

# **From Genesis to Revelation**

*by*

W. Gordon Brown

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*By the same author:*

CHRISTIAN SCIENCE NONSECTARIAN

CIVILIZATION LIETH FOURSQUARE

Evolution of the Christian Science Church Organization

Humanity and Christian Science

Science and Health and the Church Manual

Jesus : Pentecost : Mary Baker Eddy : Today

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Concerning copyright and Christian Science, Mary Baker Eddy wrote: "Christian Science is not copyrighted . . . A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*" (Article on "Plagiarism," Ret 76:2).

## Abbreviations

The following abbreviations are used for the works of Mary Baker Eddy cited in this book:

|       |  |
|-------|--|
| S & H | <i>Science and Health with Key to the Scriptures</i> |
| Mis   | <i>Miscellaneous Writings</i>                        |
| Ret   | <i>Retrospection and Introspection</i>               |
| Un    | <i>Unity of Good</i>                                 |
| Pul   | <i>Pulpit and Press</i>                              |
| No    | <i>No and Yes</i>                                    |
| '01   | <i>Message for 1901</i>                              |
| '02   | <i>Message for 1902</i>                              |
| My    | <i>Miscellany</i>                                    |
| Man   | <i>Church Manual</i>                                 |
| C & C | <i>Christ and Christmas</i>                          |

Abbreviations for the books of the Bible are those generally used.

|     |                                     |
|-----|-------------------------------------|
| SRB | <i>The Scofield Reference Bible</i> |
| CB  | <i>The Companion Bible</i>          |

Dictionary definitions are from *The Student's Reference Dictionary*, published by Keystone Publishers, California, USA, a compilation of definitions from *Webster's American Dictionary* of the English Language in use at the time when Mary Baker Eddy was writing her books.

|           |   |
|-----------|---|
| SRD       | <i>The Student's Reference Dictionary</i> |
| <i>ia</i> | italics added to a quotation              |

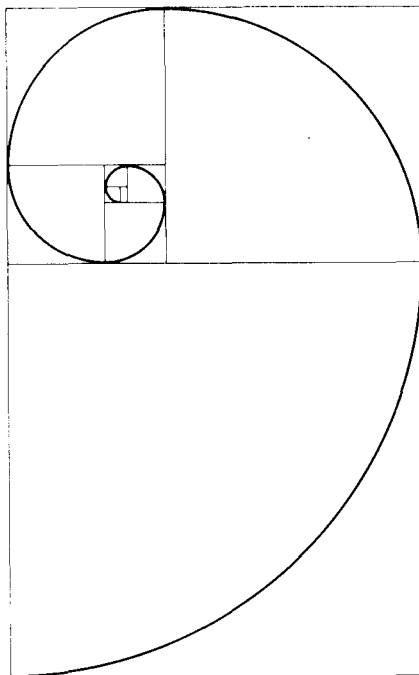
*Exhaustive Concordance of the Bible* (Strong), *The Companion Bible*, *Metaphysical Bible Dictionary* (Unity), *Peloubet's Bible Dictionary*—sources from which meanings of Bible names have been taken.



FROM GENESIS TO REVELATION

"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."

(Rev 1:8)



The above diagram of the Golden Rectangle relates mathematically to the spiralling structure of the deep-sea Nautilus (see outside cover), suggesting the range of creation "from the infinitesimal to infinity" and the fact that

**"GOD IS AT ONCE THE CENTRE AND CIRCUMFERENCE OF BEING"**

(S & H 503:3, 203:32).

# Preface

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FROM GENESIS TO REVELATION is the revised edition of the book which the author published in 1957, which was the outcome of some talks on the Science of the Bible that he gave in 1956. These talks were the culmination of a study that had spread over the three preceding years.

The purpose of this revision is to reduce the original to a simpler and less voluminous form in the light of more mature understanding. The ideas originally presented, and the structure in which they took shape, remains for the most part unchanged, although the book itself has been entirely rewritten.

In the Christian Science textbook, *Science and Health with Key to the Scriptures*, Mary Baker Eddy refers to “the divine Science of the Scriptures seen from Genesis to Revelation” (S & H 139:23). These words indicate that there is spiritual and scientific continuity throughout the Scriptural message as a whole.

In evaluating a work on the divine Science of being as revealed in Christian Science it is essential to appreciate the standpoint from which the work has been undertaken. The standpoint in the case of the present book is the Scriptures as an indivisible whole. This means that any one book of the Bible, any part of a book, or any group of books, is viewed within the framework of the complete unfoldment, and not as a fragment taken from its setting and studied by itself. Each part depends for its validity on its relationship to one overall design, and therefore to all the other parts which make up this design. The finished work, in consequence, is neither piecemeal nor linear but structural and whole. This comprehensive outlook has determined all spiritual conclusions found within the following pages. The import of this in the thought of the author is that of conceiving the Scriptural idea *in its divine Principle*.

In their scientific researches, students of divine metaphysics may use different scales of reference from which to approach the same subject. Like colours in a picture which enhance one another’s beauty once their relationships are understood, so individual contributions to the vast unstereotyped Science of Life will, if they stem from the same divine Principle, be found in the end to magnify indispensably each other’s meaning and value.

The contents of these pages are an individual contribution to an ever increasing output of revelatory research into the nonsectarian Science of

Christian Science. Their purpose is to open wider an already open door, and so promote a deeper penetration into the vista of spiritual understanding which is now accelerating into view.

Malachi prophesied: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The Apostle John wrote of Jesus: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

Mary Baker Eddy said regarding Christian Science: "A student can write voluminous works on Science . . . if he writes honestly, and he cannot dishonestly compose *Christian Science*."

*Cambridge,*  
*England*  
*1984*

W.G.B.

# Introduction

According to the last chapter of Luke's Gospel, it was not until after the resurrection, when the consciousness of Jesus had risen above the bodily confines imposed by the physical senses, that he opened his disciples' understanding that they might understand the Scriptures. Then, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures."

Up to this point Jesus had taught the Scriptures selectively. At any rate, this is the impression given in the Gospel of Matthew where he makes so many references to different parts of the Old Testament. With the coming of the resurrection, however, he taught them undivided and whole. Once he was free from organic limitations, he expounded to the disciples *in all the Scriptures* the things concerning the sinless, deathless, wholeness of man.

At that time, of course, the New Testament had not been written. The Scriptures consisted of the Old Testament only, and this was made up of the three categories of books to which Jesus refers in the above quotation, namely, the law of Moses, the prophets, and the psalms. The psalms were that class of Old Testament literature which was otherwise known as "the writings." In Jesus' day, Law, Prophets, and Writings constituted the whole of the Scriptural message as the revealed Word of God.

