true idea of body images forth the activity of this body's own immortal Mind. Sinful thought, line 31, has baneful, that's to say, murderous influence on body; therefore, 401, don't cherish evil passions and malicious purposes but let these disappear painlessly in a process, on line 8, of chemicalization or, line 12, fermentation; just as in chemistry when an alkali destroys or neutralizes an acid, line 9. In Science, the alkali is just a symbol of the truth of being, whereas the acid corresponds to error; and the result, the transformation of error, line 10, producing painlessly a higher manifestation; chemicalization, line 16, is the upheaval produced when immortal Truth is destroying erroneous mortal belief. It's like a fermenting fluid where impurities are brought to the surface of consciousness and are forced to pass away. To ferment, to seethe, chemical change with effervescence is to seethe, internal excitement, agitation. Golly, think of today's seething world or what seems to the senses to be a seething world or think of Ezekiel's seething pot; remember, the story in Ezekiel 24, whose scum is brought to the surface. She, Israel, the world, hath wearied me, God says, with her lies, her scum shall be in the fire, brought to the surface, to pass away into its nothingness. That's certainly seeming to be something as long as it can lie hidden below the surface. So, again, all action is mental action, line 22; remove mind from body and a drug has no effect whatever on either brain or body. Brain, cerebrum, cerebellum; cerebrum, the large mass of brain, seems to be the seat of voluntary conscious mental processes; whereas, the cerebellum is the small part of what's called the hind brain coordinating muscles and bodily equilibrium and, therefore, seeming to have to do with involuntary and unconscious mental processes; and, then the topic turns to surgery, in the marginal heading, line 29, broken bones, dislocations. In Christian Science, Mind

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is the surgeon but until you understand the efficacy and supremacy of Mind, says the text on line 27, until you realize that there are not two realms, one mental, the other material, but that all is Mind, it's better to leave broken bones and so on to the surgeon; and, as a mental healer be concerned chiefly with mental reconstruction or the prevention of inflammation. But the time's going to come when it is realized that there aren't two realms; and that is where we would come to Christian Science; Christian Science is wholly mental surgery, over on 402:6, which does heal broken bones, dislocated joints, spinal vertebræ. Well, isn't the answer to broken bones the fact that no breakage can occur in the system's basic structure, underlying basis structure—to dislocated joints no disjoining of harmonious relationships, no removal of identity from one locus to another; and spinal vertebræ—no disruption of fundamental scientific order, the spinal column—candlestick order of the synonymous terms, the Science column of the system's matrix structure—the spinal column—the Science column of the matrix. So, no corporeal structural or material basis, line 9; but rather, by implication, the scientific structure of the system of one Mind. That's to say, Mind and its formations apprehended in Science, line 10, where Mind is the Life of man, and therefore its formations, man, are indestructible and eternal. Because mortal body is constructed out of mortal mind's own mortal materials, it manifests simply what mortal mind believes, for example, a broken bone. So, what we have to begin to realize, as we come down to line 22, is that we govern our own bodies; in contrast to the evil of mesmerism, in the margin, which says that we don't, because everything is one Mind, don't be mesmerized into believing that one human mind can influence another human mind and, in this way, affect the body.

Let's learn to act only voluntary and not believe that we can be acted upon involuntarily. Don't be handled externally, handle yourself really means be your own surgeon; surgeon from the root *hand* and *work*—then no dislocations of Mind's formations. It's only under hypnotic suggestion or because of hypnotic suggestion that you believe you can't act voluntarily. Therefore, be instructed by Science, by spiritual understanding, that is, on line 28, out of all such belief; all this involuntary hypnotic control is belief only. There's no such thing as mind and matter, mind here, matter there or vice versa. No such thing as conscious individual mind here, unconscious collective mind there. No such thing as one human mind here, another human mind there. All is one Mind, therefore, no mesmerism or hypnotism; and, therefore, says the text, 403, it's that the sick through their beliefs induce their own sick conditions and involved in all this belief stuff are two kinds of mesmerism; and perhaps here, we've really, we're really at the very heart of the chapter. There's what's called voluntary mesmerism, on one hand, where we seem to allow ourselves to be mesmerized objectively; induced where things are induced consciously; and this, says the text, rightly causes

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suffering; and it's where it's a mental illusion and, therefore, has the accent on sin; and it's where the human mind is employed to deal with it. But the other kind of mesmerism, involuntary mesmerism, is what the text calls self-mesmerism; subjective, all due to the ignorance, to ignorance of what the true psyche or self is; and this mesmerism is induced unconsciously; and what we have to do is to, is to learn from our ignorance and the mistakes we make regarding this. Because here what we seem to have is a material effect. That means that the accent is on disease; and, therefore, matter is appealed to, to deal with it, on line 11. Well, both these kinds of mesmerism originate in the same self-deceived self-mesmerized human mind, line 12; and, therefore, both situations are healed by the one divine Mind.

The Mind which knows itself is not self-deceived, not self-mesmerized, not self-ignorant; and, because of this, on line 14, we can learn to command the situation. Let's understand that the whole of mortal existence, on line 15, is a state of self-deception, self-mesmerism; that mortal mind is wholly a state of self-ignorance, ignorance that matter is its own subjective state so that it enthrones matter as reality, objective to itself. Now, when Truth, capitalized Truth, deprives error of all this imaginary hypnotic power to fool us, then, says the text, line 21, a Christian state comes into being; and that, of course, takes the place of this state of self-deception, up there on line 15. This Christian state of rectitude, spiritual understanding, that is to say, of uprightness, undeviating adherence to moral standards. This state of true self-knowledge, Science, Mind knowing itself to be Spirit, Soul subject-object one identity, and so on; this Christian state of self-knowledge instead of this state of self-mesmerism where mortal mind is ignorant of itself. Now, over to 404, because unless false appetites, for example, alcohol and tobacco, are abandoned voluntarily, consciously, there's bound to be suffering. Don't be self-deceived into believing that there's pleasure in false appetites, line 8, or that they can't be controlled consciously. Because sin and sickness are one, a corrupt mind is manifesting a corrupt body. If you sin, says the text, you will suffer. Lust, malice are diseased beliefs, so, let's destroy the wicked motives that produce lust, malice, and so on; and, we destroy both the beliefs themselves, the sin which is mental, and their disease effects which are physical. It's a question of God's law of reformation [line 15] that must cancel the crime; and evil, if finished in the repentant mortal mind, think of the Magdalene, no physical effect left on the individual. [end]

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SUMMARY OF THE 12TH CHAPTER CHRISTIAN SCIENCE PRACTICE IN

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SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

It's a temperance reform, says the marginal heading there, felt all over the land, that is, all over the body. The reforming of temperament is what's required; the cutting down of the tree of knowledge of good and evil so that lust, malice, and so on are not part of man's temperament; that there's no pleasure in sin, line 20, is one of the most important points, says the text, in the theology of Christian Science; therefore, in the psychology also of the Science of Spirit, as we had it earlier on. Therefore, down 26, 27, healing the sick and reforming the sinner become inseparable in Truth, one and the same thing in Christian Science; 405, at the top, the basic error mortal mind. Inflammation mortal mind's brutal propensities by hatred; and, if you're not the lowest type of manhood, you're bound to become a hopeless sufferer. So, master the propensities in the way that Christian Science commands, line 5, and be delivered from an army of mental conspirators, in the margin, conspirators against health, happiness, and success; otherwise, mortal mind and body will be manacled, line 15, until the last farthing is paid. Sin is self-destroying, its necessity is to destroy itself; otherwise, line 27, it ends in physical and moral doom or, therefore, it ends in physical and moral doom. Because moral penalties bring ills that conquer us; and, therefore, sinful pains are, of course, less harmful than sinful pleasures. Sinful pains cause us to flee from body to Spirit, line 31; whereas, sinful pleasures, of course, induce us to move further and further away from Spirit to body.

So, Spirit is our divine source outside the material sense of self and the answer to it all is really found in the Bible, over on 406, which is the recipe for all healing, full salvation, every emergency; and, therefore, what the Bible brings into expression is what is meant by the tree of life: the indivisibility of all real being as against the breakup concept of the tree of the knowledge of good and evil. The tree breathes through its leaves, doesn't it, and, hence, the leaves of this tree of life in terms of Life itself would, of course, be divinely inspired individuality; that's what heals the collective nations or the supposed dismemberment of the human race into all these awful warring factions; and this is why the tree with its branches, identical with the golden candlestick and its branches, typifies divine Principle. The tree's Life circulates from and to its roots in divine Love. The tree of life's Life circulates from and to its roots in divine Love where there's no fear; and, therefore, this is what heals sin, sickness, and death. Being moral, you don't fear you'll commit a murder, line 17, and we should be as fearless on the question of disease, line 20; error opposed to Life; error, breakup, naturally opposes Life, undividedness; and, therefore, Truth supreme over error is Life supreme over death, 22, 23; and it's because of this that we shall reach the fullness of our identity as God's idea, no

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longer fear[ing] sickness and death, and this will be control over the body, line 27, fully regained.

Do we remember in the Physiology chapter how paradise lost was loss of control over the body and how paradise regained was control over the body regained. All because basically, of course, it's Mind itself that is master, line 29, that is to say, in full control of its own body which is man. This is what gives us strength and understanding whereby to exercise normal control, line 30, over depraved appetites, morbid cravings, in the margin, such as drunkenness, etc. and bringing to life, 407, our true self-respect. What's our true self-respect? It's respect for God as the self of everything. Well, it may involve a mighty struggle, line 8, over the enslaving passions in order to be victorious over them and they not crush out happiness, health, manhood. But all this is Christian Science lifting us above our human selves and replacing the weakness of mortal mind with a strength of immortal Mind; on line 17, the slave of wrong desire thus ascends the scale of health, happiness, and existence. What's happening is all the matter of the spiritualization of thought so that consciousness consists of the light of divine Mind; of Life not death where we no longer believe that we arise from and return to some mythical dark unconscious realm; and that's why the subject here, in the margin, is immortal memory.

Real memory immortal, not mortal, is a faculty of Mind that can't be lost or die. Science, line 22, the perfect model of all that Mind knows itself to be, should always be present in thought, line 25, constituting the Truth about memory; just the very opposite of taking time to remember things, to think things up out of the so-called subconscious. Because, in that case, there's no insanity because nothing is out of mind, nothing lost to ever-present Mind. All sin is insanity: sin out of mind. No. Mind remembering, in the spiritual sense, everything that exists knowing all that exists; and likewise, sickness over on 408, is the loss of, this loss of, or out of harmony, out of mind; line 6, the universal insanity, a general craze, craziness of so-called health is mistaking fable for fact throughout the entire round of material senses whether it's on the individual scale or the generic scale. Another insanity is to think that drugs themselves can cure insanity, line 14; mortal mind can't be reached through matter; drugs don't affect a corpse, says the text. If mortal mind didn't think, believe, that the tarsal joint is less intimately connected with the mind than is the brain, insanity would result from dislocation of the tarsal joint as much as from congestion of the brain.

Well, the chapter now is very near the end of its first major section and it seems to focus now on the nothingness of the unconscious substratum of mortal mind which the conscious stratum believes is matter; so that, down on line 28, the unconscious thought in brain, matter, as the corporeal substratum of mortal mind,

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doesn't really do anything at all because mind in matter, sensation in body is unreal. *The belief that sensation is in matter is mortal mind*—just being ignorant of itself; ignorant, unconscious, of its own errors and their effects, a self of mortal mind made up of just these errors and their effects; 409, because mortal mind and body combine as one; mind, little 'm', is matter's final statement. Well, if it's its final statements, what are its intermediate statements?—we see from the text, that they're nerves, brain; so, there's the ascending order: matter, nerves, brain, mind. So, again, on line 9, matter, brain is *unconscious* mortal mind; which can't say, dictatorially, to conscious mortal mind, I'm sick. Body, matter, the unconscious substratum of mortal mind cannot suffer and report disease independently of so-called conscious mortal mind, lines 11 and 12. The belief that it can, says the text, is what prevents mortals from knowing how to control to govern their bodies, line 15. So, on line 16, conscious mortal mind is believed to be superior to its unconscious substratum, matter, and the stronger shouldn't fear it will yield to the weaker; and it certainly shouldn't choose to yield to it.

Animate conscious mortal mind has got to be found governed by God alone, line 20, that is, by the Mind which knows itself to be Spirit. Conscious mortal mind is governed by God. When? As mortal man, it lays itself off for the real man. Man's self is then God's Spirit, not matter, not unconscious mortal mind; and, in this lies the Science of man, line 25, whereby the mortal is put off for the immortal; and we come down that page, the Science of man is the very Science of Life itself of which we mustn't spend our days here in ignorance, like mortal mind ignorant of itself, ignorant of the Science that man's real self is God. No here and hereafter for the Science of Life, the Science of Life is Christian Science eternally here now.

It's mortal mind's ignorant divisive objectification of its own subjective state—matter—that produces belief in a life here dependent on matter, line 27, and a life hereafter supposedly not dependent on matter, line 28, so, postulating an original fall from Spirit to matter, necessitating a later return through the death of matter from matter back to Spirit, 410; so, let's give heed to Christian Science in order that spiritual Life, line 3, is to us here, now, forever; and, therefore, no death.

That's to say, don't die in order to know the Science of Life but live to know it now. This is Life eternal, line 4, *is not shall be or used to be*. Everlasting life, little 'l', is the present knowledge—the Father and Son: one—of the only true God and Jesus Christ whom God sends; namely, the knowledge, the Science of Love, Truth, Life; that wonderful rare compound: Love, Truth, Life. That which is sent is every word, uncapitalized, that proceedeth out of the mouth of the divine, capitalized, Word and it's therefore the bread of life, line 10.

Truth, capitalized, undivided from truth, uncapitalized, is the very Life of man; Love sending forth itself is Truth, that's what Truth is, Love sending forth itself;

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and this present knowledge of the undividedness of the Father and ourselves is Life. Ourselves as the Christ body, the Father's own subjective state or self, which the Father knows, of which He is conscious, of which he is not ignorant—never unconscious.

Now, mankind really shouldn't object to thus practicing Christian Science, to being itself, to being what it is; line 14, you feel that court case, at the end of the chapter, getting closer.

Every trial of our faith in God makes us stronger. Spirit, the subjective state of our true divine Mind, overcomes every seemingly objective matter condition when our faith is strong and our love is pure; and this makes us, therefore, perfect in Love and, therefore, fearless. In this case, our love, little 'I', is the reflection of Love, capital L, as in the case of that wonderful Mary Magdalene at the beginning of the chapter. Well, here the first part of the chapter closes and we come to the second part called Mental Treatment Illustrated and the illustration itself is going to come, some twenty pages hence, in what is called the court case. So let's go on, on line 30 at the bottom there, the basis of Christian Science practice: Be not afraid! When we are unselfish—that's self: unselfish, line 24, when we are love, little 'I', the subjective state of Love, capital L, we are not afraid. Abuse of the Science of mental practice or Christian Science practice: the opposite of love—namely, mental malpractice. So, it is I: Be not afraid; don't be afraid: Be not afraid—Christ's keynote of harmony, line 30; 411: The thing I greatly feared has come upon me, Job said, and he said it when he lamented the day that he was born; when, in belief, he was cut off from Spirit, divine Love, and born into a matter body. Because this is where the great mortal fear of death originates—in material birth.

So now down to line 8—until the student is perfectly attuned to divine Science, the human never having been cut off from the divine, that is, which is the ultimatum—the scientific way when Spirit or the power of divine Love bears witness to the Truth so that the healing is instantaneous; until then, he needs the arguments of Truth to remind him; which may include, says the text, silently naming the disease if necessary. Tremendously important topic now on what is meant by the term *argument*. Jesus once calls disease to be self-named; that is, *self-seen*, on line 19; and, therefore, *self-destroyed*. The healing was straightway, that is, instantaneous; look how he calls the one evil to name itself: Legion, the false one and the all, *legion, multitude*, great many.

He just calmed, *controlled*, the sea hadn't he, and they passed over, in the gospel, to the other side: that standpoint of no birth, no death, so that the legion of the swinish *elements in the human character*, inhabiting the Gadarene demoniac as he dwelt in the tombs ran violently down the steep place into the sea and were drowned, and then the man, you remember, was found clothed and in his right

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mind. You see how *belief* in unconscious mortal mind *no longer controlled him? He was in control of himself, Mind controlled*, no longer out of mind but consciously in and of Mind, self-named, self-known not self-ignorant. No more belief in unconscious matter, the sea, outside the control of consciousness. Man's right mind made up consciously of Christly, not swinish elements and qualities, made up of a legion of clean spirits, not unclean ones. Clean ones constituting the very body of the one Spirit; and, therefore, no more fear because no more ignorance, line 21, no more fear, ignorance, sin—the procuring cause of disease; no disease as the externalization of an image of sinful thought. The mental state no longer believed to be a material state.

Well, this simple rule, says the text, on line 30, of Christian Science is, therefore: Be not afraid! Be the state of mind that walks over and has control of the sea. Because, in wholly removing the fear, the patient is healed and this is God, 412, lovingly governing all, destroying fear of sickness and punishing only sin. Plead, that is, argue the case scientifically for Truth by thinking and speaking truth, little 't'; *argument*, how interesting, from the Latin root *argentum*, silver, *to make clear, reason offered in proof*. Can't help being reminded, can you, of the sun, the gold, the greater light to rule the day, which is really the absolute. It's revelation itself; and the moon, the silver, the lesser light to rule the night. *Argument, disposing of dualism, reason*.

So, as we come down that page a little, we can really distinguish between the absolute and argument. The absolute, the power of Christian Science, divine Love, the power of Truth, divine Spirit, the presence of health, the facts of harmonious being; and what this does, true sense of argument, it unclasps the hold and destroys disease, sin, death—breaks the dream of the material senses. Therefore, argue that the patient has no disease—that's the absolute. Argue the absolute then there's healing, the body corresponds with the true absolute sense of health and harmony. It's really argument, argument is really the absolute getting rid of the belief that there are two things fighting each other, getting inflamed about each other or arguing with each other; and we come, at the bottom there, to the topic of parents and children, parent's thought governs the child's thought; therefore cut the child thought off from the parent thought by realizing that, in fact, it's never been cut off from the one all-regulating parent Mind; that there are no hereditary diseases, 413, no transmission from parent to child—today's terms: biological terms—no genetic DNA code repositied in the nucleus of the cell: the bodily cells; and Mind, the parent, doesn't produce pain in matter as its child. Come down to line 12, daily ablutions; water isn't the child's natural habitat any more than dry land is the natural habitat of a fish; and, line 16, cleanliness is next to godliness, yes! and, therefore: godliness is really humanity's natural habitat—the natural element of the parent Mind. To wrest humanity, in belief, from God, Mind and put

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it into matter is certainly to put it into a most unnatural habitat; so, at the bottom there, in line with this, don't convey images of disease to the budding thought that can later be reproduced on the body. Don't educate children in discord by laying foundations of belief in disease and death, up there on 414, at the top. Educate, *educure, to lead out*; lead thought out from the parent mind but see that it's never been cut off from the parent Mind. Because this, on line 4, is what insanity is; thought cut off, in belief, from Mind, out of mind. Now, truth, little 't', is thought that is never cut off from Truth, capital T, and, therefore, is never out of mind. Error is thought that has, in belief, been cut off from Truth, and, therefore, is out of mind, and, therefore it's truth, uncapitalized, that heals the error of insanity. Matter, brain, can't control or derange mind—truth and love, uncapitalized. Mind's own body—arranged perfect in its wholeness, no part deranged. Truth—the explanation of Christian Science: that this truth, the explanation of Christian Science that needs to be fixed steadfastly in thought: truth, little 't', the Christianly scientific basis of the Christian Scientist's argument. What is that?—lines 21-22, that The Lord He is God—that's the absolute—The Lord He is God [good]—the absolute basis—there is none beside Him. Argument: proof of the absolute. So, what the Christian Scientist really argues is indeed the absolute because against that there's no argument—no opposing forces at war with one another; and that's why divine Love's perfection, at the bottom of the page, is seen in man's unimpeachable perfection—something that can't be called in question, can't be argued against. So, if no matter, line 32, existing alongside Mind, then there's nothing to argue about; and if nothing to argue about, no fear; and if no fear, no inflammation, that means to say, no warfare. Matter not inflamed, in the margin, 415, because inflammation, fire, excitement, agitation resulting in pain, agitation incensed to anger—argument. Inflammation the action of the system either too quick or too slow. Mortal thought produces inflammation; opiates don't get rid of inflammation, they only quiet thought by inducing stupefaction so that thought is temporarily unconscious of inflammation; opiate, narcotic opium inducing sleep, it's a false sense of rest, isn't it? The longing to get away from argument, from inflammation, anger, warfare, fear; so they take the drug in order to get quiet and tranquil.

What we really need is conscious tranquility and rest in the Mind which is Love, which narcotic tranquilizers certainly can't give. Thought, not matter, responsible for the disorder that needs to be calmed mentally. So calm mortal mind, line 25, bring it to a state of quiet and rest, get rid of all its ignorance by instructing it with Truth, but don't use hypnotism or narcotics whereby to sink it into the unconscious. Get it into God, divine Love. Etherization, there on line 27, that's an inhaled anesthetic, isn't it? Where the body is caused to vanish from consciousness, to sink into unconsciousness until the thoughts are fully at rest.

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So, again, the true rest is what is required, divine Love, where there is no fear, no inflammation. That etherization doesn't suppress inflammation proves that pain is in the mind and not in matter; and, therefore, the need for the truth of being to remove the mental image causing the pain. Now again, a hypodermic injection of morphine would put the patient quietly to sleep, Morpheus, the god of sleep.

So, again, the answer must lie in returning to rest in God, in divine Love where there's no fear and not in returning consciousness to a simulated rest in the unconscious either by means of hypnotism which is mental or drugs which are physical. On line 16, the material body, which you call *me*, is really mortal mind; the relation of mortal mind to material body is, says the text, the materialism of parent and child, line 20, mortal body originating in the material sensations of mortal mind; and because of this, the sick are ignorant both of the mental process by which they're depleted and also the metaphysical method by which they're healed; to deplete, interesting, to empty out.

Because clearly the metaphysical method that heals is the understanding that man is never other than whole, that he's never been depleted of anything. He's never been emptied out of God, bottom of the page, his being is sustained by Spirit, not matter; and, therefore, he's never lost the health, the peace, the harmony of divine Love. Now, when the power of Mind, on line 5, supports and sustains the body in this way, our strength is found to be proportional to our courage and we're free from overexertion and excited conditions, free from any form of depletion; and, therefore, we can hold our ground, we can stand firm on the unshaken understanding of, again, this wonderful compound, Truth and Love. Truth from which comes our strength, Love from which comes our courage so that the two are one. Uninexhaustable undepleteable Love from which we've never been emptied out. So, it's repeated, that sickness is a dream from which the patient awakens. It's a thing of hypnosis regarding the supposed involuntary unconscious workings of matter; and the Christian Scientist is a physician who awakens his patient, therefore, from a dream—that's how the disease is made unreal—he simply wakes up. So, the patient is given an underlying understanding of the complete control of Mind over the body; 418, destroying mentally belief in material pleasure or pain.

What's at work? Divine Science with its unchanging unerring and certain effect. Lovely, isn't it? Because in the oneness of being in divine Science, God has never been depleted of man; truth, little 't', has never been emptied out of Truth, capital T, no fallen man; and, in this way, in the margin coming down to line 15, our arguments are full of truth because divine Science—the One, and its embodiment—Christian Science—the All, are two aspects of the same divine self-knowledge, or Science itself, one disease is as readily destroyed as another. Just like the one demon whose name was Legion, at the beginning of this section of the

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chapter, the one evil, the name for the first lie and all liars, says SCIENCE AND HEALTH much further back. So, the one Truth affirming itself confers harmony and so negatives all disease; and this truthful argument is the same as metaphysical logic, line 21. Healing the sick involves the logic of truthful arguments and at the same time entertaining the spirit of Truth and Love, line 24, and, therefore, we must preach the gospel to every creature, the one covering the every, preach the one gospel to every creature. Speak the truth to every form of the one error, cast out all manner of the one evil. Truth, speak the truth; truth the very light of Truth itself inseparable from truth, before which the dark images of mortal thought, the waking dream shadows, at the bottom of the page there, of tumors, ulcers, inflammation, pain, deformed joints, and so on, flee. But, for this, in the margin, morality is required. Over the page, mortal mind being ignorant of self, tumors, ulcers, and so on appearing to be matter, they're really just the subjective states of lust, envy, etc. of mortal mind. So that the command, therefore, on line 5, is that you destroy the foe: the moral lust, envy, and so on where the accent is on voluntary conscious sin and leave God, Life, Truth, and Love to reveal the fact of no physical tumors, ulcers, etc. You don't do anything to them.

All you do is get rid of the lust and envy and the hate and the jealousy and all that stuff and leave the other to God, and when you look round, it isn't there. All that appears involuntarily, unconsciously as disease; and now, no relapse, no reaction, but only recovery. Because everything in Truth is everywhere present all at once, nothing changes its form or goes from place to place; anything that's got to happen is that you've got to move it off; and that's possible because Mind produces all action, line 20. Truth, the totality of Mind's harmonious action because Mind is one; no mortal minds, no *or* mortals. This is the marvelous Principle of metaphysics in which there's neither a personal practitioner nor a personal patient. No fear, therefore, of mental malpractitioners or mental assassins seeking to rule mankind. One Mind, only one Mind. Over the page, no metastasis, that's a change of state, substance or form, no stoppage of harmonious action, no paralysis; and, therefore, accept Truth, resist disease and sin, receive the new idea. Because Truth itself is body perfectly whole, is system perfectly regulated; therefore Truth imparts a healthy stimulus to the body and regulates the system because there aren't two. What's at work is the power of the Mind which is Love, the fearlessness of Love—that's the activity of Mind that gives power over every physical action and condition, says the text on line 26. Now, if necessary, startle mortal mind in order to awaken it and break its dream of suffering. Tell the patient, if necessary, that in suffering, over to 421, from false beliefs as he's doing, he's suffering only as the insane suffer. Well, that's enough to startle him. Insanity, says the text, is simply belief in a deranged brain, whereas, physical ailments is belief in the derangement of other parts of the body; and this so important word.

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derangement, or says the text, in italics there, *disarrangement*, that means, discomposition; this disarrangement, the true definition of all human belief in ill-health or disturbed harmony, line 6. Therefore, what is needed is to recover our proper mental and bodily arrangement. Supposing a crisis occurs, it's just the result of fermentation or chemicalization, on line 13, so, stop the belief that chemicalization can produce pain or disease. God, Spirit, is all, there is none beside Him, line 17, that's the absolute, God, Spirit is all. Therefore, there's *no disease*, line 18. When the suffering, pain and fear goes from mortal mind, the inflammation subsides; therefore, calm the excitement produced by chemicalization. Remember, how Jesus calmed the sea, the so-called collective unconscious; chemicalization, line 22, the alterative effect which Truth produces on error. So, at the bottom of the page, the need to be Christianly scientific: don't see disease objectively, don't experience it subjectively. Don't pervert Mind-science, in the margin, don't, that means, cast out devils by Beelzebub, at the top of 422, because that, in Matthew 12, means don't be a kingdom divided against itself which is brought to desolation. Cast out error with absolute Truth, not by using other errors. Now, we're still on the subject of this possible chemical stir, line 5, but now it's with regard to the reader of this book. The effect of this book, in the margin, it's favorable if a great stir ensues throughout the whole system, aggravating certain moral and physical symptoms because you must let the book be the physician and allay the tremor, which Truth sometimes brings to error when destroying it; just think of the Apocalypse chapter. Read this book from beginning to end, it's the very body of Principle. Take it and eat it up, be the system, the body of divine Principle. Don't derange, don't disarrange Truth's volume, Truth's text. So, let disease, on line 13, be neutralized by chemical action, all a matter of mental and moral chemistry spiritualizing consciousness, changing the basis of thought, just as when an alkali neutralizes an acid and brings out a third quality. What is that third quality? Salt. Remember, how Christian Scientists, at the beginning of the chapter, is the salt of the earth when this necessary chemicalization has done its work; this is Christian Science through the alchemy of Spirit, on line 20, destroying sin and death. Alchemy, changing base metals into gold. Body reconstructed, line 19, through changes in mortal mind; and the subject comes back again, or seems to come back again, to bones, that symbol of the supporting underlying structure of the body; and we have bone disease treated on the one hand by a surgeon, on the other hand by a Christian Scientist; a surgeon is a matter physician, the Christian Scientist is a metaphysician. The first believes that matter governs the conditions which matter itself forms. The other understands that Mind alone governs and, therefore, he holds the reins of government in his own hands. Understand scientifically, therefore, that all is Mind, over to 423, and this truth of being that all causation is mental and it becomes a corrective, which is an alterative, says the text, reaching to every part of

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the human system, searching the joints and marrow, and restoring the harmony—all the perfectly jointed relationships of man; and it's a quote, isn't it, from Hebrews that. Marvelous, remember where it says: the word of God is quick and powerful, sharper than any two-edged sword, any surgeon's knife, piercing even to the dividing asunder of soul and spirit and of the joints and marrow; and, therefore, it's this book, back there on the opposite page, which is the word of God, quick and powerful; a quick and powerful alterative reaching to every part of the human system and making it *every whit whole* because what it presents is the divine system itself which is *every whit whole*.

Well now it is, on line 24 that, Science and consciousness are at work in the economy of being according to the law of Mind's absolute supremacy; and the word *economy* is defined, in part, as the ordering of parts in a system or body. Isn't that interesting? The way everything in this book is ordered, balanced, systematized, based on the true idea of capitalization that it makes it the textbook of the very science of economics. Science, the consciousness—that this is what everything is being now in its health and its wholeness and of the law of Mind; and then, still on the subject of bones, joints, and basic structure, the topic becomes, on line 27, at the bottom there, ossification. To ossify means to change into, to form bone, to harden, to become set in conventional form. It's described in the text, on lines 27-28, as an abnormal derangement that means to say, disarrangement of the body. So, let's never, in any way, ossify the body of SCIENCE AND HEALTH, the system of divine Principle. Its beautiful matrix structure signifies that its conception is unconfined. Never must it be thought of as a prescribed mold in which its ideas can set hard or ossify. No prescribed dogmas, always new revelation, new life, proceeding from an infinite unstereotyped source. So, ossification, like dementia or insanity, on line 29, is the direct action of mortal mind. Thought is the substance from which bones are formed. As, of course, in human procreation, as we turn over there to 424 at the top, the self-division of the parent's mind forms the child's bones; then he himself becomes a separate individualized mortal mind with his own thoughts of bones; and so, let's go direct to God, the one parent Mind for our individual, our indivisible being. Everything that's true about us in and of the divine system; and not in belief have what we are handed down in terms of heredity from father to son, father to son, father to son; and; in the same way for the same reason, let's go direct to SCIENCE AND HEALTH for what we are individually in Truth. Then, on line 5, no accidents; accident from the root *cadere*, to fall, to chance, to happen; nothing accidental, nothing chancy about SCIENCE AND HEALTH.

What we are under God's unerring direction, as certainly provided for in SCIENCE AND HEALTH, is that which is infallible, unfallable, man unfallen. No accident of mortal birth, no accident of mortal death, lines 5-7; accidents unknown to the

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divine Mind, to the one Mind; Science not a thing of chance. Mind directs unerringly its own non-accidental Science. So, let's unite with the one Mind, therefore, on line 7, in order that nothing happens accidentally. Because then it is that we're living under Mind's divine Providence, line 10. Isn't it wonderful to think that what we've been divinely provided with is the Christian Science textbook. Providence, from the word meaning *foresight*, Mind's foreknowledge, in Science, of its own, everything's, timeless infallible perfection, line 11. Knowing everything that exists regarding myself, everything that I, God am, Mind says, I know, I see, I am aware of everything about you, everything that you are; therefore, you are eternally provided for, I foreknow you forever. Please now turn to the third of the tapes on Christian Science Practice. [end]

mp3 No. 041

CD No. CDR 1859 Tape 20 Side 1

CONCLUDING THE SUMMARY OF THE 12TH CHAPTER CHRISTIAN SCIENCE PRACTICE AND
LEADING INTO THE 13TH CHAPTER TEACHING CHRISTIAN SCIENCE
IN SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing the summary of Christian Science Practice in SCIENCE AND HEALTH from page 424.

We were thinking, when the tape ran out, about the divine Providence in which nothing accidental ever happens; and, as we come down that page 424 to line 16, we see that this is the true Mind, this divinely all-knowing, all-providing parent Mind that surrounds the patient instead of many conflicting *minds*, in italics in the plural. The Mind that removes every obstacle, on line 21, all mortal obstetrics of personal birth-giving that makes us stumble, and fall, and so on so that, in terms of this one Mind, we can be alone with God and the sick when treating disease. Down there on line 25, alone meaning all one; and so, the text gives us there, the oneness and allness of divine Love—alone—all one—the oneness and allness of divine Love. So, on the last paragraph there, we have what would appear to be certainly the false providence being provided with hereditary diseases such as scrofula, diathesis, or a humor in the blood transmitted, line 30, biologically by means of what today would be called the genetic DNA code. None of that has anything to do with the divine Providence. Hence, Mind, the true parent, the true provider, nothing accidental; that which is all-knowing, all-foreknowing that removes scrofula, in the marginal heading. The word *humor* in old physiology is about bile, lymph, or blood conceived of as determining a person's temperament and moods. So that a humor in the blood as matter, line 32, would be the

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subjective state of the mental qualities of the temperament; and would be inherited through a long line of progenitors, as we turn over to 425. The word *humors* from a root meaning *moisture humid*, supposed, says the text on line 4, as being safety-valves. Well, safety-valves, yes, for letting off temperamental steam when people, so the saying goes, blow their top, safety-values, but no inherited consumption. No such provision as far as the divine Mind is concerned as Truth is concerned. So, don't devour, don't be consumed by all these temperamental fires, then no inflammation firstly, no tubercle secondly, no hemorrhage thirdly, no decomposition fourthly. All these are images of mortal thought superimposed on the body, says the text on line 10 and 11; and, instead of that, the Mind of the body, the Mind and body of the Word, in which there's no argument, no inflammation, the Christ in which no tubercles form, Christianity in which there's no hemorrhage discharge, and Science in which there is no decomposition; and then, in the margin, lungs re-formed; and note how lovely the terms are Spirit and Life. Because, of course, the word Spirit is from *spirare, to breathe*. When Spirit, the All-in-all, line 20, is our very breath of Life, then there is nothing being consumed. So, we're bidden, line 24, to conquer faith in matter; and then, consciousness will construct a better body. Consciousness will construct a better body, correct material belief with spiritual understanding, and Spirit will form us anew. Isn't that wonderful?

Because the whole controls every one of its own portions, no part of the whole can act, or does act, independently of the whole; *no single portion of the body*, lines 27-28, for example: the heart, *can destroy us*. Don't believe, therefore, in heredity, don't allow belief in heredity, at the bottom of the page, to deprive you of sound and capacious lungs. Let's get our breath fresh from its source in Spirit and in Life. Well now, 426, says the text, that the great thing is always to have the high goal, line 6, of Christian Science before our thought instead of counting our footsteps in endeavoring to reach this goal. Because, if we do, then we shall work out our own salvation, line 16. What we need to desire is the destination itself, to expect the destination, in order to make speedy progress, on line 9, to the destination; and what is this high goal, the destination itself? Well, it's the very tree of life, it's no death; and in this way, we will quicken into newness of life which really means, of course, that we'll be born again. Understanding that disease cannot destroy life, line 17, that death does not free us from sin and sickness, line 18, we shall renew our energies and endeavors—free from hypocrisy, that's marvelous, 14 to 15. Having neither a desire to die nor a dread of the grave, line 20, we'll destroy the great fear that besets mortal existence because the great fear of mortals is, of course, the fear of death; and once this one great fear is destroyed, all other lesser fears begin to be destroyed along with it, or are destroyed along with it. So, relinquishing all faith in death, line 23, ceasing to fear the sting of death which is

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sin, of course, having unflinching faith in Life eternal will raise the standard of health and morals and hold aloft the banner of Christianity. Why Christianity? Because what Christianity truly is, is Life deathless for all mankind, lines 28 to 29. Because sin brings death, death disappears only in proportion as sin disappears. Man is immortal, God is his Life, therefore no death. Body, as matter, no death either for matter has no life to surrender; down to line 31, human concepts are all that die. Matter, death, disease, sickness, sin are human concepts only. Sin brought death, line 28, but obviously it is organic birth that really brings organic death; and if organic birth is man supposedly separated from God then this is the sin that brings death. Hence, the need to be born again in order for there to be no death; 427, where Life, this Life that we're now talking about is the law of Soul, lines 2 and 3, meaning to say, of course, that Life is changeless, Life sinless therefore deathless. The law of Soul in respect of Life is Life's sameness with itself, the law of Life's unchanging identity, the law of Soul's indivisibility, its non-divisibility into souls or spirits. Hence, it's the law of the spirit, uncapitalized, of Truth, on lines 3 and 4, which is the law of man as the very quality, the spirit of Truth's own wholeness and unfragmentability.

Man as the spirit of Truth, is man as the representative of Soul. Soul never without its representative is Truth never without its spirit. So, man's individual being, line 5, as deathless as his Soul is deathless. This wonderful deathless Soul of ours, man as immortal as his Soul is immortal, both being a state of consciousness, neither can disappear in unconsciousness. Man identically the same individual that means, indivisible being, line 16 to 17, after as before a bone is broken or the body guillotined. Our body cannot be severed from its head—this is the Truth of being, untouched so that, coming down to line 20, in the tenor which is the continuous course of the Word of Life, death is the last enemy that shall be destroyed and the result, resurrection, total rebirth, Christian Science proved absolute; that is, proved birthless, deathless. It never began in the year 1866, it's eternal, no existence outside of God.

No more sin, therefore, no more ignorance of what God is, line 22, but instead the knowledge of Life, Truth, and Love, making man undying. Man made undying by Life, Truth, and Love; see, the Word, what I, God AM, I, immortal Mind, line 23, know myself to be Life, Truth, and Love and that there are not two realms of consciousness, one physical, the other spiritual. I know there is just one indivisible plane of all identity and consciousness. So there being no material birth and no material death, Spirit, on line 27, is thus the first, the last, and the only; and this is resurrection, therefore, in which thought awakens, 30 to 31, from the dream of the cycle of birth, death. Man the very trumpet-word, word, uncapitalized, of Truth; Truth's own trumpet-word, that's man; that is to say, of the Word itself declaring, I am not dead; man therefore declaring I am not dead. I'm ever-active life, 428, in

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which there's no inaction, diseased action, overaction, nor reaction. So, coming down to line 4, why don't we demonstrate the facts of sinless Soul in Jesus' way and prove that Life is real and death the illusion? Why don't we keep the words of our Master and never see death, line 8. I proceeded forth and came from God, Jesus said. That which comes from God never sees death because it keeps the whole Word of Life and so it sees only Life. But if it allowed the Word of Life to be cut up into disconnected fragments, it would indeed see death because that's what death is. But keeping the one whole Word of Life, it sees only Life—does not break the Word of Life up into detached sentences and clauses that appear contradictory, as is forbidden at the beginning of the 11th chapter, because thereby it would see death. So, let's begin to establish in truth, truth uncapitalized, that means to say, in the Bible idiom on earth, in truth on earth, the temple or body this glorious matrix structure of the Holy City, represented by the textbook, whose builder and maker is God, line 14. God was the textbook's author, Mrs. Eddy said and knew it to be so. Well, then, no unknown God ignorantly worshipped, lines 15 to 16, but God known, known as the eternal builder, the everlasting Father, unimpairable, indestructible Life. Because, in this, lies mental might, 19 to 20, that offsets and replaces human misconceptions with spiritual Life. How wonderful that this is man's present immortality, in the margin there. He is, not shall be, perfect and immortal, line 23, he is the forever consciousness of existence. What we are is Christ and Christian Science, 25 to 26, man and woman one in God; and, of course, it's this that masters sin and death, man and woman one in God, head and body never guillotined. So, at the bottom there, understanding God in this way as the only absolute Life raises the dying to life and health; 429, to understand that there is no death and so bring to light omnipotent and eternal Life, is one of the graces of Spirit, line 4. Grace from *gratis* meaning *freely given*, gratitude. In this work, therefore, we can begin gratefully graciously with what the text here calls the more simple demonstrations of control; and, thereby, we shall accomplish in time the final demonstration, line 6. But, in order to do this, we must keep the high goal which we were told about back there, where was it, on page 426, always before our thought looking beyond a single step in the line of spiritual advancement, line 10.

So that, in Science, man, body, is subject to Mind. According to mortal mind, mind is subordinate to body but can die and decompose, line 15, but this isn't true, 16, the clay cannot reply to the potter, marginal heading. Body being subject to Mind, mortals wake from the dream of death still with mortal bodies; but those who believe they bury a corpse, don't see them because of this belief. So, there is continuity of existence, in the marginal heading, line 21; man exists before the material organization began, he exists after the body is disintegrated, he is untouched by the dream of birth, death. His Life, capitalized, line 22, never having had a beginning, it can never have an ending. So, let's have faith in, let's

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understand not some but all the sayings, that is, the words of our Master, line 27, none of which are ever detached from the one Word of Life; and, in that case, Life never having been deranged, disarranged, discomposed; it's without sin, disease, or death. So, it's repeated, if a man keep my saying, he shall never see death, line 32. If any one of Jesus' words were detached from the context of the one whole Word of Life, that utterance would be personal and not Truth itself uttering its own Science; but, of course, with Jesus and with Christian Science, with SCIENCE AND HEALTH, that is never so. Now, over to 430, because all the phenomena of existence or, of course, all the life experiences that lead up to and ultimate in the final overcoming of death, immortal man, line 5, the Christ ideal that appears in proportion as mortal mind parts with error, so, give up belief in death and advance towards Life and Love, line 9, because we do this in proportion that our individuality, Life, becomes truly universal Love. That is, in the measure that it reflects what is universally indivisible; and this is mankind in Science, the wakening to the great fact of Life, line 12; and so we come to the illustration itself of this second main part of the chapter that began back there on page 410, called Mental Treatment Illustrated.

We come to the famous court case. Now, how interesting, how instructive that this case was part of the Christian Science textbook right from its first edition, which appeared in 1875, to its 48th edition, that appeared in 1891. Now there wasn't, for some reason or other, a 49th edition and the case was taken out of the textbook from the 50th edition in 1891 and remained out until the 81st edition in 1894. Then, in the 82nd edition in 1894, it was returned and remained where it is until the final edition in 1910; in other words, it was out during the period when there was no central church or college organization because both were dissolved in 1889 but it was returned when the new Mother Church organization had been instituted and its material edifice had been built.

Now, it's an allegory, it's an allegory the purpose of which is to illustrate the silencing of personal sense and, therefore, of false belief in mortal man leaving him spiritually self-governed because governed subjectively by divine Principle instead of objectively by an outside maternal organization; and, therefore, material organization, a matter body governing and controlling objectively involuntarily and personal sense, the sense of being a mediatorial persona through which either good or evil can sound must surely be the same thing. Because back of such a situation lies the false belief of conscious voluntarily mind and of unconscious involuntary matter body acting independently of each other. It just naturally brings the whole of Christian Science Practice chapter to its conclusion, so different an idiom, of course, from anything else in the textbook. So, let's just examine it a little because it's the story of how Mortal Man has contracted liver complaint while ministering to the needs of a sick friend; and, that means, that he

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undergoes two trials: the first one in the Court of Error, so-called, where he has no proper defense and so he's sentenced to death, now, that's mental malpractice at work; and the second trial in the Court of Spirit where he is defended and set free by Christian Science; and that, of course, is Christian Science practice at work. Now, instead of loving a sick friend as himself whereby he himself gets sick, mortal man learns to love his truly healthy friend, Christ, Truth, the Spirit of Life, as the text puts it in a moment, as himself; and this heals his sickness, of course it does. You see, although he is mentally and morally without sin, consciously, voluntarily, he loves his neighbor as himself. In spite of that, he's attacked physically at night, keeps on telling us at night, with sickness; that is, unconsciously, involuntarily.

You see, his sense of himself is a mental and bodily *persona*, same as the word *mask* through which both good and evil are capable of sounding. Ignorantly subscribing to the mortal mind belief that his matter body operates of itself independently of his Mortal Mind, he doesn't know how to govern his body. His conscious voluntarily mentality is unconscious of the involuntarily workings of the body and so he believes he can't control it. Now, ministering to his sick friend, he breaks matter's so-called Health-laws; and, as a result, he contracts liver complaint, he's dubbed a criminal, sent to prison, and brought to trial. His Personal Sense of self complains about his physical condition. That is to say, Mortal Man is the defendant in this trial against his own Personal Sense as the plaintiff; and his Personal Sense acting through his own False Belief, who is his Personal Sense's attorney, furnishes the testimony of all these different false witnesses. While twelve Mortal Minds, we learn a little later on, in the text, constitute the jury. Now, what would these twelve Mortal Minds be? Twelve is always a symbol of the circle, something universal, it must be world belief, surely, in the validity of matter's Health-laws. Don't you think? Well, it's Judge Medicine who presides; and so the first trial is described as taking place in the Court of Error; and the first and principal witness, we're now page 430 at the bottom, line 29, which is Health-laws claiming to have been personally abused while Mortal Man was performing his good deeds.