But the Word of God is not a literature that can be read and studied intellectually. The Word of God is Life itself. Only in the living universe do we really read the Word of God. The Gospel of John says that the Word is both with God and, at the same time, is God. "God is the sum total of the universe" (Mis 105:32), says Christian Science. The universe is what Being (God) declares itself to be. Universe, Logos, Word, are one. God and man, Principle and idea, are one and indivisible. I AM THAT I AM is both that which is spoken and that which speaks. The written word of the Scriptures teaches, through the use of symbols, what the Word itself is as the eternal reality of God, man, and the universe.

In opening up the Scriptures to the disciples, Jesus was opening up *them*. He unsealed their understanding that they might understand the true nature of their own and every man's being. The interwoven text of the Bible instructs us regarding the interwoven fabric of creation itself. When *Science and Health* speaks of "the divine Science of *the Scriptures* seen from Genesis to Revelation," this has the same basic meaning as another of its propositions, namely, that "the divine Science of *man* is woven into one web of consistency without seam or rent" (S & H 139:23 & 242:25 – *ia*).

Jesus said, "I came forth from the Father" (John 16:28). His starting-point was always the Principle of the oneness and wholeness of being. But his proof of this wholeness before the eyes of the world was by degrees. Step by step he healed humanity of its divisive sins and diseases. At the point of the resurrection, however, the proof was total. While he was demonstrating that man is not in fact imprisoned in a dying mortal body, subject to the limitations of five physical senses, and divided in consequence from God and from his world, it appears that Jesus taught the Word of God selectively. But once he could show what body really is, he taught it in its oneness and interdependence. The underlying theme of the Science of the Bible is the deathless body of Christ, Truth, or the spiritual unity and wholeness of man.

The disciples' hearts burned within them. They were fired spiritually with a new and transcendent idea of life. Their thinking advanced from sectarianism to Science. Once they beheld the living resurrection, an objective approach to the unity of being developed into a subjective awareness of being itself in its birthless, deathless reality.

There are parallels in the history of Christian Science. Within the church organization, the Bible is treated fragmentarily. Both the Old and New Testaments are read more as reference books than as one continuous scientific textbook. The same is true of *Science and Health*. This, likewise, is approached selectively and discontinuously. From a position outside the sectarian body, however, thought has, in recent years, begun to touch both the Bible and *Science and Health* in their order, structure, and wholeness, and therefore in their *Science*. This signifies that the elements of resurrection have become evident in the development of Christian Science. Universal Christian Science can no more be confined within a church organization than spiritual individuality could be confined within the body of Jesus; hence Jesus' dissolution of organic limitations, and his demonstration of freedom and life.

In the vision recorded in Revelation, St. John beholds a Lamb "slain from the foundation of the world" – slain, that is, by a material sense of creation. Because, at last, he is "alive for evermore," the Lamb is typical of Jesus at the resurrection.

Among all the inhabitants of the earth, this Lamb of God – the spiritual idealism that involves personal self-sacrifice – alone has power

to unloose the seals of a seven-sealed book, so that the contents of this book can be read and understood, and the human race liberated, in consequence, from the thralldom of mortal life.

“Behold the Lamb of God, which taketh away the sin of the world,” John the Baptist said of Jesus (John 1:29). The purpose of the resurrected Lamb in taking away the seals from his own book of life corresponds to that of the resurrected Jesus in opening his disciples’ understanding that they might understand the Scriptures. The spiritual understanding of the Scriptures is identical with the spiritual understanding of the sinless, deathless reality of man.

The assembled multitude hails the Lamb: “Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” *Science and Health* says correlatively: “Spiritual evolution alone is worthy of the exercise of divine power” (S & H 135:9). This idea of spiritual evolution, in contrast to material organization, is the key to the Science of the Bible as it ranges from Genesis to Revelation.

In order to perform his mighty work, and to exercise his divine power, the Lamb is furnished with “the seven Spirits of God sent forth into all the earth.” The book is in the hand of an eternal, enthroned “one.” In the midst of the throne and round about it are “four beasts” or (as the Revised Version has it) “four living creatures.” Like these four, the Lamb also comes forth out of the midst of the throne. One by one he breaks the seven imprisoning seals and reveals to mankind the way of salvation from the mortal sense of life. No wonder there arises a universal paean of praise and thanksgiving for the Lamb.

The book typifies the Bible, while the seven seals are the Bible’s material, historical interpretation, or its meaning judged according to the evidence of the mortal senses. This limiting, untrue evidence must be penetrated, and its hold on human thought unloosed, in order that the deep infinite meaning of life may be opened up and flood the consciousness of mankind.

The enthroned One is God, the self-revelatory Principle of the universe. The Lamb is the immaculate spiritual idea of God whereby this Principle shows itself forth. Humanity’s need is to understand the indivisibility of Principle and idea, God and man. Involved in this understanding, in the imagery of St John, are the *seven* Spirits of God and the *four* living creatures.

In the language of Christian Science, the seven Spirits are the seven capitalized, synonymous terms which answer the question “What is God?” (S & H 465). The four living creatures relate to a second range of capitalized terms, the four “sides” of the holy city of Revelation 21 (S & H 575). That is to say, while the seven Spirits define Being as Mind, Spirit, Soul, Principle, Life, Truth, Love, the four creatures stand for the living operation of Being as the Word, Christ, Christianity, Science. Together,

these two basic classes of capitalized terms—the *Seven* and the *Four*—furnish the Key whereby the Lamb sets at liberty the life-saving Science of the Bible, or the universal truth of man.

Again, the seven Spirits, like the seven golden candlesticks (also in the vision), and like the seven lamps of fire burning before the throne, typify an understanding of the seven timeless *days of creation* with which the Bible begins its teaching. They constitute the sevenfold nature of the *Spirit of God* which, in Genesis 1:2, moves upon the elements of human consciousness and, through seven ordered, revelatory stages, forms man in the likeness of God.

Finally, the seven relate with the seven *thousand-year periods* of the Old and New Testaments, within the chronological framework of which the Bible tells its story. Seven successive millennia of time, as against the true contemporaneousness of Life, form the seven imprisoning seals of the book. It is these time spans, as the testimony of the mortal senses, which the resurrected Lamb breaks open and dissolves in order to take away the sin of the world.