Personal, personal, personal, Mortal Man as a voluntarily conscious do-gooder, on a personally moral basis, makes it possible for evil to assail him involuntarily, unconsciously on a personally physical basis. Because the liver complaint develops at night, that is, involuntarily, unconsciously appearing consciously by day in the form of bodily sickness. His Personal Sense of himself, as a combined material mind and material body, complains about this, that's the plaintiff; and his need is for Christian Science to come and instruct him in what he is as immortal man making him a law to himself that such mental malpractice cannot, in fact, harm him either by night or by day. He must learn how consciously to govern his body by ceasing to believe that matter can suffer and report disease independently of his

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so-called conscious mind. You see, the word *liver* is from the same root as *live*; and that's why the issue is between Life and Death as the preceding few pages have told us. So, these Health-laws being disobeyed, that is abused, they act as a sort of state or body, police force, they arrest Mortal Man on criminal charges and put him into prison. Physiology, Materia Medica, Hypnotism struggle to help him while all the time subscribing to the validity of these very laws.

Now comes the second witness, 431, line 21, Coated Tongue. Mortal Man's tongue has become coated at night, that is, unconsciously, involuntarily with a foul Fur about which his Personal Sense of himself, again complains. The belief is that Morbid Secretion at work in his body has hypnotized his mind making him despondent and this has produced a Coated Tongue. The liver, you see, is man's, from a physiology point of view, man's largest glandular, that is, secreting organ; and, what it secretes is bile; and the bile that it secretes can either be yellow bile called chola or blank bile called melancholy and these become humors in the blood producing despondency, ill-humor, bad temper, biliousness, and so on. In old physiology these humors were conceived of as entering into the body's constitution and determining a person's health and temperament. Well, of course, it has to be vice versa in metaphysics. In metaphysics, the mental temperament determines the way that the liver, the blood, the humors behave, not the other way around. So, don't let morbid secrets be part of man's Life, part of his liver. Because then, when it's understood that mind and body are not two separate entities, bodily secretions will then be pure and healthy; and the mental temperament will be moderate. Will be balanced, happy, whole; and, of course, the body will be like it, like them.

So, the third witness, on line 25, is Sallow Skin. Again involuntarily, unconsciously Mortal Man's skin has, since the night of the liver attack, become dry, hot, chilled, unhealthy, unsightly, robbed of its normal good looks; and, about this, again Personal Sense acting through False Belief complains. Skin infections arise, in belief, from this same morbid state of the blood, that is, from ill humors in the blood stream; but it's not really the blood stream, it's the temperament.

Well, the fourth witness, over to 432, line 1, the fourth witness is Nerve, the State Commissioner. Nerve claims to be the State, that is to say, the body, Commissioner. Commissioner from the Latin *mittere, to send*, State Commissioner for Mortal Man. Nerve, as the medium through which his brain purports to send messages of sensation in matter over his entire body, is, of course, intimately acquainted with Personal Sense, his sense of being a mediumistic persona for good and evil. Nerve, like a talking serpent, is believed to report back to conscious mind the involuntarily unconscious discord and bodily conditions of which Personal Sense complains.

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Well then, the fifth witness, line 9 is Governor Mortality, Governor of the Province of Body. The Province of Body like the capitol, head, the brain governing the provincial body. Province of Body in which Mortal Man resides is governed, overall, by Mortality; that is, by the belief that body begins in birth and ends in death. Governor Mortality decrees that he upon whose person disease is found shall be treated as a criminal and punished with death; it declares that man can become diseased in the act of doing good to his neighbor, yet only sin merits punishment and it's sin alone that ends in death. It's not sin to do good. We can always consciously refuse to sin and do good instead; and when doing good is put on an impersonal spiritual basis, as it must be, then instead, instead of a physically moral basis, then there are no bad physical accompaniments. And so, the sixth and last witness, on line 21, is death; when Health-laws are disobeyed, they call in death: to disobey us is to die, they decree. Such is the justice of nature's so-called law, line 27, with which Materia Medica, so-called friend of Mortal Man concurs, agreeing at once that the prisoner must die. Yet the law of God says, only if you sin will you die. Doing good is really Life itself. So all this is testimony in behalf of Personal Sense, all the sense that Mortal Man is a mental and physical conscious and unconscious persona; his mind acting consciously and voluntarily while his body acts unconsciously, involuntarily, independently of his conscious mind; and we come to the end of Personal Sense's testimony.

You know, Judge Medicine sums up the case, charging the jury to give the verdict. His conclusion is that laws of nature, the physiological laws of health, render disease homicidal, line 6 and 7, page 433; and then, this jury of twelve Mortal Minds—the world's acceptance of whatever medicine decrees are laws of nature and, therefore, laws of health and disease—world acceptance. The only valid evidence, says the Judge, is that of Personal Sense, not that of irrational unchristian Christian Science. So, the verdict is that Mortal Man is guilty not on one count but on two counts. He's guilty firstly of benevolence in the first degree, the accent there would be on the voluntarily, the mental, the good; and he's guilty of liver-complaint in the first degree, where the accent would be involuntarily, bodily, the evil; and, the sentence is torture him until he is dead. Remember what the second chapter of Genesis says, in the day that thou eatest of the tree of good and evil, this mortal mind and matter, too; thou shalt surely die. That's what Jehovah is supposed to have said to mortal man. Well, in his cell, that is, his sick-bed, Mortal Man's frightened sense of Life, God, is prepared by Scholastic Theology for death. What dies then? It isn't Life. If it did, it would be God that dies. It's the frightened sense of life that dies.

Well then, at the bottom of 433, Christian Science to the rescue, line 31, Christ, Truth, the spirit, little 's', of Life, capital L, Mortal Man's well friend, who he must love as his own well self, becomes his attorney, that is to say, his counsel, his

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advocate, his Comforter. Think of Jesus: I will send you another Comforter that he may abide with you forever; and Mrs. Eddy, this Comforter I understand to be divine Science, which reduced to human apprehension is named Christian Science.

What he must love as his self is Life's very own spirit, the very life, uncapitalized, of Life, capitalized, then the prison doors will be opened and the captive set free, top of 434, it's divine Love that is basically in command, and its verdict is that the prisoner is not guilty; therefore, he shall not be executed. The law of Christ, Truth, supersedes all other so-called law; and, therefore, trial number two begins to take place in the Court of Spirit before the bar of justice and eternal Truth. Christian Science is now Mortal Man's attorney as the counter to False Belief who was Personal Sense's attorney. Christian Science overcoming False Belief is thus the means whereby Mortal Man overcomes Personal Sense.

Christian Science overcoming False Belief is the means whereby Mortal Man overcomes Personal Sense. So, Christian Science's argument, its argument for the defense of Mortal Man begins.

Christian Science being always absolute, its argument is the elimination of argument, that is, of dualism, good and evil, mind here matter there, unconscious conscious, voluntarily involuntarily, all that dualism; and Christian Science practice, Christian Science treatment in the second trial, therefore, makes nothing of mental malpractice in the first trial. Its purpose, it says, is to unearth a foul conspiracy against the liberty and life of Man and it annuls an unjust sentence passed in a tragic morally illegal trial. The truly valid testimony, it says, contrary to that of Personal Sense, shows that the crime was never committed. Mortal Man did not sin in doing good to his neighbor; and his body is governed by and constituted of these very acts of goodness. He's not made up of a conscious voluntarily mind and an unconscious involuntarily matter body. He's not, therefore worthy of death or of bonds. We know how, that quote there, comes from Acts 23, don't we, and it was said of Paul when he was on trial before the Roman Governor, Felix. Paul, the Apostle to the Gentiles; man in the generic sense, all mankind, in Christianity—that's what's on trial: all mankind.

Now, God has made Man immortal, not mortal, says Christian Science. All there is to the mortal sense of him, therefore, is his eternal immortal reality answerable only to Spirit. There is no such thing as an unconscious matter body acting independently of conscious mind; man's Mind is God, infinitely conscious, infinitely voluntarily. My will is done, says God, infinitely conscious of its own perfect workings as the perfect workings of its own body, Mind and body one. Mrs. Eddy said, man hasn't got a body; Mind, God has got a body and that body is man. Now, that Mind is in control of its own body; so, it's absurd, as we turn over to 435, to recommend man's immortal Spirit to heavenly mercy,—for this Spirit is

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God Himself—Man's only lawmaker. Mortal Mind, not body matter, is what sins and commits a crime; conscious Mortal Mind, line 6, alone is capable of sin and suffering. It's false to believe that body suffers for sins, only that which sins dies.

Good deeds are not sin; therefore, cannot die; this is the law of Spirit. Laws of Health, falsely believed in by Personal Sense, are of the nature of sin; and they are what should die because they would destroy Mortal Man's life and liberty. The law of Spirit is that Mortal Man can suffer and be punished only for sin; but in the present case, Mortal Man watched beside the couch of pain, exercised the love that was the fulfilling of the law, did unto others as he would that they should do unto him. These acts, being free of sin, fulfill Spirit's law of Life; that is to say, when they are, of course, free from Personal Sense. The mesmerism was not conscious voluntarily sin meriting punishment but unconscious involuntarily self-mesmerism based on Mortal Mind's ignorance of self which acted as Personal Sense and False Belief. Old Judge Medicine there, he sat to judge after the law and then commanded to be smitten contrary to the law; and that, was said by the prisoner, Paul, again, in Acts 23, before the Jewish Sanhedrin, it was said to Ananias, the high priest: God shall smite thee thou whited wall. *Whited wall*, of course, *hypocrisy*, Phariseeism, *mask*, cover up; 435, line 32, Truth, Life, and Love, Christ as judge, instead of medicine as judge, alone have jurisdiction over man.

Truth, Life, and Love the true, true medicine, the operation of the law of Spirit; the law of Truth, Life, and Love, the law of health. Truth, manifesting the deathless, the law of deathless Life. Life fulfilled in the law of unselfed Love. Love, the law of health manifesting the law of deathless Life is fulfilled in the law of unselfed Love.

So, 436, Health-laws being the principal, that is to say, the eye-witness saw Mortal Man performing the good deeds for which he is now sentenced to die, so that Health-laws act against Mortal Man in the interests of Personal Sense, a murderer. So, don't let's be the victim of our own murderous Personal Sense. Cain, the murderer of his brother, was always trying to acquire, to get. Our own Personal Sense and False Belief in material Laws of Health is what would murder us. I have a mind of my own, a will of my own, a brain of my own, anything—a will of my own, no, no. It all belongs to God; that's Life and the other is murder, Personal Sense. So that Materia Medica and Physiology, Christian Science continues, in their effort to save Mortal Man from arrest, did the very opposite of this by bring with them the sheriff Fear who handcuffed him; and then the jury of twelve Mortal Minds, this mass belief in the validity of Medicine's Health-laws, declared the prisoner guilty. [end]

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CONCLUDING THE SUMMARY OF THE 12TH CHAPTER CHRISTIAN SCIENCE PRACTICE AND
LEADING INTO THE 13TH CHAPTER TEACHING CHRISTIAN SCIENCE
IN SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

So, to continue, Mortal Man is sentenced to die for the very deeds which divine law compels him to commit, making obedience to the law of Love disobedience to the law of Life. How ridiculous.

Now, on the contrary, the law of Love is the law of Life. Obeying the law of Love we obey the law of Life and live. Now, Christian Science continues, over on 437, another principal witness, Nerve, is not a ruler of Body as is claimed. Nerve, on intimate terms with Personal Sense, declares Personal Sense to be true but Mortal Man a criminal. Now, it is Nerve that is destitute of intelligence and truth; and, therefore, his witness is false. Man is not self-destroying, his self is Soul, God, line 15. He's not a criminal.

The Supreme Court of Spirit whose jurors are the Spiritual Senses, line 11, has power to reverse these decisions of the Court of Error; and so, Christian Science practice reverses mental malpractice; 438, the authority for Man's Rights is the supreme statute book, the Bible, for example, these three instances, man is God's image and likeness, he's not in subjection to laws of matter but has dominion over them, over all the earth; the second one, what his dominion consists of is power over all the power of the enemy that this shall not hurt him.

He's a law unto himself and mental malpractice cannot harm him either when asleep or when awake. You see, his enemy, his only enemy is the belief, the myth, that he once fell from heaven. Remember, in the words of the Gospel, the seventy returned saying, "Lord, even the devils are subject unto us through thy name," and he said unto them, "I beheld Satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions and over all the power of the enemy and nothing shall, by any means, hurt you. Notwithstanding in this, rejoice not that the spirits are subject unto you but rather rejoice that your names are written in heaven."

So that thirdly, having dominion over this belief that he ever fell away from God in heaven that he was ever born into matter, man is deathless. So that the purpose of the second trial is to prove that, in accordance with the Word of God, the Bible, man cannot be deprived of his rights of total dominion and power; and then we come to the indictment of Nerve and Personal Sense. Nerve is a perjurer, Personal Sense, silent now in the presence of Almighty God. Personal Sense guilty of

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perjury, treason, conspiracy against the Rights and Life of Man. Morbid Secretion did not, in fact, spread the garment of foul fur on Mortal Man's Tongue. This foul, this foul fur was imported from outside, abroad, by False Belief acting in partnership with Personal Sense and Error, avoiding inspection by Soul's government officers. Nothing comes in from outside because already everything is within, that's Soul. So Morbid Secretion is in the pay of the firm of Personal Sense, Error & Co. Mortal's morbid mental secrets that out-picture as Morbid physical Secretions; 439, False Belief buys, manufactures, advertises for this firm of Personal Sense, Error & Co., let all things being imported from outside in—the reverse of the total and already withinness of Soul. It was False Belief acting through Health-laws who summoned Death to the scene, frightening Materia Medica away.

It's False Belief who keeps Personal Sense in business; and, in order to silence Personal Sense, therefore, Christian Science must dispose of False Belief. The fact is Mortal Man is innocent, line 14. Scholastic Theology, Materia Medica, Physiology, blind Hypnotism, masked Personal Sense are all ignorant hypocritical whited walls. You see, it was in Acts 23, when Paul was on trial before the Jewish Sanhedrin, just as Mortal Man has been on trial before the Court of Error, and he said to Ananias, the high priest, God shall smite thee thou whited wall. Your hypnotism is blind, its eyes closed in sleep, it's the deep unconscious, Personal Sense a masked murderer, the very essence of animal magnetism. Hypocrisy masking Lust, that's animal magnetism, that's Personal Sense, the whited wall. Lust with all its Morbid Secrets covering them up; and, the conclusion, therefore, is that Disease, on line 33, was never there. The high priest, Personal Sense, personal mediumship, I've got a hot line to God, God speaks through me personally, you've got to receive what He says through me personally, look upon me as your teacher. You see, we're very near the Teaching chapter now.

Personal Sense has got to be silenced before we can reach that Teaching chapter. So, over to 440, where the oleaginous machinations are False Belief are said to have manipulated the proceedings—the oily, slimy serpentine machinations, the artful design or plot, the conspiracy, the crafty tortuous plottings of False Belief. It's False Belief, on line 6, that teaches Morbid Secretion to make sleep, hypnosis, befool reason before sacrificing mortals to all those false gods of the so-called psychic unconscious. So the twelve Mortal Minds, constituting the jury, were deceived by False Belief to give a wrong verdict. Just like the dragon in Revelation, False Belief deceives the whole world, deceives it with its material birth death propaganda. To disobey the so-called laws of Matter is to obey the law of Spirit, God.

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To do good to your neighbor is to obey divine law; and so it is that Spirit restores to Mortal Man the Rights of which his own Personal Sense of himself seems to have deprived him. Personal Sense is, therefore, forbidden to enter any more suits against Mortal Man; and we come to the final summing up by the Chief Justice of the Supreme Court. All law and evidence is comprehended and defined in the statute-book, the Bible, which explains that any so-called law which undertakes to punish aught but sin is null and void. Therefore, Personal Sense has to be bound over to keep perpetual silence, not to do any teaching, not to do any talking. Keep perpetual silence and then there is oblivion for the utterances of False Belief, line 12. In this case, Material Law being a liar cannot bear false witness against Mortal Man, Fear cannot arrest Mortal Man, and Disease cannot cast Mortal Man into prison. The law is that Man is God's image and likeness, never sick or dying.

This is the testimony of Spirit as against the testimony of matter and the reverse of the testimony of Personal Sense. So, when, in consequence, Materia Medica comes at last to adopt Christian Science, Health-laws, Mesmerism, Hypnotism, Oriental Witchcraft, Esoteric Magic will be executed publicly by Progress; he's the real sheriff, not Fear who was the sheriff at the preceding trial. These twelve Mortal Minds, these personal jurors, on line 27, they're all myths. Returning a verdict contrary to law and Gospel because, that means to say, that they're persuaded to do so by the imposter, False Belief. The whole material world is a myth, that's for sure. Personal Sense is both liar and murderer from the beginning. As Jesus says, therefore, in John chapter 8, Ye are of your father, the devil, Personal Sense. The lusts of Personal Sense ye would do. Personal Sense is a murderer from the beginning and abode not in the Truth because there's no Truth in Personal Sense. When Personal Sense speaketh a lie, he speaketh of his own for Personal Sense is a liar and the father of it. There are no physical laws, therefore, man is innocent of having transgressed any such laws. All law and government is in the hands of the Judge of all the earth.

So, page 442, the last page of the chapter now: "Shall not the Judge of all the earth do right?" in saving Mortal Man, by destroying Personal Senses, False Beliefs in material Health-laws. Well, now it is that the sanctuary of Spirit, in the sanctuary of Spirit, man has had audience with Spirit and the Divine verdict, in the margin there, on line 7, proclaims him: Not guilty; therefore, he is regenerated, reborn, resurrected, strong and free; that's to say, he's healed. Divine Love has cast out fear. In the process, he's given by Christ, Truth, down there on line 23, temporary food and clothing until the material, transformed with the ideal, disappears, and he's fed and clothed spiritually. That's his final ascension or translation; and, therefore, his countenance beams with health and happiness, line 12, God is the health of his countenance. Just the way that the chapter, 82 pages ago, began.

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Over there is not, after all, a materially objective world but the very subjective expression on the face of God. Not a dualistic world of Mind and a matter body; and so, mortal man regenerated is just like Israel, in the Old Testament, regenerated when she came up out of Babylonian captivity, her feet beautiful upon the mountains, line 14. All the result, of course, of beginning at the feet of Christ, at the opening of the chapter. Think of what it says in Isaiah 52. Awake, awake, from the hypnotic dream of the psychic unconscious; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. See, we're about to enter upon the textbook's last four chapters, in the fourth column of the matrix, where the accent is on the city itself. My people is taken away for nought, my people shall know my name—that's Recapitulation. They shall know in that day that I am he that doth speak; no more personal sense speaking. Behold it is I, I am your teacher. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. See, it's the city of peace, the new Jerusalem, and rightly the outcome of Mary Baker Eddy's founding mission in Christian Science. That saith unto Zion, Thy God reigneth! The Lord hath comforted his people, he hath redeemed Jerusalem; all the ends of the earth shall see the salvation of our God. Go ye unto the midst of her; be ye clean. For ye shall not go forth with haste nor go by flight; for the Lord shall go before you; and the God of Israel shall be your rereward. Behold, my servant shall be exalted and extolled, and be very high.

Well, what the close of this 12th chapter represents is, in terms of the ideas, historical development, the point at which Mary Baker Eddy, the founder, leaves the Christian Science scene; and, therefore, the text, it seems one can say therefore, anyway, the text quotes Paul as saying, Work out your own salvation. In the Epistle, it is, In my absence, work out your own salvation with fear and trembling for it is God that worketh in you both to will and to do of His good pleasure; and Jesus, also, is quoted as saying, Seek ye first the kingdom of God (that's the holy city) and all these things shall be added unto you. *Fear not, little flock*; (Don't you hear Mrs. Eddy echoing this? How else could she leave the scene in the way she did.) *for it is your Father's good pleasure to give you the kingdom*. To give you truth, uncapitalized, which here we see, is Christian Science, line 29. Therefore, Christian Scientists, line 30, *be a law*, a law, only one law, *to yourselves*, individually, together. That mental malpractice in the form of involuntarily unconscious self-mesmerism cannot harm you, either when asleep nor, in the form of voluntarily conscious mesmerism, when awake. In other words, have your right foot on the sea and your left foot on the earth so that neither a sea beast nor an earth beast, as if sea and earth, heaven and earth were two, can rise up to harm you in accordance with the teachings of the 16th chapter, The Apocalypse; and there we leave the 12th chapter, Christian Science Practice, and

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begin to merge without a break because this is what is required, into the 13th chapter, Teaching Christian Science.

So, in this present work of ours, we have now encompassed the first 12 of the 16 chapters that make up the main body of the textbook; and we know from the final chapter, The Apocalypse, whose 16 sections correspond one by one to the 16 chapters, that the first 12 sections and therefore these first 12 chapters, bear a metaphysical relationship to the founding of Christian Science in human consciousness by Mary Baker Eddy from 1866 to 1910, while the last four sections, starting with a new heaven and a new earth, and the last four chapters which we come to now, bear a metaphysical relationship to the outcome of the founding mission in respect of the nonsectarian Science of Christian Science which began to reveal itself from 1911 onwards—initially and principally through the work of John Doorly. Christian Science and the universal holy city, or civilization of Revelation 21, are the same thing. Now, as far as human experience is concerned, the founder Mary Baker Eddy laid the 12 foundations and opened the 12 gates of the city from 1866 to 1910. So that, from 1911 and on through our own time, the city itself begins to be manifest, built, upon these foundations. Corresponding to this development, the first 12 chapters of the textbook relate with and lead to the last four. In other words, Mary Baker Eddy's mission led Christian Scientists to the point where they could be a law to themselves according to the last three lines of the 12th chapter. So that, correlative with the last four chapters, they are ideally this law unto themselves. Like generic man, the woman in the Apocalypse, Mary Baker Eddy's successor and leadership, we are ideally, at this point of the 13th chapter, crowned with the full circle of 12 stars signified by the teachings of the first 12 chapters. Merging then from the 12th to the 13th chapter, the situation is the same as that of Paul, quoted in part at the close of chapter 12 there on 442:25, in my absence, work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure. This is what Jesus, Paul, and later Mrs. Eddy, knew to be so, didn't they, in which they had that supreme faith enabling them to leave the human scene in the way they did.

So we come, from Christian Science Practice where the accent is healing the sick but which includes, of course, the healing of sin and death to Teaching Christian Science where the accent is on the destruction of sin and death but which includes, of course, healing the sick. There was a reference in Christian Science Practice, wasn't there, back on page 374, under the heading, disease more docile than iniquity, which read: It is easier to cure the most malignant disease than it is to cure sin. Healing is easier than teaching if the teaching is faithfully done. So, while the mortal can, it seems, be healed objectively of his sickness, he has to be taught subjectively, according to this text, to get rid of his sin. Hence, the order of the 12th and 13th chapters, and the insistence now in this 13th chapter, on morals and

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ethics. Because the system, which the founder founded, says this 13th chapter is, in fact, a scientific system of ethics. Sin brings death; hence, when the true morals demanded in the 13th chapter replace sin, they're also destroying death. Now perhaps, a key paragraph, in the 13th chapter, is the one, you remember on page 449: Man's moral mercury, rising or falling, registers his healing ability and his fitness to teach; it requires a higher understanding to teach this subject properly and correctly than it does to heal the most difficult case. So, whereas the actual teaching itself, that is to say, what it is that is taught, does not come until the 14th chapter, Recapitulation, where its seen to be a scientific system of synonymous terms for God, we're not allowed to enter upon this 14th chapter, corresponding in The Apocalypse chapter to where the city foursquare itself actually appears, until we've made our own, chapter 13; because it's chapter 13, with its insistence on morals and ethics which alone makes it safe to embark on Recapitulation. The danger of indulging in intellectual concepts, an exciting though dead letter, being thereby prevented. Never did Mr. Doorly cease to stress the requirements laid down in Teaching Christian Science while he was giving so much attention to what Recapitulation stands for with its fundamental order of synonymous terms for God.

Alright then, to the Bible verse on which the chapter is based; and the surrounding text in Proverbs 9, reads: Wisdom hath builded her house, (Oh, the incredible wisdom that characterize Mrs. Eddy's founding mission.) she hath hewn out her seven pillars, says Proverbs. Now, we do not specifically see these seven pillars until we come to the first question and answer in Recapitulation in the form of the seven synonymous terms for God. But they were, of course, necessarily inbuilt into the foundations of the city and, as we know, permeate from beginning to end the first 12 chapters of the textbook. Otherwise, they couldn't appear in the city itself or in the form in which they do in Recapitulation. Now, Proverbs continues to him that wanteth understanding she, wisdom, saith to him, Come, eat of my bread, and drink of the wine that I have mingled. Bread and wine, body and blood, letter and spirit, one. Give instruction to a wise man, and he will be yet wiser. This is the actual quote, isn't it: teach a just man, and he will increase in learning. Wisdom imparts itself, wisdom; that is to say, it teaches that state of thought which is made wise by the first 12 chapters in order that it becomes yet wiser. If thou be wise, says Proverbs, thou shalt be wise for thyself. That is, thou shalt be a law to thyself that the serpent, always the opposite of wisdom, cannot operate to harm you either when you're asleep or when awake. A foolish woman, that is say, one beguiled by the serpent is clamorous: she is simple and knoweth nothing. Whoso is simple, see, the wise identify with wisdom, the simple with the simple; let him turn in hither: he knoweth not that the dead are there; and that her guests are as the depths of hell. You see, the contrast is between true impersonal teaching and false

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personal teaching which can be so beguiling. The question is, does the teacher love to think of himself as a priestly medium through whom mortals receive truth or does he know that man, in Science, is the impersonal non-mediumistic voice of Truth itself? Is he indoctrinating the dead letter or is he the very spirit of Truth which destroys sin of its own volition and which constitutes, therefore, true teaching. You remember, in Miscellaneous Writings, page 43, the question is asked: Do all who at present claim to be teaching Christian Science, teach it correctly? And the answer comes: By no means.

Well, as we've seen, page 443:1 over to page 444:30, constitutes an introduction to the chapter as a whole. It establishes a correct attitude on the part of the Christian Scientist towards differing forms of religion and medicine; and, indeed, towards an apparently opposite thinking, materially-minded world, generally; and the key to this, then we find, is 444:21 to 30. If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham when he parted from Lot, and say in thy heart: Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. You remember, there'd been a famine in the land, hadn't there, and Abraham and his family including Lot had had to resort to Egypt for sustenance; and Abraham was terrified that Pharaoh would violate Sarah, standing for his spiritual ideal, his beloved Christian Science. But this wasn't allowed to happen. God wouldn't allow it to happen and they came up out of Egypt richer than when they went down. But it was this very experience which convinced Abraham that he and Lot must part company; and, accordingly, Lot dwelt in the fertile plains of Sodom while Abraham looked from the place where he was, didn't move anywhere, northward, southward, eastward, and westward. For all the land that thou seeth, God says, to thee will I give it and to thy seed forever; namely, the promised land of the city foursquare, the land of the Word, Christ, Christianity, Science which we come to, specifically, in these last four of the 16 chapters.

Now we see that God had guided Abraham, here we are 444:9, into the right use of temporary and eternal means. Materia medica had not touched or harmed his beloved Sarah—who, according to Paul in Galatians, typifies the holy city itself, the mother of us all—had not harmed her in any way; and even though it could be said that he now had entire confidence in omnipotent Mind as really possessing all power, 443:7, he was not allowed to condemn rashly, that's over on 444:19, materia medica or ecclesiastical sects but, rather, had to judge righteous judgment. Now that's taken from John 7, isn't it, where the Jews marveled saying: How knoweth this man letters, having never learned? Well, Jesus answered: My doctrine is not mine, but his that sent me. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true. Judge not according to the appearance, but judge righteous judgment... and so, on 444:19:

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Whosoever shall smite thee on thy right cheek, turn to him the other also. Jesus says there, in Matthew 5, at the same time: Let your communication be ye, ye and nay, nay.

You're concerned not with the teaching of personal speculative opinions but with what the Principle is on the one hand that's the ye, ye, and simply what it is not on the other and that's the nay, nay. So that, on line 13 there, be charitable and kind therefore not only towards differing forms of religion and medicine but to those who hold these differing opinions; otherwise, Christian Science is to you just one more religious sect. Whereas, Christian Science itself is universally non-sectarian. It's the true identity of all the world, including all these religious sects, materia medica, and so on, and so on. Now, seeing that, then on 444, for All things work together for good to them that love God; and, therefore, in some way, sooner or later, all must rise superior to materiality. But not if we hold the thought of our world as broken up materialistically into all these religious sects and factions and so on. Now, back for a moment to 443:12: *Judge not* these are the systems, or those who turn to them, *that ye yourself be not judged*. Thou hypocrite, why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye? It's true, of course, that Christian Science and these other systems are opposites and, therefore, don't mix. But the Christian Scientist does not condemn them, he translates them. Otherwise, they're just an outside reality in opposition to Christian Science; and, therefore, whether he'll admit it or not, he's a dualist. Learn therefore, 443:21, to Reprove, rebuke, exhort with all longsuffering and doctrine, and that's from Paul's pastoral Epistles to Timothy, which have to do, of course, with Christian teaching, a pastor, a shepherd, is one who teaches. But Paul says to Timothy, preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine for the time will come when they not endure sound doctrine. But after their own lusts shall they heap to themselves teachers having itching ears and they shall turn their ears away from the truth. Let's have heaps and heaps of teachers, that's sometimes the feeling. But what Mrs. Eddy said was required primarily was healers; and, therefore, the Practice chapter precedes, in the order of the textbook, the Teaching chapter; and, just previously, Paul had told Timothy how men will become lovers of their own selves, how they will creep into houses and leave silly women captive laden with sins. Ever learning and never able to come to the knowledge of the Truth. Just acquiring and acquiring more and more, so it is believed, knowledge but not reaching the reality itself.

Well now, after this introduction there, the main treatise starts at the bottom of 444, line 31, and immediately we've got the essence of it; namely, that the teacher must make clear to students the Science of healing, especially its ethics, but all is Mind and the student must conform to God's requirements. Now, what are these

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requirements? That students have a proper ethical attitude towards each other and the rest of their world. That as immortals, or children of God in divine Science, says 444:27, they be one harmonious family in contrast to children of men who are oftentimes discordant and false brethren. So, it's the ethics of the Science of healing that are the absolute prerequisite to correct teaching; and the word *ethics*, a treatise on morals, the science of moral duty, the science of ideal human character, moral principles. Do we remember, where she said, as recorded in Miscellany 246, that the higher hope for the race was a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity revealed through the human character? So, what, once more, are the requirements, the explicit rules to which God insists the Scientist must conform? The ethics of the Science of healing, summed up in the fact that all is Mind, one Mind common to all. Not a mind or minds here that can behave unethically towards another mind or minds there. This fact that all is Mind, says the text, fits students to defend themselves against the sin of other minds, other powers; and, therefore, against the attacks of the would-be *mental assassin*, who attempts to kill morally and physically. Now, we had it in the Practice chapter, didn't we, and, it was on page 419, never fear the mental malpractitioner, the mental assassin, for there is but one Mind. But it seems to be in this Teaching chapter that the mental assassin is dealt with more radically than in any other part of the book. Impersonally speaking and in the words of Paul, that which killeth, that which would assassinate, is the letter; whereas, the spirit giveth life. So, what we have to watch out for is that it's not the letter, as such that is taught, but that the students are taught to understand the spirit—that's what the true letter is—the understanding of the spirit and not a letter apart from the spirit. When there's one Mind the ethics of the Science of healing are complied with, letter and spirit are one, and there's no malpractice or mental murder. This is the law of healing, says the text on line 15, which works only divinely and doesn't limit in any direction of thought the omnipresence and omnipotence of God, line 18. Man endued with this divine Science has great possibilities, latent energies, and capacities for good. In meekness and might his life is hid with Christ in God because he's not a mediatorial persona whose human will indoctrinates students from outside of themselves; and, therefore it is, on line 19, that Christian Science silences human will, just as it silenced personal sense and false belief in the court case, at the end of the Practice chapter, because human will, line 24, maketh and worketh a lie. It cannot enter into the city foursquare, as we know, from Revelation 21. Human will is the human persona hiding the Principle of harmony, just as when Lucifer is supposed to have exercised a will of his own which broke up the heavenly unity and harmony of God and man and postulated an outside to God where man is supposed, subsequently, to have dwelt; and, therefore, this one Mind casts out human will with all its self-seeking envy, passion, pride, hatred, revenge,

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line 21, just as Truth and Love, that wonderful Michael and Gabriel in the Apocalypse, cast the great red dragon out of heaven. In Truth and Love, absolute letter, Truth and absolute Spirit, Love are one; and so, the real teaching of Mind-healing as that which has regard for the morals of the student, there on line 28, not the fees. Why? Because it recognizes the need for the student to heal himself of sin. So, over to 446, what the teacher imparts and communicates is what he himself is more than what he says. It's essential, therefore, to be good, to communicate good morals, not be bad and pitilessly communicate bad morals, there on line 2, to a defenseless community. Safety, implies the text on line 7, lies with this book and its power to teach, its power to heal, its power to prepare the community for self-defense. Then we practice the Science which the author of the book teaches to the exclusion of malpractice, that's in the margin there on line 13, which means practicing from sinful or malicious motives. Good must dominate; and there, therefore, be honesty of motive which is immutably right, down on line 20. Then there will be victory all the way up to the ascension, that being represented by the quote at the end of the paragraph, line 22. Because Jesus said at the ascension, didn't he, Matthew 28: Teach all nations to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world and to the end of all mental malpractice, mental assassination, false teaching, human will. Jesus knew it. Mrs. Eddy knew it. We've got to know it.

Honesty, that seems to be the prime essential, and honesty is integrity in conduct—thoughts, speech, freedom from fraud, refusal to lie, steal, or deceive in any way. Remember how, in the Apocalypse, the dishonesty, the hypocrisies of the dragon deceived the whole world. So, not human platitudes, line 25, but the divine beatitudes that we have in the Sermon on the Mount and which summarizes all Jesus' teachings. Then no hypnotic state brought on by the exercise of will, line 27, no loss of health or integrity of thought. Therefore, watch and guard against the exercise of will, overcome, don't cover the iniquity, line 30, of human will. *Iniquity* is an interesting word because it's from a root meaning unequal, inequality. You see, in the city foursquare where the sides are all equal, we're told, and, therefore, where mighty potentates and dynasties lay down their honors, there's no iniquity, no hierarchical spiritual inequality. So we come over to 447, no trespassing upon man's individual right of self-government, line 2, no trespassing on spiritual equality, no iniquitous breaking of this heavenly law of spiritual equality; instead, knowing and judging accurately the need of your fellow-men, line 9. So, in accordance with this law, heal the sick when called upon for aid and save the victims of the mental assassin. Save them from that which would take away man's individual rights of self-government. Don't let ignorant subtlety, false charity, conceal error; find evil to be self-disclosing, self-punishment. Sustain the system mentally with Truth, in this way, and its own recuperative action goes on naturally.

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All this insistence here on no cover up—expose, denounce, detect, unmask all the claims of evil and disease but don't realize any reality in them, line 22; be able to detect sin as it hides behind its hypocritical mask or persona. At the bottom of the page 447, the sinner afraid to cast the first stone, of course, refers to John 8, doesn't it, the story of the woman taken in adultery. He that is without sin among you, let him cast a stone at her. You see, the sinner uses subterfuge, he says that there's no evil but doesn't demonstrate this, because the word *subterfuge* is from *under* plus *to flee*, to flee secretly, to escape detection. Oh, let's have a lovely big cover up. So, what this page is all about is the need to expose sin without believing in it, detect what is at work behind the mask, and so prevent sin from subtly trespassing upon man's individual rights; 448, it's a moral offence to say that there's no evil and yet to indulge it. But this is just what the self-righteous hypocritical Pharisee there, in that paragraph, does in contrast to what the humble Publican does. [end]

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CONCLUDING THE SUMMARY OF THE 13TH CHAPTER TEACHING CHRISTIAN SCIENCE AND
INTRODUCING THE 14TH CHAPTER RECAPITULATION IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing the summary of the chapter Teaching Christian Science in SCIENCE AND HEALTH from page 448, Gordon Brown.

We come to the contrast, don't we, between the self-righteous hypocritical Pharisee and the humble Publican, at the top of page 448. In the one case iniquity, inequality and, in the other, response to the great heart of Love, on line 4. No wicked evasions, therefore, it's in the marginal heading, don't cover up sin, confess it at any rate to oneself and forsake it. As Jesus says of this, whosoever exalteth himself shall be abased and whosoever shall humble himself shall be exalted; and so, to sum up this part of the chapter: don't evade Truth because this cripples integrity and casts thee down from the pinnacle and that casting down from the pinnacle is Jesus' second temptation, isn't it, in Matthew 4. You see, Satan says to him that the angels will take care of him so that he doesn't dash his foot against a stone. That is to say, your integrity will not be crippled if you take up this dishonest position, line 16; but it isn't true because our integrity is crippled. We do dash our foot against a stone every time we drop from the pinnacle of absolute Christian Science and pursue instructions which are the opposite of Christian Science outside of Christian Science, that is to say, outside the absolute. When you

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do not remain at the pinnacle above the evidence of the corporeal senses, that is, above sin, integrity is crippled. In other words, stay with the high pinnacle sense of the moral and spiritual qualifications requisite for healing. Keep the impress of divine Science where the human and the divine are one, where truth, uncapitalized, does not fall from Truth, capitalized, and become error but is held in place. That's the thing, held in place by divine Love; and therefore, integrity, this sense of unity, indivisibility, oneness, all Truth and Love, that wonderful compound of Truth and Love again, on line 23, that is then maintained. Truth inseparable from Love. Truth is Love and this is adhering to the teachings of Christian Science and not breaking its rules. It's doing right, doing right not talking the right and living the wrong which is deceit based on vanity; all this as we come down page 448, not being integral, not being honest. Because the word *integrity* from *integer* meaning *untouched, whole, the complete entity, a whole unmixed number*. An *integral* composed of constituent parts making a whole, lacking nothing, entire, complete, undivided, unbroken, moral soundness, honesty, uprightness, unity; a most wonderful word, isn't it, *integrity*. Well, on 449, in this way you free yourself from sin and can therefore free another from disease. This little leaven on your part, this grain of Christian Science is what will cause the whole mass to ferment and so do wonders for morals. It will be omnipotent Truth at work because truth, little 't' your own being as man, will not have fallen from the integrity, the wholeness, of Truth, capital T, itself. You wrong yourself most by wronging another, line 7 on 449; one's moral mercury rising or falling registers one's ability to heal, 12th chapter, and fitness to teach, 13th chapter; and therefore honesty and fidelity are the qualities most needed. Yet a higher understanding is required to teach this subject properly and correctly than to heal the most difficult case. Our moral mercury, nice that mercury seems to be like an angel messenger, he's the messenger God, the one who guides and carries tidings. So, what we won't do is to let evil associates inoculate us with evil human thoughts, down on line 19 to 20; that is to say, indoctrinate, impregnate, thrust into us from outside the means of propagation, material propagation but we'll let virtue be a rebuke to vice. Because if the teacher of Christian Science does not improve the health and morals of his student then he is a Scientist in name only.

Now, as we turn over to 450, there are these three classes of thinkers. The first class, well, they're twisters, they're conceited, fact-twisting bigots; and the second class those who were so depraved that they appear to be innocent. Well, of course, that again is hypocrisy masking lust; and, but the third class of thinkers are sincere, generous, noble, and they build with solid masonry, that means to say, they build on the rock, the rock not on sand, not on the rock broken up into fragments. They keep the text whole and indivisible; and it's easy to teach them Christian Science because they don't play the traitor for place and power. At the

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same time there seem to be three main ways of yielding to the touch of Truth, integral Truth. Isn't it nice that it's primarily Truth that touches us—not that we loved him but that he first loved us. Well, the first way is that the yielding is slow, the second through a struggle, and the third that, having yielded, thought being reluctant to admit it. But this yielding to Truth involves the very touchstone of Science, marginal heading, line 17; and the touchstone, of course, is the standard, it's the test or the criterion by which to try out a thing's qualities or to try a thing's qualities. The touchstone of Science, the stone that comes and touches us. It is, it seems, that both sickness and sin are healed by understanding God's power over them, not our own power. So that realizing this, the Christian Scientist, on line 19, who's nothing of his own—for all, all belongs to God; he's enlisted to lessen evil, disease, and death, that means to say, he's enlisted to lessen and overcome the perilous beliefs in life, substance, and intelligence separate from God, fallen from the pinnacle of integrity, instead of belonging to God, in belief belonging to man. At the bottom of the page there, life, substance, and intelligence separated, in belief, from God, belonging to man instead of to God, to a separated part instead of to the integral whole—that's animal magnetism. Life magnetized away from God so that all the evil there is, is life, substance, and intelligence in firstly matter, secondly electricity, thirdly animal nature, and fourthly organic life. The errors, the errors of breakup, which Truth wherein there is no breakup, annihilates; annihilates in the form, of course, of the Word, Christ, Christianity, Science. No matter, electricity, animal nature, organic life but rather the Word, Christ, Christianity, Science. Life, substance, and intelligence separated from God, well that, of course, in the first paragraph there on 451, it constitutes the material world, a material world of aggression, oppression, and the pride of power, pride of personal possessiveness.

Now, from this Christian Scientists whose life, substance, and intelligence, whose life, substance, and intelligence is God, they're commanded to separate themselves in order that Christianity, wearing the crown of Love upon her brow may be their queen of life. See, it's at the point of this 13th chapter, that each one of us is wearing the twelvefold crown of the first 12 chapters that culminates in the Science of Christianity. Generic man, the woman in the Apocalypse, is, in consequence in the last four chapters our queen of life. So, don't start with the letter of Christian Science, on line 8, its Science and think to succeed without the spirit, its Christianity. Going in at the broad way of the letter, separated from the spirit, leads to destruction. Strive, therefore, to enter the narrow path of Life where letter and spirit are one and, therefore, deathless for this is where our heart, our treasure, must be found to lie. Remember, oh, it was back on page 113, in the Science Theology Medicine chapter, where the heart and soul of Christian Science is Love; that without this the letter is but the dead body of Science, remember

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that? So, let our hopes and affections be spiritual bearing the fruits of the Spirit, line 18; and, we find ourselves back to the topic of human will, again on line 28, as that which would start with the letter instead of the spirit and so have life, substance, and intelligence separate from God. But every Christian Scientist is a conscientious teacher of Science, of the Science of Mind-healing, who defends himself, says the text here, from the influence of human will. He's obligated morally to do the same for his students. Opening their eyes to error of every sort, especially that which would subtly deceive, that which would be deceived itself and, therefore, deceiving. So, in this text, human will is related to mental malpractice, on line 26, ignorance, malice aforethought, the injurious action of one mortal mind controlling another from wrong motives and with a mistaken or a wicked purpose. So, don't let human will blast our moral sense, health, and the human life. Now, over to 452, and it continues that we must bar the door of thought against this seeming power on the understanding that evil has in reality no power. Incorrect reasoning leading to practical error would be the letter separate, in belief, from the Spirit. So, what we have to do, on line 10, is outgrow that old darkness of the human will, etcetera, and put on the new light. Rebuke error, explain error, explain its nothingness and so, destroy error, line 13. Purify each immoral atmosphere, don't breathe it in. Then that lovely line about, better the frugal intellectual repast with contentment and virtue than the luxury of learning with egotism and vice. In other words, get your roots right. Right is radical, line 18, it's at the very root of things. Know Truth, live truth, love truth yourself; and then it can be imparted to others. Wash your own garment clean of conservatism, that is, of trying to conserve the old human will, the darkness of egotism, personal sense, and so on. The Science of Mind that heals the sick is right talking and right acting. Don't talk rightly such as repeating the words of this book, for example, line 24, and act wrongly. Find out how radically right one's motives are in order that right motives destroy sinful motives, right practice, right power destroys wrong practice and wrong power; and, over to 453, because the same quality of rightness that obtains in mathematics or music, for example, has got to obtain in Christian Science as understood by the author of this book. In other words, you only really know what is right, what right is, from this book. Look what has to come to that conclusion, right as against wrong is the side of invincible truth where victory rests as against error. Out of the mental chemicalization that follows the explanation of Truth, capital T there, a higher basis is won. Truth being explained to him, the student is taught honestly to know himself in order to know others and to have the spiritual power to help them divinely administer to their needs. A need, therefore, is for honest self-knowledge, knowledge and honesty, in the margin. Honest self-knowledge that uncovers sin and in so doing blesses the corporeal man. This is what is meant by working with the right motive. Whereas, on the other hand, hidden sin, that's spiritual wickedness in high places; and when

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that happens, Science becomes just a masquerade and evil is served in the name of good; masquerade, the wearing of a mask, animal magnetism masked. Remember, how Paul puts it, it's in Ephesians 6, that we wrestle not against flesh and blood, that is, physical things but against mental principalities, against powers, against the rulers of the darkness of this world; belief in the psychic unconscious against spiritual wickedness in high places really means, doesn't it, against mediumistic priest-craft or a human, human teachers' personal control of others. Then it's helpful to think there of something that comes in the Glossary, it's on page 595, where it talks about holiness and purification of thought and deed alone fit us for the office of spiritual teaching. It's said of Aaron who, of course, was Israel's high-priest; and, on the next page again, the twelve stones as the breast-plate of the high-priest are the illuminations of Spirit, not matter. I think that it's undoubtedly the first 12 chapters of the textbook, don't you, that fit us for the teaching chapter, must be so. The real teacher wears as his breast-plate the illuminations of the first 12 chapters so that what, in fact, he teaches is proper individual self-government, God-government. Never does he trespass on the rights of Mind. Just thinking for a moment of that first row of chapters in the textbook's matrix structure, across the top there. First chapter Prayer, 5th chapter Animal Magnetism Unmasked, 9th chapter Creation, and 13th chapter, this present chapter, Teaching Christian Science. Looking at that sequence what we have to do we realize is so pray to have animal magnetism unmasked that we see creation as it really is, namely, all mankind being taught that he is born of God. Those horizontal sequences are just wonderful, aren't they?

So, what this God-teaching becomes to us, over to 454, is the understanding in a degree of the divine All-power destroying fear and planting our feet in the true path that leads to the house built without hands "eternal in the heavens." In other words, leads us to the foursquare city of absolute Christian Science, there on line 12, where Love is enthroned and human hate has no legitimate mandate and no kingdom. Because there all disguise, every conceivable mask, is stripped from error. It's only outside the absolute that error gets by disguised as truth. Within the absolute error is known to be error, a lie, nothingness, non-existence. Only in the suppositious realm outside that it can work its deceptions and pass for truth. So that, on line 18, Love inspires, illumines, and designates the way to this house not made with hands, this inorganic non-sectarian absolute Christian Science.

What we are understanding through all this is, of course, the Principal of Mind-healing in which the same love for God and man is the incentive for both healing, that's the 12th chapter, and teaching, this 13th chapter; and so, Love becomes our one impersonal priestess, line 21, ministering at the altar of Truth, the very opposite of personal priest-craft or spiritual wickedness in high places. This patient, motherly, divinely-educative Love is the perfect Spirit of God whose

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perfect work is to move on the waters of mortal mind according to the order of the seven days of creation, of course, and form the perfect concept. What is the perfect concept? The house, the body, the man of God built without hands “eternal in the heavens” and there’s the manifestation of this underlying ministering Love, your loving care and counsel must, humanly speaking, support the student’s feeble footsteps so that he learns to tread firmly in the straight and narrow way; and, therefore, 455, his thought comes into accord with the spirit, little ‘s’, of Truth and Love aided by the letter and the mental argument. But, in order to engage in such a service to a student, you have first to be right yourself or you can’t teach him the Science of healing. That is to say, you must utilize, as it says there, the moral might of Mind yourself in order to walk over the waves of error and prevent, therefore, the beast of malpractice from rising up out of the sea. You must use the energies of Mind in your own behalf first and then help others. If you don’t, the student will be receiving his knowledge of Christian Science, which is metaphysical healing, from a human teacher, on line 18, who may be mistaken in judgment and demonstration. But if you do, he will be taught of God. Even though it looks to the senses like you’re teaching him, he will be taught of God, line 26, and God cannot mistake. You know, how Mrs. Eddy once said, when I teach Science it is not woman that addresses man but the divine Principle or Soul bringing out its idea by blotting out the belief that otherwise hideth it. What a wonderful sense of being taught of God; and this means that you are fitly engaged in the highest service worthy of the highest trusts. You’re like the angels, are commissioned messengers, spiritually near God Himself—that’s the angel messenger. Because all there is to you is God spiritually imparting Himself as the spirit of Truth and Love, back up there on line one. You’re not a persona now capable of misusing mental power; you’re Truth’s very own Truth, you’re Love’s very own Love, you’re the Word of God voicing itself; and, therefore, your integrity is assured, it’s in the margin on line 30, because the fountain, which is God, is not, cannot send forth both sweet waters and bitter; and, therefore, you are not and cannot do that either. It’s become impossible for you, top of 456, to influence mankind adversely; and this, of course, is our great goal, isn’t it? Because, that is to say, in the margin, line 5, chicanery on your part is impossible; you’re not a quack teaching and practicing in the name of Truth but contrary to its spirit and rules. You’re adhering strictly to the one and only divine Principle and the rules of the one and only scientific method of teaching and practicing and which alone can bring any success. Only one Principle, only one method of demonstrating it; and that is to *be* the Principle imparting, voicing itself and not a persona separate from it, channeling it, being a personal medium for it. Well this then is honesty of method in the theory and practice, the letter and the spirit of the Christ-cure, line 17, no concessions being made to persons or opinions. This is the *morale* of truth, little ‘t’, in which you must abide in order to demonstrate the Principle. As it said in the Practice chapter

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didn't it, don't bury the morale of Christian Science in the grave-clothes of its letter; letter by itself kills, hence, the letter by itself is the mental assassin. What you really are is Truth itself doing the work, you're Truth itself doing the work, isn't that what Jesus knew? Of course, it was, but only if you are rightly using the textbook, SCIENCE AND HEALTH, at the bottom of 456. Because in this case you are being the voice of Truth itself, voicing one Principle, voicing one scientific method in which there's no quackery. Now, why is this so? Because SCIENCE AND HEALTH contains the full statement of Christian Science or the Science of healing through Mind which must be accepted in its wholeness with nothing out of context, not broken up into disjointed sentences and clauses some of which appeal to me and those I'll adhere to but others don't and those I'll just ignore or pass over. So, on 457, we can see that only in its wholeness is the textbook revealed Truth. It is revealed the Truth when accepted in its wholeness, uncontaminated by adulterating human hypotheses; and it's got no equal anywhere on earth. As the divine light of Christian Science, this book can only do good it cannot do evil, but it destroys evil. Identified with it therefore you can only do good; you cannot do evil but you can experience the nothingness of evil; and this is illustrated, as we come down that page to line, round about line 13, by the medieval legend of the shield and the quarrel between two knights. Because each of them could see but one face of the shield. One side of the shield was gold the other one silver; and one knight said the shield was made entirely of gold and the other one said it was made entirely of silver; and so they proceeded to fight about it. But, in the story, the third knight arrived and saw simultaneously the gold side of the shield and the silver side and saw that the one shield consisted of both sides which were therefore complementary and not contradictory the one to the other. Well, as I think we've said before, gold is the symbol that stands for the sun, doesn't it, and, therefore, the First Commandment, love God supremely; and the silver stands for the moon and the Second Commandment, love thy neighbor as thyself. The two great lights, the two great rules, two great Commandments; in other words, it's the unison of Principle and practice, the absolute and its argument—the point at which proof appears. Remember, how the word *argument* from the root *argentum* meaning *silver*. In other words, all is good, there is no evil: I AM the Lord thy God, beside me there is none else. Working with any other method than this is mental malpractice, on line 17, which is all evil and has got no good aspect, either silver or golden; and the rule, therefore, is: labor in this direct line of fire and so, hit the mark; but don't scatter one's fire. Which means to say, don't pursue a vocation other than that of demonstrating Christian Science; don't pursue a vocation, for example, commending diet and hygiene at the same time as commending Christian Science and so departing from Christian Science. Don't have two worlds, two vocations; learn to let what looks like a material one reflect and be controlled by the spiritual one until you've proved that there is only the one—one Principle

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and its demonstration, the application of the absolute to the cure of disease, proving good to be all and evil nothing. Otherwise, top of 458, you're a quack because your platform has got two principles in partnership, one good the other evil. But the Christian Scientist platform, at the end of that wonderful 10th chapter, the Science of Being, is, isn't it, one Principle only, one scientific method only. You remember how, in our study of the platform we found this single platform with its 32 planks beginning to yield to us the essence of the two sides of that postcard which Mr. Doorly printed: the matrix chart on one side and the Science chart on the other? What a shield. Demonstration, then, rests on one Principle—and on the Christian Science platform we stand and rest. That's why the platform becomes to us the "tree of life" line 18, whereas, quackery with its two principles in partnership becomes the tree of the knowledge of good and evil or the tree of death; and, therefore, the great need is to keep Christian Science free from quackery. That's to say, to keep the way of "the tree of life" because, in Genesis, chapter 3, we remember, an angel does this with a flaming sword which turns every way; that is to say, it's like the shining of the golden sun. So here on line 17, the two-edged sword of Truth turns in every direction to guard "the tree of life." The two-sided shield now a two-edged sword, purpose of which is to keep the sword of the serpent, sin, line 20, from making deadly thrusts. That's what a sword does makes deadly thrusts, at the Christian Scientist, the tree of life, or the woman clothed with the sun who's panoplied in wisdom, in the marginal heading there line 22. She's got on the whole armor of God, that's the way Paul puts it in Ephesians, isn't it, so that the quackery and malice of ritualism and creed, ritualism and creed, *creed, I believe; ritualism, in prescribed forms*. I believe in prescribed forms.

All that gives way to Science's higher law to divine law, down on line 24, which the Christianly scientific man, the Christian Scientist with his one Principle, the woman clothed with the sun, reflects. So, he becomes a law unto himself, line 24. So how wisely, honestly, and consistently his course is shaped when he thus follows the leadings not of persons but of the one divine Mind. He's going Christ's way which is the only way, the way of living, healing, and teaching, at the bottom of the page, saving mortals radically from sin and sickness. It's the way of Christianity, line 32, because it's the way of the Spirit causing, causing us to turn naturally that's right from matter to Spirit, making our own the things that are unseen, unheard to the senses, see the marginal heading there, advancement by sacrifice. So that the first step, on line 11, in this advancement is the forsaking, sacrificing of worldliness, turning like the flower from darkness to light in order, secondly, to appropriate those things which eye hath not seen and therefore gain heavenly riches, line 6, to have nothing in common with the worldling's affections, motives, and aims. Remember, the way Paul puts it in I Corinthians, chapter 2: as

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it is written, Eye have not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God which, of course, is what man is. Now we have received, not the spirit of the world, but the spirit which is of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth comparing spiritual things with spiritual. For who hath known the mind of the Lord, that he may instruct him? But we have the Mind of Christ. Dear Paul. In other words, mortals are healed not by erring mortal mind, not by false practitioners, down there on line 20, with their willful wickedness but by resting on the omnipotence of the one divine Mind, this very Mind of Christ. Now, the false practitioner reference up there on line 20. Understanding the non-abstract Science of Christian Science, divine Truth, not guesswork, divine Truth expounded by the *theologus*, on line 28, the student of divine law, which means understanding and adhering strictly to the rules of divine metaphysics. The wonderful divine metaphysics which, of course, is the very essence of the platform laid down in SCIENCE AND HEALTH; 460, resting our demonstration on the sure infallible basis of divine metaphysics. Of course, that's the Christian Science platform in the chapter Science of Being, infallible divine metaphysics where letter and spirit are one; and so we come to the subject of ontology, in the margin, the Science of the necessary constituents and relations of all beings which underlies all metaphysical practice so that, ontology is the practice of divine metaphysics which rests on the Christian Science platform. Now, the word *ontology* in the dictionary, the root of it, the root meaning, is very nice, *onta* meaning *the things which exist* and *logy*, of course, meaning *speaking*. How marvelous to think of the things which truly exist speaking. Ontology, it says, is *the science of being or reality*, this is in the dictionary, *that branch of knowledge which investigates the nature, essential properties, and relations of being*. So, says the text: Our system of Mind-healing, line 5, which is therefore divine ontology, rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love's essential qualities. Can't we feel the chapter, Recapitulation, which is based as we know on this system of synonymous terms from God as they range from Mind to Love, can't we feel it coming closer and closer, as that which tells us specifically what the constituents and relations of all beings are? Now, let's not forget, when we come to Recapitulation, that on line 8 here, the pharmacy of this system of Mind-healing is moral while its medicine is intellectual and spiritual though used for physical healing. Because pharmacy is the preparing, the compounding, the dispensing of medicines; and that, in metaphysics, would, of course, be the compounding and relating of the moral qualities without which there cannot possibly appear the

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spiritual medicine that heals physically. So what we're doing in all this is to apprehend the truth of being, on line 18, what everything everywhere is truly being. In the case of the author, the grand facts of this truth of being, this Science of Mind, on line 24, had first to be taught orally from her own spiritual condition, using the meager channel of language and a circulating manuscript. It was what she was that taught it, it was her own spiritual condition that taught more than what she said. Now, as we know, that early manuscript was called, wasn't it, the Science of Man, it was called Questions and Answers in Moral Science by Which the Sick are Healed and which later became our next chapter, Recapitulation, in the textbook. So, as time went on, the textbook itself came into being and former beliefs, the shadow of old errors, down on line 31, were expelled from thought and what was taught was clear, pure divine Science; and the process we find, on page 461, is that of proof by induction—the relating of a part to the whole. We admit the whole, because a part is proved and that part illustrates and proves the entire Principle, lines 5 to 7. You see, in ontology—the relating of all beings to all being, everything related to everything else within the oneness of being, and this constitutes the system of divine Science—the presence of a part is the presence of the whole, and therefore, has, at the back of it, the self-proving power of the whole because no part can ever be abstracted from the whole. That's the nature of the divine system and its non-superficial depths, line 9. It can be taught only by the morally advanced and spiritually endowed, says the text. It's a matter of the illumination of the spiritual sense, on line 11. Don't we remember, in Atonement and Eucharist, back there on page 29 of Atonement and Eucharist, how: The illumination of Mary's spiritual sense put to silence material law and its order of generation as she brought forth a child by the revelation of Truth, demonstrating God as the Father of man. Well, you see, we're very close now, aren't we, to that famous paragraph on scientific obstetrics which comes over the page, on page 461. You see, Science, on line 13, in reversing the evidence before the material senses, and in furnishing the eternal interpretation of God and man, puts to silence material law and its order of generation. It puts to silence material law and its order of teaching because teaching, generation, education, birth are all one and the same thing spiritually considered. True motherhood, letting the idea be born of God, as in the case of the woman in the Apocalypse and as prefigured by Mary, that alone teaches; and this, the text now tells us, involves a "No" on line 17 and a "Yes" on line 20, saying, *No* to sickness helps to heal sickness, that is *to unsee* it, line 29, and saying *Yes* to sin helps to heal sin, for with sin you must first *see the claim of it, in order to heal it*. Sin must not be covered—that is to say, swept under the carpet, which is just what it wants us to do—it must be exposed. Golly, how The Apocalypse chapter is going to enforce that one; and so the idea of system grows nearer and nearer and nearer as we approach Recapitulation. There must be, says the text on line 31, systematic teaching coupled with spiritual growth and

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experience in practice; 462 then at the top, systematic teaching, etcetera, in order that there be a thorough comprehension of Christian Science and rapidity of the assimilation of truth. What is needed, the text says, is adherence to the rules of Christian Science coupled with imbibing the spirit of Christ. Adherence to the rules of Christian Science coupled with imbibing the spirit of Christ—no divided loyalty. What Truth itself is, not the student's own views of truth, is what matters. Now to achieve this, abide strictly by the rules, heed every statement, not just the statements we like so that we skate over the others, and advance from the rudiments or what we think of as the fundamentals laid down using the qualities of self-denial, sincerity, Christianity, persistence—there's no other way. Now, what are these rudiments that are laid down? [end]

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CONCLUDING THE SUMMARY OF THE 13TH CHAPTER TEACHING CHRISTIAN SCIENCE AND
INTRODUCING THE 14TH CHAPTER RECAPITULATION IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

What are the rudiments? If we were to turn to Miscellaneous Writings, page 43, we should come to the question: Do all who at present claim to be teaching Christian Science, teach it correctly? And the answer would be: By no means. But it would go on to say how: Honest students speak of the truth according to the pattern showed to thee in the mount, that these are not working for emoluments, and may profitably teach people who are ready to investigate this subject the rudiments of Christian Science. Alright? What then is the pattern showed to thee in the mount? Well, we find it specified in Exodus 25. Remember, and thou shalt make a candlestick of pure gold: six branches shall come out of the sides of it; three branches out of the one side, and three branches out of the other side, and the candlestick, in the candlestick shall be four bowls; and thou shalt make the seven lamps thereof: that they may give light and look that thou make them after their pattern, which was shewed thee in the mount.

Well, the mount is certainly the Horeb height of that first question and answer in the coming chapter, Recapitulation, where what God is, is revealed; namely, God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. This is the I AM THAT I AM; and, when we look at it, from the standpoint of the Principle in the middle, with the three branches of Mind, Spirit, and Soul on the one side and the three branches of Life, Truth, and Love on the other, it becomes to us what is called the Science order of the synonymous terms for God—the

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golden candlestick or the tree of life. It embodies all the rudiments and this is the reason that Recapitulation became the teaching chapter or what it is that is taught that having been established first, the standpoint from which to teach it, in chapter 13. Well, this essential standpoint is now summarized for us on the last three pages of this chapter. First, in terms of spiritual anatomy, on line 20, [page 462] or the need to know thyself, not being ignorant of thyself like mortal mind is. Teach the student he must know himself, he must be honest with himself. There must, from the spiritual standpoint, be honest mental self-knowledge, down there on line 20, because the word *anatomy* from *to cut, to dissect*, signifies *structural analysis*. The structural makeup of an organism, says the dictionary, the division of anything to examine its parts. Well, what the divine system is concerned with is analysis but without division, synthesis without bringing together separated bits and pieces; then, involved in spiritual anatomy is the essential excision of error, line 25, through knowing whether thoughts are from the divine or the human source. The anatomy of Christian Science, the structural analysis of the divine system itself, teaches when and how to probe the self-inflicted wounds of selfish, malice, envy, hate, how to control mad ambition; it unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body in both sickness and health; 643, if it doesn't do these things then the analysis of the divine system certainly becomes a hollow mockery and an intellectual abstraction. But understanding mental anatomy, the Christian Scientist discerns and deals with the real cause of disease: that which is self-inflicted; and hence the need for a true mental self-knowledge. Can't you hear Jesus saying take, eat, this is my body; let me analyze the divine system for you so that you can understand and assimilate it according to its own natural divine order of precept upon precept, line upon line, here a little there a little, as we shall have it in a moment in the 24 questions and answers of Recapitulation; and in order that error can be self-seen and so excised. Because now it is that the anatomy of Christian Science and the birth-giving obstetrics of Christian Science are one. Not only should teacher and student be familiar with the anatomy of Christian Science but they should also, 463:6, be familiar with the obstetrics taught by this Science; in other words, Science not only teaches anatomy it also teaches obstetrics. You can't give birth unless there be a body to do the birthing, can we, and thus, the relation of teacher and student is really that of mother to child; obstetrics from the root *to stand before* as a midwife; and not the apocalyptic dragon as midwife standing before the woman ready to devour the child. But the woman herself as midwife standing before God giving her child back to God. Thou son of man, my son, not the son of the living God, unto us the undivided body of Christian Science the son of God is born. Obstetrics then from the same root as obstacle, obstruction; error has to be excised, error must be excised. Scientific obstetrics removes properly, in the word of the platform, a dam or obstruction, even the

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supposed separation of man from God and the obstacle which the serpent, sin, would impose between man and his Creator. So the true teaching, true birth, *educare*, education, to draw forth, draws the child forth from God, from the text of SCIENCE AND HEALTH in practical terms recapitulated in the next chapter.

Detach mortal thought, therefore, from its material conceptions that the birth will be natural and safe. No mediumistic midwifery persona at work, no personal mothering or birth-giving; then no injury to the present useful, even if apparently organic, human surroundings. Having within it no element of error, no element of separation from God, the truth, little 't', that is born of Truth and Love removes properly whatever is offensive; and this word *offence* is used in the Bible, as we found didn't we, as a stumbling stone, an occasion for stumbling. It's an impediment to progress, in a word, it's the heel, biting serpent, or the great red dragon. Now, in Romans, Paul quotes, behold I lay in Zion a stumbling stone and rock of offense, for they stumbled at that stumbling stone. But, in I Peter in exactly the same words, behold I lay in Zion a chief cornerstone unto you that believe, he is precious. But to them which be disobedient, the stone which the builders rejected, the same is made the headstone of the corner, and a stone of stumbling and a rock of offense even to them which stumble at the Word. You see, this stone, which can either be a precious corner or foundation stone or else a stone of stumbling, is found, when we come to Recapitulation, in the answer to the question, What is God? So, the new idea, on line 14, this precious headstone, capstone, this system of capitalized names for God, must be conceived and born of Truth and Love as the son that never leaves the mother's womb, conceived and born of Truth and Love; then its clad, like his mother, in white garments, the white light of the sun. So, it's all a matter of new birth. We are this Christian Science infant born of the Spirit; and, therefore, are the spirit, uncapitalized, causing mothering humanity to suffer no more, no more sea, no more death, as it is in the 13th section of the Apocalypse corresponding to this 13th chapter; and, therefore, Truth is here fulfilling its perfect work according to the order, that is, of the seven days of creation, the order of spiritual birth. Remember, back on 454, line 22, wait patiently for divine Love to move upon the waters of mortal mind and form the perfect concept. Patience must have her perfect work comes from James, chapter 1, let patience have her perfect work, that ye may be perfect and entire, wanting nothing. That ye may be a man of spiritual integrity—I do not want. You see, it'll all come through to at the end of The Apocalypse. Of His, God's, own will not the human will James says, begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Now, the unhesitating decision, called for there in the marginal heading on line 23 of 463, refers us back to the necessary excision of error in the paragraph on mental anatomy. Error healed through Mind means no breakup of the one Mind into minds many. That's going to be one of the

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great keynotes of Recapitulation, isn't it? This is the very law of God applicable to healing in contrast to laws of nature, laws of matter, or the action of so-called mortal mind. In fact this paragraph, at the bottom of 463, relates to anatomy defined just as the next one certainly does to scientific obstetrics. The one called, as we turn over the page to the last page 464, seclusion of the author, in the marginal heading. See, Mrs. Eddy once said, it is as necessary for me to remain at home for the well-being of the Christian Science movement as for the hub of a wheel not to move out to the circumference. You see, it was a matter of scientific obstetrics; she was at home in divine Truth and Love attending properly the birth of the new child, or divine idea. She was in seclusion detaching mortal thought from its material conceptions that the birth might be natural and safe and the mother be caused no more suffering, no more labor, no more travail, no more time, no more toil, as you come down that paragraph. The way she was praying, watching, and working for the redemption of mankind. The way we have to be praying, watching, working for the redemption of mankind, seeking no self-aggrandizement. Well, that's almost identical, isn't it, with the way the first chapter, Prayer, and therefore the textbook itself, and therefore Christian Science itself opens. Remember, on page 1, Prayer, watching and working combined with self-immolation are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind. So clearly it is scientific obstetrics that's at work, isn't it; and then the reference to the hypodermic injection being permissible in certain cases to lull the belief in pain, takes us back to the chapter's opening paragraph, on the permitted right use, you remember, of temporary and eternal means, doesn't it? The purpose is always to enable the Christian Scientist to treat himself mentally, line 15, to handle his own case mentally, line 18; that's to say, to be a law to himself through his unity with Truth instead of possibly being humanly indoctrinated from outside. Which means that he proves all things; [and] holds fast that which is good. We know where that comes from, it's from I Thessalonians 5; it's where Paul says, the day of the Lord so cometh as a thief in the night, hence the need to watch. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; but ye are all the children of light, and children of the day: we are not of the night, nor of darkness. No more sea, no more latent psychic unconscious, the source of all error's physical forms. God hath not appointed us to wrath, but to obtain salvation. Wherefore comfort yourselves together, edify one another. Prove all things, is the actual quote, and hold fast that which is good; and, so, to the final paragraph. Because, it's clear now that what the founder through her scientific obstetrics has founded, line 21, is a pathological system of Christianity; of course, for it to be a pathological system, it must be the Science of Christianity or Christian Science.

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Now, in this birth-giving founding mission the labor, the travail, has been to expound divine Principle and not to exalt personality with all its bigotry, ignorance, envy, and dishonesty, all its adulterating falsities which are typical of the hireling. Now, we know from John, chapter 10, which is the story of the good shepherd versus the dishonest hireling that the hireling is that state of thought which cares not for the sheep and who flees, which flees, in the presence of the true founder, the true shepherd, the true pastor, or the true mother, the teacher. He cares for the fees not for the students' morals; remember how that was, how that came earlier in the chapter. So Jesus says, there shall be one fold and one shepherd, my sheep hear my voice and I know them and they follow me; and I give unto them eternal life. I and my Father are one; and, therefore, the one fold which the one shepherd has founded for mankind as a pathological system of Christianity is, on the final line, a scientific system of ethics. Something which we must never lose sight of when we come to consider much more specifically the system itself, its constituents and relationships in the chapter Recapitulation. Now, what we will do is again to merge without a break into the new chapter because this is what seems to be demanded with these later chapters of the textbook so interwoven, so flowing are they from one to the other that it's good for us to do just that, flow straightaway from one into the other.

Recapitulation then, the 14th chapter, adjacent to which when we look across that second row of chapters in the textbook's foursquare matrix structure, is the platform of divine metaphysics. Now we do appreciate, don't we, that marvelous Christ row of chapters: chapter 2 Atonement and Eucharist, chapter 6 Science Theology Medicine, chapter 10 the Science of Being ending with the platform, and chapter 14 Recapitulation. In Atonement and Eucharist, Jesus, the great model of being, the example for us all, who in its entirety solves individually the universal Life-problem, proves from beginning to end that good is All and evil is naught; and, therefore that Life is birthless deathless. Science Theology Medicine, the revelation of Christian Science leavening the whole lump of human consciousness, the very Science of Jesus' words and works, making his demonstration of deathless Life available to the rest of mankind. Science of Being what everything everywhere all at once is in consequence being, all of us understanding what to do and getting on with doing it. That is to say, learning to stand together on the Jesus platform of divine metaphysics. Recapitulation, what it is, that is, doing it all, what it is that is at work in the case of Jesus as in the case of Christian Science; namely, what the Science of being actually consists of, what God is—the self-revelation of infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. Alright then, let's now move from the 13th to the 14th chapter. Let's acquaint ourselves more deeply, more precisely than ever before, with the absolute Science of this system of ethics which has been discovered and founded in world consciousness and named Christian Science.

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Now, turning to the introductory note on page 465 there, we see that the chapter stems from Mrs. Eddy's early class-book. Which is, we said before was entitled, The Science of Man by which the Sick are Healed or Questions and Answers in Moral Science. Now, after much labor, much travail, much birth-giving, much scientific obstetrics and increased spiritual understanding, there in the text, this early manuscript gave rise in 1875 to the first edition of the textbook, SCIENCE AND HEALTH. It was incorporated as one of the actual chapters of SCIENCE AND HEALTH, in the third edition of 1881, when it was renamed Recapitulation. Absolute Christian Science, Christian Science in its pure birthless-deathless reality, pervades the chapter's statements to elucidate scientific metaphysics to make clear, that is, the non-existence of semi-metaphysics and therefore the total reality of divine metaphysics because that's what we learnt, didn't we, from the chapter Science of Being. So, in as much then as SCIENCE AND HEALTH is rooted in the original Science of Man class-book and in as much as SCIENCE AND HEALTH as a whole is summarized or recapitulated in that wherein it originated, now the 14th chapter, Recapitulation, it's evident that Recapitulation represents the beginning, the end, and indeed the totality of SCIENCE AND HEALTH and, therefore, Christian Science itself. In other words, Christian Science has always been, is now, always will be based on the answer to the question: What is God? Now, it wasn't until the 50th edition of 1891 that the answer to this question appeared in the form of a range of capitalized synonymous terms for God; and this coincided naturally with the appearing for the first time, also, of the now famous statement: divine metaphysics is now reduced to a system. Hitherto it had been said that the theology of Christian Science underlay the statements of Recapitulation. But from this point onwards, it was absolute Christian Science that was underlying them or permeating them. Once a system of capitalized synonymous terms are found to elucidate what God is, then what God speaks, *theo logos*, theology, is absolute Christian Science. You see, at that time the answer read: God is divine Principle, supreme, incorporeal being, Mind, Spirit, Soul, Life, Truth, Love. It included an eighth synonym *being* and this was so until 1907 when for the first time the answer to the question appeared in its final form as we have it today; namely, God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. The order of the synonyms rearranged and the term *being* removed—placed, let's note, in the answer to the third question where it had not been before. Now, why? Because the new statement of the one Principle is what Being, capitalized, is. You see as recorded in the SCIENCE AND HEALTH preface, Mrs. Eddy had in June 1907 read the book throughout consecutively for the first time in order, she says, to elucidate her idealism. Well, this idealism was elucidated when, in consequence, the statement of what God is was finalized. You see, the text itself having virtually been finalized in that 50th edition of 1891, and the final ordering of the chapters in their present foursquare matrix pattern having taken place in the 226th edition of

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1902, and the finalizing of the terms that had to be capitalized and those that had to be uncapitalized having taken place in 1903 and thereabouts, the book was virtually finished when she read it through from beginning to end in 1907. She found the final answer to what God is in the book itself. The book itself told her what it was—24 questions and answers, 24 ribs in the human body, Adam's rib was restored to him, man was given back his womanhood, God was given back his idea, man, through the understanding that no such severance had ever really taken place. The rib, the rod, the terms in their primal and ultimate scientific order was already there in the body of the book and had only to be stated in their simple basic form to make this evident. Now as it says in the story of Adam in the chapter Genesis, it's on page 529, another change, that is to say, a change in obstetrics, if we were to read that paragraph, will come as to the nature and origin of man; and this revelation will destroy the *dream* of existence, reinstate reality; [we'll restore the rib to Adam] usher in Science and the glorious fact of creation, that both man and woman proceed from God and are His eternal children, belonging to no lesser parent. Well, this change in obstetrics took place ideally in 1907 when reality, now that's the uncapitalized order of the third degree of scientific translation on page 116, isn't it, when reality found correspondence with the capitalized order of the synonymous terms for God on page 465, capitalized and uncapitalized one—Principle, capitalized, and its idea, uncapitalized, is, not even are, one. Incidentally, that statement had been made for the first time only just previously in one of the 1907 editions. Science itself was ushered in, the Adamic dream of organic subdivision, organic procreation, could end. Man and woman, one, could be found conceived and born of Truth and Love and proceeding from no lesser parent. How colossal then is the work of John Doorly in the years following the founder's mission. That mission being represented in the textbook as closing at the point of the 12th chapter because there Christian Scientists are a law to themselves and don't need outside mothering John Doorly taught, that's the 13th chapter, the profound signification of Recapitulation, the 14th chapter and, in so doing, unlocked the Science of the Scriptures, 15th and 16th chapters. Isn't that just what he did? You see, Recapitulation was always in what was called in the organization the primary class, it was always the teaching chapter. What the student was actually taught in order to qualify him a Christian Scientist: how to be a law unto himself within the holy ethical and Christian atmosphere, if you like, of the 13th chapter, the teaching of the scientific system of the synonymous terms for God in the 14th chapter properly takes place safe from the intellectual thrill of metaphysical abstractionism, safe from being grasped merely by the human mind. It was in the so-called normal class in the organization that Recapitulation was combined with the platform, the two as we've seen being adjacent in that Christ row of chapters in the matrix, for the purpose of making teachers qualified to teach. Hence, the wonderful scientific relation which will surely be brought to light

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between the 32 planks of the platform and the 24 questions and answers of Recapitulation, something indeed for us expectantly to pray about.

Well now, the meaning of the word *recapitulation* has then already begun to be apparent. Its root is *re* plus *capitulum* meaning a small head; and, it *means to repeat or restate briefly as the principle points in a discourse to summarize a concise summary*. Involved then is the word *capital* from *caput*, head, having reference to the head. What we're concerned with, we see, is the head and body of Christ or truth, capitalized, uncapitalized, *one and indivisible, Principle and its idea one*. Well, a capitalist is one who owns capital. In divine metaphysics Principle, God is the one and only capitalist owning the infinitude of the capital resources represented by its governmental system of capitalization. In politics and economics, capitalism is always contrasted with socialism and communism, isn't it, where the state not God owns all capital, the state purporting of course to be the people as a whole. That isn't the way it works out in practice. Can we see, then that what Christian Science brings to light is a governmental system in which the individual and the collective are not at variance not at each other's throats. Where Principle, God, owns all and its idea, man, has all by reflection but not by acquisitive possession. In other words, the Principle, the capital where the accent is on God being infinite and unexpendable, the income of ideas flowing from this capital where the accent is on man is equally infinite and unexpendable; and, therefore, Christian Science is divine economics in which the individual and the collective, the collective developing into the universal, are one and complementary; and as such are the answer to the divisive world situation and indeed to every conceivable aspect of the divisibility and consequent discords of life. No wonder the platform's final sevenfold paragraph tells us how one infinite God, good unifies men and nations firstly, constitutes the brotherhood of man secondly. See, Recapitulation, as we have found, has so much to do with the brotherhood of man. Ends wars thirdly, fulfills the Scripture love thy neighbor as thyself fourthly, annihilates pagan and Christian idolatry whatever is wrong in social, civil, criminal, political, and religious codes fifthly, equalizes the sexes sixthly, and leaves nothing that can sin, suffer, be punished or destroyed seventhly; and so no wonder this sevenfold epitome of reality in the platform opens immediately on that Christ horizontal of the matrix to that which determines this unity and brings it to pass. Namely, the sevenfold definition of the one infinite God, good as Mind, Spirit, Soul, Principle, Life, Truth, Love bringing to a focus all the rudiments of Christian Science in the pattern of the golden candlestick shown to thee in the mount.

Alright then, let's turn to the verse from Isaiah on which the chapter as a whole is based. It's taken from Isaiah 28 which reads like this, how natural it is, how inevitable. Whom shall he teach knowledge? and whom shall he make to

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understand doctrine? Now, listen to this—they that are weaned from the milk, and drawn from the breasts. Those who do not rely on external mothering. Now here's the actual quote: For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. The word of the Lord, what I, God AM because unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little. Wherefore, hear the word of the Lord, thus saith the Lord God, Behold, I lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation. But this is only if we regard the stone rightly, spiritually, because as we read before, if we regard it wrongly and materially this very same stone can become a stone of stumbling and a rock of offense, didn't we read that in the Epistles? But Isaiah goes on, judgment will I lay to the line, and righteousness to the plummet. And your covenant with death shall be disannulled, his God doth instruct him to discretion, and doth teach him. In other words, we must be taught of God and not be taught of men. Well, we can scarcely fail, can we, to connect this with what Zechariah has to say, the prophet Zechariah speaking in so very similar a vein. Zechariah says, I will bring forth my servant the BRANCH. Now, the Branch is the symbol in Mrs. Eddy's church organization of the self-governing Branch Church. Zechariah says, behold the stone, same concept; that I have laid before Joshua; upon one stone shall be seven eyes. Now remember, it was Joshua, not Moses the motherly leader, who actually took the children of Israel into the Promised Land and it's the same historically speaking with the two phases of the story of Christian Science. Mrs. Eddy took us to the Promised Land, gave us all the spiritual equipment we needed; but it was John Doorly who really initiated the crossing of the Jordan and our beginning to take possession. So, says Zechariah, behold a candlestick all of gold and his seven lamps thereon. Remember, with Moses in Exodus 25, and thou shalt make a candlestick of pure gold, six branches shall come out of the sides of it, three branches out of the one side, three branches out of the other side and in the candlestick shall be four bowls and thou shalt make the seven lamps thereof that they may give light. Zechariah says, and he shall bring forth the headstone, the headstone, the capstone, the capitalization stone found in the answer to the first of the 24 questions; he shall bring forth the headstone with shoutings, crying Grace, grace unto it. Don't we all feel like shouting grace, grace, thank you thank you for the answer to the question, what is God? The hands of Zerubbabel, Zerubbabel is that state of thought that comes out of Babylonian captivity, hath laid the foundations of this house and his hand shall finish it. There you have indicated the two inseparable phases of the Christian Science story, the laying of the foundations and the finishing of the house, the city. They shall see the plummet in the hands of Zerrubbabel with these seven. They, the seven synonymous terms for God, are the eyes of the Lord which run to and fro throughout the earth. It's never stopped seeing them running to and fro throughout the earth. But most of all, in this

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connection, we remember the book of Revelation; in Revelation 4, and, behold, a throne was set in heaven, and one sat on the throne, one absolute God, to look upon like a jasper and a sardine stone: and there was a rainbow, a sevenfold spectrum, round about the throne. And round about the throne were four and twenty seats, four and twenty questions: and upon the seats were four and twenty elders sitting, four and twenty answers to these questions, clothed in white raiment; and they had on their heads, capitalized, crowns of gold; and there seven lamps of fire burning before the throne, which are the seven Spirits of God. The seven capitalized terms; and four beasts, the Word, Christ, Christianity, Science full of eyes before and behind. And the four beasts had each of them six wings about them, four times six, twenty-four; and so our conclusion that the twenty-four questions and answers, as it were, wing themselves forward in four groups of six each. That was the conclusion we came to, wasn't it? The first group accenting the Word, the second group the Christ, the third group Christianity, and the fourth group Science. Four and twenty questions and answers, four groups of six each, constituting the order of the chapter. And when these beasts give glory and honour and thanks to him that sitteth on the throne, the four and twenty elders fall down. They capitulate before him, the one that sat on the throne; and, actually, in the course of Revelation they seem to do this seven times. They go on and on recapitulating; and they cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they were and are created; and then just to show how near we are, in the flow, to chapters 15 and 16 in the Key to the Scriptures, see how Revelation goes on. And I saw in the right hand of him that sat upon the throne a book, sealed with seven seals. The Bible in its seven thousand-year periods that needs to be unlocked by the seven timeless days of creation and in the midst of the throne and of the four beasts and in the midst of the elders, stood a Lamb as it had been slain. The seven days of Genesis resurrected above the Adam record. This Lamb having seven horns and seven eyes, which are the seven Spirits of God, the seven synonymous terms sent forth into all the earth; and the four beasts and the four and twenty elders fall down. This is where they recapitulate, or capitulate again, before the Lamb. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us by thy blood out of every kindred, tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. Generic man, my successor in leadership resulting, of course, in the true society of the city foursquare in Revelation 21. One infinite God, good unifies men and nations, so on.

So, now to these seven lamps of fire, these seven Spirits of God, this one stone of calculus of ideas with its seven eyes, this golden candlestick with its four bowls and

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seven lamps, this timeless tree of life, this answer to the question, what is God.
[end]

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CONTINUING THE SUMMARY OF THE 14TH CHAPTER RECAPITULATION IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing the summary of the chapter Recapitulation in SCIENCE AND HEALTH,
Gordon Brown.

So interwoven are the first 3 questions and answers that we really have to take them in conjunction one with another. The 1st one, a range of four uncapitalized qualifying adjectives and a range of seven capitalized proper nouns, answer the infinite all-inclusive question: What is God? So, God is in Himself both uncapitalized and capitalized, both quality and quantity, both God and man. Otherwise, how could he be All, capitalized, in all, uncapitalized as we find it expressed in a moment; and secondly, the range of capitalized terms is a range of synonymous terms designed to render divinity, the one absolute God, understandable to humanity. Then, the 3rd question and answer, one God one Principle only. We're conceiving the idea of the Principle of the universe wherein Principle and its idea is, not are, one; and this one is God.

So that by implication, this one absolute God is not and must never be thought of as broken up into seven. Let's just think for a moment how this work with the flow of the chapters as a whole, taking nothing out of context, considering the synonymous terms always in their textual relation one to another has ensured our fidelity to one God only and not to seven separable concepts. Just as Mrs. Eddy when she read the book throughout consecutively was compelled, by the text, to reorder the answer to the question. So ideally we should by now, now that we have reached Recapitulation, already be aware that the sevenfold scale Mind, Spirit, Soul, Principle, Life, Truth, Love is the fundamental ideational order of the Science of all being.

I AM THAT I AM, Mind, Spirit, Soul, Principle, Life, Truth, Love. In their order from Mind to Love the terms appear in what we now know to be their Word order, what I, God, AM. Conceived of from the standpoint of Principle, in the middle, with Soul Spirit Mind and Life Truth and Love, branching out on either side—they present the golden candlestick or Science order and it's the fullness of this Science order, which necessarily embodies in itself not only the Word order here, on page 465,

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but also the Christ order which came on page 115, didn't it, and the Christianity order which comes in the Glossary on page 587. When understood, a grand epitome then of all the rudiments of the divine system. Grace, grace unto it.

Now, it's the student, isn't it, who asks the question and the teacher who gives the answer. Well, only God can possibly say what God is; and, therefore, what Recapitulation truly represents to us is the student being taught of God. Can we see that because divinity is ceaselessly reflecting on what divinity is that humanity is impelled to question what divinity is in order to be its reflection or idea. Can we see that?

So that, in the case of Moses, What is thy name and the answer, I AM THAT I AM. In the case of Christian Science, What are you, God? and the answer comes, I AM incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. This is my idea of myself that I form within myself when as subject I reflect upon myself as object. I and my idea one in identity. Principle and its idea is one and this one is me, God. Only I, Mind, Spirit, Soul, Principle, Life, Truth, Love know myself to be Mind, Spirit, Soul, Principle, Life, Truth, Love. This divine self-knowledge of mine is my Science, science, *secare*, to know. My idea, this compound idea of me, is what I, God, AM; namely, you man, my reflection, my image of myself. As understood by Jesus, I express myself in you; he that hath seen you hath seen me. I send you forth, he that hath seen me hath seen the Father; the Father hath sent me.

Well, it's obvious, isn't it, in divine metaphysics that numbers are but human symbols and not numerical entities. Seven numerically or four numerically is no part of infinity. There's only one number in infinity and that's what Christian Science calls the infinite, capitalized, One. Seven is a symbol of this one whereby the one is reduced to a system of ideas for the purposes of human understanding and the result is spiritual analysis; if you like, the anatomy of the one but without dissection providing a spiritual synthesis making possible scientific obstetrics. The word *synonym* from the root *syn* meaning *together at the same time* plus *onoma*, *name*. So, what we're being presented with through this system of synonymous terms for God is an ordered synthesis of ideas all of which are timelessly contemporaneous one with another as they show forth the infinite, the eternal One. Well, realizing this surely our precious headstone will never become a stone of intellectual stumbling or rock of offense, will it?

You know part of the meaning of *to question* in the dictionary is *query in the mind, to wonder*. According to the numerals of infinity called seven days in the chapter Genesis, the eternal wonder is that infinite space is peopled with God's ideas reflecting God in countless spiritual forms. That is to say, the universe itself is an infinite calculus of ideas. The numerals of infinity are symbols of the infinite

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One whereby we understand the One as Mind, Spirit, Soul, Principle, Life, Truth, Love; and so the vision is that of an infinite diversity of individual identity all held by their Principle in universal unity; and that's why in Revelation 12 we behold a great wonder in heaven. A woman, generic man, the spiritual identity of the human race, clothed with the sun, and so on, engaged in the work of scientific obstetrics because she brings forth a man-child, the Son of Man, who is none other than man's own identity as the Son of the living God; man born of God, conceived and born of Truth and Love, as we had it in the obstetrics paragraph. Well, the accent is on the individuality, the indivisibility of God, understood through this range of synonymous terms reflected in the infinite individuality, indivisibility, of man; and, therefore, what we're concerned with is the synonymity and reciprocal relationships of all spiritual individuality, isn't it. The way Paul puts it so beautifully is that there are diversities of gifts but the same spirit so that all of us are members of one Christ body and therefore absolutely essential to one another. So, identifying ourselves spiritually with Recapitulation's first question and answer we, man, are this God-crowned woman in the Apocalypse birthing our own being as an infinite diversity of individual identity held in absolute harmony and unity. Provided, that is, that we're not identifying ourselves with it merely intellectually, because in that case it'll still be a great wonder in heaven, but in the form of a great red dragon having seven capitalized heads and ten horns and break the Ten Commandments. You see, the woman has only one head and thereby keeps the Ten Commandments but the dragon has seven separate different heads and this breaks them; and, therefore, scientific obstetrics in the case of the woman removes properly the rock of offense, the stumbling stone which is the dragon, impeding the progress of the Christian Science idea. Do we remember that paragraph in the Creation chapter? It was page 267 under the heading the infinitude of God, it read: God is one. You see, these terms refer to one absolute God. The allness of Deity is His oneness.