*Science and Health* tells how Jesus in the sepulchre “set the seal of eternity on time” (S & H 44:8). We read also how the seven days of creation, which can never be reckoned in terms of time, “reveal eternity, newness of Life” (S & H 520:12-13). The seven days and the seal of eternity signify the same thing. Because they are cycles of spiritual evolution and not time cycles, the days of creation are closely related with the sacrificial Lamb. They “appear” in the measure that “mortality disappears” (*ibid*). Hence the Lamb uses this true idea, or Science, of creation to liberate humanity from mortality, or time.

There is further world-wide rejoicing when, in Revelation 7, “an hundred and forty and four thousand of all the tribes of the children of Israel” are sealed in their foreheads with the “seal of the living God,” or with this very seal of eternity typified by the “seven days.” A system of universal spiritual education is set in motion which removes ignorance (the mark of the beast) from the forehead of mortal man. Instead, the “Father’s name” is written in man’s forehead, and this, in Science, is the name of Mind, Spirit, Soul, Principle, Life, Truth, Love, the culmination of all that the seven days mean. Humanity is represented as having begun to understand the divine Science of the Scriptures from Genesis to Revelation.

Peter, in his second epistle, affirms the relationship between the days of creation and the Bible’s thousand-year periods, when he declares that “one day is with the Lord as a thousand years, and a thousand years as one day” (II Pet 3:8).

According to this reckoning, 4000 B.C. to 0, or the story of the Bible from Adam to Jesus, is the stretch of time covered by the Old Testament. This means that precisely four of these periods span the pre-Christian ages of the history of civilization. The fifth period is launched by the New

Testament, or by the coming of Christianity; while the sixth and seventh periods are anticipated prophetically in the book of Revelation. Today, historically, the world is passing through the closing decades of the sixth thousand-year period. The present cataclysmic upheavals of mankind point to the fact that the world is responding involuntarily to the imminence of the seventh millennium, and that the seals of mortality are in process of being loosed.

*Science and Health* teaches the relationship between these thousand-year periods and the Apocalyptic seals, when it says: "In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age" (S & H 560:2). If this is true of the sixth seal, then the opening of the first seal is typical of one thousand years since Adam, the opening of the second seal is typical of two thousand years since Adam, and so on, with all seven seals.

Let us consider the complete span. The Bible's first thousand-year period is that part of the story which ranges from Adam to Enoch, and corresponds historically to the fourth millennium B.C. Underlying and determining this period spiritually is the first day of creation. The second period is made up of the story of Noah and the flood. This corresponds to the third millennium B.C., the underlying determinant of which is the second day of creation. The third thousand-year span is the story of the Israelites from Abraham, their origin, to where they conquer and occupy the Promised Land. This corresponds to the second millennium B.C., and is determined spiritually by the third day of creation. The fourth thousand years, which brings the Old Testament to a close, is Israel's golden, prophetic age. The parallel here is with the first millennium B.C., and with the spiritual meaning of the fourth day of creation. The fifth thousand years begins with the ministry of Jesus and introduces the Christian era. This is the first millennium A.D., correlative with the fifth day of creation. The sixth thousand-year span, which is our present so-called scientific age, and which has witnessed the founding of Christian Science, is the second millennium A.D., and relates to the sixth day of creation. Finally, the seventh thousand-year period is the approaching epoch of spiritual awakening, identified historically as the third millennium A.D. This period relates to fulfilment of the divinely creative purpose as signified by the seventh day of creation.

There is a statement in *Science and Health* which reads: "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S & H 271:1). In the light of the foregoing Biblical and historical analysis these words take on a profoundly significant and universal meaning.

What is Christ's Christianity which, as the chain of scientific being, descriptive of the scale of the seven days, maintains an obvious correspondence with the unfoldment of the Scriptures, and unites all



seven of the above named periods in the timeless design of God? What is it that brings the spiritual reality of past, present, and future into our present consciousness? Christ's Christianity is the divinely revealed spiritual identity of the human race as a whole. The Bible presents this truth about mankind as unfolding from Genesis to Revelation according to the order of the seven days of creation, and finally solving the problem of mortality on a universal scale. This unites all seven periods, spiritually and contemporaneously, in the ever-present "design of God."

Christ without Christianity is nonexistent, just as Christianity is nonexistent without Christ. In the symbolism used by Paul when teaching the nature of the Son of God, Christ is to Christianity as a head is to a body. Christ is the one governing "head" of which universal humanity is the governed "body." "Generically man is one, and specifically man means all men," says *Science and Health* (267:6). While Christ is the generic *one*, Christianity is the specific *all*. The *one* is represented by the individual Christ Jesus, the *all* by collective and universal man, as understood in Christian Science.

Jesus prayed that *all* men may be *one* (John 17:21). On the day of Pentecost, when the disciples were *all* with *one* accord in *one* place, and human consciousness was flooded in consequence with the Holy Ghost, the answer to Jesus' prayer began to be made manifest. This answer remains to be fulfilled in Christian Science.

All-in-one and one-in-all; head and body one and indivisible; the manhood and womanhood of God in eternal spiritual wedlock – this is the idea of God, or "Christ's Christianity," which effects the dissolution of a mortal sense of life, and reveals the original perfection of man. This is the idea which, stemming from the depths of the Scriptural unfoldment, breaks through the testimony of the physical senses – the seals imposed on the Lamb's book of life – which otherwise keeps the message of salvation locked away from mankind.

Three parallel factors have presented themselves. The first is the slain Lamb, alive for evermore, who reveals the contents of his seven-sealed book; the second is Jesus who, after his bodily resurrection, opens the disciples' understanding that they might understand the Scriptures; the third is the fact that, today, from a position of inevitable spiritual development outside the confines of organized religion, thought is using the Key to the Scriptures in *Science and Health* to plumb the depths of this same understanding of the Bible on behalf of all mankind.

## The Bible and Science and Health

With a feeling of wonder and gratitude we discover that the Bible's canonical order—the order in which inspired human beings finally arranged the different books—is a divinely determined spiritual order unfolding without a break from Genesis to Revelation. This canonical order is however far from being the original chronological order in which the books were written. It is the same with the chapters of *Science and Health*. The order in which Mary Baker Eddy first wrote and published these chapters was not the spiritually scientific order in which at last she gave them to the world.

The method of recording divine revelation is thus the same in the case of *Science and Health*, with its single author and single human language, as in the case of the multiplicity of authors, revisionists and editors, versions, translations and languages, through which *the Bible* has come down to us. That such a diverse quantity of literature as the Bible should, in the end, book by book, unfold one continuous spiritual idea from Genesis 1 to Revelation 22 is surely one of the outstanding marvels of the Bible and a matter for profound wonderment.