There also, now in the 2nd question and answer, intended to express the nature, essence, and wholeness of Deity. That is to say, they are the means whereby the divine is made comprehensible humanly; and that paragraph goes on: Generically man is one, one genus, generic man, and specifically man means all men. Diversity of species, the specific, and therefore, in its intention to express the nature, essence, and wholeness of Deity this range of capitalized synonymous terms for the infinite is the divine means of imparting to humanity through a diversified system of individuality in unity the understanding of the one absolute God and his attributes; and what this means is that His nature, that is His constitutional character, appears to us in intrinsic distilled concentrated form; that is, in its essence. Which is itself perfect and entire having no part lacking and therefore teaches His wholeness, the nature, essence, and wholeness of Deity.

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Well, the 3rd question and answer just teems with the idea of the one that is thus all and of the all that is therefore one. The all in one, the one in all just as when Jesus prayed to the Father that they all may be one. This prayer being apparently answered on the day of Pentecost when they were all with one accord in one place because then the world for the first time ever really listened and heard. Principle and its idea is one, and this one is God, omnipotent, all-powerful, omniscient, all-knowing, omnipresent, everywhere present Being, capital B. The term as we found that used to be part of the definition of God until 1907 when the idea was conveyed that Mind, Spirit, Soul, Principle, Life, Truth, Love is what Being itself is; and, thus, the Principle of this idea of diversity in unity or the synonymity of individuality and the synonymity itself is one and is God, both subject and object and His reflection of Himself as such is man and the universe. So there's nothing going on here or anywhere but the one absolute God reflecting upon, expressing, what His own all-power, all-science, all-presence is being—Mind, Spirit, Soul, Principle, Life, Truth, Love forever reflecting upon its own subjective Word, Christ, Christianity, Science and the reflection itself is man and the universe.

What is really being born in upon us surely is the truth about plurality as not being numerical—as being spiritual, not material, as being all but still one. For example, there's only one two and two is four, yet this one is infinite. It's infinitely individualized it's infinitely individual so that all infinite 2 times 2 equals 4s are never more than one 2 times 2 equals 4. Such is the metaphysical nature of idea. So, there on 466, line 4, the varied, varied manifestations, in the plural, of the system of Christian Science, varied manifestations of Christian Science indicate Mind, one, singular, never matter which is where the notion of numerical plurality arises, and have one Principle. So, in presenting this idea of diversity in unity and therefore of the non-numerical idea of plurality, what must the first three questions and answers do but lead us to the 4th: —What are spirits, in the plural, and souls, in the plural, in order to dispose of this false material quantitative sense of being. No, there is but one Spirit which is, which is one Soul which is only one Mind, 466, line 22, and which cannot be rendered in the plural, says the text. Because Soul, Spirit, Mind is infinite not made up of opposites or contraries, on line 11, such as mind and matter, life and death, etc. of which spirits or souls would be constituted if they existed. They would be personalities, in the plural, in opposition to the oneness of Principle and its idea brought out in the 3rd question and answer.

Now, as the 4th question and answer comes to a close we see how the Science of Christianity, that is, Christian Science separates the true sense of diversity in unity from the false sense of numerical plurality as chaff is separated from wheat. The Science aspect of Christian Science is that which declares God aright, says the text, that is, to be one and indivisible while the Christianity aspect demonstrates this

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oneness humanly making mankind better physically, morally, spiritually, there on lines 28 to 31, where clearly what is at work is scientific translation, isn't it? It shouldn't surprise us, if we just let our thought travel across that second Christ row of chapters in the matrix which we referred to earlier; Atonement and Eucharist, Science Theology Medicine where we're instructed for the first time in this method of scientific translation, then Science of Being, and now Recapitulation. Indeed what we are basically concerned with, as Jesus in Atonement and Eucharist demonstrates, is translation instead of death, spiritual unity as against materially quantitative breakup. The question to be asked possibly is: Do not the first 3 questions and answers, representing God Himself speaking, signify the 3 steps in the scientific translation of immortal Mind, as given on page 115, and does not the 4th question and answer as a result signify the 3 degrees: the physical, moral, and spiritual of the scientific translation of mortal mind? Because certainly what the first translation does in terms of the second is to make mankind better physically, morally, spiritually. Isn't that so?

Well, nothing can stop us now in the 5th question and answer from considering intelligently the Science of Soul or the Science of spiritual identity. That is to say, the all identical with the one and the one identical with the all. The two great Commandments: Love God supremely and love thy neighbor as thyself, which epitomize all Ten Commandments, clearly kept by the one woman in the Apocalypse instead of being broken by the false pluralism of the dragon. This glorious Science of Soul demands that loving God supremely and loving your neighbor, generic man as yourself—be one in identity. Don't let the seven-headed dragon rend them asunder by substituting gods for God; and, therefore, page 467 now, line 9, all men have one Mind. The Science of Soul is the Science of the all in one and one in all, one God and Father, one Life, one Truth, one Love. As promised at the end of the platform, on which we must stand in order to understand Recapitulation, war will cease and the true brotherhood of man will be established. No other gods, no minds, no spirits, no souls, in the plural; instead, the one perfect Mind of Christ as we have it, of course, in the chapter Atonement and Eucharist. So what it amounts to is that Soul, God and its body, man, are one in identity. This unitary non-seismic body found in Soul, not Soul in body, idea found in its Principle, not Principle in its idea, man found in God, not God in man; the greater is not in the lesser, line 18. The first Commandment: love God supremely—the greater light to rule the day is not in the second Commandment: *love thy neighbor as thyself*—the lesser light to rule the night. But the other way round so that the lesser, the second—*is the means of showing forth and proving the greater, the first, making mankind better physically, morally, spiritually and thereby establishing the true brotherhood of man*, as insisted upon here in this 5th question and answer. In other words, on line 29, we reason from cause to

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effect in the Science of Mind when we begin with Mind the one, the capitalized, which must be understood through the idea compound, uncapitalized, which expresses this one. This is reasoning *a priori*, line 25, that is to say, deductively from the general to the particular. Loving God supremely you will love your brother man as yourself. As we learnt in the 13th chapter the proof of this will be inductive. Remember, the proof accepted at present by induction. Why? Because in this case you will be finding your brother man, the particular, in and of God, the general—induction. Now all this, says the text, is intelligence; the intelligence which is Truth itself bringing into effect the sinlessness of Soul as self in contrast to sin which is mortality's self and self-destroying.

We've reached the point in the 6th question and answer, now, where we can state scientifically what being, uncapitalized, our own being, therefore, as man is. Because here Mind is All, capitalized, in-all, uncapitalized, man is not material, he is spiritual. To state scientifically that man is the very being of Mind, Spirit, Soul, Principle, Life, Truth, Love—the being, uncapitalized, of Being, God, capitalized, referred to in the 3rd question and answer, is surely the purpose of the first 6 questions and answers where the accent, therefore, is on the Word—Being stating its own being: Being the one infinite Mind which is Spirit not matter, Truth not error, has as its being: man infinite, uncapitalized, life, truth, intelligence, substance, as we have those terms there on 468:9. So that in the second group of six questions and answers, following the first group where the accent is on the Word, in the second group, coming now, *the true idea of substance*—uncapitalized, in question and answer 7; of *Life*, capitalized, question and answer 8; intelligence, uncapitalized, question and answer 9, *being Mind*, capitalized, question and answer 10, and *not matter*—this is what Christ in the form of divine Science reduced to its system Christian Science as we find it stated in question and answer 11, this is what Christ brings to the flesh for the purpose of destroying incarnate error, question and answer 12.

The next group of six questions and answers then: question and answer 7: What is substance, uncapitalized, if it isn't matter? The answer is that it's Truth, Life, and Love, on line 18. That's the compound which throughout this work we've consistently found has to do with the Christ; and, of course, it's one of the ideas that John Doorly originally showed us. Truth, Life, and Love are substance in the same way that Spirit, Mind, Soul, lines 21-22, are substance; substance that is eternal, substance that is incapable of discord and decay.

Paul says, in Hebrews quoted there on line 20, now faith, that meaning understanding, is the substance, substance, understanding, of things hoped for, the evidence of things not seen; unseen, that is, by the senses. Through faith, Paul says, we understand that the worlds were framed by the Word of God, emphasized

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in the first six questions and answers. So that things which are seen were not made of things which do appear, do appear and the Christ shows them to us. In other words, Christ causes the evidence before the senses to yield to what substance truly is, namely, Spirit, understanding, understanding God in terms of understanding God's idea, which is each other—that's substance. Worlds framed by the Word of God whose substance is Spirit not matter. Well, that's what humanly we hope for; but the understanding of Mind, Spirit, Soul, Principle, Life, Truth, Love is the presence of the substance of Spirit, itself and therefore doesn't have to be any longer hoped for—it's it itself.

So, what then, in question and answer 8, is Life, capitalized. We understand what Life is in the measure that we understanding substance to be Spirit, not matter. Why? Because substance, in this case, is timeless and deathless. Spirit includes in itself all substance, on line 3, and is Life eternal. Life which is timeless without beginning without end to which death and finiteness, therefore, are unknown. Therefore, Life is Mind because Mind is that which knows; therefore, Life must be Mind. Principle, Mind, Soul, Spirit—the order incidentally of the terms that open the Christianity order or the definition of God in the Glossary on page 587. This order—Principle, Mind, Soul, Spirit is, according to line 26, what is required to define Life. It's not to be thought of as four different things but as conveying a compound idea of God, namely, the idea of God as Life. Let's just touch on them one by one. What do they mean? Principle—the universe?—the all harmonious system of relationships under the government of its own oneness, something like that. Mind—the activity of this universe as the ideas, the formations of one parent Mind. Soul—these formations being the unchanging identity of subject and object infinitely within itself. Spirit—himself-birthing self-reflecting, never expending or depleting itself, something like that. Because properly understanding the unitary idea conveyed by these terms we understand, says the text, eternal Life—what Life is.

Well, in that case, can we not now answer the question: What is intelligence? According to the order of questions and answers seven, eight, and nine, intelligence must be the very substance of Life itself. Intelligence the very substance of Life itself. As such, what is it? Well the answer given in the text involves all the omnis again—that which is all. Intelligence is omniscience—the all self-knowledge. Intelligence is omnipresence—the one all presence, the divine self-knowledge everywhere present. Intelligence is omnipotence—the divine self-knowledge being everywhere present is the only thing that has power, all-power. Therefore, it must surely be then the substance of eternal Life; and this means that omniscient omnipresent omnipotent intelligence is the primal and eternal quality, that is, the Life quality, the Life substance of infinite Mind; and this particular text described as the triune Principle—Life, Truth, and Love. Omniscient Life—no

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unknown life, no death; omnipresent Truth, no break away into error; omnipotent Love, all hate, fear, etc. impotent—constitutes the intelligence of the great governing Principle of the universe—one infinite Mind.

Mind knowing the presence of its own all-power. Mind, infinitely informed regarding what is present and has power. That constitutes its intelligence. So we can truly begin to know what Mind itself is. Hence, the 10th question and answer—what is Mind? One Mind only, that's the answer. Not many conflicting minds. This is the intelligence that constitutes the substance of Life. The non-intelligence of many minds: that would be the substance of death. So, what the text is about, we see, is that God, good is the only Mind. That there is but one infinite Mind. That there's not more than one Mind which is therefore omnipotence and omnipresence. This one Mind, one Mind, one Mind, the text keeps on and on repeating it, is the Mind of man, on line 17 there, whereby the whole family of man are brethren, line 31; [470:1] and, therefore, it is that the children of God have but one Mind, line 16 [470].

What other than this could possibly be intelligence and constitute the substance of Life? Nothing. Look at the human picture and you see the conflicting minds, in the plural, is just self-destroying insanity and not intelligence. Accepting other minds is, in fact, the sin, says the text, of ancient mythology and pagan idolatry. Whereas, having one Mind only is sinlessness and divine theology in which the brotherhood of man consists of Truth and Love having unity of Principle and spiritual power which constitute divine Science. Well, what do all these wonderful terms convey? Truth never wrenched from the inclusiveness of Love. The human in the embrace of the divine in divine Science. The brotherhood of man made up of this unity of Principle and its spiritual power. No loss of this power because no breakup of Life, Truth, and Love. Surely this, we now see, is what intelligence really is because it was just defined so briefly in the preceding question and answer.

Love indeed the Principle of Truth's unbreakable wholeness wherein is found the unitary integral brotherhood of man and consequent spiritual power. Well this, we realize, is what Recapitulation has been about from the beginning. This diversity of identity in eternal unity, the synonymity of all individuality that makes up the brotherhood of man whose Mind therefore is God; and in whose consequent unloseable oneness lies its unloseable, its unspendable spiritual power. That's the reason for and the outcome of having a demonstrable system of synonymous terms for God. This is God's standard of perfection, there on line 18, the divine Science of God and man one which God has never taken down and from which, therefore, man has never fallen. Man, the very being, uncapitalized, of God, Principle and this Principle is man's own one Mind which he can never lose. That he has lost it, that spiritual power has been expended by reason of his fall, is all myth, on line 31,

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mythology. Therefore, in Science, man never lapses from nor returns to harmony but is held eternally in unchanging divine order and law. Admit these facts of divine Science, says the text, which are so contrary to the evidence of the five corporeal senses. There being no other power nor presence, line 19, this is indeed the intelligence from the 9th question and answer, appearing now in the 10th question answer, as the one Mind of the brotherhood of man. Isn't it?

Well, what we see proceeds from this one Mind, as we turn to the 11th question and answer, is Science itself, 471, line 28; and Science is the antithesis of doctrines and creeds and is that which alone truly benefits man. A Science which proceeds from Mind as the very self-knowledge of Mind is, as we've learnt throughout the book and as brought out here in this paragraph, both divine and Christian. Divine Science, Christian Science, two complementary synonymous aspects of the one Science, both of which are essential for understanding Science. The relationship is that of one divine Christ, the keynote of this second group of six questions and answers, to its own universal body, Christianity; or, again, if you like, the relationship of the one to the all. Christ says, I proceeded forth from God, the Father hath sent me unto you; Christian Science we might say is the very incarnation of divine Science. Christian Science, the divine system, the form in which divine Science is made humanly apprehensible. Christian Science not something other than divine Science, therefore, Christian Science is divine Science. Hence, divine Science reduced to human apprehension, she, the author, page 471:31, has named Christian Science. Now that statement we recognize, as almost identical with the one in the Science Theology Medicine chapter back on page 146. You'll all remember it: Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live.

Well what this reduction teaches us is that there's only one Life; that the only Life is Truth and Love, 472, line 2. The only Science, the Science of being, the one infinite Life, Science, is both divine and Christian at the same time. The only Life is Truth and Love both divine and Christian at the same time. Now, interestingly enough, the word *reduce* means *to lead back from error, to bring into a certain order, arrangement of classification*. Mathematical meaning is *to change the denomination of without changing the value*. Isn't that lovely? But it's the surgical meaning, that it seems to be, so apt and so interesting, which is *to correct as a fracture by restoring dislocated parts*. Isn't that extraordinary? You see, the reduction of divine Science to the healing system of Christian Science leads humanity back from apparent error to Truth, from apparent breakup to wholeness so that seemingly fallen man recovers his lost health or wholeness. It restores apparently dislocated parts, fallen man, to their original wholeness or location in Truth. How? Through the revelation of the unbreakable relationship of parts to the

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whole and to each other within the integrity of divine system. The system of Christian Science, to which divine Science is reduced for the purposes of human salvation, does not mend fractures, does not restore broken parts, but is the revelation that no such fracture or dislocation ever took place in Truth. *The divine system is that wherein every detail of the Christ embodiment is already and forever unalterably in place.* Hence, the coming of it heals; and, therefore, in the 12th question and answer, page 472: What is error? It, the divine, the Christ system destroys incarnate error—every aspect of fracture and breakaway bedeviling fallen man. The marginal heading is evanescent materiality, and to *evanesce* means *to dissipate like vapor, to vanish.* The error, which vanishes dissipates like vapor under the Christly impact of these two aspects of the one Science of being, is, says the text, the supposition that pleasure and pain, intelligence, substance, life are existent in matter. Whereas, what this second group of six questions and answers teaches is that intelligence, substance, Life, are Mind not matter; the one Mind of Christ, the mind of the brotherhood of man.

So, we can come to the third group of six questions and answers, those that range from 13 to 18.

Now, if, in very general terms, the 1st six state through the Word that being, the being, little 'b' of God, Being, capital B, is what man truly is; and the 2nd six point to the Christ bringing this truth to human consciousness for the purpose of destroying incarnate error; then the 3rd six with the accent on Christianity is, as we've found, where humanity is in process of proving this truth in terms of the wholeness of body; and, therefore, the 13th question and answer, on page 472: Is there no sin? Shows how Christ Jesus, the founder of Christianity, was engaged with this very proof. He proved that there's no sin because no fallen man, no breakup of the unity of being. [end]

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CONTINUED SUMMARY OF THE 14TH CHAPTER RECAPITULATION IN
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FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing then with the 13th question and answer on page 472, Christ the ideal Truth, in the margin [page 473], presented preeminently by Jesus, line 12, comes to heal sickness and sin; and, therefore, death, of course, through Christian Science on the basis that nothing apart from; that is, fallen away from God, is

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present or has power. Jesus, says the text on line 15, is the human man, Christ is the divine idea; hence, the duality of Jesus the Christ. Just the way this was taught in the platform, wasn't it?

All there is to Jesus is Christ, all there is to the human is the divine; and so, Jesus, line 18, introduced the teaching and practice of Christianity, affording proof of Christianity's truth and love, uncapitalized; that's the human appearing then of divine Truth and Love proving that the sole reality of humanity is its divinity. So that, in this case, God the divine Principle, Love takes the place of the personality of the human man Jesus. Jesus' acts proved his words, he proved what he taught. Such was the Science of Christianity whereby Life, Truth, and Love destroys all error, evil, disease, and death so proving humanly the Principle's divinity. That's what has to happen—proving humanly the Principle's divinity. Well, this is the way it was done in the early Christian era with Jesus, line 4, and this is the way it must be done, of course, in the case of Christian Science today. It's not really a matter of destruction, we see from the text, but of fulfillment. "I'm not come to destroy, but to fulfill", line 20. The destruction of sin, sickness, and death by Life, Truth, and Love, line 16, is not really the destruction of sin, sickness, death because there isn't any to destroy. What looks like sin, sickness, and death being destroyed is really Life, Truth, and Love being fulfilled. In this way, Christ, line 30, "destroy[s] the works of the devil" and just the same way that light destroys darkness proving "no night there" at the top of 475. Only the light of Truth itself—all is Truth, infinity is Spirit, divine Principle and its idea—no matter.

All there is to matter is, therefore, Principle's idea—all there is to the human Jesus is Christ—the divine idea; and, therefore, in that case, we can begin to answer the question, question and answer number 14: What is man? What is true in the case of Jesus has to be proved true for mankind. Man is not matter, man is idea. Man is not made up of the material elements of brain, blood, bones, etc., he's made of God. He's made of the spiritual elements of Mind, Spirit, Soul, Principle, Life, Truth, Love. He's idea, the image of Love; he's not physique, 475:14. Being the idea of Mind, Spirit, Soul, Principle, Life, Truth, Love he is indeed the compound idea of God. Compounded of all that Mind, Spirit, Soul, Principle, Life, Truth, Love is and, therefore, including all right ideas. Reflecting God, he reflects himself in God, that's to say, he reflects all the ideas that make up God's image and likeness, line 16. Reflecting this unity of God and man, he is the conscious identity of being as found in Science. Having God for his Mind and having no separate mind of his own; possessing, in fact, nothing of his own but reflecting spiritually all that belongs to Mind, Spirit, Soul, Principle, Life, Truth, Love. That's the self-reflection, isn't it, of the *us* of Mind, Spirit, Soul, Principle, Life, Truth, Love that makes him God's own image. "Let us make man in *our* image." That's what gives him dominion over all the earth—reflecting God's dominion over Himself the whole's

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dominion over all the parts that make up the whole, man has dominion over himself—over his own body, his own constitution; and because he possesses nothing of his own he cannot depart from holiness. Let me depart from holiness if you possess something of your own. Therefore, he's incapable of sin, sickness, and death, lines 28-29. So, it's all a matter of distinguishing between mortals and immortals, between God's children, on line 28, and the children of men, who are the children of the wicked one or the one evil conceived in sin and brought forth in iniquity. Not for one moment must we believe that mortals are fallen children of God; two times two equals four never for an instant gets itself changed into two times two equals five which has then got to be changed back into two times two equals four again. Mortals never had, says the text on line 15, a perfect state of being which may subsequently be regained. So, clearly there are not two kinds of man, one mortal the other immortal. It's all a question of taking the correct or incorrect view of man. Jesus beheld God's man standing there in exactly the same place where mortals behold sinning mortal man. Jesus' correct view, of the only man there is heals the sick, the text says; and, therefore, man is spiritual not a material body inhabited by God, Soul. It's true that the kingdom of Truth and Love reign in the real man but this is because man reflects God inhabiting His own body or kingdom. But God, Soul reigns in this way throughout his own embodiment, a very different proposition from Soul inhabiting a mortal body. A body of Soul is found within Soul not vice versa; and that's why we've arrived so naturally at the truth about Soul and body.

So, accordingly, question and answer 15, asks the question: What are body and Soul? Now clearly the answer lies, according to the text, in understanding what identity is, page 477, line 20. Identity, identity is the reflection, in singular, of Spirit at the same time as being the reflection in multifarious forms, in the plural, of the living Principle, Love. This identity of singular and plural conceived of spiritually or, as we had it before, the one and the all constitutes the Truth about body. Man's substance, life, and intelligence, there in the text, the same order as we had at the beginning of the 2nd group of six questions and answers, isn't it? Man's substance, life, intelligence is Soul individualized but not in matter; and man is thus the expression of Soul. He reflects, this lovely symbolism, the smile of Spirit because Soul reflects only Spirit never matter. Well, a smile is that which appears, doesn't it, as the expression on a face; that is to say, on the surface, the sur-face of identity and reveals what's going on beneath the surface or in the depths of identity. Using this lovely symbolism, man is the smile on the face of God reflecting the underlying reality of Soul, Spirit, God Himself from which that expression is inseparable because it's Soul, Spirit, expressing itself, Soul's Spirit doing the smiling; either without the other would lose their entity but together they constitute identity. Remember how, Jacob said, having seen God face to face

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so that his life was preserved, I see the face of my brother man as the very face of God. Because body, man, dwells in Soul, God; Soul, God by reflection dwells in body, man. Whereas, man is mortal body, he's, as far as Soul is concerned, a vacant domicile, in the marginal heading, so let's make sure that there's no one at home in a mortal body; and that's to say, now, in accordance with question and answer 16, let it not be believed that brain thinks, that nerves feel, and that there's intelligence in matter.

Let it not be believed, that is to say, that body is mortal. On the contrary, body is the intelligent functioning of Mind, 478:23; and so, in this 16th question and answer, what we're concerned with is Mind and the functions of Mind's own body, the only body there really is. In which case, the discharge of the natural functions, line 19, of what appears as the mortal sense of body are harmonious and just go on unnoticed. Now, this is so when in the words of Paul in Galatians, line 27, we cease to confer with flesh and blood. Just let that go on unnoticed. But are called, instead, by God's grace. That is to say, when we are separated divinely from the belief of ever having originated in an organic maternal womb. When Eve rejoiced, I have gotten a man, and that was Cain, from the Lord—this was a lie. That which is mortal does not come from God. As it said in question and answer 14, the need is to distinguish between the children of men which are the children of the wicked one and God's children. But even so, I have gotten a man from the Lord is undoubtedly the rejoicing of the woman in the Apocalypse when she brings forth her man-child, isn't it? Her son, the Son of Man, is indeed the Son of the living God. As Paul says in that same quote from Galatians, to be called by his grace is for his, God's son, to be revealed in me; and that implies that matter as matter has no sense, no senses, no sensation. Matter cannot see, feel, hear, taste, or smell, line 10, it has no self. It's supposed selfhood, on line 13, is mortal mind. Does that which we call dead, that's mortal mind, having supposedly departed from it ever see, hear, feel, use any of the physical senses, line 15. No. God alone creates the heaven and the earth, creates man inseparable from Himself. But, if, however, there is ignorance of this, if there is darkness regarding the face of the deep, regarding that which underlies the surface of consciousness, then earth is apparently without form and void. There is, seemingly, no smile, no expression on the face of God, as we have it in the previous question and answer. No spiritual reflection, line 5, page 480, only the darkness of vacuity and not a trace, no reflection, no facsimile, of heavenly tints. Only colorless black, line 27, none of the divine hues of the prismatic spectrum of Mind, Spirit, Soul, Principle, Life, Truth, Love. No white light of the seven days of creation whereby to understand the wedlock, the unity of God and man. But when the maternal rejoicing is, according to that of Mary with regard to Jesus or the woman in the Apocalypse with regarding to her man-child, then it is understood that there are not two creations,

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one human and one divine, but that the two are one in identity; and, therefore, coming down to line 30, the invisible things of God, the underlying, below the surface reality are understood by the things that appear reflected on the surface. So clear that, from Jesus' words if we think about it: he that hath seen me, as it were the smile on the face on the sur-face, hath seen the Father Himself; and, in that case, body is certainly not mortal. That which says it is mortal, namely, a supposedly thinking brain, supposedly sentient nerves, is a liar. The suppositious parent of evil, line 24 on 480, is a lie. Nerves are devoid, de-void of sensation; being devoid of sense mortal body, material earth is without form, without form and void, devoid of sense. All sensation, all functions are those of Mind, the origin of the revelation of Science, which is man, the Christ body, in accordance with the Christianity emphasis of this 3rd group of six questions and answers. Man is not God and God is not man, line 20, no! Man is qualitative, he's reflection only; whereas, God is both quantity and quality, God is both God and man; and Mary and the woman, in contrast to Eve, rightly rejoiced that they have gotten a man from the Lord. This is because they know that, on line 27, God, the divine Word, makes all things and without this Word, this self-reflection as to what I, God, am, namely, Mind, Spirit, Soul, Principle, Life, Truth, Love without that nothing is made. See, Mary and the woman are therefore like the archpriests of yore, line 5, 481, they have entered into the holiest. They've entered into self-conscious communion with God, that's how Atonement and Eucharist put it, with no separating veil of the temple, time, tempus, temple, body-mortal, no veil in between man and God. That which is born to them, therefore, is their own true being as man. Organically birthless, organically deathless, that which is being born to us is our own true being as inorganic birthless-deathless man, idea, as being born of Principle. They're not but partaking and we mustn't be partaking of the forbidden fruit, on line 16, of the tree of the knowledge of good and evil, the tree of mortality or death; but partaking of the tree of life, the Science, the self-knowledge of Mind. Their understanding, and we must be understanding: Spirit, to the exclusion of matter; Spirit, line 7. There Soul, which is God, is sinless, sexless, therefore self-sustaining not self-destroying. They lost not a sinful soul, they've lost the sense of sin, so the text is teaching here, and of course, the same with us. Only the sinlessness of our one Soul, our wonderful Soul, God, can give us the true idea of what we are as this Soul's own sinless, deathless body; the opposite of material sensations or soul as an evil and good intelligence resident in matter.

Well, in question and answer 17, over on page 482: Is it important to understand these explanation in order to heal the sick? Well, it jolly well must be surely. Yes, the understanding of them is *the way*, the one and only Christ way, the way of truth, little "t", casting out not some but all error, all sinful breakaway from God. You see, Jesus, who Mary rejoiced to get from the Lord, was the Son of Man

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because he was the son not of the male Joseph, as we have it in the text here, but of the woman's self-conscious intercourse, communion, with God whereby he was the Son of Man, capitalized. Nowhere else in the literature, except in the special instance of the court case at the end of the Practice chapter, is Man capitalized in this way. Now, what's the significance of it? The significance surely is that of principle's, uncapitalized, idea appearing in the form of the capitalized Word, Christ, Christianity, Science—that Mary's subjective being of Mind, Spirit, Soul, Principle, Life, Truth, Love and, as such, the holy matrix foursquare city, the spiritual identity of the human race as a whole, the very God-body, the God-embodiment called by Paul, the mother of us all. No wonder the Son of Man is the son of the living God. Now what Wisemen, on line 23, and notice the capital W, what Wisemen we are to let angels whisper these things today to our spiritually hungry hearts instead of listening to the whispering, talking serpent or supposedly sentient nerves telling us that man is a creator. We're simply obeying the moral and spiritual demands of Science, there on line 9, in order that there be true, in the marginal heading, transcendent healing, healing that has transcended, that has climbed above, that is above all the methods of drugs, hygiene and animal magnetism, 483:1. So what has happened is that Christianity, line 14, has appeared in its Science; corporeal sense, the way Eve identified the serpent, you remember, is shown to be error, simply error or the supposed breakaway from Truth; and Mind to be the substance of everything. Well, in the cases of Christ Jesus, line 20, and what are called the ancient worthies, the accent may well have been on the spirit, the Christian or Christianity part of Christian Science but not so today. That which has appeared today is the Science of Christianity, the Science part of Christian Science, the absolute letter which in balance with the absolute Spirit fully constitutes Christian Science.

Even so, what we are basically concerned with, the text points out, is Christianity but in its Science. Whereby its letter and spirit are one so that we're really standing all the time on that foundational platform at the end of the Science of Being adjacent horizontally, as we've seen, to this present chapter, Recapitulation. The result is the system of the Science of Mind honoring God, line 25, as no other system in the world, no systems of the ordinary scientific schools does. What it involves is being unselfish, free from dissimulation or pretense, 484:2. It means reaching the absolute Science, the absolute letter of Christianity whereby Christianity is based on a divine Principle which is unerring or, in the words of the platform, infallible, unfallable. This is Christianity emphasized by this 3rd group of six questions and answers founded on the rock, Christ, line 5. This rock or stone being signified in the Gospel by the recognition on the part of Peter that the Son of Man, the son of woman, generic man as the Son of the living God, so that the two are one in identity. Upon this unfragmentable rock, I will build my church, my

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body, the human race as a diversity in unity of spiritual individuality. Spiritual individualities that are synonymous in their relationships one with another, Jesus implied, and the gates of hell shall not prevail against it.

In other words, in question and answer 18, metaphysical or Christian Science healing does not include within it any one of the following six mindless methods. We're now on page 484, line 13, in the marginal heading: the mindless methods that medication, material hygiene, mesmerism, hypnotism, theosophy, spiritualism. See, medication involving the conscious dispensing of material drugs in obedience to so-called health laws or hygiene befooling reason mesmerically by putting mortals hypnotically to sleep in the so-called psychic unconscious where all the amalgamations and admixtures of theosophy originate and causing them to believe that they're personal mediums through whom spirit speaks spiritualistically. None of those have anything to do with metaphysical or Christian Science healing. In material laws of natural science as objective states of mortal mind, on line 13, involved in all these mindless methods yield, in divine Science where the human and the divine are one, to the law of one God, Mind. That the objective physical universe, line 13, expresses the conscious and unconscious, the voluntary and involuntary, thoughts of mortals and the action of error, in all its forms. Course that takes our thought back, doesn't it, to the very basic teachings of the Practice chapter. While drugs and inert matter are unconscious, mindless, line 17, subjective mortal mind and objective physical force are not two, but one; and what we are confronted with, in all these contradictory dualistic illusions, is simply a matter, on line 20, of false education in contrast to true education in divine Science which puts an end to the hypothesis involved in all false theories and practices. Well coming, then, to the end of the 3rd group of six questions and answers, we reach the 4th and last group where Science is accentuated; and the evidence of this, as we glance through these six, is the text's insistence on Science instead of the corporeal senses, on understanding, instead of belief, all directed to the end purpose of swallowing up death in Life.

So, to the 19th question and answer: Is materiality the concomitant, that is to say, does it accompany spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit? Well, the answer, obviously, is no; because error is not necessary to reveal Truth. Science is pure, not dualistic. Spirituality, in the question itself, is the understanding and expression of Spirit and, therefore, it's free from what the text, a little lower down there line 26, calls foreign agents. Error is only ephemeral, it's transient, in the first marginal heading; it lasts but a day. That is to say, twenty-four hours of time which may well signify that it's destroyed by the 24 questions and answers so that in the unfoldment of the seven timeless days of creation, in the next chapter, it simply doesn't exist.

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Well, it's in this that we see the way emerging gently from matter into Spirit, line 14, without material sense being a necessary preliminary or a concomitant to the understanding and expression of Spirit. Tremendously important that, isn't it? You see, gently, it's like the word *generic* and *genesis* from the root *gen, to be born*. In accordance with the unfoldment of the seven days of creation, determined as these are by the Word of Mind, Spirit, Soul, Principle, Life, Truth, Love we shall come naturally into Spirit through better health and morals and as the result of spiritual growth without getting mixed up with matter or death in the process. Why? Because the process is that of scientific translation, in the marginal heading; first taught in the Science Theology Medicine chapter for the purpose of making Atonement and Eucharist the Science of everyone's being; and that really means to say, that it's the teachings of Recapitulation which are the impulsion at work, right across that entire horizontal line of chapters, making translation possible. What has to yield are the heathen gods, line 28, of the mythological, psychological unconscious seeming to control war and agriculture and as being basically identical with the nerves and muscles of the mortal body involuntarily controlling sensation and strength, not really two things at all when it's all resolved metaphysically. So, in the marginal heading, on line 6, sense versus Soul. Suppose every corporeal sense of the body had been quenched by some accident or other. Dying doesn't restore these senses but spiritual understanding and spiritual sense does, says the text, but in the form of immortal consciousness, line 9. Because this is the corporeal senses' scientific translation and the process by which, now this wonderful statement on line 9, earth's preparatory school is improved to the utmost, that is, to the uttermost. Proving, proving, proving all the way until the improvement is so great that it has been proved that there's no death. Just as Jesus proved, line 14, by the prints of the nails, that his body was identically the same immediately after death as before. In other words, he proved that man's sight and hearing, etc. are, in fact, spiritual senses and not material at all. Their reality and immortality being in Spirit and understanding and not in matter, they're permanent and cannot be lost. We understand God not through the medium of five corporeal senses. If we did and we lost these senses, we'd be in a terrible situation, says the text, for we would be without God. Well, the conclusion on 487:3, is that Life, which is deathless, is our origin and ultimate. Like Jesus we come forth from Life and return to it and in so doing we walk in the pathway of Truth untouched by death; coming from Life returning to Life we walk in the pathway of Truth untouched by death. We're at work in Christianity seeing and hearing spiritually instead of materially and we're at work in Science perpetually exercising instead of losing the faculties of our true God, Mind; and, in this way, understanding puts an end to belief; and, therefore, the 20th question and answer on page 487, comes: You speak of belief. Who or what is it that believes?

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Well, if Spirit is all-knowing, if Mind is all-understanding, and if the body as matter is incapable of believing, and if Mind is not mortal but immortal, then believer and belief are one and the same thing, namely, neither of them exist; and, the text refers to the epistle of James. Now we remember, don't we, how Paul in his epistles had bidden the people to leave the old standpoint, the Old Testament standpoint of works, getting things done, not really the Old Testament but it's really between the two Testaments. The standpoint of works, getting things done on a material human basis and advance instead to faith or the understanding of Spirit, God. But the writers of the epistles that begin with James said, yes, that's fine, that's right; but faith without works is dead. It would be just like the letter without the spirit. Therefore, James says, as quoted here: Shew me thy faith without thy works and I will shew thee my faith by my works. I'll show you that the understanding of Life, Spirit lengthens our days. That is to say, that such understanding outpictures itself as works. Faith in, the understanding of, Principle makes whole the diseased, line 31, this is works; can't really be the one without the other. The results, the works of our teachings, of understanding, faith, are their sufficient confirmation, up there on line 2. To banish a severe malady on the strength of these instructions, well, that's for works to be the outcome of understanding or faith. They are, in fact, the proof, the very proof that the teaching is understood. So, as that question and answer comes to an end, the text shows us how through translation, from the English language back into the original Hebrew and Greek languages, symbolizing no doubt translation from the language of matter back into the language, the original language of Spirit belief becomes faith, understanding, trust, constancy, firmness that, must necessarily, appear in the form of proof, demonstration, or works; and, therefore, through the act of translation and the answer to the 21st question, it can now be represented that the five corporeal senses do not constitute man but instead that Christian Science itself constitutes man.

Five corporeal senses are, as such, *mortal beliefs* only. Now, we're on 488, line 18. What they really are, when spiritually translated out of being apparently five and corporeal, what they are are the faculties, perception, and comprehension which Mind, alone, possesses. They're mental endowments not at the mercy of organization and decomposition, line 26; and when they are that, then of course, they're the real senses of man. They are his Soul's senses and his Soul is ceaselessly reproducing them in their perfection as him, as man. Now to experience this, 489, line 1: The less mind there is manifested in matter the better. In other words, stop thinking matter; do not think matter. Mortally speaking, be like the unthinking lobster, line 2, who, because he is unthinking, doesn't think matter at all. In which case if he loses his claw, the claw grows again. Why? Because what lies at the back of such a phenomenon is the Science of Life in which the senses of Mind are never

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lost because Soul is constantly reproducing them. Now the same thing would then apply to man. If he lost a limb it would be replaced by the genuine article as in the case of the lobster's claw. He wouldn't be thinking matter. No mind or life would be manifested in matter. Believing that it is, is an educated belief whereby once he lost the limb it would really be lost. But his mind would be Soul ceaselessly reproducing its own senses or faculties so that there was no possibility of their being lost. If they should seem to be lost to mortal sense they would be instantaneously restored by Soul. So corporeal sense breaks all the commands of the Mosaic Decalogue, says the text on line 13. Now we know that, in the coming Genesis chapter, it's Eve who realized that the serpent is none other than corporeal sense, don't we, and in The Apocalypse chapter it's the defrauding dragon with his seven heads, seven capitals and ten horns that breaks the Ten Commandments.

Well, let's be so careful then about having seven synonymous terms for God. Wouldn't we be wise to let them flow interdependently throughout Truth's text and in so doing reveal to us the diversity of ideas in unity that shows them forth as one absolute God? Because the corporeal senses which would fragment the one into separated concepts, says the text now on line 24, is the only source of evil or error. This wrong sense of God, man, and the universe is nonsense, want of sense. It has to do with the animal propensity will-power, up on line 3, that would plunder our harmony, our being jointed together interdependently within the one being. Will, therefore, is the opposite of the faculty of Soul, of a faculty of Soul, line 5. It's a thing of passion and appetites, blind, stubborn, headlong; it's really Lucifer in the original myth or as manifest in the act of mortal procreation—it falls head first out of heaven. Instead, therefore, let Truth and Love, line 7, one in identity in Soul be our motive-powers. Let Love, the very Principle of the Science of Mind, one Mind only, in Christian Science hold all things whole, harmonious, unfallable in Truth. In that case, we shall not quench the Spirit, on line 19, for this will be the Spirit. We shan't despise prophesyings because everything that is said or done will now be of the nature of divine revelation. Immortal testimony the spiritual, spiritual sense of being which can be obtained in no other way will be ushered in. With the passing of material sense in this way, now we're at line 28-29, the ...[end]

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CONTINUING THE SUMMARY OF THE 14TH CHAPTER RECAPITULATION IN
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FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

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Continuing the summary of the chapter Recapitulation in Science and Health from page 491, Gordon Brown.

We were thinking how man being linked indissolubly with Spirit is not plugged into electricity or animal magnetism; and, therefore, really that personality in material sense has, in that case, yielded to individuality in Science. So, down that page [491] to line 32, mortal man is the dream. A dreamer is the so-called psychic unconscious, 492:2. See, when Jehovah caused the deep unconscious sleep to fall upon Adam the form the dream took was that man was mortal divided into an Adam and an Eve, a positive wrong and a negative right and resulting, therefore, in the Cain and Abel situation.

But Mind is simultaneously one and all and this is the answer to the problem of corporeal sense or mortality. All that exists is one Mind, namely Mind knowing its own subjective state to be all Spirit. Man, never cut from God, never unlinked from God. Eve, never cut from Adam. Mind never believing that matter is objective to it and of whose workings Mind itself is unconscious. This Science of Mind, line 24, denies the notion that Mind and matter comingle in the human illusion as to sin, sickness, and death. The Principle of the Science of being, as taught by this chapter from beginning to end and therefore by the whole book, is that because *God is Mind*, all this in italics, *and God is infinite; all is Mind*, all is one Mind. Now, Truth appears triumphant when it's no longer believed that there are two factors, matter and Mind, uniting on some impossible basis. Such false knowledge obtained from the physical senses yields to Science to the immortal Truth of all things, line 7 and 8.

So now, to the 22nd question and answer, on page 493. Well, it would certainly seem that sickness has already been explained quite a lot and that we've already been shown to quite an extent how it is to be healed. But the purpose of question and answer 22, it seems, extends the explanation in order to make sure that it is truly universal. It's full of the idea of it being, of its being universal, this 22nd question and answer; and the first paragraph there refers us back to the Practice chapter and also, by implication, to the Teaching chapter, chapters 12 and 13, showing the essential relationship between the two. Because having the two working together as one means that, on line 15, the healer demonstrates and proves for himself, he demonstrates and proves for himself the principle and rule of Christian Science. Its mortal mind's own fear which manifests itself and which it experiences on its body as disease, says the text there, line 21. Healing even to the point of raising the dead, as demonstrated by Jesus, is simply the Mind of Christ, says the text, improving on a false sense, line 29. Remember, in question and answer 19, how earth's preparatory school has to be improved to the utmost, that is to say, to the point where death itself is finally overcome; and so the third

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paragraph in this 22nd question and answer shows Jesus not only raising Lazarus as it were objectively from the dead but afterwards being able to prove the same thing for himself subjectively. Where, in the Gospel, Lazarus lay in the grave four days, didn't he, and Jesus, three days; signifying, don't you think, that the total overcoming of death both objectively and subjectively by the one Christ Mind is according to the order, in the next chapter, Genesis, of the seven timeless days of creation. Because, as the text would tell us there, these days reveal eternity, newness of Life, theretofore, they raise humanity from the dead. The, I, of Jesus is the one Christ, Mind; that's his Ego. "Destroy this temple [body], and in three days I [Mind] will raise it up;" and, as we remember, *temple* from the root *tempus* meaning *time*. The reason for it is because Mind holds its own body, man, forever intact in its perfect state; that's on 494:1, and governs its entire action. Think of it, Mind holding its own embodiment forever intact in its perfect state and governing its entire action. You see, what is this Christ, Mind really doing if we could only see it? It's raising the body of tired humanity from the dead, so tired that in due course there isn't going to be any evidence of life left at all and what will seem to be there is a corpse. But this using up of life through the belief of personally possessing a little part of life is all a dream, an illusion, from which humanity needs to be awakened. Life is Love and Love, in the marginal heading on line 7, is inexhaustible. Well, how then can humanity ever really be tired to the point of death? So what Jesus was doing was pointing the way not for himself but for mortals, on line 9. Divine Love was so faithfully manifest in and as Jesus that he was able to show divine Love as always, irrespective of time, place or particular people, meeting every human need. We've got to do the same. To all mankind and in every hour divine Love supplies all good. Now, this is grace that is miraculous to human sense but to Love itself in divine Science it isn't miraculous it's just natural and reasonable, see the marginal heading there, reason and Science. Grace humanly speaking would seem to be that degree of gratitude which accepts the presence of God before the sense evidence to the contrary changes, not waiting for the evidence to change and then being grateful. In other words, Father I thank thee that thou has heard me. And I know that thou hearest me always. Even while Lazarus seems to the senses to be lying there dead in the tomb. Gracious acceptance now of the Science of man's eternal harmony; that is to say, of the unbroken reality of scientific being, line 24. This puts into expression the Love that meets every human need; its maternal lap as Truth, line 28, piled high with immortal fruits. Well, as we come to 495, at the top, Jesus' followers, of course, are those who follow, who understand step by step his scientific reasoning; and, therefore, cast all evil out of themselves and others and heal the sick irrespective of time; nothing to do with time, space, history, geography or groups of people. All idea, Principle, Science and this means that the power of Truth, unbreakable Truth, on line 11 is life-giving, it gives life harmonious as that which life, life

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harmonious, uncapitalized, as that which Life, capitalized, eternally, timelessly, is; and, therefore, destroying what life is not.

Well, naturally if we follow, understand, Christ, Truth in this way we shall see in question and answer 23: How to progress most rapidly in the understanding of Christian Science. It is to study thoroughly, that means, throughly, through to completion, the letter and at the same time imbibe the spirit, letter and spirit one in accordance with that infallible platform. Simultaneously the bread and the wine, the flesh and the blood, of the one Christ body, the letter and spirit of the one Christian Science system. At the moment of the pass over from death to life, Jesus says, Take, eat; this is my body. Humanity be my deathless body. Take the cup and all drink of it. The wine of the spirit makes the bread of the letter acceptable and digestible; or, if you like John, chapter 5, same thing, who eateth my flesh, letter, and drinketh imbibeth my blood, the living spirit, hath eternal life; and I will raise him up at the last day. He that eateth this bread shall live forever. So, it's a question of the Eucharistic elements, the scientific rudiments or fundamentals that make for our spiritual growth. Growth in having as our mind, the body's own mind, one ever-present omnipotent Mind that governs the entire universe no less. Well, what it all resolves into is obeying God, having this one Mind and loving another, one other, God's one idea man, in the generic sense, as yourself. Therefore, study thoroughly the letter, learn that Life, capitalized, is God; imbibe the spirit, live the life, uncapitalized, that approaches the supreme good. Demonstrate the healing power of Truth and Love, unbreakable Truth that is, therefore, inexhaustible Love. Certainly not inexhaustible if it were breakable.

Now, as this takes place according to the fundamental order of the seven days of Creation in the next chapter as indeed it did in the case of Jesus whom we are now following, that is to say, understanding, in that case the way will grow brighter, line 13, "unto the perfect" seventh "day" and you can see how our thought, at this point, is reaching forward into the Genesis chapter, isn't it. But at the same time the thought to be held perpetually, says the text, is that it is the spiritual idea, line 15, and that the spiritual idea, which features so strongly in the Apocalypse, isn't it; the spiritual idea, which is the Holy Ghost and Christ, which heals infallibly; that is to say, with scientific certainty. Now, why? Why does it do this? Because it's Principle, whose letter we understand, is Love, who's Spirit we imbibe, underlying, overlying, and encompassing all true being, line 19; the Holy Ghost and Christ. Holy Ghost? The divine identity, the diversity in unity of the whole human race, that which overshadows the woman in the Apocalypse, that with which she is in communion, that with which she identifies herself as she bears and births the idea of her own indivisible oneness and wholeness as Christ; and there we find our thought reaching out into The Apocalypse chapter also; and the purpose of it all, in the margin, line 22, triumph over death. The bringing to birth of man's sinless

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deathless resurrection body as indicated by the last paragraph. This is how Paul puts it in I Corinthians, part of it being quoted there at the end of the paragraph: “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump” that’s the seventh trumpet corresponding to the seventh day of creation “for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall [all] be changed. For this corruptible must put on incorruption, and this mortal must put on immortality...and then shall be brought to pass the saying that is written, Death is swallowed up in victory.” Well then, let’s be members of this resurrection body; not to join some outside body, some organized church, but be the one Christ body whose members have never been torn organically asunder so that they have got to get themselves joined together again. Let’s be members of the one mother body of mankind—the church universal and triumphant—the holy foursquare matrix city of Revelation 21 of which The Mother Church as founded by Mrs. Eddy was a prefiguring teaching symbol designed according to its Manual to reflect in some degree the church universal and triumphant, that is to say, the holy spiritual structure of Truth and Love as church is defined in the Glossary. [end]

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Church is defined in the Glossary. Now, in order to join the organic symbol which Mrs. Eddy instituted, members had to subscribe to the six Christian Science tenets which we come to finally in the 24th question and answer of this chapter. Why did they have to subscribe to them? Because they are the tenets of the body, the church universal and triumphant which itself brings the symbol into expression and which itself dissolves and supersedes this, once the symbol has served its temporary purpose. So: Have Christian Scientists any religious creed? They have not, if by that term is meant doctrinal beliefs. They have, however, the creed referred to in the 11th question and answer in this chapter, you remember, namely, divine Science. Remember, how the author tell us that her highest creed is divine Science which, reduced to human apprehension, she’s named Christian Science. Creed, *credo*, ‘I believe’. I believe in the divine system of Christian Science to which divine Science is reduced for the purpose of my understanding divine Science, the unity and the coincidence of the human and the divine, God and man, one.

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So we find ourselves members eternally of this divine system, body, or universe understood through a system of capitalized synonymous terms for God; and, therefore, being itself an infinite diversity of identity in unity, the synonymity of infinite individuality forever harmoniously joined. What God hath joined together, let not man put asunder; and, therefore, in the tenets it's never I, first personal pronoun, it's always we. We take the inspired Word of the Bible as our, together, sufficient guide to eternal Life, and so on, and so on. In other words, the key which we now have in our possession unlocks for us the Scriptures. We take the inspired Word of the Bible as our sufficient guide to eternal Life. Then opened he, he used the key, their understanding, that they might understand the Scriptures. They're on the threshold of the Key to the Scriptures, but not in isolation, but rather as a body. Because as we turn over to that verse from Revelation on which the whole key to the Scriptures is based, we find that the state of thought to whom the key is given, before whom the door is now opened that no man can shut, is the sixth, in the order of Revelation's seven churches; namely, the church in Philadelphia, the church or body of brotherly love; and corresponding, of course, to the 6th day of creation, the day of man in God's image, the day of the brotherhood of man. How prominent the symbol of six is in this chapter Recapitulation, isn't it? First the group of six questions and answers that point to the Word the first side of this holy mother city this church universal and triumphant. Then the second group of six that point to the Christ the second side. Then the third group of six that point to Christianity the third side, and lastly the fourth group of six that point to Science the fourth side; and the final question and answer of all itself consisting of the six tenets that qualify us for membership in this very foursquare mother city, body, church which the chapter as a whole has therefore unfolded. So, now the key that has been furnished opens up the Scriptures for us and we find it, in the hands of the sixth of these seven churches, opening the way through the first six days of creation to the consummate seventh day. Now, is there a deep spiritual relationship between the six tenets and the order of the six days? Well, it's something we can all pray about and it looks very much as if that is true.

Well then, let's bring our summary of the work which we all did together on this tremendous 14th chapter, let's bring it to a close by listening to Paul's first letter to the Corinthians, chapters 11 and 12. It's absolutely in the spirit of the chapter of Recapitulation as a whole. It's in chapter 11, verse 24, that he quotes the words of Jesus to the disciples at the Passover. "Take, eat: this is my body...eat this bread, and drink this cup" that is to say, in Christian Science, as we have seen, study thoroughly the letter and imbibe the spirit, or again, take the little book, from beginning to end, take it and eat it up. Marvelously, therefore, he writes in chapter 12, 4th verse, "there are diversities of gifts, but the same Spirit, there are diversities of operation[s], but it is the same God which worketh all in all." You

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see, clearly what he holds in view is a body or system of synonymous views of the infinite, all of which are diverse one from another in some shade of meaning, but which all refer to one and the same absolute God. Just as we have it at the beginning of this chapter and indeed throughout the book. So, he goes on, “For as the body is one, and hath many members,” see, it’s the truth about plurality not being numerical but being spiritual and therefore always remaining one; “as the body is one, hath many members... so also is Christ...for the body is not one member [only] but many...And the eye cannot say unto the hand, I have no need of thee...and again the head to the feet, I have no need of you.... That there should be no schism[s] in the body: but the members should have the same care one for another...Now ye are the body of Christ, and members in particular.” So no wonder, we find ourselves as we turn over the page and enter the Key to the Scriptures being members together of the church, the body, of brotherly love as that which alone is qualified to open the Scriptures and have set before it the open door to the inspired Word of the Bible as being our sufficient guide to eternal Life. End of recording. [end]

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SUMMARY OF THE 15TH AND 16TH CHAPTERS GENESIS AND THE APOCALYPSE
IN THEIR SPIRITUAL AND SCIENTIFIC WEDLOCK AS THE ESSENCE OF THE
KEY TO THE SCRIPTURES IN SCIENCE AND HEALTH
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

In the summer of 1975, a group of Christian Science students held a seminar in England at Hartwell House near Aylesbury, Buckinghamshire, on the subject of the textbook’s 15th and 16th chapters, Genesis and The Apocalypse. At the seminar’s final session, Gordon Brown put on record a summary of what had been brought to light during the week of the seminar. This present recording, made subsequently, is a more detailed and extended version of the original one; and it has been decided to use it to cover the teachings of chapters 15 and 16 in this present series of tapes on the full range of the textbook’s chapters. As before, the listener is asked to follow what is said with the relevant text opened in front of him and also to make use of the chart of the two chapters enclosed with this tape.

Well, what a week we’ve had, haven’t we? Rejoicing in the assurance of the healing regenerating power of divine Love. The universal Love that is God which comes welling up into our consciousness out of the depths of Genesis and The Apocalypse when these two chapters are understood in their spiritually interwoven and

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scientific wedlock which we've certainly now found to be the truth about their relationship, haven't we? As one of you said, so much fear has gone out of our thinking. Well, isn't that wonderful because that means that the great keynote of what has been sounding for us during this week is indeed divine Love. In fact, it's as if, through the wedding of these two chapters, man is given back his womanhood, Adam is given back his rib, Judah is given back his Israel. You remember, how Mrs. Eddy said that when she discovered Christian Science it restored the lost Israel; God, from the human point of view, given back his Son. The lie of rebellious fallen man, the myth of organic procreation no longer seeming to have torn them apart: the here and the there, the now and the then, inside outside, subject object, observer and observed—no longer two but one. In fact, individual man wedded in one identity to his seemingly outside universal world. So that in the words of Paul, once the two chapters Genesis and The Apocalypse are found to be wedded together coherently to form one spiritual embodiment what they represent is “the breaking down of the middle wall of partition between apparently segregated entities for to make in themselves of twain one new man.” For us: one new scientific truth about ourselves and our universe. So making peace: so bringing into experience the New Jerusalem of Revelation 21, a city of universal peace. Because the visions we've seen is none other than the coming into consciousness of a society of mankind that is God's eventual civilization of world brotherhood and peace. Wonderful to think, therefore, that what we're being offered is the freedom of the foursquare city. Entering in the course of the chapters of SCIENCE AND HEALTH upon the Key to the Scriptures beginning with chapters 15 and 16 we are actually being given the key to the city.

We're being made free men of the holy city; and, therefore, at the top of the chart which you have there and also as you find it on page 499 of SCIENCE AND HEALTH: These things saith 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; I know thy works: behold, I have set before thee an open door, and no man can shut it.

No less than the open door to eternal Life is set before us in these two chapters. Key of David, yes? The Key to the Scriptures in SCIENCE AND HEALTH. David, God's well-beloved, that's the meaning of the name David, isn't it. Because, God says, under the kingship of David, Judah and Israel, standing for the manhood and womanhood of me, God, are one in holy wedlock. They form one eternal integral kingdom, hence, one united deathless body; and, therefore, it is, David, that your kingdom is really my kingdom, your city, your body, are really my city, my body. Hence, your throne and your house are established forever as the kingdom of heaven set up on earth. The divine and the human one in permanent coincidence; and, therefore, David, it's with you that I make my everlasting covenant. Because in you, Judah and Israel, manhood and womanhood are one and indivisible, your

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kingdom will never end. In other words what your kingdom is, is the body of the entire human race sinless, diseaseless, birthless, deathless.

So, in that text, from Revelation 3, who is He that saith these things and what are the things that He saith? Well, in as much as this single scriptural verse is the root from which, as we see, the whole of the text of the two chapters' stems, the things that are said are, of course, the combined messages of Genesis and The Apocalypse. But to whom are they said and by whom are they said? Well, he that saith them, as we discover from Revelation, chapter 1, is that state of spiritual consciousness which is called the Son of man. Do you remember how he's standing there with his Principle in the midst of the seven golden candlesticks? In the midst, that is, of the divinely scientific order of Mind, Spirit, Soul, Principle, Life, Truth, Love. Son of man, son of what man? Well, scarcely the son of mortal man; no, he can only be the son of generic man, can't he? The son of the woman in the Apocalypse who is the central figure of the entire book of Revelation; and, therefore, as Isaiah says, It's unto us, man, in the generic sense, that a child is born; it's unto us, man generically, that a son is given. So today, this son of man is really our, man's, son, isn't he? Our own Christ identity conceived on a universal scale. Born to us as he's born to the woman by reason of our steadfast unity with God. You remember how they once came to Jesus and told him how his mother and his brethren stood without wishing to speak with him and how Jesus turned from that objective sense of a without to the subjective sense of within. Turning to his twelve disciples, the disciples themselves in one of the gospels, but the whole multitude in another, and told them that his mother and his brethren were really those who did the will of his Father in heaven. In as much as what you, twelve, stand for, he said to them in effect, is the regenerate Christianized selfhood of the whole human race you typify. Not only the mother who births me but my brethren as well, in your generic undivided wholeness, representing as you do the one whole Christ body, you are like the woman in the Apocalypse—the mother of the universal Christ idea. While in the diversity of your individuality, which makes up this whole idea, you are its brethren as well; and so with us today. What we're beginning to realize is that in Truth, in Science, we're both mother and brethren of our own universal identity in Christ, born to us by reason of our unity with God; the unity which we are beginning increasingly to understand through the wedlock of these two chapters, Genesis and The Apocalypse.

So again, to whom are these things said? Well, in the last analysis, to us, of course; but we know also, don't we, from Revelation 3, how there were in Asia at the time seven early Christian churches; and do we remember how Mrs. Eddy in her message to the Mother Church in 1900 identifies these seven churches with the seven days of creation at the beginning of Genesis, this is in Message for 1900, page 14. So that the sixth of the churches, as given in the Revelation order,

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corresponds to the sixth, in the order, of the days of creation—the day of man in the spiritually generic sense; man in God’s own image and likeness who has dominion over all the earth. Well, the name of the church in question is the church in Philadelphia, which means the church of “brotherly love” and so, as we see, from the Revelation 3 text, it’s to this particular church in Philadelphia that these things are addressed; and therefore, our need in Christian Science, if we wish to pass through the open door that is now set before us and inherit eternal Life, is to begin to be this very church or this Philadelphia body of brotherly love. We really dare not miss the vital import of it. Because nothing is more fundamental to the combined message of the two chapters than this. In fact, as we shall see, it’s what concerns us increasingly all the way through to the end.

So what does it really signify? It signifies the state of consciousness to which alone the Key to the Scriptures, the key of David, is given; and why? Because nothing less keeps the commandments of Jesus: to love one another as I have loved you. Nothing else is qualified, therefore, and these are the words of Revelation 22, verse 14, nothing else is qualified to enter through the city’s twelve open gates, this same open door, and have right to the tree of life; and therefore, it’s as this body of brotherly love, this true identity of the Church of Christ, Scientist, that we make our way through the two interwoven stories of Genesis and the Apocalypse until, on The Apocalypse’s final page, we reach our goal and dwell in the house [the consciousness] of [LOVE] for ever.

So, we can see how everything that lies before us in the course of the two chapters is really here in embryo in this verse from Revelation 3, quoted on SCIENCE AND HEALTH, page 499; and you remember how the closing page of the 14th chapter, Recapitulation, that leads immediately to chapters 15 and 16 in the Key to the Scriptures, contains the tenets of the Church of Christ, Scientist, doesn’t it, indicating therefore that really the Church of Christ, Scientist is to be equated with this church of brotherly love, this church in Philadelphia. Well, it doesn’t look much like it at the moment, does it, but never the less, this is the real identity of the Christian Science church. Not, of course, as a religious organization but as the very body, the very structure of Truth and Love itself.

So, now as we turn to the two chapters themselves, we see that they too have their roots, each of them, in certain specific Bible verses. The two chapters together stem from this verse from Revelation 3; while the chapter Genesis, starting page 501, is itself rooted in that verse from the book of Exodus which tells us how God didn’t appear to Abraham, Isaac and Jacob, the patriarchs of the children of Israel who Mrs. Eddy stand in type for the whole human race, by the name of Jehovah, but by the name of God Almighty which is the same as the name Elohim; and, of course, is the God of the seven days of creation in the first part of the chapter.

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Jehovah, on the other hand, is the God of Adam and Eve in the second part. In the original Hebrew, God Almighty is apparently Elohim *Shaddai*, signifying God is the great nourisher and suggesting, therefore, the idea of the motherhood of God, hence, the word *shad* means breast.

So, the accent with the first record, the seven days' record, is thus on the divine itself which is, of course, no need of redemption; while the accent with the second record, in which the anthropomorphic Jehovah features and which accentuates the human concept, certainly does need to be redeemed from the belief in the sins of Adam and Eve; and the marvelous thing is that by that time we reach the end of The Apocalypse chapter, this redemption is represented as having taken place. If we were to look at page 576:26 to 577:11, we would see how the Lord God [Jehovah] has, by that time, been transfigured and translated and has become one with Elohim as the Lord God Almighty; and, inevitably at the same time, the male and female of mortality, typified by Adam and Eve, are likewise transfigured and redeemed. No longer are they two wedded individuals, the text says, but two individual natures in one—a compounded spiritual individuality which reflects God as Father-Mother, and therefore, not Adam and Eve as father-mother. So, once again, we catch a glimpse of the end of the story from the beginning.

In the city of our God in that particular Apocalypse section, mortality is no more; and the whole of creation, the whole of humanity, is, in consequence, restored whole and intact to God; and, therefore, in the verses on which The Apocalypse chapter is based, and we see them there on page 558: Great is the Lord, that's Jehovah, and greatly to be praised in the city of our God in the mountain of His holiness. You see, God would have to appear to the patriarchs of Israel only by the name of Elohim because the task entrusted to the children of Israel was that of redeeming all humanity from Jehovistic anthropomorphism and this is represented as being achieved by the time we reach the end of The Apocalypse.

So we begin now to let the two chapters unfold to us their healing and redemptive messages; and the first thing we come to are those three introductory paragraphs from 501:1 to 502:17 which preface the chapter Genesis. Now we can't go into them in detail but we do know, don't we, that their essence as is the case, of course, with the teachings of the textbook as a whole must lie with the use the text makes of the capitalized synonymous terms for God. So, do we see them there? The creative Word, line 4, the incarnation of Truth, line 10, the ever-presence of Love, line 13, and finally the straight line of Spirit, over on 502:6.

Well, the Word, of course, applies particularly of the coming order of the seven days of creation where all creation is what God said; and when the Word or what God says is articulated humanly it appears as in the case of Jesus in the New Testament as the incarnation of Truth itself. But unless this articulate incarnation

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is consonant with ever-present Love, unless it sounds through the Love that is everywhere present, well, it doesn't really sound at all, does it; and so the first record of creation, we see from 502:5, stands for the unfolding of reality itself while the second record stands for unreality. In other words, the first refers to man as God's reflection and the second to the mortal sense of man or God's apparent deflection, that's on lines 11 and 12. The first, we're told, is the appearing of scientifically Christian views of the universe, line 16; while the second has to do with time which, it says, these views of eternity eliminate. Time, when it's illuminated with the glory of eternity disappears until at the end of the Apocalypse there's no more time, no temple, no tempus, time therein, we remember. No longer a sense of organization and time seeming to obstruct the consciousness of eternal Life; and so, the Genesis chapter leading to The Apocalypse is beautifully prefaced, isn't it, in this way then we come to the two opening Bible verses Genesis i. 1 and 2, on pages 502 and 503.

These first three pages of the text are, in fact, God epitomizing for us the entire proposition that lies before us as the contents of these two sublime and amazing chapters. It's as if Truth, God, is saying to us in the text's opening moments, what you're basically concerned with is an orderly process of spiritual translation taking place in your own consciousness in a perfectly natural orderly way; and, therefore, what these two opening verses give you is a bird's eye view of what the idea of spiritual and scientific translation really amounts to. Namely, translation by the Word of God, that's the first record of creation, out of the apparent language of matter, that's the second record, into the articulate language of Spirit itself which is, of course, this very Word.

So, Genesis i.1. In the beginning God created the heaven and the earth. But God says nothing in Life ever really had a beginning. Everything that ever was or ever can be is actually taking place timelessly in the ever-present now. A forever unity of heaven and earth is my own subjective timeless being ceaselessly self-revealing; and what this means is that Genesis i.1. corresponds to the first of the two phases of scientific translation found in the textbook on pages 115-116, namely, scientific translation of immortal mind; and to confirm this, notice how both texts, the exegesis to Genesis i.1 and the first translation on page 115, open with the same order of synonymous terms for God: Principle, Life, Truth, Love; and in consequence of this the second verse, Genesis i.2 corresponds to the three degrees of the second translation phase, the scientific translation of mortal mind. Here darkness or ignorance on the part of humanity is seeming to obscure the original truth in Genesis i.1 that heaven and earth are divinely inseparable. Earth, that is, only seems to be without form and to be void because of the myth of its having apparently broken away from heaven and to be revolving in an orbit of its own. Had it really broken away it would, of course, be of the nature of the physical first

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degree; and this darkness from the face of the deep things of reality would necessarily have to disappear, as in the second degree, in order for the original unity to be reinstated. Now what causes the error to disappear is, of course, the spirit of God moving upon the elements of human consciousness and corresponding to the spiritual third degree—that is, to the understanding of reality itself as in Genesis i.1; and, therefore, the spirit of God, made up of those seven uncapitalized terms, at the top of page 116, is none other than the order of the seven days of creation themselves which the text now unfolds from Genesis i.3 onwards. So the creative Principle—Life, Truth, Love, that's 502:27, corresponds to the terms which open the translation order, on page 115. But these same four terms are also those which in the Glossary define God as Mother; and, therefore, it would seem that the accent with the plural name Elohim as used in this first record of creation is on mother and wouldn't this be the reason why in certain early editions of the textbook in the account of the seven days of creation, and only there, God was defined as mother, as she, as her and not father, he, him. You see, for example in the sixth edition of 1883, and this is page 64 of that edition, and spirit gathers her ideas into one eternal bond of union and she feeds and clothes them all as they rise in the scale of creation to express their mother. Well, isn't that beautiful? In no other place, except in the statement of the days of creation in those early editions, is God declared to be mother in this way. Heaven, thus embodying earth within itself, mother, embracing all creation within her own embodiment; and because heaven and earth are shown to be one and inseparable in this way, we read, on 503:9, how the divine Principle and idea constitute spiritual harmony,—heaven and eternity. Heaven and eternity, well, in the Glossary, earth is defined as a type of eternity and immortality. Therefore, in its absolute spiritual reality as the subjective state of heaven itself, earth is seen to be nothing less than eternal heaven. Now isn't that marvelous? Different indeed from the mortal concept but that never the less is what earth is and what some time we have to prove it to be—eternal heaven. So the text goes on, this is 503:10: In the universe of Truth, matter is unknown. No supposition of error enters there. Well, we know, don't we, that error is the supposed departure of truth, little 't', from Truth, capital T, which is just what matter is in relation to mortal mind. Matter is the subjective state of mortal mind although it appears to this mind to be cut off and objective. Well, Truth, in this text, is divine Science, the Word of God, isn't it, and divine Science, of course, is the infinite self-knowledge of God where everything that exists is eternally known, Science *secare* to know; and when nothing, therefore, is unknown. So that if, in the universe of Truth matter is unknown, this is just what matter is—nothing. So clearly, on line 14, God knows Himself to be All-in-all, All, capital A, reflected in all, little 'a'; signifying all little 'a' never having broken away from All, capital A. Man never having broken away from God nor earth from heaven and this means, says the text, that the universe of

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Truth is full of light, the light of ever-present Love. With the result that infinite space, and this is what earth is in its divine reality, infinite space peopled, it's the truth about people, with God's ideas reflecting Him in countless spiritual forms. No such thing then as earth without form and void is there if all space is filled, in this way, with countless, that's numberless, spiritual forms. Now may we at this point just anticipate something? Because what's being described here is what is meant over there at the end of the days of creation, on page 520 line 15, by that marvelously pertinent scientific concept, the divine infinite calculus. Referred to in relation, we see, to the numeral of infinity called seven days, that's 520 line 10, in relation, that is, to the ideas of God as the infinite one because one is the only number, the only numeral, isn't it, that exists in divine metaphysics. Numerals of infinity, symbols then of the infinite indivisible one. Like on page 104 of Miscellaneous Writings, where Mrs. Eddy tells us that all being is individual; for individuality is infinite [endless] in the calculus of forms and numbers. Just what the forms and numbers of the numerals and calculus of infinity are—the infinitude of individuality that obtains in generic man as the idea of the one indivisible God. So, this idea of the numerals and calculus of infinity, understood in relation to the infinitude of individuality which you, man, are constituted of, this is, God says, what I am now going to unfold to you through the order of the seven days of creation; and the reason is so that you shall understand step by step just what you spiritually are. In other words, I'm going to reveal to you, as the constituents of your own divinely scientific being, a scale of universal impersonal scientific values which are none other than synonymous views of me, God, as Mind, Spirit, Soul, Principle, Life, Truth, Love. Because I am, as it says in Miscellaneous Writings 105 line 32, I am the sum total of the universe. So, please, just realize that the order of the seven days of creation, the order of the sevenfold third degree, at the top of page 116, and the order of the answer to the question: What is God, on page 465, are all three essentially the same order as that of my own eternally creative Word or my timeless declaration of what I, God, am; and, therefore, what you, man, are as my idea; and so, the first view I give you of this sum total of the universe, in the textbook there from 503:18 to 505:3, is that of a universe full of light. A universe of infinite light, light the most basic element in all creation. Spiritually, in Science, it's the idea that I, God, am All-in-all. The idea which is reflected in everything that exists from the infinitesimal to infinity. Light that can never for an instant be cut off from its source and remain light; that could be cut off, it would at once become darkness instead of light. Light, in other words, is the infinitely outpouring source of itself, light; and this means that what I am presenting to you is the aspect of me, God, as infinite Mind.

Mind, the first synonymous term in the order of the creative Word where source and output, cause and effect, are one and inseparable. So, you, man are the very

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light of the world, therefore, ever outshining of which does not deplete me, God, one iota as the infinite source of this light. Being conscious, therefore, of me, Mind, as the source of your being, you see that you do not come forth from some unknown unconscious source of darkness and ignorance known today in psychology as the collective unconscious substratum of a so-called mortal mind. Well, having shown you that, now I show you a second view of this same total universe; and it's the view of me, God, as infinite Spirit, and this is 505:4 to 506:7. Here, the initial enlightenment of the first few has to become to you of the nature of orderly understanding. From enlightenment to understanding and the symboling consequence is the firmament of heaven. Here because you all show forth me as your source, because you all reflect me as your Mind, and therefore all have one Mind and are the very activity of this one Mind instead of being minds many, you all necessarily reflect each other. In other words, you're in infinite harmony of mutual understanding. Now this is why the firmament is called heaven. You all understand one another as your means of understanding me. You're all in union and communion with each other because first you're in union and communion with me; and because you're of the nature of spiritual understanding you're separate from all forms of materiality or misunderstanding; and, therefore, it is that the firmament separates as well as unites. Now, what does this mean for you humanly? It resurrects you above mortality or the flesh. It identifies you not with the waters under the firmament which are the elements of mortality but with the waters above the firmament which are the elements and qualities of Spirit itself. That's to say, it gathers you to the one place of the firmament of heaven where you are of the nature of spiritual reflection and not material deflection; and, therefore, God says, I've led you to the point of the third day of creation, the day of infinite Soul. As the dry land called earth, you, man, in the third day of being born of the waters above the firmament and not of the waters under the firmament. Therefore, your real identity is coming down from God out of heaven.

Do you see, therefore, that you're like the disciples on the day of Pentecost who were likewise all with one accord in one place? That one place being the heaven of spiritual understanding to which Jesus had just ascended. Because the descent of the Holy Ghost on the day of Pentecost signifies the earth, the world itself, coming down in just the same way from God out of heaven. The earth of the third day is thus born of the heaven of the second day or of the elemental qualities of Spirit itself of which its identity is formed, of course; and, therefore, man, in the third day of Soul, you reflect heaven subjectively within you and you reproduce this objectively as symbolized by the earth bringing forth its grass, its herb, and its fruit tree whose seed is in itself. You see that. Well, this then is the day of spiritual propagations, spiritual reproduction and, therefore, of spiritual gender. As the text

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says over there on 509:3 at the close of the third day, you're not dependent, therefore, on any form of material organization for your Life. You're resurrected above the belief that you live or are imprisoned in a mortal body. Your body is, therefore, spiritually celestial rather than materially terrestrial. A fact that takes you into the fourth day of creation to a fourth view of the universe that of an infinite system of celestial bodies, an infinitude of stars in the firmament of heaven all rotating and revolving in harmonious relationship under the government of infallible Principle, God now as absolute Principle. This is the day, then, of heaven's total control of earth or of the unwavering unity of the human and the divine. Thy will be done in earth, as it is in heaven, says the fourth line of the Lord's Prayer.

Well, from this sense of the oneness, the indivisibility of this universe, this system, this calculus of Principle's ideas in the fourth day, we're led to the fifth day which is the day of abundant ever-multiplying Life. I'm come that they might have life and that they might have it more abundantly, Jesus says, at the point of the fifth thousand-year period of Bible history corresponding to this day of eternal Life; and the waters, the heavenly elements which bring forth this abundant life, are none other than the elements of immortal individuality. That is, of indivisibility from the oneness of infinity and from everything that makes up the undividedness of the infinite one. Indivisibility, therefore, is the very key to the deathless indestructibility of Life. Division, schism, breakup in whatever form is, of course, mortality or death. Symbolized in the fifth day by the fish and the birds, Life circulates from Life to life. Life, capital L, the origin and ultimate of all individual life, little 'l'. In other words, life, little 'l', is Life, capital L. So, what is it that circulates thus from Life to life? Proving as it does so the nothingness of the mortal birth-death cycle. It's man himself, in the fullness of his being, as he appears in the sixth day of creation, isn't it? Man, the transcendent climax, of all that's been unfolding from the first day onwards. This is the day, therefore, of Christ, of Truth itself. Christ, the Son of God in his manhood and womanhood who as God's total reflection of Himself as dominion over all the earth, over all, that's to say, that constitutes his entire subjective-objective consciousness or universe. Well, there's therefore, only one more step to go; but one, one further view of the total universe to be taken into account; and just as in the first day of creation, the light is inseparable from its own infinite source, so in the seventh day, the day of all embracing universal Love, man, in his fullness, is found in and of God—is found to be God showing forth Himself. It's where, in the words of the text on page 519:18, we, man, in the universality of our being as the infinite calculus of all God's ideas, all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

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We're not declaring God, you see, line 17, but we are God declaring Himself, even as, in fact, He's been doing all the way along. The numerals of infinity, the elements of infinite individuality in man operating fully as the divine infinite calculus are securely held and actively addressed in the self-revealing, self-birthing matrix or womb of the Father-Mother God and is these supremely scientific concepts of numerals, calculus, and matrix that constitute the system of ideas which the divine Science of being is reduced to and ordered for our human understanding in Christian Science. So, God says, through this sevenfold scale of views of infinity I reveal to you, man, the spiritual understanding of the real spiritual universe in which from everlasting to everlasting you live and move and have your being and from which you have never and can never be removed to revolve in orbits of your own. Well, what, therefore, I have to do for you now is to bring you through to Genesis ii. 4 and 5 to what is known as the bridge passage between the true and false accounts of creation. Because, from the standpoint of what I've just unfolded to you, God says, it's necessary now for you to begin to prove that this is what you really are and that you're not a man to till the ground. That instead of being Adam you are in fact the Son of God; and so we come in the textbook from 520:16 to 521:17. Because of the scale of scientifically Christian values on which you now are based, God says, you can never want for anything either divinely or humanly; and, therefore, I can bring you now ever so gently through step by step to the end of The Apocalypse chapter to the 23rd Psalm, that is on page 578, where because divine LOVE is your providence, provident, all-enfolding shepherd, you actually prove that you do not want. There's no question, you see, at this point of the bridge passage, on page 520, of your needing to be fertilized from outside yourself in order for you to be productive; which means, in other words, that there's no need for it to rain upon the earth in order for the earth to bring forth of fruits. [end]

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SUMMARY OF THE 15TH AND 16TH CHAPTERS GENESIS AND THE APOCALYPSE
IN THEIR SPIRITUAL AND SCIENTIFIC WEDLOCK AS THE ESSENCE OF THE
KEY TO THE SCRIPTURES IN SCIENCE AND HEALTH
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

You are not, that's to say, a man who is cursed to till the ground nor are you a woman to bring forth in pain and sorrow. Womanhood has no need of being fertilized by manhood from outside herself in order to be self-reproducing; and

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manhood and womanhood one, are one with me, God. You realize, therefore, how the plant of the field is made divinely before it grows in the earth humanly.

All is within you as you divinely before, by reflection, you show this forth humanly. How, therefore, could you possibly have to sweat and labor for what you already are. Because the human is a visible outpicturing of what is divinely the eternal fact: you, man, are already and forever perfect and entire, as the Bible says, wanting nothing. You can, therefore, as you must, safely examine this so-called second record of creation without fear of being mesmerized by what it says, without fear of believing that it's true or that it's all about you. It isn't. You are the Son of God. In other words, it's imperative that you turn now to the mythological supposition that you're fallen man tilling the soil of materiality in order to prove from the standpoint of the seven days of creation that this simply isn't true. Because of all that I've shown you from the first and second verses of Genesis onwards, you're now in a position to prove that you are the man of my creating and not that other misconceived Adamic sense of man. What you're really engaged with, therefore, is the mathematical process of *reductio ad absurdum* supposing that you're Adamic man in order to prove that this is never true in order to reduce it in your consciousness to the realization of its utter absurdity. Now you acknowledge, don't you, that the Christian Science textbook always says precisely what it means and means precisely what it says. So will you, please, at this point examine very carefully the text from page 521, line 26 to line 29 where you read: The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded. Now, notice how it says that this statement is contained in the second chapter. Well clearly no such, no part, of such a statement is contained in the verses we've already considered; that is, Genesis 2:1-5; and seeing that Genesis 2 ends at verse 25, therefore, the statement must somewhere be there between Genesis 2:6 and Genesis 2:25, mustn't it, and, indeed, we find it. In the textbook, in those seven sections of text that range from 521:21 to 529:12 which is where, in SCIENCE AND HEALTH, Genesis 2 ends. That is, from where there first went up a mist from the earth to where the Lord God [Jehovah] puts Adam into a deep hypnotic sleep and forms Eve out of one of his ribs. Because this is what makes it possible for the serpent, who enters the arena for the first time, in Genesis 3:1, to do his subtle and ensnaring work. So, let's take these sections one by one these exactly opposite or negative statements of the seven preceding positive days of creation.

First, from 521:21 to 524:12, where a mist, a myth of mortal mythology, is supposed to go up from the earth and to adulterate, that is to water, the whole face of human history. As we see from 522, line 8, what this typifies is the primordial myth of man having broken away from the one parent Mind and revolving in an

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orbit of his own. So the text continues: Existence, separate from divinity, Science explains as impossible. Clearly, the opposite then of the light which shines in the first day of creation which can never break away from its source. As it says in Miscellaneous Writings 22 line 16, man revolves in God's orbits only, coming from God and returning to Him—just as Jesus proved.

Well then as the outcome of this mist in the first erroneous section, man himself, Adam, is supposed to be made out of a mixture of mist and dust known as *adamah* or red mud in the second, 524:13 to 525:29. Now we know, don't we, that it's permissible metaphysically to divide the name, Adam into the two syllables *a* and *dam*, *a dam* being that which stops the flow of communication from one thing and another; so that this, clearly, is the exact material opposite of the firmament of understanding in the second day of creation as the means of uninterrupted communion between God and man.

Well, there follows then the third part of this exactly opposite statement, and this is from 525:30 to 526:25; and it has to do with the different trees that grow in the garden of Eden, standing for the evidence of the five corporeal senses. The symbol is that of corporeal identity or the mortal body; and, as such, it's the opposite of the self-reproducing earth in the third day of creation which brings forth the grass, the herb, and the fruit tree whose seed is in itself.

So, we come, therefore, to the fourth section of the erroneous statement; and this is from 526:26 to 527:5, and this is where Adam is put into, is incarcerated in, the garden of Eden or the mortal material body to dress it and to keep it, to preserve it and to hang onto it, and not to let it go. This is the opposite of man as the system of lights in the fourth day of creation being set in the firmament of heaven.

Being fixed immovably in infallible Principle and because of this underlying fact of his absolute integrity in God, man is forbidden in the fifth erroneous statement, 527:6 to line 20, in opposite of the fifth day of creation, the day of abundant Life. He is forbidden to partake of the tree of the knowledge of good and evil or the tree of death, the exact opposite of the tree of life of whose fruit he does partake, of course, in the fifth day itself, the day of indestructible Life. But poor old Adam can't really help partaking of the mythical tree of death for this is what, as mortal man, he's originally made of. As long as he believes he's Adam, born of the flesh, instead of being man in God's image and likeness which is what he is in Truth in the sixth day of creation, he'll believe in his own animal nature in accord with what happens in the sixth erroneous statement from 527:21 to 528:8, where the animals come to him to be named.

These animals are the exact opposite of the spiritual qualities of manhood and womanhood which we're told about in the sixth day and which give man his

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dominion over all the earth. In the sixth day, manhood and womanhood are one, just as inside and outside, subject and object are one; and man doesn't have to crave for that which is outside of himself to come to him to make him whole. Because of Adam's animality within he attracts and responds to animality without; that is, to animal instincts, emotions, and feelings which he harbors involuntarily or be it unconsciously. But what God is bidding us, at this point, is not to believe that any of these instincts, these psychic emotions, are really us. Having first shown us in the sixth day of creation what we truly are, He's simply showing us now what we are not.

Well, it's these involuntary emotions claiming to operate deep down in Adam's psyche that give the Lord God [Jehovah] the opportunity to complete the erroneous statement of man's creation; and, therefore, in the exact opposite of the seventh day of Love, to put Adam into a deep hypnotic sleep or stupor and cause him to dream that his womanhood, in the form of Eve, is not, in fact, the subjective state of his own true being but is objectively separate from him over there. Thus, the Lord God brings the woman unto the man as the climax of all those animals coming to Adam from outside himself in the previous section; and, of course, the mortal instinct now is that the two must become one again; and this we now realize is basic animal magnetism. First making the one two and then making the two one; and this, in the text, is from 528:9 to 529:12, where it's said to be the first record of magnetism. So, Adam is now the victim of what psychoanalysis calls today, the psychic or mass unconscious perpetuating itself in the never-ending round of the birth-death cycle. What basically then does Adam dream about? Sex. The word simply means *to cut*, doesn't it? At one end of the mythological scale man is supposedly cut from God and at the other end woman is cut from man.

Which is the exact opposite, of course, of man in the seventh day of creation, the day of divine Love where his completeness and fulfillment rests in peace in God. His dream, then, is that male is here and female there or that subjective and objective are two instead of one; and so, he hungers for what is apparently outside of himself in a continuous state of 'I want' and it'll take the whole of the remainder of Genesis, in relation to the whole of The Apocalypse chapter finally to resolve this most basic mortal problem of 'I want to possess for myself subjectively what to the senses is over there objectively and I'm literally going to raise hell on earth in order to get it.'

In other words, the problem isn't finally resolved until we reach the very end of The Apocalypse chapter where in the 23rd Psalm, Divine Love precludes all want. [DIVINE LOVE] is my shepherd; I shall not want; and, therefore, this is where the problem of the Lord God [Jehovah] who initiates in Adam's deep sleep the whole hypnotic myth of 'I want' is at last resolved. Because Jehovah the Lord is at that

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point fully translated into divine LOVE; and in anticipation of this, in the preceding Apocalypse section, that's over there on page 576-577, and just look at the wonder of it—male and female are no longer two wedded individuals but two individual natures in one; and the holy city, which is man himself, is, in consequence, restored to God in what is called the city of our God. Objective lust is translated into subjective love and therefore there's no want. So, God says to us, this erroneous sevenfold statement contained in the second chapter of Genesis is simply the statement of what you are not; which, through the sevenfold statement of what you are, given, in previously, in the seven days of creation, you are through the process of *reductio ad absurdum* to reduce to its forever nothingness just as Jesus did.

But let's examine the sevenfold negation once again and this time see some remarkable complementary and symmetrical features in its structure. Because this is vitally important. Look at the symmetry, for instance, between the first section and the seventh. In the first man comes adrift from God and in the seventh inevitably woman comes adrift from man. This lie, a fundamental breakup, resulting in the disruption, disruption in whatever form, lies at the root of the entire animal dream. Alright. Now see the way in which the second of the false statements complements the sixth. In the second, Adam is formed of the dust of the ground and has breathed into him from outside him the breath of life. In the sixth all those animal qualities come to him from apparently outside himself signifying what the mortal is really made up of, what really constitutes him, in the second because, properly understood, dust or nothingness is what all these qualities are. Alright. Then the third and the fifth sections: in the third, the trees of the garden of Eden including the tree of mortal knowledge or the tree of death thus standing for the self-propagating corporeal senses. While in the fifth, Adam is forbidden to eat of this tree of the knowledge of good and evil, the tree of death, lest he die.

So we see how the one is the precise complement of the other; and finally, the fourth erroneous statement, in the very middle of the sevenfold order and that on which the entire structure hinges, is what Adam's put into, is imprisoned in the garden of Eden, a mortal body, a so-called human system to make it pleasurable and cause it to live and grow—just the opposite of the fourth day of creation where we find man not in person but in and of the universal system of his divine Principle, God. So we see, don't we, how beautifully symmetrical the whole thing is.

Now, as we realize, this exactly opposite statement of the seven days of creation is not to be thought of as another actual creation existing alongside the first but simply as the mythical misconception of the only creation that ever is, namely, the

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first record of creation. In other words, as we've already said, what the two statements taken together stand for is God telling us first what we, man, are and secondly what we are not, all in order that now we can go forward and prove that this is so. In order, that's to say, that we prove simultaneously in our own conscious experience the reality of what our divine Principle is and the unreality of what it is not. That's to say, Science making nothing of mythology, reducing it all to its absolute essentials. What we see is the basic proposition of the two trees, the tree of life and the tree of death purporting both to be occupying exactly the same position in the midst of the garden of Eden. Well, they can't both be actually present, can they?

Either the one is true and the other false or vice versa according to the standpoint from which we're looking at them; and using that symbol of perfect symmetry, perfect complementary balance to clinch this for us, namely, Israel's golden candlestick, you remember. With its six outspreading branches emanating from one central shaft, we see the positive sense of this symbol relating to the holy positive seven days of creation and therefore to the tree of life, and the negative sense of it to this negative opposite of the seven days of creation and therefore to the tree of death. So, just think, of how Jesus at the crucifixion and resurrection demonstrated the tree of life to be all because it is all and in so doing proved the total unreality of the tree of mortality or death. Proving the tree of life to be the only tree, he proved the tree of death, the so-called accursed tree on which he apparently hung at the crucifixion, not to be. Therefore, he didn't really hang on it, did he, not really; and so, we come forward now to the remaining sections of the chapter Genesis. Precisely sixteen of them, if you chose to count them up, unfolding in perfect parallel relationship with the exactly sixteen that make up the chapter, The Apocalypse, if similarly you'd like to tot these up also and include the section on the 23rd Psalm at the end.

The whole thing is going to be seen as the most gloriously powerful, the most spiritually and scientifically practical living proposition that possibly we ever imagined because it's none other than where we find ourselves passing over from death to life. That is, from the tree of death, mortality, to the tree of life, immortality; and doing this ideally even as Elias in the Old Testament did without dying. Because isn't Elias defined in the Glossary as Christian Science and isn't what we're engaged with in this work what Christian Science truly is as the profoundly spiritual deep things of God. Stated more accurately, what the tree of life is going to do is pass over the tree of death, without in any way being touched by it, rather than our actually passing from death to life. Although, of course, it's going to look as if this is what is taking place from the human point of view; and the form this passed over takes is that we're going to find ourselves passing through the twelve open gates of the holy mother city into the heart of the city

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itself where, says the final 22nd chapter of Revelation, we have right to the tree of life.

We are to prove through living and not through dying that we inherit eternal Life. Humanly speaking, we're being resurrected or born again and, therefore, instead of just thinking of the tree of life as overcoming or passing over the tree of death, what we're going to be concerned with now, as you see it represented there in the lower half of the chart, is the matrix of immortality passing over, proving the utter nonexistence of, a matrix of mortality; and, therefore, the nonexistence of the whole birth-death cycle. Do we see the wonder of that? This is the proposition, divine Principle says, that I'm now going to present to you throughout the remainder of the two chapters; and what it all means, in a nutshell, is that the top half of the chart where the two trees are emphasized, you see them there one on top of the other, states the actual problem, the problem of the apparent warfare between life and death, Spirit and matter, while the lower half of the chart, which we come to now, where the positive and negative aspects of the foursquare matrix is emphasized, unfolds the solution to this problem.

So, just as simply as ever we can with something that is so gloriously profound in a way that is so scientifically ordered that our spiritual sense is going to find it irresistible, let us partake of the unfoldment of this foursquare solution to the great Life-problem; realizing all the time that it isn't the words we utter that matter, though the true letter is, of course, absolutely indispensable, but the living Spirit of what we're seeing becoming palpable and operative in our daily lives. What we're setting out to do, then, is to encompass spiritually in our individual consciousness these last sixteen sections of the Adam story in relation to the sixteen sections of The Apocalypse, as a whole, and also in relation to the first sixteen chapters that make up the main body of the textbook from Prayer to The Apocalypse; and please remember, it does not complicate the issue to see these different facets coalescing one with another in this way but simplifies it. Because, as Mr. Doorly used to say, it's all one story. We're only ever dealing with the story of one divine idea. So what I'm doing, God says, is to lead you through the city's twelve gates in order to show you how they open to identically the same light and glory within and without, subjectively objectively in respect of your own individual consciousness. Because what it comes to is the relationship in Science of you to your apparently outside world.