The question arises as to how we shall approach the task of surveying comprehensively this huge compilation of Hebrew and early Christian literature. At first sight the undertaking seems overwhelming. Yet in spite of the enormous quantity of the text, and in spite of the bewildering complexities which the text presents on the surface when we begin to investigate it, the message itself, in its underlying spiritual essence, turns out to be wonderfully simple. If we will stand sufficiently far back, as it were, from the vast interwoven fabric of reappearing threads, motifs, themes, and patterns to comprehend the tapestry as one evolving panoramic design, and not get lost in the profusion of detail, we shall find that as well as being infinitely profound the idea itself is profoundly simple.

Mary Baker Eddy wrote of Jesus that in “simplicity” he was always leading his disciples “into the divine order” (Ret 91:17). Jesus' fidelity to divine order determined the simplicity and irresistibility of his teaching. But it is well to remember that the word *simple* has more the meaning of pure, unmixed, without duplicity, than *easy* in the merely facile sense.

Our approach, then, must be in terms of order, structure, and general perspective—a reduction to pure essentials—in order to comprehend in the Scriptures the continuous timeless idea of God coming from, returning to, yet ever remaining one with, its divine Principle.

In preparing the ground, in this opening chapter, for our journey through the Bible in subsequent chapters, let us begin by tracing the way in which the two textbooks, the Bible and *Science and Health*, made their appearance in history. Let us see first of all how the Old Testament came into being, how this led to the New Testament, and how, after the passing of many centuries, this led, in turn, to the writing of *Science and Health*. In this way we shall arrive naturally at today's revelation of the exact Science and system of *Science and Health*, and this, as the Key to the living Science of the Scriptures, will furnish us the means for our journey.

Tracing the story of these two books within the framework of the thousand-year periods (touched on in the Introduction) we find that the Old Testament comes into being in the first millennium B.C., that is, in the fourth thousand-year period; that the New Testament comes in the first millennium A.D., that is, in the fifth thousand-year period; and that *Science and Health* comes in the second millennium A.D., or the sixth thousand-year period.

The thought that eventually produces, in this way, both the Bible and *Science and Health*, starts to make its mark in human consciousness as far back as the second millennium B.C., that is, in the third thousand-year period. Then, the little Hebrew nation, later known as Israel, begins to have identity. Let us regard the first two periods, therefore (the fourth millennium B.C., and the third millennium B.C.), simply as preparing the way for what takes place from the beginning of the third period to the end of the sixth, and of the final seventh period as fulfilling the great universal purpose that is thus set in motion.

Looking out upon the world scene at the beginning of the third period, two events of far-reaching significance come simultaneously into view. One is as small and apparently insignificant as the other is large and epoch-making. One is the emergence of Hebrew nomads from the obscurity of the Arabian desert, the other is the vast migratory movements of the Aryan races from the region of the Eurasian Steppe. To the Hebrews, some two thousand years later, we owe the coming of Christ Jesus and the compiling of the Bible; to the impact which the Aryans make on resident cultures of the world, particularly those of Europe, we owe, some four thousand years later, the coming of Christian Science and the book *Science and Health*.

The name Aryan does not, strictly speaking, apply to the people themselves, but to their family of languages. The people, ethnically, are the Indo-Europeans, whose root language is Sanskrit. The mingling of this particular group of languages with resident European tongues gives rise eventually to Greek, the language of the New Testament, to Latin, for centuries the language of a large section of the Christian Church, and to English, the original language of Christian Science. Let us note that the Old Testament part of the Bible was written originally in Hebrew. These four tongues, Hebrew, Greek, Latin, and English (mentioned on

S & H 23:21), relating respectively to the Old Testament, the New Testament, the Christian Church, and Christian Science, correspond symbolically to the four aspects of the holy city, the Word, Christ, Christianity, Science, referred to in the Introduction.

At the opening of the second millennium B.C., or the third thousand-year period, we thus glimpse on the world's horizon the first faint seed-like stirrings of that mighty movement of spiritual culture which is destined to come to flower and fruition in the twofold Messiah of mankind. "In thee and in thy seed shall all the families of the earth be blessed," is God's promise to Abraham, Isaac, and Jacob, the three patriarchs of the children of Israel.

A symbol has presented itself which, as we grasp more profoundly the Bible's spiritual meaning, is destined to loom larger and larger in our thought. This symbol is the centre and circumference of the circle of being. The relationship of the tiny Hebrew race, localized in Palestine, to the world-wide migrations of the Aryans is as the centre of a circle to its circumference. From their centre in Jerusalem, the teachings of Jesus radiate out to the Gentile world, to be fulfilled at last in Christian Science, their original scientific meaning.

Let us focus our attention first on the centre of this circle, then on the circumference; let us turn first to the Old Testament and to Israel, as signifying the centre, and then move outwards through the New Testament and *Science and Health* to today's revelation of the universal system of ideas embodied in *Science and Health*, as signifying the circumference. In this way centre and circumference will be found to be one.

Two basic qualities stand out in God's beloved Israel. The first she shares with many of her Middle East neighbours, the second is a precious spiritual possession which belongs at first exclusively to her and makes her unique among the nations of the earth.

The first is her natural gift for folklore, myths, sagas, and legends, and her ability to record these in literary form. This she has in common with the Babylonians and Egyptians, as well as the Canaanites. These nations, too, have a spontaneous aptitude for folklore and myth. But what puts Israel in a class by herself is her religion. Israel holds within her, as the driving impulse of her great world-mission, the seeds of an ultimate pure monotheism. On the other hand, not only her immediate neighbours, but all other races in the world besides are infected with polytheism, or the worship of many gods. For this reason Israel quite naturally styles herself God's "chosen people."

The revelation, exclusive to Israel, of one infinitely inclusive God, commissions her to rid the world of polytheism. The centre of the circle is divinely compelled to radiate out to its own universal circumference, until this one true God is, in the words of *Science and Health*, "at once the centre and circumference of being" (S & H 203:32).

At first Israel's Yahweh is just another tribal god. Yet even her most primitive thought of Him has clear indications of the absolute monotheism that will eventually conquer the earth. Gradually, in the light of mounting revelation, this concept is transformed into the God of the New Testament – the God who is universal Love, the God of all mankind. At the beginning of the third period, however, this ideal is no more than a seed, an embryo hidden in the womb of human consciousness, yet nevertheless a leavening, transfiguring, irresistible world force.