As you know from Revelation 22:14, you've passed through the gates into the city itself only in the measure that you keep the divine commandments: as you love me, God, supremely, by loving my idea, your neighbor—the seemingly outside world as your own, as it were, inside self. This is what Jesus did in his role as world savior and you all have to be his followers. What it amounts to, therefore, is that

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you are being that church of Philadelphia, that body of unselfed brotherly love to whom alone is given the key to the solution of the great Life-problem, back there on page 499 of the textbook, as the starting point of this whole glorious unfoldment.

So, looking again at the pattern of the matrix in the lower half of the chart, you can see how the first three columns represent for you these twelve open gates: the four tones of the Word followed by the four tones of the Christ, then the four tones of Christianity taking you through to the four tones of Science as the very heart of the city itself where you have your right to the tree of life; and the marvel is that the candlestick order of the synonymous terms for God, typifying with its branches the tree of life itself and which constitutes this fourth column as your goal, is identical with the candlestick presentation of the seven days of creation in the top half of the chart upon which you originally based yourself and sure we see that. In other words, regarding the journey as a whole, we come forth from the tree of life and return to the tree of life. From the Father back to the Father as Jesus put it; and as we do so, overcome, prove the nothingness of, the tree of death; thus achieving salvation from the birth-death cycle in the way Jesus himself achieved it.

Now to make things easier for us, is it possible to have one's finger in page 529 of the textbook, where these last sixteen sections of the Genesis text begin, and at the same time in page 558, where the corresponding Apocalypse sections begin. Better still, two copies of the textbook side by side at the appropriate places. Well, we just do whatever is most convenient. But it's certainly recommended to number the different sections, in pencil in the margins from 1 to 16 in both chapters because this makes the whole thing so much easier to follow.

So, shall we start on this major part of our journey beginning with section one signifying the Word purely in its own aspect as the Word; and remember all the time, if we are faithful to the text, what Mrs. Eddy once said of the Christian Science textbook: that it is the voice of your Father speaking to you. Because then we shan't forget that it's the divine Principle, Love which is consistently leading us and with whom we're having audience; and so, this glorious Principle, the God who is Love, is saying to us, in the opening bars of this great metaphysical symphony we're engaged with, I have from the beginning given you SCIENCE AND HEALTH in its wholeness and completeness.

This is the first Apocalypse section on page 558. Take it and eat it up and make it your own from beginning to end so that you yourself are the body that's Principle. In other words, don't be tempted by that serpent appearing for the first time in the corresponding Genesis section, now that Adam's been divided into Adam and Eve, don't be tempted to eat of the tree of the knowledge of good and evil which is the tree of death. Rather partake of 'the little book' in its matrix or foursquare mother

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structure and you'll be partaking of the tree of life. Acceding to this divine demand, you've taken your first footstep through the 12 gates that lead into the holy city. Not listening to the talking serpent but listening to the talking book. In respect of the book's first chapter, Prayer, your desire is to be in direct communion with the Father-Mother, God, isn't it, rather than with what Adam and Eve represent. You're praying to your Father divinely in secret and your Father is rewarding you humanly or openly. As it says on page 1, you're 'trusting God' to 'mould' your 'desires' divinely in order that they may 'take form' humanly 'in words and in deeds.' The stand you're taking is absolutely foundational.

Your own two feet or foundations are the textbook's two feet, its foundations of Truth and Love. You're beginning thus to come forth from God as your source having the form of the Son of God. This means you've got your right foot on the sea and your left foot on the earth. The true sense of source has dominion over the false sense of source. That which comes forth from God has dominion over that which comes up out of the sea, mythological concept of sea symbolizing in modern terms the psychic or cosmic unconscious as the source of your conscious human experience. What you're doing, you see, according to Revelation 13, is to prevent a beast called lust from coming up out of the sea and a beast called hypocrisy, the cover up of lust, out of the earth to desolate you and your world. Eating up the little book in this way you're like the children of Israel eating the Passover. You've begun to liberate yourself from Egyptian bondage or to pass over from death to Life. You've taken your first step towards inheriting the tree of life in the midst of the holy city. Elementary latent error, the source of all error's visible forms, is ceasing to have power over you. Why? Because divine Love is the source from which you emanate and Truth or Christ is the form of you to which this source gives birth. Truth and Love together constitute your feet or foundations, your two pillars of error-consuming fire whose purpose is to conduct you forward through the city's twelve gates into the heart of the city itself. Well, you think we've managed there to touch upon the meaning of this vital utterly fundamental opening section. Because the lovely thing is the way in which it flows immediately into the second.

In the first, SCIENCE AND HEALTH is the voice of Truth, in the second, this very same voice is that of the God-crowned woman who symbolizes generic man; and, therefore, the tone changes from the Word as the Word to the Word reflecting the Christ. The book is that which God has appointed to voice his Word in the first section, man himself in his generic meaning as a spiritual identity of the human race is he whom God has appointed to voice his Word in the second; and, therefore, it is that the two foundational subjects of the first two sections, the book and the woman, are spiritually and scientifically one. Like wedding together, as we must, the comprehensible letter of Science and the living Spirit of Science. The

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message and messenger, the means and the meaning, the Truth and the Love one and inseparable. Indeed this must be so, right from the beginning, if we're to move forward on these two foundations to inherit the holy city. Because moving through the gates of the city, we move necessarily on the foundations of the city, don't we? Because in the Biblical symbolism of the city of Jerusalem, the gates are built on the foundations, aren't they? So, in effect, God says, what I have appointed to voice my Word is not something fragmentary and piecemeal but is the spiritual reality of the whole human race in its unfallen oneness and integrity and this is symbolized in the second section of The Apocalypse by the heavenly God-crowned woman. What I've not appointed to voice my Word is that pernicious talking serpent in the corresponding section in Genesis. So what we begin to understand is the relationship between the 'little book' SCIENCE AND HEALTH and the woman-crowned with her twelve stars, that is, with the twelve tribes of Israel and all mortals because that's the way the text puts it on 562, line 11. The book gives us power over the sea and over the earth, that is, over the unconscious conscious workings of the serpent animal magnetism but when, as a result, we turn to the woman, it's there that we're given dominion over the moon, that is, over its twelve so-called monthly periods and all that these imply. The textbook's corresponding section chapter is, of course, the chapter Atonement and Eucharist. What we do in the first section through our prayer and communion with God as our source is to let the book bring its teachings to light out of its own divinely inspired depths instead of our trying to interpret its meaning humanly. While in the second section through this same Eucharistic at-one-ment with God, we, man, find ourselves like Jesus and like Mary Baker Eddy, beginning actually to be the voice of Truth itself. To this extent we're being the woman enclothed with the sunlight in divine Truth and Love instead of thinking of ourselves any longer perhaps as personal egocentric revelators. Therefore, God warns, do not let that old serpent in Genesis who becomes in the Apocalypse the great red dragon tempt you into believing that you are little creative gods. Don't let him bamboozle you with the suggestion, 'ye shall be as gods'; that's on 530, line 16. But rather like Mary and Jesus in Atonement and Eucharist and like Mary Baker Eddy in Christian Science who know God as the source of all being and so show forth the coincidence of the human and the divine. Having the true estimate of the generic one, that is, of everyone whom God has appointed to voice his Word, you'll not have a false estimate of any one. You see, in no other way than this will we pass through the gates and into the city and inherit eternal Life. Because this is actually being the church of Philadelphia, the body of brotherly love in whom is no vestige of personal independence or schismatic followings blindly complying with the serpent's bidding, 'ye shall be as gods'.

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So, we come to the third of the sixteen Genesis sections, to the third of the sixteen Apocalypse sections and, in the textbook as a whole, to the third chapter, Marriage. For what we're doing now is to begin individually to bring actually to birth the foundational idea of the first two sections to which we're irrevocably wedded and which we're all the time making our own subjectively. In other words, we're letting what is meant by the Word as Christianity be the outcome of the Word as the Word followed by the Word as the Christ as we have them in those two opening sections. So, beginning to live the idea taught by the 'little open book,' beginning to be the idea represented by the woman, we're necessarily pregnant with this very idea. Travailing in birth and pained to be delivered of the idea of the Principle to which we've wedded ourselves; and because the woman symbolizes no less than generic man, we know that it's the world itself in its divine reality that is mothering and birthing this true idea of itself that appears as Christian Science; and, therefore, in this third, big footsteps which we're taking now, the immediate fruits of our union with God are beginning to be made manifest, are beginning to be brought to birth, the antithesis of which is called in the corresponding Genesis text, the immediate fruits of fear and shame. Fruits which result from the succumbing to the temptations of the serpent to be little creative gods; and the impact which the one makes upon the other brings about the advance from the physical to the moral and from the moral to the spiritual which is certainly the theme of the third chapter, Marriage.

Well, as evidenced by all that's going on in our world today, just look at what this birth, that is taking place in our very midst, arouses. All the violent chemicalizing, terrorizing upheavals which it seems to stir up; and, therefore, the fourth section of The Apocalypse chapter is devoted to an exposure of the great red dragon as that which represents, says the text, the sum total of human error, the embodiment of all evil. As a second wonder claiming to be in heaven, the dragon is the exact opposite of the first wonder which is the woman who indeed is in heaven. What he claims, of course, is that he's the subjective state of your and my individual consciousness. Whereas, it's what the woman stands for that is really our subjective state; and, therefore, it is that the false has to be cast out in order to make room for the true as the permanent reality; and what Truth seems to be telling us at this point is that he can't really be cast out piecemeal. It's the supposititious sum total that has to be denounced in order that from that standpoint of its totality we can dispose of it little by little in a practical orderly way as occasion demands. The woman which is what we truly are is that state of thought which denounces the dragon in its totality and this is being the opposite of Adam in the corresponding Genesis section on 533, who lays the blame for what appears to be going on over there for his own shortcomings. As sinning fallen man he blames God primarily and Eve secondarily as the medium through whom God

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works. Now, are we going to follow suit and do the same thing, divine Principle asks us? No. We're going to follow the example of the woman and how wonderful, therefore, that in the Genesis story Eve does just that.

Notice how, in the Genesis text, she's called the woman just as she is in The Apocalypse text; and so the marvelous thing is that it's the state of thought which is Eve at this point who puts the whole Adamic race on the road to salvation. Eve doesn't blame what is going on over there but deals with it at the point of her own individual consciousness. In the words of the text, 533, line 30, she says, no: "Neither man nor God shall father my fault." Why? Because she's already learned that corporeal sense is the serpent. Hence to say, she's learned to impersonalize evil. Of course, the dragon isn't really her corporeal sense but it claims to be; and, therefore, what she has to do is to handle it subjectively in its claim to be her thinking, her ego, her I; and, because of this, she start the ball of salvation rolling that would ultimate eventually in the total redemption of the human race; and, as the woman, she does this historically through four distinct stages, as we learn, from 534:1-7. Eve herself would abandon the belief in the material origin of man when she births her spiritual third son, Seth; as Mary at the beginning of the New Testament, she will, in consequence, give birth to Jesus; as Mary Magdalene, she'll behold at the sepulcher the deathless man of God's creating as the risen Savior; and, fourthly, as Mary Baker Eddy, she'll be the first to interpret the Scriptures in their true sense which reveals the spiritual origin of man. Salvation we see, therefore, lies with the true idea of man's spiritual origin; and so, progressively, the woman ceases to be the personal Eve and identifies herself more and more with the woman herself in the Apocalypse. Even as we must, seeking to do today, in Christian Science. In accord with the definition of Eve in the Glossary, she is ceasing to believe that the human race originates materially and is understanding instead that it originates spiritually.

Please turn now to the second of the two tapes on Genesis and The Apocalypse.
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SUMMARY OF THE 15TH AND 16TH CHAPTERS GENESIS AND
THE APOCALYPSE IN THEIR SPIRITUAL AND SCIENTIFIC WEDLOCK
AS THE ESSENCE OF THE KEY TO THE SCRIPTURES IN SCIENCE AND HEALTH
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Continuing the summary of Genesis and The Apocalypse.

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Really what it all comes to is that the sense of being a personal material medium for God, Spirit, is abandoned in accordance the teaching of the fourth chapter of the textbook, Christian Science versus Spiritualism. The great red dragon and the personal mediumistic theories of spiritualism, in which matter and Spirit are supposed to combine and cooperate with each other, they're one and the same thing. So now it is that four of the city's twelve gates have been encountered: the four Word gates that make up the first column of the matrix pattern, whereupon the divine Principle takes us forward to the second column where we meet with the four Christ gates.

Well, you can imagine how the serpent, if there really was a serpent, would resent and resist all that's going on in the case of Eve in section four; and, therefore, we start in section five with the inevitable enmity which thereafter ensues between the woman and her seed and the serpent and his seed; this is in the fifth Genesis section on page 534. The metaphysical tone is Christ in its aspect as the Word. If Eve did not identify herself with true womanhood and impersonalize animal magnetism in the way she does, there would, of course, be no occasion for this enmity with the serpent; were she content just to remain Eve and go on propagating mortality under the dictates of the serpent, the problem of mortality would just go on indefinitely unresolved. Whereas, the seed of the woman in the Apocalypse works through the law of Christly translation to eliminate the seed of the serpent. Hence, what this fifth step we're taking signifies, in accord with the fifth chapter of the textbook, is the unmasking of animal magnetism; and it causes the dragon in the fifth section of the Apocalypse to stand before the woman like some vengeful midwife ready to devour her child as soon as he's born. What his malicious devouring animal instinct set out to do is to break up the unity and harmony of the idea of God into a host of warring factions with personal sectarian followings and thereby cause pitiful schisms in the body.

But he can't succeed if we, as the woman, wisely and obediently eat up the little book chapter by chapter from the first chapter onwards, that is, if we assimilate it understandingly in its continuity and wholeness as preventing the dragon from breaking it up into contradictory fragments and so destroying its healing Science and system. In eating up the book in this way we're simply progressively understanding what God is, and, therefore, what man is; and we begin to acknowledge the need therefore for taking the synonymous terms for God, on which the book in its wholeness is based, and studying them in context rather than perhaps taking them out of context and approaching them as seven separable heads. Because, remember, it's the dragon that has the seven heads or capitals; whereas, the woman has only one.

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To her the synonymous terms for God constitute an infinite diversity of synonymous identity all in harmonious and classified unity which she knows in Science to be the Christ embodiment or the Truth about all humanity. What we see, therefore, and here we're anticipating the coming sixth section where the woman's child is actually born, is that unto us, man in the generic sense, a child is being born, unto us a son is even now today being given and that he's the true idea of all mankind, one and indivisible. Therefore, what we do is immediately to give him back to the source from which he comes. That's to say, we find him in his divine Principle safe from the onslaughts of the devouring fragmentizing dragon—we give him back to his true mother. Our son, we say, the son of us, man, isn't our son personally but is the Son of the living God. In other words, in finding him in Principle we don't find him in personal sense. Now, remember that the word *personal*, *persona* has the same root meaning as the word *mask*; and, therefore, it is that in this fifth section of the unfoldment, animal magnetism is being unmasked; and this means that, like the Lamb of God, in the text at this point, we're laying down all sense of wanting to be a personal mediator for God or some sort of privileged priesthood. Because what that amounts to is spiritual wickedness in high places characteristic of the dragon himself. The dragon whose ravenous murderous instincts are now unmasked. Full of lust and hate, loathing the brightness of divine glory, as the text puts it, the dragon now is ripe for destruction.

But having, in this way, unmasked the dragon, the woman can now, but not before, safely be delivered of her child. That's to say, we, the woman, in the sixth section of the text, give actual birth to the universal Christ idea as that which is destined eventually to rule all nations and peoples imperatively absolutely finally with divine Science. Because what he and his mother really stand for is the human race as a whole giving birth to its own true and everlasting reality as found in Christian Science. Whereas, in the corresponding Genesis section, Eve, represented now in her original role as the wife of Adam, is cursed to bring forth her progeny in sorrow, the exact opposite of the woman in the Apocalypse, of course, joyously bringing forth her man-child. Therefore, how beautiful but how inevitable that at the point of the sixth chapter of the textbook, Science Theology Medicine, the woman, Mary Baker Eddy, should be found recording in the year 1866, 'I discovered the Christ Science and named my discovery Christian Science.' Because this, we know now, is the living actuality of the woman's man-child. Indeed, it's the leaven which the woman in Jesus' parable infuses into the dormant materialism of the human consciousness until little by little the whole lump of human thinking is leavened by it. Resurrected, that is, or raised from the dead which is apparently why this great healing resurrecting revelation came to Mrs. Eddy on what the onlooker thought was her death-bed. Symbolic, of course, of the

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raising in the end of the whole human race from the deadness of mortality; and this, therefore, confirms for you, man, God says, that what you're doing through this present work with the textbook is passing over from death to Life, passing through the gates of the holy city in order to inherit the tree of life. So, Science Theology Medicine, the three measures of the meal of human consciousness are being raised, leavened, translated, changed through the action of spiritual chemicalization from the mortal sense of science, theology, medicine into the immortal and unchanging divine reality; and how evident it is as we look out analytically on our world today that this is what is actually happening, isn't it? So, what you can now see quite clearly, humanity, is that as you enter through the city's twelve open gates, you're making your journey from sense to Soul.

As shown in the text of the seventh section of The Apocalypse, that's page 566, you're walking triumphantly through the red sea in the wilderness on route for the promised land or on route for the holy city itself; and it's not been for you a pathway of thorns and thistles as it is for Adam in the corresponding section of the Genesis chapter where Adam now is cursed to till the soil in order to make it productive, just as in the previous section, Eve was cursed to bring forth her offspring in sorrow. The journey from sense to Soul must be found to be a joyous and triumphant journey, a self-reproducing Soul-filled journey in which the human experience is caused to bud and blossom as the rose. A journey in which the glory of the destination draws us nearer and nearer to itself with its tree of eternal life. All the time as the journey progresses, we're leaving the land of Egypt with dark ebbing and flowing tides of the red sea further and further behind; and why is this so? Because as the woman we've got our feet on, we have dominion over, the blood red tides of the twelve periods of the moon.

Which means, of course, in terms of the corresponding seventh chapter of the textbook, we have increasing power over the belief that body is physiological. Indeed, what we're doing in this tone of Christ as Christianity is translating body out of the physiological concept of body into the very Christ body itself. The belief that our true Soul 'body' has ever been translated into a sex-body or a physiology-body is obsolete. No longer then a physiological brain-controlled body but a body in which Christ, the head of the body, and Christianity, the body of that head are one in identity in the beauty and satisfaction of Soul. Because the seventh chapter says physiology is one of the apples from the tree of mortal knowledge which Adam and Eve are now partaking of and which is the cause of their losing their paradise or their losing control over the body. The reason, of course, would be that they've not got their feet on the sea and on the earth as they're instructed to have in the Apocalypse's opening section. Instead, it's the sea as the symbol of the psychic unconscious which has control over the earth or over their conscious human experience. What they must do, therefore, is regain their paradise, their

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conscious control over the body, and they do this by embarking on the journey outlined in the two chapters Genesis and The Apocalypse, so, making their way, as it were, back to the promised land. But they'll only do this, they'll only pass through the open gate of Christian Science into the heaven of Soul, that quote comes actually in the previous Genesis section, if, like the children of Israel, at this point they're united spiritually as one body. That's to say, as Judah manhood and Israel womanhood and understand that they're not a sectarian body or a sex body, a physiological body. Only when our manhood and womanhood are one in identity will we inherit the tree of eternal life or enter upon the heritage of the first born among men; that's in that same quote on 535. So, note how in the seventh Apocalypse text, the dark ebbing and flowing tides of the red sea are disappearing and how in the corresponding Genesis text, this is 536:6, the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented likewise as passing away.

At which point, we come to the eighth sections of the two texts and take our eighth forward footstep. It's where, in the Adam story, Adam and Eve having lost control over the body are naturally expelled from the garden or from paradise. While in the eighth chapter of the textbook, we ourselves are concerned with the forward moving Footsteps of Truth itself; and, therefore, are regaining this control. Indeed we're moving consciously forward on those two original foundations or pillars of Truth and Love. In the form of a pillar of cloud by day and of fire by night, they never cease to guide us forward towards the ultimate foursquare structure of Truth and Love itself, have they, and as we see in the eighth section of The Apocalypse, this is 566, line 25, they appear now as the Truth and Love of Michael and Gabriel. No longer the physical Adam and Eve first degree, and even Judah and Israel feature only in a transitional moral sense second degree; no, it's now the spiritual Michael and Gabriel typical of the third degree that we're concerned with here. In other words, our original error of consuming pillars of truth and love have become the Truth and Love of Michael and Gabriel fighting the holy wars. The spiritual strength of the manhood of Michael, Truth, leads the hosts of heaven against the power of sin, Satan or the great red dragon. But the victory is his only because he's been sent forth by Gabriel, the womanhood of Love's ever-presence for there aren't any wars to be fought. Because to infinite ever-present Love all is Love, this casts into nothingness the great red dragon with all his sin, disease, and death. So, we can see that this is truly having our Gabriel-like our Love-foundation on the sea and our Michael-like our Truth-foundation on the earth. So that neither the sea beast of lust nor the earth beast of hypocrisy can arise to devastate our human experience; and this, says the text, 567, line 12, 'endeth the conflict between the flesh and Spirit'.

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This then is the Christ itself truly at work destroying incarnate error which means, of course, that we come forward from the matrix's second column where the emphasis is on the Christ to the third column where it's on Christianity. Beginning, therefore, with Christianity as the Word which is the ninth section of the unfoldment, here it is that the Michael and Gabriel of the eighth section are seen actually to cast the dragon from heaven to earth. The implication is that once his nothingness is established subjectively, that is, from the standpoint of heaven, this has also to be proved objectively or from the standpoint of earth. This ninth section, oh, it's truly a wonderful one in its metaphysical signification. Correspondingly, we come to the ninth chapter, Creation, in the textbook which is also a kind of watershed in the flow of the book as a whole. You see, what is cast out of our subjective thinking is what Eve, the woman, originally saw the serpent or the dragon to be; namely, the corporeal sense of creation. Let's just read the passage at the beginning of the Marriage chapter, page 56, line 8, where it says: "Until the spiritual creation is discerned intact...and His kingdom is come as in the vision of the Apocalypse,—where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven,—marriage will continue" and so on, and so on.

So, it's the corporeal sense of creation that is being cast out; and this is necessarily done by the incorporeal or spiritual sense. That is, by the Science of creation itself; and hence the many references in the text, at this point, to the Science of creation. The precision really is almost overwhelming, isn't it? You see, what the ninth section of The Apocalypse tells us, and it's there at the top of page 568, is that what we've really been doing all the way along is to wage the divine method of warfare in Science as the opposite of the fatal effects of trying to meet error with error; and then we're told, starting line 9, how this order of the true method of warfare as against the false follows the order used in Genesis. In Genesis, says the text, first the true method of creation is set forth, which is of course the seven days method and then the false, the Adam and Eve method. Here also the Revelator first exhibits the true warfare and then the false. The false method, of course, that of trying to meet error with error as represented in Revelation 13, by the two beasts rising up out of the sea and out of the earth, to counter the work of the God-crowned woman's successfully accomplished, in Revelation 12.

So to sum up, what the divine method of warfare waged by Michael and Gabriel casts out is the false method of creation; and what the false method of warfare fights to resist is the divine method of creation. No doubt about it, is there, if we carefully examine the text. So, inevitably the chapter at this stage in the textbook is Creation itself. What it means is that like the children of Israel we need to find ourselves moving forward as one whole body spiritually free from both lust and hypocrisy because, this alone, casts the dragon out of heaven and with him his two

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angels, the beast from the sea and the beast from the earth, defined here in the text, and this is 567:28, as lust and hypocrisy. All of which indicates that what we are really being, from start to finish, is that church or body of brotherly love typified by the church in Philadelphia—to no other state of consciousness is the Key to the Scriptures which is the key to the spiritual origin of man; and, therefore, the key to humanity's salvation—to no other state of consciousness is it given. True method of warfare true method of creation as against false method of warfare false method of creation. So, we're not surprised, are we, to find in the Genesis text at this point the false method of creation being indulged in by Adam and Eve. Cause this is where Eve gives birth to Cain, 538, line 24, and claims that she's gotten him from the Lord. She casts him, as it were, out of her own body as a sort of counterfeit of Michael and Gabriel casting the dragon out of heaven; and really as indicative of the fact that never, never have we, man, been cast out of, have ever broken away from, the body of the Father-Mother God.

Well, clearly, what this means in the words of the tenth section of the Apocalypse is that now is come salvation, that's 568, line 13, because now we've overcome the dragon by the blood of the Lamb. We're beginning to see Life as Jesus saw it; revealed by the seven days of creation and not by the propaganda, propagation methods, of Adam and Eve; and, in consequence, the sin of the world is being taken away. In other words, as the text says, we're laying down all for Truth, or Christ, in our warfare against error; and, as the rule we obey in Christian Science; namely, the rule of self-abnegation. You see it there, which is the Lamb-like self-sacrifice of self-offering. We're offering our self to the Lord; giving the self, as it were, back to God; and, therefore, in the corresponding Genesis section, and this is 540, line 25, Cain and Abel bring their offerings to the Lord. But in neither case is this the self-offering of Jesus, the Lamb of Love. Cain brings a physical offering in the form of the fruit of the ground. Abel brings a moral offering in the form of the firstlings of his flock. Abel's may be a symbol of the Lamb, as the moral is a symbol of the spiritual but he isn't being the Lamb itself as Jesus is. Neither of them are obeying the Principle which is Life, Truth, and Love which involves, says the text, the rule of self-abnegation. Instead of showing forth, this is the top of 569, Life represented by the Father, Truth represented by the Son, and Love represented by the Mother; Adam is father, Eve is mother, and Cain and Abel are son. So, it's a question now of what the self truly is as the living of unselfed Love. Well, the real self of love, little 'I', must surely be found, mustn't it, to be Love, capital L. Then, we're really being the Lamb of Love or the body of unselfed brotherly love; and this is what constitutes the Science of our being in accordance with the subject of the tenth chapter of the textbook, Science of Being.

You see we're not, in this case, to do with physics which would be like Cain; we're not to do with semi-metaphysics which would be like Abel. We are to do with

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scientific metaphysics which is like Jesus—supreme over the other two standpoints. Now, this is how the chapter, Science of Being, begins its teaching, doesn't it? That's on page 268, the bottom of the first page there; and we see this brought to a glorious climax in the platform of divine metaphysics when the chapter comes to an end. Standing on this platform with its 32 planks, that's four groups of eight planks each, we're seeing our world, ourselves and each other as we exist in God, in the Science of being; and not as it's claimed we exist in material sense. So, having cast the dragon out of heaven, we now have to cast him out of earth as well. Amazing, therefore, how in The Apocalypse chapter up to this point all references to Science have either been to Science by itself or else to define Science; but now, for the first time in this tenth section, the text refers to Christian Science, self-abnegation a rule in Christian Science. In other words, it specifically defines Science which casts the dragon subjectively out of heaven but it's Christian Science which casts him objectively out of earth, out of what seems to us, humanly, to be our objective outside world. Look at the note on which the platform closes where one infinite God, good, unifies men and nations, constitutes the brotherhood of man, ends wars, etc. etc. and leaves nothing that can sin, suffer, be punished or destroyed.

We're at the point where the subjective standpoint of infallible Principle is answering objective objections to Christian Science coming to us apparently from an outside hostile world. That's to say, we've reached the eleventh stage of the unfoldment in the textbook as a whole the chapter Some Objections Answered, in The Apocalypse's eleventh section where the dragon persecutes the woman, and in the Genesis section where Jehovah as it were evaluates the two kinds of offering brought by Cain and Abel and which arouses such violent objections such murderous jealousy on the part of Cain. Now, as we see from the text at the top of page 570, what instigates the dragon's hostile persecutions is what is meant by the term 'occultism' apathy to occultism, the side note in the margin. But, let's realize in advance how it is that in the coming twelfth section, earth, mother earth, what we are as the woman, generic man, opens her mouth and swallows up all this flood of persecuting occultism, the dragon's flood which he casts out of his mouth and which is the same as the sea or the physic occult unconscious on which we put our foot on which the divine source of our being exercised His power in the very first section of all. So, all this occultism and necromancy, demonology, animal magnetism, and so on that would claim to rise up unconsciously and despoil our human experience is about to be totally swallowed up in scientific translation. Seen to be totally nothing prior to our entering the holy city and inheriting the tree of life; and, therefore, the great thing in the eleventh section is what is meant by the people. God's people who are going to chain with fetters of some sort the growing occultism of this period.

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That's to say, who are going to wholly immunize the great red dragon in this present tumultuous twentieth century leading to the twenty-first century period; and the way they're going to do it is by being spiritually individually self-governed. This is why I gave you, at the beginning, God says, the little book to eat to cause you to be individually self-governed. Truly to eat up the little book is to swallow up the dragon's flood. What God's people are, therefore, is the opposite of the world's enslaved masses, in whatever form whether political or religious; and so what we have to be—spiritually and scientifically individual—that's what we have to be;; never part of a hypnotized mass where individuality is submerged. As my own body of brotherly love, God says, as my church of spiritually self-governed individuality, you are not jealous or envious of one another as Cain is towards Abel in the corresponding story in Genesis. There's no vestige of astrological occultism in you. You do not seek through jealousy to occult or eclipse one another; that is, to shut off the light of one heavenly body through the intervention of another, cause that's the meaning of the word *occultation*, isn't it? Every individual identity is essential to and undivided from every other because all are essential to and undivided from the one divine Principle or God.

Thus, we all have to be people of Principle, linked together to chain occultism, and so free ourselves from its fetters; and this means we come to the twelfth section of the framework, the last of the city's twelve open gates before finding ourselves in the heart of the city itself claiming our right to the tree of life. In the twelfth section the people of those millions of unprejudiced minds referred to on 570:14, those simple seekers for Truth, weary wanderers, athirst in the desert waiting and watching for rest and drink; and what the dragon would like to do more than anything else would be to send out his flood of subservient mass thinking all over the world's state dictatorships, ecclesiastical despotisms, subliminal mesmeric indoctrination, psycho-political brainwashing and all the rest of it so that spiritually advancing humanity gets carried away and drowned. But being under God spiritually self-governed, individually and collectively, and not part of a hypnotized mass, we are each beginning to drink our own cup of cold water in Christ's name as the means of counteracting the mass flood. A cup of cold water is really our God-bestowed individuality as against that which would submerge us in mass thinking, personality worship, followers of parties and sects which little by little would deprive us of our individual initiative.

So, what happens? Earth which is all of us together as the compound idea, man, opens her mouth and swallows up, in spiritual translation, the insidious workings of occultism with its envy, jealousy, rivalry, and so on; and what this signifies is that mankind, generic man, is finding itself to be the woman in the Apocalypse. To be the spiritual reality of mother earth herself and no longer objecting to its real identity as revealed to it in Christian Science. I am, the woman begins to say, and

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as such I am myself, through my oneness with Principle, birthing in Science my real spiritual selfhood and swallowing up, in consequence, the false mortal sense of that selfhood. It isn't really a question of my having to be converted to Christian Science; the world says, I am awakening to the fact that I am Christian Science; and, therefore, we find ourselves, at this twelfth stage of the unfoldment, deep in the heart of Christian Science Practice as taught in the textbook's own twelfth chapter. Whereas, in the parallel story in Genesis, and this is 541:14, it's where Cain actually rises up and slays his brother, Abel. Which is, of course, the illustration of malicious mental malpractice, mental assassination as against being engaged in Christian Science Practice; and, therefore, we're told, at the end of the twelfth chapter, how none of this mental malpractice can harm us either when we're asleep or when we're awake. Unconsciously or consciously, that is, because we're now self-governed under God and therefore a law to ourselves; and this, being the last of the twelve gates through which to enter the city, it's simply the inevitable end product of the first gate where originally we put our right foot on the sea, the mythology of the mass unconscious and our left on the earth, the conscious outcome of the mass unconscious. So that no beast can rise up out of the sea when we're asleep and none out of the earth when we're awake to harm us in the form of mesmerism, hypnotism or animal magnetism; and this, of course, is why in the coming thirteenth section there is no more sea.

So, we see from the text, don't we, on page 572, that we are at the close of SCIENCE AND HEALTH's discourse on the twelfth chapter of the book of Revelation; and ready to bridge our thought all the way over to Revelation 21. Because, otherwise, in Revelation 13 those two beasts appear out of the sea and out of the earth. In other words, in the chapter, The Apocalypse in SCIENCE AND HEALTH, the woman having successfully waged the divine method of warfare in Science in Revelation 12 and having shown us the glorious results of this warfare, we're ready now for the glorious results themselves as seen in the coming of the New Jerusalem or the city of world peace in Revelation 21. As Isaiah says in chapter 40 of his prophecy: Comfort ye, comfort ye my people.... Speak ye comfortably to Jerusalem...that her warfare is accomplished. Of course, Mrs. Eddy knew all this perfectly which is why she composed her chapter on The Apocalypse in the way she did to merge ideally direct from Revelation 12 to Revelation 21, in contrast to the intervention in the Bible, of chapters 13 to 20 or the way things have worked out historically. She knew that it's really generic man, the spiritual selfhood of the whole human race, who was the real mother and leader of Christian Science whether at the point of her own incomparable mission or that of he who she nominated her successor when she wrote in 1901: "What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind." and that's Miscellany page 347. Because this insured

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most wonderfully, didn't it, the same spiritual leadership on the part of the divine Principle, Love both before and after Mrs. Eddy's personal departure.

So, now we've encompassed, haven't we, the city's twelve gates and also, therefore, its twelve foundations; and it's this very divine Principle, Love operating humanly as the founding mission of Mary Baker Eddy that's enabled us to do this. It means, on page 572, the fulfilling of the law of Christian Science which is the law of divine Love. We love one another, the text quotes St. John as saying, on line 6; in other words, we're fulfilling the law of being the church or body of brotherly love, the church of Philadelphia which we were bidden to be when the door was first opened before us at the beginning of the two chapters. Because the marvelous thing, now, is what John in that first of his Epistles, referred to on line 7, says regarding this law of Love. He says, I just think of the glory of it: 'We know that we have passed from death to life, because we love the brethren' and this really is what we've been endeavoring to do all the way along. Passing from death to life because of being the Philadelphia church of brotherly love. The pass-over which we started to eat in the first section of all when we began to assimilate the little book has brought us step by step gate by gate to the promised land itself in order that we may have right now to the tree of life. We're represented, therefore, as having now passed over from death to life or from mortality to immortality or rather our eternal immortal life is represented as having passed over death. So, it's clear, isn't it, that the promise is that of a land of something unspeakably wonderful that opens up before us as we learn to grasp, in their interwoven wedded relationship, the spiritual meaning of these two chapters, Genesis and The Apocalypse.

Looking once again then at the lower half of the chart, let's see that not only have we encompassed the twelve gates, as it were, vertically in the form of the first three columns of the matrix pattern, but we've also encompassed them horizontally in four groups of three gates each. Do we see that? Because only by taking them in this latter sense do we conform to the description given them in Revelation 21, verse 13, of their being three gates on the north—three Word gates, three gates on the east—three Christ gates, three gates on the south—three Christianity gates, and three gates on the west—three Science gates; and perhaps it's because they do interweave vertically-horizontally in this way, that we can conceive of them now not as twelve separate gates—but as one ever-open twelvefold gate, one twelvefold open door, one open book—which we were told at the beginning no man can shut. Do you remember how each gate is described in Revelation 21:21, as being composed of a single identical pearl; whereas, the twelve foundations on which we are now standing is each a different precious stone, and the only way in which things are going to differ and at the same time be the same, in a way that can possibly in Science be diversity of identity and at the same unity of identity or unity at the same time diversity, is if what we are dealing with is a system of ideas

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all in synonymous relationship. Because synonyms, as we know, are words which differ from one another in some shade of meaning and at the same time refer, in this case, to the same absolute God.

Yes, the members spiritually of the church of Christ, Scientist, the members of the body of brotherly love which we find ourselves to be as we merge from the chapter Recapitulation where we're based, aren't we, on the order of the synonymous terms for God into the Key to the Scriptures, where we're working now, the members of this body are as the spiritual idea of God, as the people of God—in spiritually synonymous, spiritually equal, relationship one with another; and this is why they're able to pass through the twelvefold open door and inherit the tree of eternal life, without and this is the point, without passing the transitional stage in human experience called death. That's how the text in the opening and the coming thirteenth section, page 572, line 23, describes it. Otherwise, as mortals, they just go on dying and dying generation after generation. But what Genesis and The Apocalypse teach is that, in the words of St. John, it's possible for us to find ourselves passing from death to life without dying because, as he says, we love the brethren. In other words, the tree of life passes over the tree of death without being in any way affected by it; and, thus says the text on 572:25, this is man's present possibility; and if that is so, then it's what Christian Science is basically all about.

So, do we see, as we look now at the chart as a whole that we've reached in the fourth column of the matrix, starting there with section thirteen, identically the same conception of the tree of life as we started out from, there in the top half of the chart, where the days of creation in their candlestick order are themselves seen to represent the tree of life. There the purpose of the tree of life is to eliminate the tree of death; and this takes place, in the lower half of the chart, through the pass-over from the one to the other as thought makes its way through the first three columns of the matrix pattern into the final fourth column. So, once again, in the words of Revelation 22: Blessed are they who do his commandments; that is, to love one another, as Jesus said, as I have loved you, that they might have right to the tree of life, and may enter in through the gates into the city. Do you remember, what he also said to them at the Passover meal in John 16, verse 28, when he told them, I came forth from the Father, and have come into the world: again, I leave the world, and go to the Father. Because we might now paraphrase that mightn't we by saying, I come forth from the tree of life, in the top half of the chart, and return to the tree of life, in the bottom half, and in doing so I prove the nothingness of the tree of death. Turn over now to the second side of the tape. [end]

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mp3 No. 052

CD No. CDR 1875 Tape 25 Side 2

SUMMARY OF THE 15TH AND 16TH CHAPTERS GENESIS AND
THE APOCALYPSE IN THEIR SPIRITUAL AND SCIENTIFIC WEDLOCK
AS THE ESSENCE OF THE KEY TO THE SCRIPTURES IN SCIENCE AND HEALTH
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

How wonderful that we now have reached the thirteenth section of the framework at the top of the fourth column where in the matrix chapter we see a new heaven and a new earth, and the corresponding section in Genesis, Cain declares how he's not his brother's keeper. He denies all love for and care of his brother and instead in the text, this is 541, line 22, invents new forms of evil; and the thirteenth chapter of the textbook, Teaching Christian Science, is virtually where God makes a new covenant with the children of Israel and therefore with us that He will put His laws in their inward parts and write them in their minds and they shall no more teach every man his neighbor and every man his brother, saying, know the Lord; for all shall know me from the least of them to the greatest. Teaching, in other words, has passed over from the objective sense of its seeming to come humanly to us from outside to the subjective sense of its coming divinely from within; and so the old sense of a divided heaven and earth passes away and the realization of there being forever one and indivisible takes its place; and, therefore, of course, there's no more sea, no more dragon's drowning flood, no more elementary latent error, the source of all error's visible forms. In fact, no more mythical psychic unconscious claiming to be the source of man's conscious experience. Instead, as the text says, this is 573:21, the subjective state by which we see all things new or all things as they really are.

In other words, inwardly and outwardly we're conscious of earth being born of heaven, of man being born of God. Not of earth, man, coming up out of the dark mythological unconscious subterranean matrix or sea; and this, says the text, 573:28, is our foretaste of absolute Christian Science. Absolute Christian Science? The term the text uses to denote that there's no more evil to be eliminated, that the last enemy, death, is overcome. Hence, as in the case of Jesus, the resurrection of the body prior to its complete translation. Now note the terms in the matrix at this point, Soul and Life, signifying the sinless body, Soul, of deathless life, Life; and look how we're told on 572:25, that this is actually man's present possibility. The possibility, that is, of his not passing the transitional stage in human experience called death but already seeing the reality of God's creation, a new heaven and earth. Do you remember at the end of the Footsteps of Truth chapter, how it says that absolute Christian Science may not be achieved prior to the change called death? Suggesting of course, that it may be; well here, we see, that indeed it may

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be. An inference, surely, is that of our having won our right to the tree of life, isn't it, and this, of course, leads us to the glorious fourteenth section of the unfoldment where we actually see this reality of absolute Science. Where we see coming down from God out of heaven the sublime truth of heaven and earth, God and man, divinity and humanity, forever one and inseparable; and the form this takes, of course, is the holy foursquare city or civilization itself, the divinely civilized human society which is the way God knows the human race to be.

At the same time, the wonderful fourteenth chapter of the textbook, Recapitulation, teaches us what God is in this same absolute Science. How beautiful then that the fourteenth chapter gives us the sevenfold order of the synonymous terms Mind, Spirit, Soul, Principle, Life, Truth, Love, known to us for convenience as the seven, and the fourteenth Apocalypse section gives us, through the symbol of the holy city, the idea of how God operates universally as the Word, Christ, Christianity, Science, known to us as the four; and just as Recapitulation is a summary of all that the textbook has previously unfolded, so the holy city with its twelve open gates is itself a summary of all that's been happening to us from the beginning of the chapter or when we first set out on our journey through the city's twelve gates to the point where we are now. In the heart of the city itself having won our right to the tree of life and the essential nature of this immaculate matrix or mother city is called, isn't it, the Bride, the Lamb's wife.

Obedying that rule, back there, of lamb-like self-abnegation, you remember, this means that we wed the holy city as our own universal spiritual reality or our own God-given individuality or our self. Hence, what it's really all about, says 575, line 2, is the true sense of Love. The true sense of Love, capital L, wedded to its own spiritual idea which is, of course, love, little 'l'. In other words, it's Love God and its love man, inconceivable apart from each other; and, therefore, this bridal city is indeed the final statement of the church or body of brotherly love, the real truth about our world—that to which each one of us, individually, must find himself wedded as his universal ideal or his Bride. But no one can possibly achieve this standpoint except as the sacrificial Lamb of Love offering up the personal sense of self for his individual selfhood in divine Science; and thus the city at this point called the city foursquare is the Father's gift to us of what we truly are. What I AM in my unity and indivisibility as the Bride which the Father gives away for me to claim as my own and what else then but the marriage feast. Because, as the text says on 575:4, this revelation will destroy forever the physical plagues imposed by material sense. Now note that it's specifically the city of divine Science and how it's defined, on line 18, as our city signifying our undividedness from God and from our brother man. It's indeed the bestowal of our individuality as this obtains in divine Science. But we cannot and must not leave it there or we shall find ourselves

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involved with personal boundaries, barriers, egocentric walls and limitations which we certainly must not allow.

So, we come forward at once to the next section, the fifteenth section where the city is called the city of our God. In other words, as Jesus implied when he told them how he came forth from the Father and circled back to the Father, that which comes to us from God, as the city foursquare, must immediately be given back to God as God's very own or as the city of our God. Otherwise we're certainly not man as God's reflection. Because the word *reflect* means *to bend* or *give back*, doesn't it; and so our city, the city of divine Science, in the fourteenth section, must be acknowledged to be the city of our God, the city of Christian Science in the fifteenth, Christian Science, 577:18. For only then has this spiritual holy habitation no boundary, no limit, that's 577:12, no circumscribing barrier or walls.

The square has become a circle, in other words. The four equal sides have become four cardinal points, the points of the compass reaching out infinitely in all directions all at once. Which means that our individuality in divine Science, just think of it, becomes totally universal in Christian Science healing and restoring the whole world to God. Clearly, individuality which is less than universal is in some measure personal, obsessed with boundaries and limits, and is not of the nature of the divine Principle, Love; and so like the prophet Elias, defined in the Glossary as Christian Science, Christian Science, as that which restores all things where they belong and so heals and transfigures the entire human concept; and this is why, at this point, the anthropomorphic Jehovah, who in the garden of Eden put Adam into that deep hypnotic sleep and apparently cut him up into an Adam and an Eve, is said to have been transfigured, 576, line 30; and why, as the text says, male and female, Adam and Eve, are no longer two wedded individuals but two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother and not as a corporeal being; and so here, at last, man is given back his womanhood simultaneously as God is given back his man.

At last Elohim and Jehovah are seen to be one undivided Deity as the Lord God Almighty and therefore the whole human concept is redeemed—translated from mortality to immortality, passed over from death to life; and it's why, of course, the corresponding chapter, in the textbook at this point, is Genesis where the Elohim record of the seven days of creation redeems, through reversal and translation, the Jehovistic record in the second part of the chapter. In a word, there's now no temple therein, 576:10; that is, no material structure or body in which to worship God. In the words of SCIENCE AND HEALTH, back there on 249:19, in the chapter Footsteps of Truth, it's where organization and time, time, temple, tempus, time are found to have nothing to do with Life. In terms of the career of Mary Baker Eddy what, in respect of her church organization, she reluctantly

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called 'laws of limitation for a Christian Scientist' are now completely obsolete. All need for outside maternal control is finished for the church now is none other than the body of Christ, the body of God Himself, the very city of our God, the church universal and triumphant, the structure of Truth and Love itself. In fact, the final form of the body of brotherly love healing and saving the world from sin and death.

Paul puts it wonderfully at the end of his Epistle to the Hebrews. We 'are come, he says, unto the city of the living God, the heavenly Jerusalem...unto the general assembly of the church of the firstborn...so let brotherly love continue,' he says, in closing. How marvelous, therefore, that the synonyms at this point in the fifteenth section of the matrix, you see them there in the chart, should be divine Mind and Love, corresponding to the first and seventh days of creation in the tree of life, above. Because what is now wholly redeemed, as we look back at the tree of death as the opposite of the tree of life is, first, the mythical breakaway of man from God—the opposite of the first day of Mind and, secondly, the breakaway of woman from man—the opposite of the seventh day of Love. The parallels are so beautifully scientific and exact even to where Cain, in the corresponding fifteenth Genesis section is identified simply with ignorance. The mark set upon him is the mark of the beast which is the mark of the nothingness of ignorance; in fact, this is all there is to the entire tree of death—simply suppositional ignorance of the tree of life. The one just a negation, the supposition or opposite of the other; never real, never substantial, never actually present at all. So it remains, just touch on the final sixteenth section; and this, in The Apocalypse, we know, is the spiritual interpretation in Christian Science of the Bible's 23rd Psalm. In Genesis, it's the banishment of Cain into the oblivion of the land of Nod while, in the textbook as a whole, it's the sixteenth chapter, The Apocalypse itself and the 23rd Psalm as we have it originally in the Old Testament—the term Lord, the Lord is my shepherd, I shall not want, refers specifically to Jehovah, doesn't it. But in the SCIENCE AND HEALTH interpretation of the 23rd Psalm, the Lord has become DIVINE LOVE; and this, of course, is Jehovah as he truly eternally is; not as that anthropomorphic personal misconception of Deity who is responsible for hypnotizing Adam in the garden of Eden into believing he's divided into an Adam and an Eve.

This spiritually translated reality of Jehovah is indeed that very I AM THAT I AM which revealed Himself to Moses on mount Horeb as the means of liberating Israel from Egypt. This is Jehovah already and forever one with Elohim constituting the divine I AM of every one of us whereby humanly we're not 'as gods' but are reflections of the one absolute God. This is what brings us out of Egypt, frees us from sexual subdivisions and makes Jehovah, accenting the true idea of the human, coincident with Elohim the divine. So, in the Christian Science version of the 23rd Psalm, do we see how the term LOVE is printed in small capital letters? A

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big capital used only when the word begins a sentence. It's as if what this signifies is LOVE, capitalized, and love, uncapitalized, brought together in a single conception. Like, for example on page 575, where we read of Love, capital L, being wedded to its own spiritual idea, which of course is love, little 'l' or where in the Lord Prayer, love, uncapitalized, is shown to be the reflection of Love, capitalized. Now, in the Bible, both Jehovah and Jesus are called 'the Lord', aren't they, and isn't this because what Jesus has to prove; and, therefore, what we have to prove is that he is not God in the form of man, the meaning of the word *anthropomorphic*, but rather is **man in the form of God which is what the spelling of the word LOVE in these small capital letters seems to signify**. In other words, **God and man indivisibly one** incapable of being torn apart; and, therefore, **where we dwell**, says the text, **is in the consciousness of this LOVE for ever where there's no longer any want. The basic mortal problem** of I want, I desire, I lust after what appears to be objective to me over there—**is finally solved because the kingdom of God**, the divinely provident matrix city **is**, as Jesus says, **within each one of us individually and subjectively and therefore there's nothing to want**.

On the other hand, Cain, the murderer, in the final section in Genesis is relegated to the land of Nod. Sent to dwell in oblivion forever because he's of the nature of ignorance, the mere negation of all that is actually present and real. It's clearly impossible to slay him with the sword then. Ignorance can only be destroyed by filling up the apparent void with the understanding of what is true. Finding the tree of life to be the actual reality of man's being instead of the tree of the knowledge of good and evil or the tree of death; and so, as Cain goes out into the land of Nod with him goes also the entire buildup of all merely material human knowledge, such as the material evolutionary theories of Darwinism, all humanly argued theories of philosophy, embryology, the genetic DNA code, biology, physiology, and the mythology of psychology, as the text enumerates them or rather implies them. All translated into the one divine Science of being, the Science which is back of all the world's sciences and whose embodiment, therefore, is that infinite diversity of identity in unity, the system of God's ideas that is denominated Christian Science. Well, there the story closes on the divinely bestowed step-by-step means of individual, collective, and world salvation. It's a glorious unfoldment, isn't it, and one which we will love to go on pondering, pondering, more and more in order to make it increasingly our own subjectively and, therefore, the very substance of our lives.

So, let's close our survey on these two remarkable chapters, Genesis and The Apocalypse, by reading the message in Revelation 3, to the church in Philadelphia, the church of brotherly love, to whom the key to the understanding of these chapters, therefore the key to the understanding of the spiritual origin of man,

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therefore the key to the salvation of humanity is given. It starts verse 7, Revelation 3: 'And to the angel of the church of [in] Philadelphia write; These things saith 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; I know thy works: behold, I have set before you [thee] an open door,' well later on, an open book, isn't it 'and no man can shut it ...thou hast a little strength, and hast kept my word' well some measure of spiritual strength we're seeking to keep his word, aren't we, as we move through the twelve gates of the holy city to inherit the tree of life 'and hast not denied my name. Behold, I will make them of the synagogue of Satan...to come and worship before thy feet.' Those two feet, those two foundations of Truth and Love which alone enable us to move forward on our sixteen-fold journey, 'and know that I have loved thee. Because thou hast kept the word of my patience, I will also [also will] keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.'

That's referring, of course, to the great world tribulation that comes in these so-called latter days in the twentieth century and therefore the sixth millennium of the history of civilization closes and mankind finds itself standing on the threshold of the seventh millennium corresponding to the seventh day of creation. Goes on, 'Behold, I come quickly' and that really feels like what's going on today, doesn't it, and everything seems to be happening at such an incredibly accelerating rate. 'hold fast that [which] thou hast, that no man take thy crown.' Thy crown of twelve stars which the woman, symbol of generic man, is crowned and which we're told typify the twelve gates of the holy city. 'Him that overcometh will I make a pillar in the temple of my God,' overcometh what? Well, primarily the mythical belief that we've ever broken away from our anchorage in God and that we're revolving in orbits of our own outside of God; 'and I will write upon him the name of my God,' the name of my God? The name of Mind, Spirit, Soul, Principle, Life, Truth, Love 'and the name of the city of my God,' the name of the city of my God? The name of the Word, Christ, Christianity, Science. The two names together of what we call the seven and the four constituting the very essence of the two chapters Genesis and The Apocalypse and emphasizing respectively the manhood and womanhood of the one Son of God. So, 'the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name' and what today is the new name of the Son of Man? It's, of course, Christian Science. The system of ideas to which divine metaphysics is reduced for the purposes of human comprehension. Combining in itself both the range of synonymous names for God teaching what God is, and the name of the city of God teaching the operational aspect of God in terms of the universe itself; and signifying the beautiful immaculate matrix concept of all that we've been concerned with in this particular study as unlocked by the Key to the Scriptures.

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Well, finally then in the words of the hymn, hasn't the time surely come for the centuries to break, for the earth-bound to wake, for God to be glorified! Who doth His will—His likeness still—Is satisfied. Why satisfied? Because the problem of 'I want because I believe I do not already have' is, as we reach the end of the chapter, The Apocalypse, spiritually and scientifically solved. End of recording. [end]

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SUMMARY OF THE 17TH CHAPTER GLOSSARY IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Science and Health's 17th chapter, Glossary; summary of ideas brought to light by studying this chapter within the flow of the book as a whole and is the natural outcome of Genesis and The Apocalypse, the 15th and 16th chapters. Gordon Brown, November 1976.

The table of Contents at the beginning of the textbook shows, doesn't it, that the Key to the Scriptures, which SCIENCE AND HEALTH embodies, consists of the book's last four chapters: chapters 15, 16, 17, and 18. Although the main body of the book is made up of its first 16 chapters, that give it its basic matrix structure or related to the foursquare holy city of Revelation 21 which Paul called the mother of us all, it's evident, isn't it, that the two final chapters are an integral part of the book as a whole and must therefore be taken into account when obeying the command, at the beginning of The Apocalypse, to read this book from beginning to end, study it, ponder it. Because this present work of ours with the textbook, our devotion to its declaration of its own spiritual unity and integrity, has obeyed this command right from the first chapter, Prayer, through to the 16th chapter, The Apocalypse, and therefore now we must turn to the Glossary.

This 17th chapter is the third, then, of the four chapters making up the Key to the Scriptures, the order of which once more, clearly, is that of the four sides of the holy city, the Word, Christ, Christianity, Science, isn't it? Genesis, chapter 15, based on the order of the seven days of creation accentuating the creative Word. The Apocalypse, chapter 16, culminating in the holy city coming down from God out of heaven accentuating, therefore, the outpouring Christ. Glossary, chapter 17, translating the human concept of man and, therefore, of the Bible out of the language of matter into the language of spiritual ideas, the Bible's original meaning. Accentuating, therefore, the purpose of Christianity to restore everything

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to God, divine Principle—and Fruitage, the book’s 18th and final chapter, where the divine Word of the book as a whole demonstrates its power to bring to humanity physical and moral healing and accentuating, therefore, proof as demanded by Science.

Word, Christ, Christianity, Science then; and this must be why surely the Glossary, in its relation to Christianity, contains in its definition of the term ‘God’ what we know to be the Christianity order of the synonymous terms for God—Principle, Mind, Soul, Spirit, Life, Truth, Love. This restoration in Christianity of all things to their spiritual and original meaning is, as signified by the prophet Elias, that which must come first before we can enjoy the Science of spontaneous heaven-born fruitage.

Well we notice at once, of course, how those Bible terms chosen, selected, to be translated and interpreted spiritually and, therefore, restored to their original meaning, are presented in alphabetical order. Well, the command is that we read the book from beginning to end, isn’t it, and, therefore, in our present study we must faithfully adhere to this alphabetical order; although at first sight it may seem to be just a humanly conventional and spiritually doubtful thing to do. The fact is that all scriptural ideas translated into their spiritual and scientific meaning are simultaneously timelessly operative *now* irrespective of their place in the Bible’s own linear order. The alphabetical order of the Glossary takes the chosen words, names, concepts, and so on out of any such chronological linear presentation, for example, their thousand-year periods presentation and enables us to entertain them in their interwoven interrelated structural harmony one with another in, of, and as our own being *now*.

The word *alphabet* is, of course, from the Greek root *alfabeta* and the dictionary says that it comprises the elements of a written language. Now, whereas, the English alphabet, based on the Latin, ranges from A to Zed, the Greek alphabet is from Alpha or Omega. If we were to write down the letter *alpha* ‘α’ on paper it would seem to indicate possibly an idea, as it were, coming forth from and returning back to. Can we visualize that? While *omega*, omega, the great ‘Ω’; if we think of the form of the English ‘O’ it symbolizes the circle of infinite being from which nothing ever departs and therefore to which nothing is ever really restored.

Well, Genesis and The Apocalypse, SCIENCE AND HEALTH’s 15th and 16th chapters, are the alpha and omega, the beginning and the end of the Bible as a whole, aren’t they? The wholeness itself being signified by the Glossary ranging, non-chronologically, from A to Z. Well, back of Genesis and The Apocalypse and therefore back of the Glossary is the fact that the Bible, interpreted in its spiritual and original meaning by SCIENCE AND HEALTH, reveals the spiritual origin of man. This is the basic fact of being underlying the Glossary and therefore underlying the

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Bible and therefore underlying SCIENCE AND HEALTH and therefore underlying Christian Science and never shall be allowed to forget it as we follow from A to Zed the chosen Glossary terms.

Life, says the textbook, is the origin and ultimate of man; and the Bible, as the Word of God, is fundamentally the Word of Life—coming forth from Life and returning to Life in order to prove the nothingness of mortality or death. I remain forever in and of Life—says the Christ idea, the alpha and the omega, the beginning and the end. Do you remember, Revelation 1, verse 8, ‘I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty—eternal timeless Life therefore. In Revelation 1:10 and 11, ‘and [I] heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last...and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks—the synonymous terms for God. It’s they, isn’t it, which signify the Alpha and the Omega, the beginning and the end, from which all ideas come and to which they return but which they never leave—as they prove the nothingness of everything unlike Mind, Spirit, Soul, Principle, Life, Truth, Love; and Revelation 21: [5 and] 6 ‘And he that sat upon the throne said, I make all things new...It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.’ And finally, Revelation 22, verse 13, [and verse 8] ‘and the angel which shewed me these things...saith unto me...I am Alpha and Omega, the beginning and the end, the first and the last.’

Now, as always, translation is the implied keynote, isn’t it, spiritual and scientific translation as the answer to physical birth-death. Just let’s think for a moment of the two phases of translation on pages 115-116, the SCIENTIFIC TRANSLATION OF IMMORTAL MIND and then, in consequence, the SCIENTIFIC TRANSLATION OF MORTAL MIND. The Christ idea coming forth from and returning to its divine Principle or Father, proving as it does so the nothingness of mortality or of man having one supposedly fallen away from Principle and having to struggle and suffer his way back there again.

Think of the top of 116 starting line 4, explaining the whole translation process. How does it go? In the third degree mortal mind disappears and man as God’s image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, ‘The last shall be first, and the first last,’ so that God and His idea may be to us what divinity really is and must of necessity be,—all-inclusive. So, I am Alpha and Omega, the first and the last.

Well, clearly, when we examine the text, the simultaneous workings of the scientific translation of immortal mind in relation to the three degrees of the

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scientific translation of mortal mind from the main metaphysical ingredients in the Glossary's definitions of its Bible terms, don't they?

Well then, let's merge into the Glossary, as we must, from that 16th and final section of The Apocalypse chapter corresponding to that final section of the Genesis chapter, you remember. Man dwelling forever in the consciousness of LOVE, the 23rd Psalm, on the one hand, and Cain banished into the land of Nod on the other; and at the bottom of page 577, if you'd just like to turn it up, in the 23rd Psalm, one word shows, though faintly, the light which Christian Science throws on the Scriptures by substituting for the corporeal sense, the incorporeal or spiritual sense of Deity; and on 579, line 1, introducing the Glossary: In Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer.

Now, common to both statements then the idea of substitution. In the Psalm, the one word LOVE substituted for the Lord, that is to say, Jehovah. Jehovah translated into LOVE and spelt with those small capital letters, remember, conveying undoubtedly the true idea of LOVE, capitalized; LOVE, capitalized, wedded to its own spiritual idea, LOVE, uncapitalized, as we have that at the end of The Apocalypse chapter.

Now on 543:24, in the passage dealing with the dismissal of Cain: Did man, whom God created with a Word, originate in an egg? Or what word? Surely the one Word, LOVE, what Jehovah the Lord really is; the anthropomorphic Adam and Eve concept of him transfigured and redeemed. LOVE, that which truly creates man, making Jehovah and Elohim one and not two, our one Father-Mother God; not father and mother Adam and Eve. In other words, man of spiritual not material origin revealed as the true meaning of the Scriptures. Do you remember 534, line 5, the reference to 'woman' as the 'first to interpret the Scriptures in their sense which reveals the spiritual origin of man.' So, interpret the one generic word 'Jehovah' spiritually instead of materially in accordance with the basic purpose of Genesis and The Apocalypse and you can then interpret all specific Scriptural words spiritually instead of materially in accordance with the purpose of the Glossary.

Hence, that verse from Revelation 3 about the key of David, you remember, that unlocks irrevocably the door to the spiritual meaning of the Scriptures applies equally to Genesis and The Apocalypse and to the Glossary. That is to say, we find it, on page 499, signifying the Key to the Scriptures as a whole and also, on page 579, referred specifically to the Glossary.

So, it's the work of substituting the spiritual for the material definition of Scriptural words that enables us to understand the Bible's original meaning and

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therefore the spiritual meaning and spiritual origin of man. Well, this word *substitute* seems to be a very important and interesting one because it's the meaning, in the original Hebrew, of the Biblical 'Seth', the third son of Adam and Eve. God, said Eve, has appointed me another seed instead of Abel whom Cain slew; 'Seth', 'substituted'.

In other words, the substitution in our own lives of the spiritual, that's the third degree, Seth, in the scientific translation of mortal mind for the first and second degrees of the physical and moral, that's Cain and Abel, means a new start in life for us just as it meant for Adam and Eve.

Because this third degree, that's on 116, line 1, isn't it, as the understanding of spiritual reality is that which originates in God, Spirit, and comes to us by reason, of course, of the scientific translation of immortal mind or the first translation coming, that is to say, as man in God's image. Man as idea, an image in Mind, the immediate object of our understanding; and, therefore, in the third degree of this understanding, mortal mind disappears and man as God's image appears.

The spiritual Seth, therefore the spiritual Jesus—the new standpoint for us all. Man, of spiritual origin, the new birth.

Because once Seth is born, then, and it's in Genesis, chapter 5, precisely seven generations unfold from Adam through Seth to Enoch—who in the words of Paul is translated that he should not see death. Total translation, in other words, as with Jesus at the ascension; and, therefore, the problem of mortality or of Adam and Eve as creators fully solved.

Adam's seven generations that translate him, as it were, out of mortality. The seven generations of the seven days of creation, corresponding to the seven uncapitalized terms that make up that third degree, wisdom, purity, spiritual understanding, spiritual power, love, health, holiness; but determined, of course, by the capitalized divine synonymous for God. That very voice of the seven golden candlesticks that speaks to us and says, I AM Alpha and Omega, the first and the last. Well after this, in the Bible, precisely four generations take us from Enoch through to Noah and these seven and four generations, that are dependent primarily on the birth of Seth, are known as the antediluvians with, says the Science and Health Preface, their reputed longevity; and that, is said, elsewhere in the textbook, to be increasing today since the discovery of Christian Science and, therefore, since the opening up of the Bible in its spiritual and original meaning.

According to the references, longevity, when *not* regarded as the prolongation of mortality or life in matter, is the necessary proof, humanly, of the divine fact of eternal life. Just think of 283:24 for a moment: 'The divine Principle, or Life, cannot be practically demonstrated in length of days; that's to say, longevity, 'as it

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was by the patriarchs, unless its Science be accurately stated.’ And how is its Science accurately stated? The text goes on: ‘We must receive the divine Principle in the understanding,’ third degree ‘and live it in daily life’ second degree; ‘and unless we so do, we can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a straight line a curve [sphere.]’ As Jesus said, man shall live by every word, every specific word that proceedeth out of the mouth of God. Out of the mouth of the one generic word, every specific word, represented by the Glossary, making up the identity of man, the origin of which is that one generic word dominating the 23rd Psalm, LOVE. Because ‘[Divine love] is my shepherd; I shall not want’ for a single word, for a single element of my God-created being.

So, let’s touch on these words, one by one, in their given alphabetical order from beginning to end. From their alpha to their omega or from their A to their Zed, trying to realize from their textual flow from one to another a little of the compounded interwoven interrelated indivisibility of the elements that make up here and now the image of God, or man, of spiritual origin and our starting point, Abel. Got it there? Watch, watch your sheep—watch your flock of thoughts. Watch that you surrender—belief in yourself as a creator—to the one creator, God. Acknowledge that the early fruits of experience are, in fact, God-created not man-created. Just like realizing at the end of the Apocalypse, isn’t it, that our city is in fact the city of our God, remember, and just think of page 1 of the Prayer chapter. The author says, ‘I speak from experience. Prayer, watching, and working, combined with self-immolation, are God’s gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind.’ The same standpoint, isn’t it? Why? How can we do this?

Abraham. By having faith that the divine Life, Principle, is Love whose purpose is to create in us this trust in good, God, and to show us the life-preserving power of spiritual understanding. You see, again at the beginning of the Prayer chapter, remember, the call for an absolute faith that all things are possible to God. For a spiritual understanding of Him, an unselfed love. It’s, again, the same thing, isn’t it? Translation at work from the beginning. The first of the two translations, in operation as, the second and third degrees of the second translation eliminating, as the first degree, what? The error which is Adam and which is humanity’s Adversary, the next two terms to come in alphabetical order.

Adam then, line 15, error; a false belief that man has fallen away from God. Watch how this word *error* is used to define so many of the coming words and terms showing them to be simply diverse concepts of the general state of human thought. Adam the “original sin” that man is a creator in opposition to God and His creation, line 17, an intelligent matter creation supposedly outside of God, Spirit,

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from which, in fact, all creation comes and to which it returns. Hence, Adam the reverse of this is, over to 580, line 1, “dust to dust,” nothingness to nothingness. He is the first god that comes out of that original mist or mythology, the opposite of the image and likeness of the one Mind, one Spirit, line 6, hence, he’s the belief of finite mind, producing other finite minds; unreality, first degree, as opposed to reality, third degree; an inverted image of Spirit, line 13. Which, incidentally, back on 111:16: ‘Divine metaphysics reverses’ and in so doing ‘shows what this inverted image is meant to represent’ so says the text at that point. For there can’t be God’s man and Adam, the one is but the reverse concept of the other. So, Adam is error, death, hate—in opposition to Christ, Truth, Life, Love, line 17—he is self-creative matter, line 18, usurping the creation of Spirit. That is to say, the false sense of self which Abel, of course, as the moral type of the Christ, surrenders; and, therefore, the answer to Adam, on line 22 there, is the fact that Life is eternal, without beginning or end. I AM the Alpha and Omega of Life. Everything comes from and returns to me, Life, God says. Because Soul, on line 24, does not dwell in material sense and immortal Mind does not result in matter.

No matter in mortal mind, therefore, there is no Adam, no such thing, really, as the false supposition that the one creator entered His creation thereafter disappearing in the godless atheism of matter, line 27. There are about eight references, there in that definition of Adam, to opposite, opposes; and, hence, Adam’s relation to ‘adversary’ line 28. Which, of course, is identical with devil and Satan, isn’t it? That which atheistically opposes, denies, and disputes God and is therefore a liar and a murderer because it claims that creation has a beginning. Adam’s creation is the murder of Cain; Adam’s own belief that he himself is physical and mortal is fallen man just the same as Satan fallen from heaven, the impotent adversary opposed to the, now the next term, ‘Almighty’ God. In the original Hebrew, ‘Elohim’ in his aspect as ‘Shaddai’, that’s the original Hebrew, God as giver. The source of grace, according to the companion Bible, rather than God as creator, the all-supplying, all-bountiful breasted one, the emphasis on mother, therefore. Elohim as the Almighty is, says the companion Bible, the creator putting his omnipotence into operation.

Hence, all-power, omnipotence, there in the Glossary definition, indicating His power, says the companion Bible, to supply the needs of His creation. Which He does, of course, through the Christly operation of the first translation. That is to say, by means of his Angels, line 4, next term, or through His angel thoughts passing, in terms of the first translation, to man as spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality—that’s third-degree qualities, of course; counteracting the evil, sensuality, and mortality of the first degree typified by Adam and the adversary. Well, in that case, because of these ministering angels, humanity does what?

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It finds safety, safety in a spiritual Ark, next term; that is, in the idea, the reflection, the understanding and proof of Truth which is Spirit, not matter; and which is unfallen man's immortal Principle, whereby belief in matter, 581, line 10, that is to say, in Adam, is destroyed. Man, together with the spiritual realities of all things, line 12, found, therefore, within this ark of understanding, coexistent and eternal with God, never having fallen from God. See, the angels don't fall from God when they pass to man; the belief, that they do, is the work of Satan, the adversary, whose very fallen angels feature at the beginning of that story of Noah and his Ark, don't they, and so, here is the means of overcoming Adamic temptations, line 13, and of being exalted, in consequence, by the angels just as Jesus was; a state of affairs symbolized in the Old Testament by Jacob's eighth son, Asher, next term in the order.

Because when Asher, whose name means 'happiness' rebukes the ills of the flesh, line 16, first degree, he's spiritually compensated, third degree; and this, in his human experience gives him hope and faith, second degree, makes him safe from Adam or error, faith, that is, from self-destruction or from being a tower of Babel, line 17. Babel. Self-destroying error, fallen man, that's to say, man having man as creator instead of God. A kingdom divided against itself which cannot stand; which doesn't, like Abel, offer up the self to God but goes on and on acquiring more and more material knowledge. That is to say, builds higher and higher on evidence obtained from the five corporeal senses, line 20, which relates Babel, of course, with the tree of the knowledge of good and evil, doesn't it, and, therefore, with confusion, line 21, and the result the downfall, the fall down of its dualistic structure. You see, in Revelation, Babel is the harlot city, Babylon, isn't it? The opposite of the bride city, New Jerusalem, coming down from God out of heaven but not falling down. One tries to work from earth to heaven materially the other from heaven to earth spiritually.

In the one case many conflicting languages put the world into a state of confusion and disagreement in the other one spiritual language brings peace on earth; and that, of course, is the coming of Christian Science. Which, in the words of Mrs. Eddy, floods the world with the baptism of Jesus; and so we can come naturally to the definition of Baptism, the next term; the Glossary's next term in the alphabetical order, typifying also the true identity of Noah's flood. Because it's this that destroys a murderous Adamic Cainite human race; but, as it does so, houses inside an ark of understanding a newborn human race obedient to spiritual values. In other words, the world of Noah being submerged in Spirit is purified by Spirit. The baptism of Jesus is likewise twofold. He's baptized in the waters of repentance, isn't he, repenting of mortality at the same time as being baptized by the Holy Ghost, the understanding that his origin is spiritual, not material.

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Being born of Spirit, not matter, he must work from heaven to earth and not like the tower of Babel from earth to heaven. He has to be absent from the tower of Babel's sense of body and present with the body of spiritual understanding. Which in the Noah story is, of course, the ark; and in this case, Believing—582, line 1, isn't a faltering or confused blind belief, line 2, not a thing of illusory mortal thoughts, the opposite of those angel thoughts back there but of—firmness and constancy; and related, therefore, to the firmament and, again, to Noah's ark of understanding. Believing, therefore, becomes the perception of spiritual Truth itself or of man never fallen away from God. In which case, the false sense of the human, second degree, as physical, first degree, yields to the true sense of it as spiritual, third degree, in just the way that this is illustrated in the false and true senses of Jacob's twelfth and last son, Benjamin.

Benjamin, in Jacob's experience, stands positively for Jacob's own regenerate spiritual individuality born to him after his struggle at Peniel and after his being renamed Israel. The false sense of Benjamin as physical belief, first degree, human knowledge, same as the tower of Babel; that which wears the mask of being a possessor of things in its own right, that's as if to say, a masquerader, line 7, because devoted to matter with its pride, envy, fame, illusion, all this has to yield to the second degree sense of unity with one's brother man just as in the story of Joseph and Benjamin and the rest of Jacob's family, you remember, in the story in the Old Testament. All of which involves renewal of affections and self-offering, characteristic originally of Abel, isn't it? Thereby improving the state of mortal mind due to a more spiritual sense of origin and to being, in consequence, a gleam of the infinite idea of the infinite Principle, and standing, therefore, in relation to one's fellow man for the Comforter that consoles and supports, line 13. Well, such renewal of affections brings into expression the sense of spiritual wedlock, doesn't it, between the individual and his world. In other words, it brings into our experience the relationship of what we come to next, namely, the Bride and the Bridegroom, the next two terms to appear.

The Bridegroom typified by the individuality of the self-offering Lamb. He weds himself to the true idea of universal man as his Bride, as his body, as his real self. He loves his neighbor as himself. In this relationship, as taught in the Marriage chapter, man himself is not a creator. What God hath joined together for the purpose of spiritual generation is man and God, manhood and womanhood, bridegroom and bride, the individual and his world; not male and female. In this resurrection sense of marriage, says Jesus, they neither marry nor are given in marriage physically but are as the angels of God in heaven, inseparable from God. Those very angels we had a moment ago, bringing to human relationship, as the Marriage chapter continues to say, union of hearts, a sweet sense of renewal like the returning spring. In other words, that very renewal of affections there; and all

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of which, of course, results from that baptism of purity or purification by Spirit, there on the previous page. Bride likewise defined as purity, also innocence, signifying at once her identification with the innocence of the Lamb himself; and this relates her, of course, to Mary, the mother of Jesus, who indeed conceived man in the idea of God, didn't she, line 14. Remember, in the Atonement and Eucharist chapter how Mary's conception of Jesus was spiritual, her only purity could reflect Truth and Love which were plainly incarnate in the good and pure Christ Jesus; and also how Jesus was the offspring of Mary's self-conscious communion with God. Well, all this points to the Bride's sense of Soul, line 15, doesn't it. Which has spiritual bliss and enjoys but cannot suffer; and we might think again how, in the Marriage chapter, white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding—that's the Bridegroom, isn't it, line 17; and perpetual peace, the Bride of world peace. Individually, of course, we have to be both Bride and Bridegroom, don't we? As Bridegroom we spiritually understand God as the one creative power and as the pure consciousness, line 17, that God, the divine Principle, creates man as his own spiritual idea. Bride, in relation to Bridegroom, of course, is that of body and man in Christianity, to Christ, the body's governing head; and it's this true sense of Bride and Bridegroom, whereof all things spiritually are born. That leads next to the right idea of Burial, line 21, or where corporeality and physical sense are annihilated, put out of sight and hearing, line 22. Sight and hearing, in a moment, the true sense of eyes and ears; they're one corresponding to bride and bridegroom being one; and, therefore, baptism and burial, the truth about birth and death, defined in identical terms, namely, submergence in Spirit, line 22. That which is born of Spirit returns to Spirit, is the reflection of Spirit, inseparable from Spirit; namely, man, birthless, deathless; that is to say, man of spiritual origin, thus bringing immortality to light, line 23.

But how unlike man as the son of the physical Ham; that is to say, Canaan, 582, line 24, the term that follows. Canaan, man as a sensuous belief; the testimony of what is termed material sense; the error. Always the same error that would make, that's to say, create man mortal and would make mortal mind a slave to the body. Yet, are there two kinds of body, one mortal the other immortal? No, and therefore, Canaan, in fact, conceived of spiritually by the bride and bridegroom is none other than the Children of Israel's own Promised Land. They're real birthless, deathless body—God-promised, God-bestowed and, therefore, the Children, next term, of this bride-bridegroom state of consciousness are not sensual and mortal beliefs, 583:1, counterfeits of creation, but God's thoughts. They're those very angel thoughts passing to man, aren't they? End of recording on this side. [end]

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SUMMARY OF THE 17TH CHAPTER GLOSSARY LEADING INTO FRUITAGE IN
IN SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

Man not in embryo but in maturity, God's children as the spiritual thoughts and representatives of Life, Truth, and Love, 582, line 28. You remember how elsewhere, in the text, angels are referred to as God's representatives and how Jesus said of little children that their angels do always behold the face of my Father which is in heaven. Well, these representatives of Life, Truth, and Love, these reflections of the identity of the Father, Son, Mother, God are symbolized in the Bible by the children of Israel, aren't they, the children of Israel, 583, line 5. In the case of the Biblical children of Israel, the mortal counterfeit sense of children, first degree, yields to the true sense, God's children, third degree.

The children of Israel are spiritually-based individuality resulting from Jacob's victorious struggle at Peniel and his being renamed Israel; hence, they're representatives of identity in Soul, 583:5, not of the serpent, corporeal sense. Being the offspring of Spirit, they are, of course, offspring of Christ, line 9; that is to say, of Israel, and why is this so? Because in Israel lies the true identity of both Jacob and Esau, the true relation, that is, of the individual to his neighbor, his brother, or his world. In other words, children of Israel is the state of thought that, like Jacob, has wrestled with error, belief in fallen man, and is governed by divine Science where the human and divine are inseparable. When you behold the spiritual children of Israel as men, what you're looking at are some of the ideas of God; and, seeing them, cast out error and heal the sick, line 9. That is to say, what you're looking at spiritually is Christ and his body or church, the next two terms. The children of Israel in the Old Testament, developing to become the offspring of Christ in the New Testament, that is, in Christianity, constitute the universal church or body of the one indivisible Christ, the divine manifestation of God; and the way this is put in the Atonement and Eucharist chapter is that the divinity of the Christ is made manifest in the humanity of Jesus. In other words, the incarnation of Truth, that's truth come to the flesh, destroys incarnate error, line 11. Well, what is true of Christ the head is, of course, equally true of his church or body, that is, of all humanity in Christianity. Truth, that is, for the entire structure of the manhood and womanhood of Truth and Love, line 12; in fact, for everything that rests upon and proceeds from divine Principle.

In its second degree sense, this church, this body of Christians, is a useful symbol or institution in that it awakens the sleeping, dreaming human race out of material sense and elevates, that's to say, resurrects it to understand spiritual ideas and

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demonstrate divine Science, demonstrate God and man one; thereby casting out devils or error, God and man two, and so healing the sick; and, therefore, what it all comes to is, who or what is the Creator, 583:20. Well, of course, it's God, isn't it, and not man, Spirit, Mind the animating divine Principle. Self-existent Life, Truth and Love which, as the creative Word, made all that was made and could not create an Adam or an element the opposite of Himself, line 25. To create, then, is to animate, to give life to; the perfect and eternal creator is intelligence, giving life to all that is real and good, that is, to Itself and never to anything outside of Itself; that which is, uncapitalized, intelligence, creator, so on, the living spirit or animus of that which is capitalized and vice versa, it's all God.

Well, this creative, animating Principle is, of course, the opposite of the animal magnetism, the drawing of elements apart and then attracting them together again in order to make them creative, that is characteristic of Jacob's fifth son, Dan, the next term. Dan animating electricity and magnetism, so-called mortal mind controlling itself—mortal mind; error working out its own designs, one belief preying upon, victimizing only another belief. In other words, mortal mind claiming to be self-animating. On the one hand, therefore, the absolute good of divine creativity, nothing outside of or opposite to God, and on the other the absolute evil of animal magnetism claiming that everything is going on inside of it.

Well, as we know, the creator creates according to the order of the seven days of creation, doesn't he, the full gamut of which is implicit within the first day; and so we come to the definition, next, of Day, 584, line 1, "And the evening and the morning were the first day" where the creative purpose is seen to be to illumine humanity with spiritual understanding, line 5, so that the objects of time and sense, where animal magnetism claims to be creative, disappear. So, the days of creation are the creative unfolding day by day of God's one and only or first day in which no night, line 7, no darkness, no ignorance, no time is there; and, therefore, the true sense of time is measured by the amount of good, of God, that is unfolded when the contents of the first day unfold in the form of the seven days. God's one day consists therefore of light, the animating irradiance of Life, spiritual idea, the undividedness of Truth and Love. The word *animate*, like animal, from the root *animus* meaning *breath*, Soul. If no animal, animate, organic birth in God's day then no animal, inanimate, organic death; and so to death, the next term, in this alphabetical order. No illusion of life in matter or of that which has no life, line 11. No opposite of the irradiance of Life, the spiritual idea of Truth and Love that constitutes God's one eternal day. Like Dan's animal magnetism, which is one belief preying upon another, death is that which, says the text, 'frets itself free from one belief only to be fettered by another' belief of life where Life is not until this belief yields to eternal Life and there's no longer any contradiction of the spiritual facts of being, line 16. Well, if no death then no devil, next term. Related

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previously, wasn't it, with adversary and Satan, therefore, with Adam or error or lie; and being, as such, neither corporeality nor mind, line 17. Just the lie of animal magnetism or hypnotism; the lust of the flesh, line 169, putting humanity into the sleep of death not rousing or animating it as does the true church, humanity's God-created Christ body. Devil is, therefore, creativity on a mortal basis claiming to be another wicked self-made mind, line 22, the product of the tribal god Jehovah in the Adam record of creation reproducing a mortal universe in the devil's own image, the opposite of the universe including man made in the image and likeness of Spirit, line 24; the opposite, therefore, of divine Science.

The human and the divine one, symbolized in the next definition by the descending of the Dove or Holy Ghost that descended on Jesus at his baptism and on the disciples on the day of Pentecost. That's the first translation in operation, isn't it? Bringing purity and peace, line 26, third degree; destroying devil, death, first degree; so giving humanity hope and faith, line 27, second degree. In other words, devil, death returned to dust, 584:28; the nothingness from which they come being merely the absence of substance, Life or intelligence and leaving us free to hear the message of the Christ translation, the message from God to men speaking to the human consciousness. Enabling us, in other words, to exercise our ears, 585, line 1, of spiritual perception and spiritual understanding, the truth about organs of the so-called corporeal senses. "This is my beloved Son, hear him", God says, doesn't he, of the translating Christ idea, the true God-sent identity of the next term to be defined, earth. Christ and his body, his church, all humanity coming down from God out of heaven is the truth about earth. The sphere of eternity and immortality which are without beginning or end. No alpha, no omega in the linear sense, that is, because spherical. Earth, therefore, not matter as it appears to be to material sense but to spiritual sense, a compound idea; man's spiritual identity as one indivisible spherical Christ-embodiment. Earth one with heaven, not separate fallen away from heaven; which is, of course, the way earth appears to the consciousness of the prophet, that is to say, to Elias or to Christian Science, line 10, which is, therefore, the same thing. Christian Science is earth born of heaven, returning to heaven, inseparable from heaven. It's what Christ, man, Elias is as spiritual evidence opposed to material sense, it discerns. That is to say, it sees as well as hears the spiritual facts of whatever the material senses behold. In which case, as in the definition of 'burial' corporeality and physical sense are buried out of sight and hearing; and all things are restored to God. Earth given back to heaven as signified by Elias' total translation, ascension or restoration to God, isn't it, and by Jesus' transfiguration which first evokes the saying, "Elias truly shall first come, and restore all things" in proof of the fact that there never was any departure of man from God, of truth, uncapitalized, from Truth, capitalized. That is to say, no error, line 15, nothing really requiring

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restoration; error, therefore, evanescent, as in the statement in Recapitulation to which we are asked to refer there. Error dissipating like vapor leaving nothing but divine Science encompassing the universe and man, line 16, as the definition of the last of those four Eden rivers, the Science river fertilizing the holy city as a whole and its tree of life so that we come naturally to what is meant by Euphrates.

What we see as a result of Elias' that is Christian Science's restoration of all things to God is the oneness of all things in divine Science, the true idea of God. The prophetic vision, Elias, the prophetic vision of the glory that is to come; the vision of metaphysics taking the place of physics in the world, of the atmosphere of human belief before it accepts sin, sickness or death. That is to say, the Eden paradise with its tree of life and four rivers that obtains before the fall, prior, that is, to humanity believing that the human race originates materially instead of spiritually as in the case of the limited finite erroneous sense of Eve, line 23. Eve, the mother of all living, that's what Adam calls her, doesn't he, is the belief that man starts first from dust, second from a rib, and third from an egg. Now, this gives way, in Christian Science, what the deathless Elias really is to the holy matrix city itself as the mother of us all because there it's seen that the human race originates spiritually instead of materially. In other words, Euphrates, divine Science, translates Eve, the wife of Adam, into the divine matrix, the city foursquare, the bride, the wife of the Lamb or into what mankind is, spiritually, as the very birth-giving body of Christ; and really it's this that gives the true idea of evening, 586:1, as a state of peace and rest; as the very womb, from which each morning is born, in contrast to the mythical mistiness of mortal thought; a myth of a cosmic unconscious as the origin of mankind, the weariness of mortal mind obscuring our views of reality.

Our true outward vision, line 5, our seeing with the eyes, next definition, of mental and spiritual discernment; hence, the need to have eyes as well as ears to see as well as hear spiritually because in so doing we separate fable from fact in accordance with the symbol of, the next word to be defined, fan, line 7. It's this very thing that gives action to thought. Action to thought causes thought to move outward from God as true outward vision, that is to say, actively as in the case of Jesus to come forth from the Father, next term. From ever-active eternal Life, from the one Mind or divine Principle commonly called God. Because God as Father sees all at once His own undividedness, that's Life; His own oneness, Mind; His own infallibility, Principle, there on lines 9-10.

No such thing, therefore, as fear, line 11; therefore, no heat, inflammation, anxiety, ignorance, error, desire, caution, all of which come from a belief of twoness instead of true oneness; and, if there's nothing inflaming thought, then there's no fire, next term, no fear, that is, remorse, lust, hatred, destruction. But there are, of course,

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what are called the fires of the Holy Ghost, fearing as affliction purifying and elevating man, line 14. That is to say, as the action of the heavenly firmament, next term, where Spirit-imparted understanding leads into all Truth, as it says, doesn't it, in the second day of creation. Which is, of course, the activity of what Jesus called the Comforter or Holy Ghost. Like that fan, up there on line 7, separating absolutely Truth from error or Spirit from so-called matter. In which case, man finds himself in Jesus' words, the spirit, uncapitalized, born of the Spirit, capitalized, and not the flesh born of the flesh, line 18, the next word in the order. Not an error of physical belief, a belief that matter has sensation but rather as typified by Jacob's seventh son, Gad. Typified by Gad, why?

Because the firm understanding, the spiritual understanding that has now come to man as his firmament is Science. The Science of being of his own spiritual being, line 21, as man understood; and, therefore, humanly speaking, humanly speaking he hastens towards harmony. He's on the way back to the heaven from which in Science he comes. Just as this is true of Jesus, isn't it, prior to the crucifixion, the resurrection, and the ascension; when he is alone, that's to say, all-one with God in Gethsemane., line 23. Because the human at this point is equipped to encounter patiently the last woes of mortality or death; and, therefore, to yield to the divine. Even though its love meets no response from the personal fleshly sense of love, it still remains love, the reflection, of course, of Love, capital L. It knows that, as the Spirit born of the Spirit, it is infinite and not finite; it knows that the belief that the human is mind, outlined and limited, is only a ghost, 587:1, an illusion. With the result that, in accordance with the meaning of the second of the four Eden rivers, the Christ river, Gihon, it acknowledges the rights of woman morally, civilly, socially. All that is signified by the birth-giving woman in the Apocalypse, the true idea of Eve, the true idea of motherhood and origin is acknowledged as true for all mankind here and now in all walks of human life. The divine right of the human race is to give birth to its own Christ selfhood from within its own being and not have this plastered or superimposed upon it from outside. But this is possible only in the measure that the woman is, like Mary, one with, in self-conscious communion with, God, line 5; and, that is to say, is at work in the Christianity order of the synonymous terms for God: Principle, Mind, Soul, Spirit, Life, Truth, Love; her, man's, only I, only Ego, must be found to be the one great I AM, Jehovah, God as Father. Whose qualities of being all-knowing, all-seeing, all-acting, all-wise, all-loving and eternal belong not to her, man, personally but to God, man's divine Principle, his one parent, Mind. Which as Soul embodies these qualities in his own identity so that, at the point of Spirit, they're reflected in man. So that, as the reflection of God, Spirit, she, the woman, births her man-child, the Son of man who is thus the Son of God as the idea of infinite Life, Truth, and Love constituting the all-substance and intelligence of everything which is God. You see

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here, including the term God, it's a twelvefold statement characteristic of what we've come to expect when the tone is predominantly Christianity. Woman, crowned with her circle of twelve stars, one God only therefore, not gods, line 9. Christianity in its Science the divine Science of man the Science of the human race as a whole, not its mythology, line 9. Humanity supposedly broken up into a race of personal mortals is the myth of gods many; infinite Mind, line 11, disintegrated into finite forms of brain, nerve, matter, etc. with minds and souls of their own erring and mortal going into matter at birth and out of matter at death. These gods, or mortals, are the very serpents of error telling themselves that they shall be as gods. Whereas, God is one infinite and perfect which cannot become finite and imperfect, cannot be split up into good and evil gods, why? Because wholly good, line 19, wholly Spirit expressing the omnipotence of its own Word, the omniscience of its own Christ, the omnipresence of its own Christianity, and the omni-act of its own Science; again, you see, the universal city, the Word, Christ, Christianity, Science, the mother of us all. All humanity one with God having no Ego other than the one great I AM and whose Son, the Son of God, Good, is the antithesis, therefore, of, now the next term in the order, Ham, Noah's son. The antithesis, that is to say, of corporeal belief, sensuality, slavery, tyranny and whose heart, line 23, isn't, therefore, a thing of mortal feelings, motives, affections, joys, sorrows. Why? Because woman's son, that woman whose rights are acknowledged because of her unity with God and whose son is the Son of God, therefore, is born of heaven, line 25, harmony, where Spirit, good, reigns supreme, where Principle governs, where there is spirituality and bliss all within the atmosphere of Soul.

Whereas, Noah's son, Ham, with all his first degree qualities of slavery, tyranny, etc. is a thing of hell, 588, line 1, of mortal belief, error, lust, remorse, hatred, etc. which cannot enter the heavenly mother city where man is one with God and manhood one with womanhood to work abomination, line 4, and make a lie, that is, create a race of mortal gods in place of the one God.