Israel's mission is one of unparalleled responsibility. Through the development of the seed which she holds so dear within her, her purpose is to purify human thought of its worship of many gods. To this end, she borrows the folklore of her polytheistic neighbours as the vehicle for her own ideals. She is the first historical version of the woman in Jesus' parable who hides the leaven of Truth in three measures of meal until the whole lump of consciousness is purified and healed. Egyptian, Canaanite, and Babylonian myths portray a dark polytheistic sense of life upon which Israel shines the transcendent light of one absolute God.

## Old Testament

Late in the third thousand-year period, lauding her conquest of the promised land, Israel compiles her first poetic anthologies. And not until early in the fourth period, in the reign of her beloved David, does she start to evolve the rudiments of the literature that becomes the Old Testament. Shortly after 1000 B.C., she produces her first prose writings, and this marks the beginnings of the Bible.

Stories of Saul and David eventually become I and II Samuel. Chronicles of the kings of Judah and Israel, including tales of Elijah and Elisha, develop into the books of I and II Kings. At the same time the old legendary anthologies are transcribed from poetry to prose. These reappear as Joshua and Judges which, in the order of the narrative, precede the books of the Kings.

In order to appreciate adequately the build-up of the Old Testament, we must take into account four separate religious documents compiled by Israel's priestly scribes. These become in the end four interwoven strata of one continuous text, and as such constitute the literary fabric of the greater part of the Old Testament.

First there is the Yahweh Document, or the Jehovistic Document, known to scholars by the letter J; secondly, the Elohist Document, distinguished by the letter E; thirdly, the Deuteronomic Document, known as D; and fourthly, the Priestly Document, or P. It is interesting to compare certain characteristics of these four documents with the four "sides" of the eventual holy city. E has a particular relationship with the creative Word, J with the redemptive Christ, D with the reformation of humanity that takes place in Christianity, and P with the order and precision of Science. (As we begin to appreciate the universal significance

of these four aspects of divine operation, our attention is constantly drawn to their symbolic pattern appearing in human experience. In addition to the four documents refer, for example, to the four languages cited on p. 8-9.)

J is compiled in the southern kingdom of Judah between 950 and 850 B.C. This very early document shows the way in which Israel makes use of contemporary Egyptian and Babylonian myths for her own spiritual ends. It tells for instance of the way in which Adam, supposedly the first (mortal) man, is fashioned by Yahweh out of clay. In a corresponding Egyptian myth he is moulded on a potter's wheel. It recounts the story of Noah and the flood – a myth which is borrowed from Babylonian sources. It sketches the way in which the different nations of the world supposedly descend from Noah's three sons. It proclaims at the same time Israel's own unique position as the religious centre of the world. Spiritually transfigured and translated, the anthropomorphic Yahweh is the mighty Jehovah, the eternal I AM.

The eighth century B.C. sees the rise of Amos, Hosea, Isaiah, and Micah, the first of the writing prophets. Under their influence, J's incipient monotheism reaches a purer form. Around 750 B.C., this time in the northern kingdom of Israel, the second document, E, is compiled. Whereas Jehovah is Israel's own "covenant" God, leading her to the promised land, and making her victorious over her enemies, Elohim is the creator of the universe. Whereas the name Jehovah is rendered in the singular, Elohim is a plural name. Jehovah and Elohim are the two foremost Bible names for Deity. Conceived by Judah and Israel respectively, they relate to the qualities of manhood and womanhood – the individual (singular) Jehovah, the universal (plural) Elohim.

"The broadest facts array the most falsities against themselves" (S & H 97:21). The appearing of E is accompanied by the worst period of idolatry in Israel's history. She constantly goes awhoring after other gods, and is unfaithful to the one true God. Under Syrian and Phoenician influence she worships the sun-god Baal and his consort Ashtaroth more promiscuously than ever before. These two fertility deities personify the twin principles of male – female creativity. The God of Israel has no female consort. He is complete in Himself. He is both individual and universal at the same time. Israel is His only consort, and is simultaneously His "bride" and His "son." Israel must understand that, as the image and likeness of God, she embodies the qualities of both manhood and womanhood. It is as if, at this point in her history, she falls victim to the very idolatry which she is commissioned to expunge from human life.

So Yahweh becomes the "jealous" God. When at last He can bear her infidelities no longer, He afflicts her with awful retribution. In order to compel her to fulfil her mission, He must teach her the lessons she so

badly needs. In 721 B.C., the northern kingdom of Israel (the womanhood aspect of the idea of God) is deported by the cruel Assyrians, and as a physical entity is heard of no more. This marks the beginnings of the great Hebraic dispersion among the nations of the world. But the catastrophe is a blessing in disguise. It signifies the leaven of absolute monotheism beginning to chemicalize and change human thought. Israel is known to history as the ten lost tribes. Yet, in the "latter days," God promises He will regather her. In the spiritual sense only, this begins to happen some 2500 years later through the advent of Christian Science. Mary Baker Eddy says of her discovery of Christian Science that it "restores the lost Israel" (Man 17:18).

After the deportation of Israel, only Judah remains. In order to counter Judah's own sins, Yahweh's faithful draw up the third of the four religious documents, the Deuteronomic document, or D. Our present Deuteronomy is composed almost entirely of this document. D is the book of the law, in the story of II Kings, which is discovered in the temple in the reign of Josiah. There follows a period of intense national reform. D demands the rededication of life to God, and transformation of the human character. This at once suggests its relationship with the third side of the holy city, Christianity.

During this time of penitence, the historical literature from Joshua to II Kings undergoes extensive revision. Also, the two documents J and E are woven into a single narrative, which is known as JE, or the twofold document.

Despite the influence of D, the people of Judah (the manhood aspect of the idea of God) lapse into their old idolatrous ways and, between 597 and 586 B.C., are taken captive by Babylon, just as Israel, previously, was assailed by Assyria. The period of the Exile begins. The important difference between the two deportations is that whereas Israel is never seen again, Judah retains physical identity. After an absence of seventy years Judah returns to Jerusalem under Persian authority to rebuild the city that Babylon had destroyed. As we shall see, all these happenings typify states and stages in our own spiritual life-journey.

Round about 580 B.C., Judah, in Babylon, combines the new JE document with D, thus making JED, or the threefold document.

The principal figure of the exile is Ezekiel, and it is likely that under his leadership Judah's priestly writers compile the last of the four religious documents, the Priestly document, or P. At this time, the Medes and Persians are fast becoming the dominant power in the Middle East, and Judah's captivity is soon to end. It is believed that P is part of the book of the law which Ezra takes with him from Babylon to Jerusalem when he goes to encourage the work of rebuilding the city.

Order and structure, with precise attention to mathematical detail, are among P's outstanding qualities. This is evident from the statement of the *seven days of creation* on which the document is based, and on which, in consequence, the Bible as a whole is subsequently founded. This quality in P suggests at once a relationship with the fourth side of the holy city, Science.