No, none of this obtains when divine Science, the oneness of the human with the divine, is understood and acknowledged in accordance with the meaning of the third of the Eden rivers, the Christianity river, Hiddekel. Because it's in Christianity, as illustrated by the happenings on the day of Pentecost and in regard to the early apostolic church, that the Holy Ghost, next term, line 7, which is divine Science itself, comes down from God out of heaven not up out of hell as the development of eternal Life, Truth, and Love. That is to say, in the Christianity order of the synonymous terms, which we just had a moment ago in the Glossary definition of God, Principle, Mind, Soul, Spirit births the development of eternal Life, Truth, Love so that humanity, as it says often in the New Testament, is filled with the Holy Ghost. In other words, it's I, or Ego, line 9, like that of the woman, is

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the one great I AM or divine Principle, Spirit, Soul, Mind. Do we see there, this reverse of the actual Christianity order—Mind, Soul, Spirit? Why is this so?

Because Christianity is that which restores to divine Principle through this order of Spirit, Soul, Mind the Life, Truth, and Love that comes forth from divine Principle through the order Mind, Soul, Spirit. Always the idea in Christianity describes the full circle, doesn't it, of:—out from/back to—the one divine Principle of all things. One I, or Us, then, line 11, one God who is in Himself the Us of Jehovah-Elohim, Father-Mother, one divine Principle, or Mind, 11, governing all existence; God and man one, man and woman one. Just as we have it in the description of the holy city, you remember, male and female no longer two wedded individuals. So, in this definition of I, or Ego man and woman said to be unchanged forever in their individual characters, etc. governed by one Principle—so that all the objects of God's creation reflect one Mind. In other words, everything throughout the universe is God saying, line 20, I AM. I AM God; incorporeal and eternal Mind; divine Principle, the only Ego. This is my Science, therefore, in which the term In, line 22, used with reference to Spirit, or Deity, is obsolete. I am *not in* man but all the objects of my creation, the total universe, are in and of Me, God.

But, only when this is seen to be so, do we truly know or experience intelligence which is the very substance, line 24, of self-existent and eternal Mind; never unconscious nor limited, no such thing, therefore, as a collective unconscious cosmic mortal mind. According to Recapitulation, 469, to which the text refers us, Intelligence is omniscience, omnipresence, omnipotence; the terms, used a moment ago, in the definition of Good, so that good alone is intelligence. Completely unlike that which characterizes Jacob's ninth son, Issachar, which comes next in the order, who with his envy, hatred, self-will, lust, etc. is the offspring of error, that is to say, of fallen man. Whereas, the woman's son, to which the terms have consistently been pointing now, so many of them, is the offspring of Truth itself. The purpose behind the birth of Jacob's twelve sons, in the course of which, his name is changed to Israel, is the regeneration of Jacob himself; Jacob, the next term then, 589, line 4.

So that Jacob with his twelve tribes of the children of Israel actually prefigures the apocalyptic woman with her crown of twelve stars signifying the regenerate human race. Repenting of duplicity and sensualism during the course of this twelvefold birth, the story of Jacob foreshadows that of Mary Baker Eddy. Why? Because it's none other than the story of the revelation of Science, says the text there on line 5, in which the so-called material senses, organization, organic life, yield to the spiritual sense of Life and Love when individuality, Life, is truly universal Love and this is seen to be true for the race as a whole. The apocalyptic symbol of this is the woman, generic man, crowned with her twelve stars. Whose son, therefore,

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this man of spiritual origin, is of the nature of Noah's son, Japhet; namely, through a world rebirth, the coming to humanity of spiritual peace, line 8, new Jerusalem, city of world peace.

That which flows from the understanding that God is the divine Principle of all existence and man, His idea, the child of His motherly care. New Jerusalem then translating the old sense of Jerusalem, next term, line 12, as a Babel, Babylon, of knowledge obtained from the five corporeal senses. Remember the definition of Babel. The pride of power and the power of pride; individuality personal, not universal, sensuality, envy, oppression, tyranny.

Translating all this into the true sense of Jerusalem as the home, heaven, see it there at the end of the definition, of mankind. Home, heaven, from which comes he who truly represents the woman's heaven-born son, Jesus. The highest human corporeal concept of the divine idea itself; that which rebukes and destroys error, belief in man having fallen away from his home, heaven, thus bringing man's immortality to light. Jesus' individuality being truly universal, he is the son of Life and Love, the ideal womanhood of the Father-Mother God; and what he does is to advance this, humanly, through what is signified by that tremendous Old Testament figure of Joseph.

A higher, Jesus the highest, Joseph a higher sense of Truth rebuking mortal belief, or error, and, therefore, in the form of pure affection, blessing its enemies, feeding a spiritually-starving world, the so-called land of Egypt in the Old Testament, isn't it, with the truth about itself. But Joseph, who becomes the leading house of the kingdom of Israel in the Old Testament and therefore standing for womanhood, must work in conjunction with Judah, next term, the leading house of the kingdom of Judah and standing for manhood. Because then it is that corporeal and material belief, first degree, progresses and disappears, second degree, due to the appearing of the spiritual understanding, third degree, of God and man. Due, that is to say, to the appearing of the kingdom of heaven, 590, line 1, on earth.

The kingdom of heaven on earth or the reign of harmony in divine Science, divinity and humanity, heaven and earth, one; one united kingdom of Israel, Judah and Joseph, manhood and womanhood, undivided, divine Science. The divine self-knowledge, the word *science* from *secare*, to *know*, taking the place of the false sense of knowledge, line 4, the next term. Knowledge, evidence obtained from the five corporeal senses; a false sense of Jerusalem and Babel, then, human theories, doctrines, hypotheses; the origin of sin, sickness, death; the opposite of spiritual Truth and understanding.

Spiritual Truth and understanding become to us the kingdom of heaven on earth through the operation of the Christ translation, don't they? In other words,

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knowledge, the tree of the knowledge of good and evil that has to be supplanted by the tree of life or knowledge, Science, of God, good, only; and, therefore, Jesus, in whom Judah and Joseph, manhood and womanhood, man and God, are one and who solves, in consequence, the problem of mortal knowledge—Adam knew Eve his wife, is featured. Jesus is featured in the Bible as the Lamb of God, line 9; taking away, individually, the sin of the universal world, as John the Baptist says of him; and how?

By reason of self-immolation, innocence and purity, sacrifice. By reason of being love, uncapitalized, the spiritual idea of Love, capitalized; and what is sacrificed, of course, is all that is signified by Jacob's fifth son, Levi, namely, the ecclesiastical despotism, line 13, of a personal sense of priest-craft or mediumship, Levi, the priestly tribe. Priest-craft is a denial, line 12, of the fullness of God's creation because it believes that God creates, speaks, and operates through that which is the opposite of God; namely, through the agency of mortal man, line 12, and that he does this through time and mortal history.

Whereas, Life, the next term in the order, line 14, the tree of life which the Lamb of God brings into human experience as the opposite of the tree of death, Life is, according to Recapitulation, 468, eternity in which time, tempus, temple, Levi, priest-craft plays no part. In Life God and man are indivisible with no channelizing medium or priest keeping them, in belief, apart. No Lord, line 15, that is to say, in the sense of a dictatorial master or ruler, line 16, which is the lower sense of 'lord'. Whereas, 'Lord', coupled with the name, God, says the text, gives the higher sense of Supreme Ruler as would be so in the case of Lord God, next term, or Jehovah, the god of Adam and Eve in the second record of creation. Yet this Jehovah in the second record leads to idolatry, mythology; belief in many gods, 591:2, or material intelligences and, as such, is the opposite of the one Spirit, the one intelligence named Elohim or God in the record of the seven days of creation. Now, Jesus, of course, represents the true Lord and Master because his standpoint is that there is no priest, no dam, no personal mediator in between man and God, who are, therefore, in immediate spiritual communion; and, therefore, it is Jesus who presents the true idea of man. [end]

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SUMMARY OF THE 17TH CHAPTER GLOSSARY LEADING INTO THE 18TH CHAPTER FRUITAGE IN
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

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Continuing the summary of the Glossary, leading to the textbook's 18th and final chapter, Fruitage. Gordon Brown.

We were at the top of page 591, weren't we, with the definition of Lord God and thinking of how Jesus presented the true idea of Lord and Master, in which case he also presented, of course, the true idea of man, that's 591, line 5. Man as the compound idea of Spirit; the spiritual image and likeness of God; the full representation of Mind. Man, as the compound idea of God, is man, of course, in immediate communion with God and with his brother man. Man as the idea of Spirit, which is the subjective state of Mind or God, is, therefore, the opposite of man as matter, line 8; the subjective state of mortal mind which is mythology. Matter, the myth that life passes from death to life, that mind originates in matter; that which mortal mind sees, feels, hears, tastes, and smells only in belief, line 15. Whereas, Mind itself, the next term to appear, Mind, capital M, is not that which is in man, line 18, but the divine Principle or God, of whom man is the full and perfect expression, as we've just seen, making Mind the only I, or Us, line 16, as in the definition, of course, of I or Ego, a moment ago.

Now, note the fundamental order of terms in this definition of Mind: Mind itself, Spirit, Soul, Principle, Life, Truth, Love; Mind needing all the other terms to definite it just as the first day of creation holds within it all six of the subsequent days; otherwise, of course, no unfoldment. Humanly speaking, Mind as Deity outlines the human picture but isn't outlined by it; and, therefore, there appears humanly the phenomenon known as a miracle, line 21. That which is divinely natural, a divinely natural phenomenon of Science; although, from the human standpoint, it has to be learned. Divinely, the miracle of Science is natural to us; but humanly, we have to learn it; and we do this, of course, through continuous breaking of new, now we come to the next term, morning light, line 23. Which is the appearing to us of, says the text, the symbol of Truth. Remember, how spiritual teaching must always be by symbols? Learning Science through enlightening symbols, there's constant revelation and progress. It's always morning chasing away the darkness of, now the next term, mortal mind, line 25. Revealing, that is to say, the nothingness of mortal mind because Mind is immortal; revealing that like its subjective state, matter, mortal mind is mythology, error; fallen man creating other errors, other fallen men, so that man appears as the offspring of mortals, 592:5, through the belief of more than one creator and constituting the different subjective states of error, mortal mind does not exist in Science because there, of course, there's no error.

Well, Israel in the Old Testament had to learn these things; and who was her teacher? Moses, 592:11; the name, 'Moses' meaning to draw out of the water, just like the meaning of the word *educate* to lead out, to draw forth. Moses, Israel's

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motherly leader, her educator, her disciplinarian and a type of the instructional Christ itself. Through his moral courage he taught her to demonstrate the moral law; but Mosaic law and justice, says the text, has to be united to the gospel of affection in order for there to be spiritual wholeness. Because the law of 'thou shalt not' brings penalties to those who break it. Well, the mothering quality in Moses foreshadows, of course, the motherhood of Mary Baker Eddy. Although in the case of the latter, justice and affection are united; and, therefore, the motherhood of Mary Baker Eddy reflected the motherhood of God, was, in fact, God as mother, line 16, in action.

Israel's, man's, real mother and educator is God. Operating as the creative, that's the Elohist Principle, Life, Truth, and Love of the days of creation, divine and eternal, line 16 to 17; and these are the first four terms, aren't they, Principle, Life, Truth, and Love that appear in the Christ translation order. The workings of which Moses' ascents and descents of God's holy mountain prefigures; the motherhood of God reduces the law of God to the humanly comprehensible system of the moral law. That is to say, it reduces divine Science to the system of Christian Science so that New Jerusalem, the next term in the order, the holy city, the mother of us all as divine Science, the spiritual facts and harmony of the universe, the kingdom of heaven or reign of the harmonious relationships of all things with all things, is set up on earth in the form of Christian Science. So that, just as we read in the description of the holy city in The Apocalypse chapter, there shall be no night, line 21, the next term, there; no darkness, ignorance, doubt, or fear; only Science or the knowledge of God. In other words, the coming of the mother or matrix city, New Jerusalem, is the coming of the holy Comforter that shall teach us all things as symbolized in the early chapters of Genesis by the coming of Noah, next term. Remember how, it said of Noah, the 'same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed'; and so, the Comforter, first translation, teaches us knowledge of the nothingness of material things, first degree, and of the immortality of all that is spiritual, third degree, provided that is, that the oil, now on to line 25, of consecration, charity, gentleness, prayer, heavenly inspiration, is present in us and not the self-righteousness, line 27, of the Pharisee. The Pharisee whose hypocrisy masks on the surface the animal magnetism or lust that's going on underneath; and this means to say that the oil of consecration to the Comforter causes us to turn from pharisaical hypocrisy to the meaning of the first of the four Eden rivers, the Word river, Pison, at the top of 593, which is the love of the good and beautiful, and their immortality.

Because what the mother teaches us, of course, is divine Principle, 593:3, in contrast to personal sense; and Principle, if we turn as we're bidden there to Recapitulation 465, is the understanding, of course, of God as Mind, Spirit, Soul,

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Principle, Life, Truth, Love whereby Principle, God and its idea, man, is one and this one all God. As a result of which each of us becomes individually a prophet, a spiritual seer, line 4. Material sense, first degree; disappearing, second degree; before the conscious facts of spiritual Truth, third degree. Because the prophet, unlike the Pharisee and also unlike Judas Iscariot, does not hold on to the purse, line 6, does not lay-up treasures in matter but treasures in heaven. For “where your treasure is, there will your heart be also” says Jesus. He who lays up treasures, that is to say, a purse for himself is not rich towards God; just like the false teacher in the Teaching chapter, you remember, he cares only for the fees; and, therefore, he’s in the pay of the red dragon, isn’t he, the next term to appear. The red dragon, error, fear, inflammation, sensuality, subtlety; animal magnetism, and so on from which state of thought there just must be resurrection, line 9, in order to be rid of all that stuff, thought must become spiritualized. Material belief must yield to spiritual understanding and a new and higher idea of immortality or spiritual existence must appear. Otherwise, we’ll find ourselves back in the position of Jacob’s first son, Reuben, which is in a state of corporeality; sensuality, same term that defines the red dragon—delusion; mortality; error. Showing, of course, the need for thought to be gathered into its proper channels for development; to be like the tree of life, fertilized by those four Genesis rivers, so that like a river, river the next term, line 14, like a river it flows smooth and unobstructed along the course of Truth; not muddy, foaming, dashing, like a river of error. Because now it is that thought is founded on the rock, the rock, Christ, on spiritual foundations of Truth itself wherein there’s no coldness, no stubbornness. A rock in Science isn’t something hard, inflexible, unyielding, dogmatic, but flows; a rock that flows as the river of the water of life and as such the means of salvation, line 20, becoming to us Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed. Which really means to say that the seal, next term, or signet of error is revealed, uncovered, brought into the open, by this rock of Truth. Just as when in Revelation the Lamb of God unseals the seven time seals of the Bible or the book of life; and what he uses to do this, in the words of the fourth day of creation, in SCIENCE AND HEALTH is the seal of Deity which has the impress of heaven or in the words of Revelation, the seal of the living God which seals in their foreheads the hundred and forty-four thousand who stand with him on mount Zion. For these must surely be those who, according to Miscellaneous Writings, it’s on page 358, those who heal by teaching and teach by healing and, therefore, graduate unto divine honors, which are the only appropriate seals for Christian Science. They’re the body or church of Christ built on the rock, Christ, and show the human race to be a calculus of spiritual identities bearing the impress of this matrix rock that forms it. They don’t bear the mark of the beast, the seal or signet of error, which is ignorance as against knowledge or Science. In other words, they’re not the dupes of the Genesis serpent, 594, line 1,

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who becomes as we know in Revelation the red dragon itself or animal magnetism. It's necessary, therefore, to handle animal magnetism first in the form of that serpent. Because the serpent is, says the text, the first statement of mythology, line 3, the first lie of limitation, the first audible claim, line 9, that God, good isn't omnipotent and that there exists another evil power.

While those who do handle the serpent in this way, of course, follow in the footsteps of the Lamb of God as their leader and so are his sheep, line 12, the term that follows; reflecting in themselves the Lamb's own innocence and inoffensiveness. Which really means to say, they don't stumble at the rock, Christ, the headstone of the corner and find it to be a rock of offense. No, they're like Noah's son, Shem, who comes next.

With his kindly affection, with his love that rebukes error and reproves sensualism just as does Jesus, who comes through the line of Shem and who truly represents, now we come to the next term, line 16, the Son of God; the Messiah or Christ. Who is truly the Son of man, capital S, that is, the son of woman or generic man and not the son of man, little 's' which is the offspring of the flesh. He's the "Son of a year" in the sense of the son of eternity but not the son of time; and because of this he's not concerned with souls, line 18, in the plural, personally possessed souls inhabiting mortal bodies; but with one Soul, God—the Soul of one entire Christ body. Which is, therefore, the body of Spirit, line 19, in the singular. Spirit, the substance of Mind, of Principle, of all that is good; perfect, everlasting, omnipresent, omnipotent, infinite. Precluding all possibilities that men can ever be a lot of separate, now the next term, spirits, line 22, having evil minds or intelligences of their own that make them gods; the opposite of God. Instead, individuals all reflect the substance, line 25, which according to Paul and as referred to in Recapitulation, which we're asked to do there, the substance that mortals hope for, the substance of one Soul, Spirit, Mind, the substance of Truth, Life, and Love, as it says there on page 468 in Recapitulation. Because, in this case, men are, like the woman in the Apocalypse, clothed with the sun, the next term to be considered, 595, line 1.

Clothed with the sun, the sun the symbol of their one governing Soul wherein their identity is compounded of Truth, Life, and Love. That's to say, they are the embodiment of Truth or Christ as it shines forth infinite Life and Love. "If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women." Remember that, in Miscellany, 344? If we look back for a moment to page 538 in the Genesis chapter, we should see how the sun itself, the s-u-n stands for this very Life and Love, this womanhood or "tree of life" while Truth is the son shining itself forth as the sword of true manhood. Remember it? Which turns every way to keep the way of its own womanhood or

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the “tree of life”; and, therefore, the next term we come to is sword, 595, line 3. Manhood guarding the sanctity of his own womanhood which is his own unity with the Father-Mother God as, therefore, the very idea of Truth, line 3. It’s in this that all true justice lies free from revenge or anger such as would seek to slay Cain with the sword as if Cain were some ‘thing’ rather than merely ignorance; and it’s a two-edged sword, isn’t it. Whereby the tares of mortality, that’s the term that follows, the tares of mortality; error; sin; sickness; disease; death are separated from the wheat of immortality and Truth enabling humanity to reach the true idea of temple or body, line 7. Not as a tempus time proposition, not as a thing of organic life; a material superstructure, where mortals congregate for worship, line 9, but as the idea of Life, substance, and intelligence.

You see the combining of the capitalized and uncapitalized terms together, there; the superstructure of Truth, the shrine of Love. A superstructure, something that appears above ground built on foundations; now, Science’s foundations are Truth and Love, aren’t they? Which together with the superstructure built upon them make up the structure itself of Truth and Love; the definition, do we remember, of church; and so these two body symbols, temple and church begin to appear in relationship to one another and lead inevitably to the next term from the Old Testament, Thummim. Thummim, that state of perfection, of human and divine unity, eternally demanded by divine Science, line 12, in order that, in the temple or body there is true priestly communion with God. No veil of time or matter separating man from God or the human from the divine in divine Science; and, therefore, the “Urim and Thummim, which were to be on Aaron’s” that’s the high priest’s “breast when he went before Jehovah, were holiness and purification of thought and deed, which alone can fit us for the office for spiritual teaching” line 16; and, so in the story, the priest, the true identity of Levi, remember the definition of Levi, passes through the veil, the veil of what? The veil of, the next term, time, line 17, into a state of immediate, that is, timeless communion with God. All of us have to do it, don’t we, in order to be taught Christian Science properly of God; which means to say, that nothing in our experience can rightly be measured mortally. But that all human acts, 18, false beliefs, opinions, knowledge, and so on must continue to disappear in a process of scientific translation until spiritual perfection, symbolized therefore by the Thummim, appears; and now, to this end, we all contribute something. What do we contribute? Our tithe, or tenth part, next term. Not as a sacrifice to the gods; but in homage and gratitude to God, we sacrifice mortality just as the high priest, Aaron, is supposed to do with his Urim and Thummim.

In keeping the first of the Ten Commandments, we give our allegiance to a tenth part of the Commandments, having no other gods, not being mortal gods, but having one God; and, therefore, cleansing ourselves of the uncleanness, next term,

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of impure dualistic polytheistic thoughts with all their error; sin; dirt; and, therefore, of ungodliness until there remains no ungodly opposition to the divine Principle and its spiritual idea, line 25. But clearly in order to achieve this, God must not be unknown to us, 596:1, but known. Known in Christian Science, line 4, Science, *secare*, to know. There must be, as we've just been shown, direct priestly communion between idea and divine Principle in the temple of Life, Truth, and Love with no separating veil in between. To be thus taught of God, to know God, is the opposite, isn't it, of ignorant worship, line 9. The material sense of an unknown gives way to the spiritual sense of the known. Paganism and agnosticism yield to Christian Science, bringing God much nearer to man, making him better known as the All-in-all forever near, line 9, capitalized All and all, one in spiritual communion. In other words, consciousness enlightened with the priestly Urim, line 11, same as with Urim and Thummim in the other reference, so that ignorance, or the unknown, disappears.

But in order for Spirit, the All, capital A, to be the illuminator, the teacher of all, little 'a', thought has to wear a twelfold breastplate of holiness. Aaron wore it over his heart when he went before Jehovah. Communion with the Most High has to be heart-felt then the illuminations of Science, line 15, symbolized by this Urim, or light, of twelve precious stones all of them different, give us a sense of the nothingness of error and show the spiritual inspiration.

Think of it, the inbreathing of Love and Truth, in that order, Love and Truth to be the only fit preparation for admission to the presence and power of the Most High, line 19. This alone fits us, says the Thummim reference back on 595, for the office of spiritual teaching. Man taught of God, and not of man, as in the 13th chapter of the textbook, Teaching Christian Science. Because at that point of the 13th chapter, thought is illumined by the light of the preceding 12 chapters. He wears them over his heart and, therefore, he's inspired by Love and Truth, by a calculus of ideas, Truth held in the matrix of Love that forms it, God and man in instant inseparable union.

An illumined mountain top communion with the Most High, line 19, in which there is no valley, line 20, of depression or darkness; so, the next term is valley. Only the meekness that fears no evil even when it seems to "walk through the valley of the shadow of death" the way dark, unknown to mortal sense, illumined by Life and Love, illumined by Life and Love, inspired by Love and Truth. So that the valley, the human experience, now begins to bud and blossom as the rose and all because, through the martyrdom and crucifixion of the mortal, exemplified, of course, in the martyrdom and crucifixion of Jesus, the veil, next term, line 28, of the temple has been rent in twain from top to bottom. So that there's no more skulking cover up, concealment; hiding or hypocrisy. These are all now torn from

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the bigotry and superstition of superficial religion by divine Science, 597, there line 14, — immortality and Love. Which means that the sepulcher, the mortal sense of temple or body, is opened and man is free to enter into unity with God, his divine origin, which the Bible as a whole reveals. No more separating veil, no more cloaked crime to spring involuntarily into action, and crucify God's anointed. The one Most High priest typified, of course, by Jesus reveals the nothingness of veiled pharisaical hypocrisy and the forever Truth of generic man, the woman, all men, in self-conscious communion with God. Result: no more loneliness, no more wilderness, line 22, in the sense of no more doubt and darkness dogging the footsteps of humanity. But rather the human experience, one of the spontaneity of thought and idea, the human and divine, one in coincidence.

With an apparently separating veil removed, the only wilderness is a vestibule; wherein subject and object, inside and outside, divine and human, are one. That's to say, in which a material sense of things, first degree, disappears, second degree, and spiritual sense unfolds the great facts of existence, third degree; and, therefore, the original myth of man supposedly possessing a will, next term, line 20, of his own in opposition to the "will of God" line 22, is swallowed up in translation.

There is no fallen man needing to enter through a separating veil into the presence of God in order to recover a lost position. This no longer obtains this belief, once the Christly, "not my will but thine be done" has proved the nothingness of division or death, has opened the sepulcher with divine Science, and wrought resurrection for the human. The "will of God", as quoted by Paul, as said by Paul in I Thessalonians, chapter 4, is that the human shall abstain from the fornicating belief of having a will of its own. The might and wisdom of the one Mind, God, is that humanity shall realize its spiritual not fleshly origin; and to this end, in the words of Jesus, the wind, the term that follows, "bloweth where it listeth. . . . [and] So is every one that is born of the Spirit"; born not of human or animal willpower but of the "will of God."

Born of the movements of the might of omnipotence, the might and omnipotence of God's spiritual government, encompassing all things, line 29, and proving the nothingness of the destruction, anger, mortal passions engendered by human willpower. At the crucifixion, when the veil of the temple was rent in twain, Jesus proved the nothingness of the fleshly birth-death cycle and the allness of the Life cycle that comes from and returns to Spirit. "He breathed his last" 598:14, took his last breath of matter and breathed, instead, only Spirit, Soul. This spiritual inspiration of Love and Truth, as we had it in the definition of Urim, admitted him to the presence and power of the Most High so that, in the words of Paul, he sat on the right hand of the majesty on high. Imbibing, of course, only the wine, next

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term, line 17, of understanding inspired only by Spirit. The cup that all of us have to drink as we abstain from the wine of error; fornication; temptation; passion; and in so doing wash in the blood, the true wine, of the sacrificial Lamb.

Then death is no more; and the door opens into eternity, which in the term the definition of the term that appears next, is the true understanding of year, 598:19, that spiritual understanding of Life and Love. So often, this beautiful compound of the two terms Life and Love speak to us here, don't they? Which is a foretaste of eternity; that understanding of the Science of being, says the text, bridging over with life discerned spiritually the interval of death. So that man is in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Why?

Because now God is known, Science. Time, divided and measured in terms of solar years, yields to eternity as God's measurement of Soul-filled years. The only sun, the only solar, is Soul; that which in Truth clothes the woman, generic man, the human race. The thousand-year periods of time, sealing the Bible, concealing the revelation of the spiritual origin of man, have been opened by the timeless days of creation. The wind or Spirit of God having moved on the waters of human consciousness and formed man in the image of God.

Nothing finite, everything infinite, and, therefore, you, 599, line 3, my brother man are not a corporeality, over there, separated from me, another corporeality here; but together we constitute the body of the one Christ Mind. Both having the same divine parent, both of the same spiritual origin; and, therefore, that which animates, on line 4, our zeal for this wonderful Life, Truth, and Love of ours, isn't animal; it isn't blind enthusiasm or mortal will but the fact that our individuality, Life, is simultaneously compound Truth and universal Love; and, therefore, we and our universe dwell together in peace and unity and harmony of relationship in the holy foursquare city of Zion, line 6, the final term of the glossary.

Our spiritual foundation and superstructure constituting what we and our universe are as the fullness of the structure of Truth and Love, the church or body of Christ, heaven and earth, matrix calculus, one and indivisible, heaven on earth. From this truth of timeless deathless unity comes all our bodily inspiration, line 6, all our bodily strength. Earth not without form and void, no more void, no more emptiness, line 7, unfaithfulness; desolation but filled, as Paul would say, with all the fullness of God. "For in him dwelleth all the fullness of the Godhead bodily." In him, Christ the head, and therefore in us, man the body, dwelleth all the fullness of the Godhead, of the capitalized Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science—bodily; and, therefore, from the alpha to the omega or from the A to the Zed, the terms selected from the Bible as a whole to constitute the Glossary, the 17th chapter of SCIENCE AND HEALTH, begin to

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synchronize and flow together coherently; and as we let them do this more and more in an articulate, could we say, symphonic way, in our understanding the note they consistently sound is undoubtedly that of man's spiritual origin, isn't it; the Key to the Scriptures in Science and Health, Genesis, The Apocalypse, and Glossary interpret the Scriptures in their true sense which, says SCIENCE AND HEALTH, on page 534, reveals the spiritual origin of man. End of recording Glossary. Please turn tape over for Fruitage. [end]

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CD No. CDR 1880 Tape 27 Side 2

SUMMARY OF THE 17TH CHAPTER GLOSSARY LEADING INTO THE 18TH CHAPTER FRUITAGE
IN SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES
FROM THE STANDPOINT OF THE SYNONYMOUS TERMS FOR GOD

So, we've reached the last chapter. What an achievement. The textbook's final 18th chapter, Fruitage, the note of actual proof through healing that what the book itself teaches is true. Now, on this tape, we won't attempt to read the actual testimonials of healing that make up this chapter but we'll just touch on what we feel is the chapter's overriding spiritual import. Because let's always remember, that when we're aware of genuine Christian Science healing, this is the veritable visible appearing of Immanuel, God with us here and now healing the very form which the proof takes that God alone is present and is all; and that evil, in consequence, is a mere negation, a hypnotic suggestion that something is present and is real which couldn't possibly, in Truth or from God's point of view, have either presence or reality. Now, do we know that this particular chapter wasn't in the book at all until the time of the 226th edition in 1902, at which time many other wonderful things were appearing simultaneously. For instance, in this 226th edition the order of the first sixteen chapters was radically changed from what it had been before; and the chapters, for the first time, were accorded their final foursquare order and structure. Glossary became the 17th chapter and the 18th, and last, this entirely new chapter, Fruitage. As the Contents page shows, the Key to the Scriptures was from this point onwards made up of the four chapters: Genesis, The Apocalypse, Glossary, and Fruitage. Clearly representing, once more, the four sides of the holy city: Word, Christ, Christianity, Science; Fruitage, corresponding to Science. Isn't that lovely? Thrilling, isn't it, that at the same time in this 226th edition, the capitalized term, Love, began to be added to many of those references to divine Principle, where before this term had stood alone.

That's to say, in the years that followed, the text was made to abound with references to divine Principle, Love—the highest definition of God in the book;

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and, not only that, another wonderful coincidence was that the term Mother began to be added to Father in many of those now-familiar hyphenated Father-Mother references. Isn't that significant; making Fruitage simultaneous with an increasing emphasis on the fact that the divine Principle is Love and therefore that God as Father is inseparable from God as Mother; therein, very significant. But the most far-reaching development of all was that the first sixteen chapters, from Prayer to The Apocalypse, now patterned the workings of the holy foursquare city of Revelation 21 which, in Galatians 4, Paul describes in terms of which we are now so familiar, namely, as the mother of us all. This means to say that, in its final elucidation of the great mother Principle as Love, the textbook had by the year 1902 become the formative fruit-bearing matrix or womb of man's spiritual and scientific education or the means whereby human identity is molded divinely in the image and likeness of God and the human concept thereby healed. Ideally, outside mothering as by an organized Mother Church could at this point be dispensed with; and, hence, the inclusion by this time in the Church Manual of the now-famous estoppel clauses which made it spiritually illegal for the mother-aspect of the Christian Science Church to continue to function once Mrs. Eddy's authority was no longer available. So, no wonder a chapter had to be added on the subject of fruitage; because what really are fruits but the outpouring of a maternal matrix or womb.

Once the Christian Scientist has made the textbook's teaching his own, subjectively, he looks for fruitage to come to him divinely from within his own being and not humanly from outside; and just think of this also: the year 1902 marked the beginnings of the sixth evolutionary stage in the textbook's development that corresponded in meaning with the sixth day of creation in the order of divine revelation—the day of man—made in the image of God, man in the divinely generic sense who has dominion over all the earth including, of course, dominion over all error, sin, disease, and death. Because we know, don't we, that this man, as the spiritual identity of the human race as a whole, is featured in the Apocalypse by the God-crowned woman in heaven who births on earth a man-child destined to, as SCIENCE AND HEALTH puts it, to rule all nations and peoples — imperatively, absolutely, finally — with divine Science. Think of it, the woman, generic man, the spiritual idea of God, the spiritual self-birthing reality of the human race. Isn't that colossal? So just recall also how, only the previous year at the turn of the century in 1901, Mrs. Eddy had publicly nominated man the generic term for mankind as her successor as leader of the Christian Science movement; man under God, spiritually self-governed, spiritually self-led, spiritually fruit-bearing from within himself, her only legitimate successor in leadership.

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So awe inspiring that these correlations, when we really begin to think about them that we couldn't doubt could we, that they were God-determined, God-inspired, and couldn't possibly have been humanly thought up or contrived. So, lastly then, let's focus our thought on Fruitage. Let's think of ourselves, shall we, as saying at the end of The Apocalypse chapter, the point from which we encompassed the Glossary and arrive at this 18th chapter, let's think of ourselves as saying: because the divine Mother-Love, in the 23rd Psalm, is our shepherd, we do not, cannot, want any more for fruitage. You see, by the time that Genesis and The Apocalypse reach their conclusion, there on page 578, with the final translation of Jehovah, that is, the Lord in the 23rd Psalm, out of Adamic anthropomorphism, or God in the form of man, into divine Love where man is found in the form of God. At that point, the purpose of the two chapters is fulfilled in that they're one in spiritual wedlock and therefore divinely fruit-bearing. Because this being so, they point to an even bigger aspect of unity and wedlock — that of the Bible and SCIENCE AND HEALTH themselves; and, therefore, it is that Mrs. Eddy wrote concerning the shepherd or pastor of the 23rd Psalm: "Your dual and impersonal pastor, the Bible, and 'Science and Health with Key to the Scriptures,' is with you; and ... is the great Shepherd that feedeth my flock, and 'leadeth them beside the still waters.'" Remember, in the Psalm, how the shepherd "leadeth me beside the still waters."

Well, this union of the two textbooks implicit, therefore, at the end of The Apocalypse, is then, in terms of the Glossary represented as unlocking the full range of the Scriptures; signified, of course, by the Glossary selection of Bible names and terms; and, therefore, as having fully revealed the spiritual origin of man. Because no statement regarding the Scriptures is of greater import or of more basic significance, is it, than the one given on Science and Health, 534, line 7, where it says that 'in their true sense,' that is, as interpreted by SCIENCE AND HEALTH, as interpreted by SCIENCE AND HEALTH, they reveal the spiritual origin of man. Because the result, as the order of the chapter shows, is spontaneous, instantaneous fruitage emanating solely from God as man's one divine source or origin and represented by the fullness of the Word of the Christian Science textbook. Because we must never forget, must we, that the healings listed in this final chapter are purely the result of SCIENCE AND HEALTH speaking directly to the receptive human consciousness without the aid of outside practitioners or teachers or anything like that. This is the vital factor to appreciate, isn't it? The healer is God's own divine Word, SCIENCE AND HEALTH itself.

As Mrs. Eddy once said to students regarding SCIENCE AND HEALTH, it is the voice of your Father speaking to you, do we remember that? So, whereas, in the idiom of Revelation, the Bible, like the chapter Genesis, accentuates the work of the Lamb of God represented by Jesus in accordance with the meaning of the seven days of creation that open the Bible; SCIENCE AND HEALTH, like the chapter The

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Apocalypse, accentuates the Bride, the Lamb's wife, in accordance with the meaning of the city foursquare that closes the Bible. Because in this all-inclusive mother city unfolded by SCIENCE AND HEALTH, the Lamb and bride, God and man, manhood and womanhood, are one in spiritual wedlock; and therefore it is that SCIENCE AND HEALTH, as the spiritual and original meaning of the Bible, becomes to us the birth-giving, fruit-bearing matrix of divine healing, Love; and so typifies the source of our own true being. So that studying and pondering SCIENCE AND HEALTH from beginning to end with honest devotion as the book itself bids us do, and as this particular chapter-by-chapter study of ours, now at its close, has sought to do all the way along; this is, according to the collection of healing testimonials that make up the book's final chapter, the means of our reaping unlimited fruitage and healing. The fruit is gathered, that is to say, of the unity of God and man, manhood and womanhood, typified by the wedding of the Bible and SCIENCE AND HEALTH and brought to a focus in Genesis and The Apocalypse. It's profoundly essential, therefore, that we take into account this final 18th chapter, isn't it, and recognize the indispensable part it plays in concluding the book as a whole. The carnal mind would dearly love us to ignore it in the belief that it's not really part of the book itself; but to do this would obviously be to disobey the principle upon which the book is based; so then, page 600.

Mrs. Eddy insisted that the chapter be a hundred pages long in order that the book itself should occupy precisely 700 pages. Well as we found, didn't we, in our study, it's both inspiring and uplifting for spiritual sense lovingly to read the 84 testimonies of healing through from beginning to end; and, as you do so, try to feel, from what they say, the living presence, the healing presence of God with us now. Because this clearly is what it's their purpose to convey. Because without this inclusion of proof that what the preceding seventeen chapters have taught is true; without, as it were, this feedback to Principle of proof, on the part of humanity itself, the book would not be scientifically fulfilled and indeed might not be teaching the unfailing scientific Life, Principle which it says it is teaching. But here, with the final chapter, is proof positive that an impersonal universal Principle is at work through a revealed Science who's recorded or written word, SCIENCE AND HEALTH, is one with the presence and power of the Principle or the divine Word itself which is thereby instantly and unrestrictedly available to unprejudiced truth-seeking thought.

"Wherefore by their fruits ye shall know them" says the first of the three Bible texts on which the chapter is based. Just as we had it, didn't we, at the end of Recapitulation, you remember. Your fruits will prove what the understanding of God, the understanding of Mind, Spirit, Soul, Principle, Life, Truth, Love in eternal operation as the Word, Christ, Christianity, Science brings to man; and, therefore, the need, interestingly enough, as in the first definition in the Glossary,

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the definition of Abel: To surrender to the one creative God the early fruits of our experience. Remember Abel? Watchfulness; self-offering; surrendering to the creator the early fruits of experience. In other words, we acknowledge that the fruits which divine Love gives to us as our fruits really belong to and are the fruits of our God. Remember, in The Apocalypse chapter, how our God-bestowed city has to be seen to be the city of our God, so with Fruitage. As Jesus says of his own Christ identity, that which comes from the Father returns to the Father in fulfillment of the Father's healing world-saving purpose in first sending it forth. Then the second quote: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge" that is, in the Science "of God"; and Paul, in that particular epistle then goes on to tell us how God "hath translated us into the kingdom of his dear Son."

Always, basically, it's translation that's at work, isn't it? Translation of human sense from mortality to immortality or from death to life; "his dear Son" Paul says, who "is the image of the invisible God", and "the firstborn of every creature." The "invisible God" then in relation to every visible "creature". Think of what the birth-giving woman in the Apocalypse really stands for; that which is born of every creature, that is, of man, in the spiritually-generic sense, the woman, is by reason of his steadfast union with God the reality of all mankind as the Son of God "every whit whole". Because the word *whit*, as we know, is from the same root as the word *creature*. Thou are made whole, that's the way you are made; I have made a man every whit whole, says Jesus; and, correspondingly, SCIENCE AND HEALTH in the wholeness of its spiritual meaning makes us 'every whit whole'. That's to say, the foursquare matrix of the motherhood of God, which is what the book represents, molds us divinely in the image of God and so heals us humanly.

Then the third quote from the Song of Solomon or what is called the "song of songs." Well, this is just what man is in the generic sense, isn't he? One great universal song of praise and thanksgiving to God made up of an infinitude of individual songs. Remember, Mrs. Eddy's poem written in 1910 under the title of 'Extempore' meaning 'out of time' very near the end of her mission, she wrote, "Give us not only angels' songs, But Science vast, to which belongs The tongue of angels And the song of songs." So, the Song of Solomon symbolically a love poem, isn't it, about the marriage of a bridegroom to his bride. The Lamb and the bride, the Lamb's wife, and the fruits, of course, that are the outcome of their spiritual wedlock. Think of that lovely story at the opening of the Practice chapter, the chapter that has specifically to do with the fruits of healing; namely, the relationship of Jesus to the Magdalene typifying this wedding of the bridegroom to the bride. The individual wedded to his sinless God-created world as the basis of all true healing; and, therefore, we read in the song, "Come, my beloved, let us go forth into the field;" the Christian Science field? Then, as quoted at the beginning

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of the chapter, Let us get up early to the vineyards: let us surrender to the creator the early fruits of [our] experience; let us see if the vine flourish, whether the tender grape[s] appear, and the pomegranates bud forth. This is the bride, spiritual womanhood speaking; and she goes on, there will I give thee of my love[s]. There will I, the church, the body, be one with Christ the head of the body and together we will bring forth the fruits of love casting out error and healing the sick, as we had it in the quote a few minutes ago.

Because these, of course, are the fruits that come from that state of wedlock demanded at the end of The Apocalypse chapter when male and female, you remember, are no longer two wedded individuals but two individual natures in one and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being; and this oneness of God and man, man and woman, is clearly the wedlock which heals or, on page 575, line 5, destroys forever the physical plagues imposed by material sense. Imposed, that is, by the sense of man separated from God primarily and woman separated from man secondarily; me here you there, subject and object two instead of one, maintaining an incessant state of 'I want.' 'I want to possess for myself personally what appears to me to be objective or over there.'

But when the individual no longer wants in this way because through Genesis, the Apocalypse, and Glossary he's reached the point of Fruitage, then, as the 84 letters of Fruitage show, the divine Word of the textbook as a whole heals him of his sins and diseases; and, therefore, in the introductory note on page 600, the reference, in the first paragraph, to the vast number of people who've been reformed and healed simply through the perusal and study of this book. Perusal? According to the dictionary 'careful reading', 'to go through a series dealing with each unit'; in our own case, each chapter in order, do you think? 'To inspect in detail' 'to read carefully and critically'; and the word *study*, application of the mind, profound thought and meditation; *pondering*, to read and examine so as to understand. Well, haven't we been seeking to do just that all the way through this present study of the textbook series of chapters? In fact, our entire endeavor, we could say, has been to obey the injunction in Revelation 10, to 'take the little book', "Take it, and eat it up" which, says the book itself, means, "Read this book from beginning to end." "Study it, ponder it."

Study and ponder it individually and together in order to be the one whole healthy body of its divine Principle, Love; and the word *ponder*, careful weighing so that nothing important escapes the attention. Now that's nice, isn't it, because hopefully we've been obeying that one, too. So, to sum up very briefly now that we've reached the conclusion of this work, SCIENCE AND HEALTH, the Christian Science textbook stands, doesn't it, for the universal body of Principle, the voice of

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Truth itself, the Word of God voiced by the woman in the Apocalypse, generic man, which is all of us together individually and collectively. Not broken up into schisms and personal followings but all of us together constituting the one “whom God has appointed to voice His Word” as we find it in the teaching on page 560. In the words of Jesus, the one, whom the Father hath sent into the world in proof of the fact that God, Spirit, is All-in-all; and, therefore, that matter and evil are not. Not our coming together humanly but our coming forth together divinely; and, therefore, not liable to acrimonious and self-destroying schisms; and she, the woman, us, as generic man, brought forth a man-child. This womanhood of God, individualized and exemplified so fully and so faithfully by Mary Baker Eddy, that her identity is recognized as none other than that of the woman in the Apocalypse. She brought forth a man-child whose form, as far as the student of Christian Science is concerned, is the Christian Science textbook, SCIENCE AND HEALTH with its Key to the spiritual origin of man. As Mrs. Eddy always insisted, it’s God Himself who is really the book’s author, isn’t it? Remember, in Miscellany 115, “I should blush to write of “Science and Health with Key to the Scriptures” as I have, were it of human origin, or [and] were I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be super-modest in my estimate of the Christian Science textbook.” The glorious fact is, therefore, that at the deepest spiritual and scientific level, generic man, the voice of God, the spiritual reality of the human race as a whole, of whom the God-crowned woman is the symbol, is really the one who has brought forth this man-child or this Son of man.

By reason of his forever union with the divine Principle, God, generic man, the woman, has brought to the world the teachings of SCIENCE AND HEALTH thereby proclaiming his reality as the Son of God. So, let’s always remember how Mrs. Eddy once said to her followers, when we work together as one it will be seen as the Son of God. Isn’t that tremendous? When we work together as one it will be seen as the Son of God; and, therefore, we, man, knowing that, in Truth, we are the faithful God-embodiment, must bring forth increasingly from within our own unity in God our individual and collective health and wholeness as the healing example for the world itself in the now immanent seventh millennium of the history of civilization. Because it’s in this seventh millennium, isn’t it, that civilization finds itself to be the universal city of world peace, in the words of Revelation, coming down from God out of heaven. The disrupted and corrupted sense of the world caused to conform to and pattern the one Christ body and therefore to rid itself of all the disorders, inflammations, pains, tensions, deformities, and diseases that are shown healed in the textbook’s 18th chapter. What it amounts to, isn’t it, is that when we are pure enough, spiritually unselfed enough, as was Mary Baker Eddy, to let SCIENCE AND HEALTH speak to us, as us, in

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its unfragmented continuity and wholeness, in its foursquare matrix structure, this self-revelation of what I, God, am heals us, mind and body, and therefore heals our world. As says the line from the poem, The New Century: “Dear God! how great, how good Thou art; To heal humanity’s sore heart.” So, as far as this particular series of tapes is concerned, let’s leave it there. From Preface to Fruitage, it’s been a wonderful journey. [end]

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