In 444 B.C., P is combined with JED, and the result is the final fourfold document JEDP. Afterwards, P becomes the ruling authority in all matters of the written Word. JEDP constitutes that major part of the Old Testament which is not written by individual authors such as prophets, chroniclers, and sages.

The unification of the four documents appears first of all as the Hexateuch—that is, the first six books of the Old Testament that range from Genesis to Joshua. But when it is realized that Joshua belongs to a different scriptural category, the Hexateuch is superseded by the Pentateuch—the range from Genesis to Deuteronomy, known as the five books of Moses. In 499 B.C., the Pentateuch is canonized. This means that no further editing and no further revising is deemed to be necessary, and thus the first edition of the Old Testament scriptures at last comes into being.

Another 200 years pass before the histories (from Joshua to II Kings) are canonized. Once this is done, they are added to the Pentateuch and given the name Former Prophets.

With the exception of Daniel, the sixteen writing prophets from Isaiah to Malachi have, by 200 B.C., all recorded their messages, which are placed within the canon. These individual prophetic writings, known as the Latter Prophets, are indispensable to the two foregoing classes of sacred Hebrew literature.

Out of the total of 39 books which make up the Old Testament we have accounted for 27. These form the two basic categories of the Law and the Prophets. The remaining 12 fall within the third main category, the Writings.

The book of Daniel is thought to have been written round about 170 B.C., at the time of the Maccabean revolt against Syria. Yet its scene is set in the much earlier days of the Babylonian exile. Daniel is needed to complete the series of prophecies begun by Isaiah, Jeremiah, and Ezekiel. Hence, in the canon, Daniel follows Ezekiel, although at first it is part of the Writings.

By 125 B.C., a scribe known as the Chronicler has compiled the books from I Chronicles to Nehemiah as one continuous story. His purpose is first of all to trace the genealogy of David all the way back to Adam, then to retell the history from Samuel to the exile, and conclude with the return of Judah from Babylon.

The five poetical works from Job to the Song of Solomon, known as the Wisdom literature, are finished by 100 B.C., by which time also the little book of Ruth has appeared. With its story set in the time of the Judges, Ruth introduces a Gentile ancestress into the dynasty of David that is to culminate in the kingship of Jesus. We shall realize when we take this book in context how essential it is for completing the teachings of Joshua and Judges. Hence, in the canon, Ruth comes after Judges.



The last piece of Old Testament literature ever to be written is Esther—also about 100 B.C. Esther, we shall find, is as essential to Ezra and Nehemiah as Ruth is to Joshua and Judges. Recounting a story of the post-exilic era, it follows Nehemiah in the final order. Incidentally, Esther is the only book in the Bible which does not use the word “God.”

Our survey of the Old Testament would be incomplete if we did not refer to the books of the Apocrypha. These are written between 300 and 100 B.C., for the purpose of continuing the history of Israel from the time of Esther onwards. Otherwise, as far as the Old Testament is concerned, the story ends around 400 B.C. Although some of these books are cited by Peter and Jude in the New Testament, the Apocrypha itself is never canonized, and therefore the interval of some 400 years between the two Testaments is left apparently unbridged. Interpreted spiritually, however, there is no such vacuum, Malachi and Matthew are divinely and scientifically continuous.

Not until A.D.90, at the Jewish Council of Jamnia, are the Writings accorded their place in the canon; by which time also most New Testament literature has been written. And thus in the first century of the Christian era the Hebraic Old Testament reaches the form in which we have it today. It has taken altogether more than 1000 years to produce.

As early as 270 B.C., work began on a Greek translation of the Old Testament called the Septuagint. But this is not completed until the beginning of the Christian era. Legend has it that the task was started by a team of seventy scholars, hence the name Septuagint. The purpose of this first translation of the Bible was to minister to those Jews scattered abroad in an essentially Greek world in the dispersion that began with the captivities.

Here, then, in broad outline, is the way in which the Old Testament originates, develops, and takes form. To recapitulate: The first five books, from Genesis to Deuteronomy, form the Pentateuch, or the Law. The Histories, from Joshua to II Kings (including Ruth) are the Former Prophets. From I Chronicles to Nehemiah, the writer known as the Chronicler reviews the story from Adam to David and on to the return from Babylon. Esther is added to this group of books. Esther is followed by the five Poetical books. The range from I Chronicles to the Song of Solomon forms the Writings. Finally, the sixteen Latter Prophets bring the Old Testament to a close. These four categories of Law, Former Prophets, Writings, Latter Prophets, are all embodied in the law of Moses, the prophets, and the psalms, to which Jesus refers in Luke 24:44 (see Introduction p.1).

The purpose of these four classifications of sacred Hebrew literature (suggesting once more the operation of the Word, Christ, Christianity, Science) is to prepare the way for Israel to accept a *new covenant*—to find her original unfallen unity with God as proclaimed in the New Testament.

**New Testament**

None of Jesus' utterances are, it seems, committed to writing during his lifetime except those contained in the "Sayings of Jesus," or "Logia of Matthew." Apart from this note-taking by Matthew the disciple, Jesus' teachings are not directly recorded. Jesus is said to have passed from mortal view around A.D.30, but the first Gospel (that of Mark) is not written until some forty years later, in approximately A.D.70. Evidently this does not matter spiritually, for as Jesus himself says: "Heaven and earth shall pass away: but my words shall not pass away" (Luke 21:33). Because they were God's words and not man's words, Jesus could safely leave them to the providence of God.

Mark's Gospel is not however the first piece of New Testament literature to be published. In the early fifties Paul begins sending out his letters to the first Christian churches, and it is possible that even before this James writes his one and only epistle "to the twelve tribes which are scattered abroad." Paul's first dispatch is I Thessalonians, in which the theme, naturally enough, is Jesus' promised second coming, which the early Christians are so eagerly awaiting. All twenty-one epistles—the fourteen attributed to Paul and the seven of James, Peter, John and Jude—are written, it seems, between A.D.50 and 90.

By A.D.90, the three synoptic Gospels of Matthew, Mark, and Luke, as well as the books of Acts and Revelation, have all been compiled. Probably John's Gospel does not appear until A.D.100; and it is possible that the epistle known as II Peter is written by an unknown author as late as A.D.150. Almost certainly II Peter is the last piece of New Testament literature to be composed.

On the subject of the Gospels, Mark, as we have said, is Jesus' first biographer. He writes his account of Jesus' life for the contemporary Roman world. Yet, in the final New Testament order, Matthew comes before Mark. Mark had always worked in close association with Peter, whom Jesus identified with Christ, the Rock. Spiritually understood, the order of the four Gospels is a further example of the way in which, under divine direction, human happenings pattern the operation of the Word, Christ, Christianity, Science. Matthew writes predominantly from the standpoint of the *Word*, Mark from the standpoint of the *Christ*, Luke from the standpoint of *Christianity*, and John from the standpoint of *Science*. All four views of Jesus' lifework are essential for a whole presentation of the way in which the Christ-idea solves the problem of mortality by translating spiritually the corporeal sense of life.

Matthew's Gospel, published somewhere between A.D.80 and 90, is based largely on Mark's. The work is attributed to Matthew the disciple because it incorporates so many of the *Sayings of Jesus* which this disciple is said to have noted down. It is believed, however, that a different Matthew altogether is the author. Matthew writes primarily for the Jews. His purpose is to convince the Jewish people that Jesus Christ is the very Messiah whose coming was foretold by their own prophets. This is why Matthew records so many of Jesus' references to Old Testament prophecies.

By A.D.90, Luke has finished his Gospel. This, too, is based largely on Mark's. While Matthew links contemporary thought back to the Jewish past, and Mark writes for the Roman present, in the forefront of Luke's thought is nothing less than the future Christianization of mankind. Luke is a physician, and he not only writes a gospel, but is the author also of the Acts of the Apostles—a work which he completes as early as A.D.65.

A.D.90, so scholars conclude, is also the date of Revelation. Whether or not the Apostle John actually writes this far-seeing vision of the future is less important than the fact that, spiritually, John foreshadows the discovering and founding of Christian Science, which is primarily what Revelation is about. "If I will that he tarry till I come [that John prepares the world for the second Messianic advent], what is that to thee," is one of Jesus' last remarks to Peter.

For the same reason it is necessary to attribute the authorship of the fourth Gospel, published about the year 100, also to John. This Gospel is the consummate metaphysical interpretation of Jesus' lifework, and is self-evidently different in character from the other three. (One is reminded of the way in which the Priestly Document of the Old Testament differs from the other three documents.) Whereas Matthew, Mark, and Luke are known as the synoptic gospels because they have so much material in common, John is unique. John's Gospel includes a great many sayings and events not otherwise recorded, and is more spiritually and scientifically profound than the others. Clearly, John corresponds to the fourth side of the holy city, Science itself.

By A.D.110, the four Gospels have been assembled and arranged in their final spiritual order. Those inspired Christians, the early Church Fathers, the successors to the Apostles, are responsible for having preserved as authentic gospel literature none but these four books. As the apocryphal New Testament shows, many other accounts of Jesus' ministry are offered for acceptance, but these four alone are deemed to be divinely authorized, and therefore worthy of inclusion in the canon.

The purpose of II Peter (the last piece of New Testament literature to be written) is, like that of Jude, to denounce the activities of a group of heretics. This sect preaches that because the material world is separate from the world of Spirit, Christians may indulge the flesh without scruple and still lay claim to spirituality. Once this particular form of dualistic thinking is exposed and denounced, the sacred literature basically needed for the world-wide dissemination of Jesus' teachings is complete. The New Testament, too, has now come into being.

Yet not for another 200 years or more, in the fourth century, after the Emperor Constantine has proclaimed Christianity the only legal religion throughout the Roman world, is the New Testament canonized. This takes place under the auspices of Athanasius, bishop of Alexandria, and it is he who accords the books their final order.

Also at this time the Church weds the Old and New Testaments together as one coherent literature. And thus, apart from the many editions, versions, and translations that are made during the ensuing centuries, the Bible, as we know it today, has at last come to birth. The task has taken altogether over thirteen centuries.

## The English Bible

The first translation of importance to follow the all-Greek Septuagint is the translation into Latin by Jerome, known as the Vulgate. Jerome begins his work around A.D.375, and when he has finished it, the Vulgate is made the Bible of Western Christendom for the next thousand years. The Septuagint, which Jerome uses for his purpose is, and continues to be, the Bible of Eastern Christendom. The Septuagint includes the Old Testament Apocrypha.

In A.D.597, the Vulgate, in the hands of Augustine, reaches the shores of the British Isles, where it sends down its deepest roots. For the purpose of our present brief survey of the way the Bible came into being we will concern ourselves, from this point onwards, only with the English Bible. The following is from *The Englishman* by Macneile Dixon. He writes:

“That the Bible entered into, and took possession of, the English imagination no one needs to be told . . . Overlook the influence of the Bible upon Englishmen, and you write of them without understanding . . . By comparison the other European countries knew it but little, knew it only through intermediaries. The English people instinctively, and with one accord took it to their hearts . . . a precious and personal possession, the book of books, their all in all . . . Twelve hundred years ago the Bible began to whisper in English ears, to mould the nation’s thought, and direct its early steps. It became the life-blood of generation after generation, which had little or no other mental food . . . Long before Wycliffe, who translated the whole of the New, and his friend, Nicholas de Hereford, who translated the Old Testament about 1380, it had become the chief influence upon the intellectual, moral and religious life of England . . . almost exactly a hundred years after the completion of Wycliffe’s version, the first printing press was set up in England, and soon afterwards it [Wycliffe’s Bible] was superseded by the first printed translation—a new one—Tyndale’s and Coverdale’s in 1535 . . .

All previous translations were finally superseded by the Authorized Version in 1611, the great national classic. No other book in the world has such a history, for it may be said to begin centuries before its actual birth . . . From Bede onwards the English translators approached their undertaking with deep humility, with a profound sense of spiritual and moral responsibility . . . Deeply moved themselves they wrote movingly. They conceived their labours as no mere scholar’s task or literary exercise, they conceived it as the interpretation of a message veritably divine, to be undertaken only after prayer, and in devotional earnestness of spirit . . . The translators [of the Authorized Version] were believers as well as artists . . . men of taste and scholarship, and of burning faith . . . Gathered from the four corners of the country they laboured as one man with consuming enthusiasm . . . No such committee work was ever elsewhere performed . . . We are in a measure accustomed to the feats of individual genius, but a composite labour . . . a combination of talents making, as it were, a single genius working together in harmony . . . that is a thing to astonish—and to admire . . .”

In 1620, Puritan Separatists (Calvinists who have fled from England to Holland to escape the religious repressions of James I) sail in the Mayflower for the eastern shores of North America in search of political and religious freedom. These Puritans are part of the band of immigrants known as the Pilgrim Fathers, and they take with them, as their most treasured possession, the Authorized (King James) Version of the Bible. The party lands in Plymouth Bay and founds the Colony of Plymouth. Other English Colonies follow in quick succession. In 1691 Plymouth is merged into the Massachusetts Bay Colony, with Boston as its hub. This part of *New England* territory is given the name of Bible Commonwealth. In due course the Puritan Church is renamed Congregational Church, because its democratic form of government is administered by the congregation.

In the War of Independence, from 1775 to 1783, England's American Colonies throw off their subserviance to the mother country, and the nation known as The United States of America is brought into being.

In 1821, in the New England State of New Hampshire, of America's original Puritan stock, is born Mary Baker (later Mary Baker Eddy), who is to become the discoverer and founder of Christian Science, the universal Science of Jesus' teaching, and the scientific meaning of the Old and New Testaments. She is destined to be the author of the Christian Science textbook, *Science and Health with Key to the Scriptures*, and leader of the world-wide Church of Christ, Scientist. Before she founds a church of her own, Mary Baker belongs to the democratically-run Congregational Church. Later she writes in *Science and Health*, under the heading "Proper self-government": "Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience" (S & H 106:6).

### "Science and Health"

Mrs. Eddy's founding mission, from 1866 to 1910, begins to fulfill Israel's original purpose in the Old Testament to permeate humanity with the revelation of Truth, and thus effect the translation of the race from polytheism to monotheism, from mortality to immortality. Like Israel before her, Mrs Eddy represents the woman in Jesus' parable who hides her leaven in three measures of meal until the whole lump is leavened.

Israel's purpose can be achieved only through universal demonstration of the Science of Life practised individually by Jesus. To this end, Mrs Eddy launches a world-wide movement of spiritual education. She has always been a student of the Bible, and her discovery of the Science of original Christianity is confirmed by the ideas which the Bible brings to light when its teachings are spiritually understood. The Bible, she says, is her only authority, she has "no other guide in 'the straight and narrow way' of Truth" (S & H 126:29). This universal Science,

which she reveals as the Bible's underlying meaning, becomes the basis and substance of the textbook *Science and Health*. And thus, in turn, *Science and Health* becomes the *Key* to the Science of the Bible. Hence the book's full title: *Science and Health with Key to the Scriptures*.

Whereas the Bible stresses the idea of the manhood of God (because it is focused in the individuality of Jesus), *Science and Health* lays emphasis on the womanhood of God (the spiritual reality of mankind). The two books, therefore, are complementary. In their divinely scientific wedlock, Mrs Eddy ordains them the single impersonal Pastor of the Church of Christ, Scientist (Mis 322:10).

The book is forty years in the making. The first edition comes out in 1875. Mrs Eddy's final edition is published in 1910, the year of her passing. The last textual change is made in 1909. In 1910 two chapter titles only undergo alteration. Then the book is finished.

Tracing its history, and examining the changes in its textual development from the first to the final rendering, we find that it evolves through seven main spiritual phases. And once the characteristics of these are understood, their relationship with the order and meaning of the *seven days of creation* becomes evident. In view of the fact that the book's purpose is to bring to light, understandably and demonstrably, man in God's image, as depicted in the sixth day of creation, this correlation with the unfoldment of the seven days is inevitable. Writing of the days of creation, the author asks: "Was not this a revelation instead of a creation?" (S & H 504:14). All divine revelation, from its initial appearing to its fulfilment, follows this pattern of the "seven days." At the point of the book's seventh and final evolution, and in the spirit of the seventh day, it can be said of Christian Science (as far as its textbook statement is concerned): 'Thus the revelation is finished.'

Like the *light* of the first day of creation, the first edition of 1875 is the outpouring inspiration of initial revelation. This is the first step in the textbook's evolution, and it lasts until 1878. The second edition which then appears is a revision of the original text. This is called the Noah's Ark edition. It corresponds with the second day of creation, the day of the *firmament*, and marks the textbook's second evolutionary phase. At this point a church organization is instituted, as protection against a flood of opposition.

A further revision comes with the sixth edition of 1883. This marks the textbook's third evolution. This sixth edition contains, for the first time, a Glossary of Bible names and terms called "Key to the Scriptures." It corresponds to the third day of creation, the day of the *dry land*, the day when the earth brings forth from within itself. This is the period when Christian Science begins to be propagated far and wide.

With the sixteenth edition of 1886 comes another major textual overhaul. This introduces the book's fourth evolution. The chapters "Genesis" and "The Apocalypse" are included for the first time. "The



Apocalypse” is a treatise on Revelation 12 – the spiritual interpretation of the woman clothed with the sun, who has the moon under her feet, who is crowned with twelve stars, and who brings forth a man child. This evolutionary stage corresponds with the fourth day of creation, the day of the *stellar universe*.

The most famous revision of all is the fiftieth edition, published in 1891. By 1889 Mrs Eddy had dissolved her first church organization, and the edition of 1891 is the revision that launches her second organization of 1893, called The Mother Church. It corresponds to the fifth day of creation, the day of the *open firmament*, the day of abundant life, and is the textbook’s fifth evolutionary step. One of its outstanding features is a treatise on the city foursquare, which is included in the chapter “The Apocalypse.” This mother city (called by Paul the “mother of us all” – Gal 4:26) teaches the divine reality that lies behind the symbol of the new Mother Church.

In the two hundred and twenty-sixth edition of 1902, which marks the textbook’s sixth evolution, and corresponds to the sixth day of creation (the day of *man* in his health and wholeness), the different chapters from “Prayer” to “The Apocalypse” are arranged for the first time in the order in which we have them today. In the days of creation, this is when God sees everything that He has made, and behold it is very good.

The years from 1907 to 1910 mark the textbook’s seventh and final evolutionary stage. Here the correspondence is with the seventh day of creation, when the heavens and earth are *finished*. Editions are no longer numbered; neither is the book copyrighted any more despite the fact that the author continues to make changes and additions over the next three years.

The feature that signifies fulfilment of the revelatory purpose is that, in 1907, the answer to the question “What is God?” in the chapter “Recapitulation,” is given its final rendering. This answer: “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love,” becomes not only the key to the scientific understanding of *Science and Health*, but also the key to the Science of the Bible. God revealed Himself to Moses as I AM THAT I AM. This same I AM in Science is MIND, SPIRIT, SOUL, PRINCIPLE, LIFE, TRUTH, LOVE. Ideally, from this point onwards, the book is the property of mankind; its universal Science can be intelligently studied and understood; it belongs in what is called the public domain, and protection by copyright is no longer necessary.

As far back as 1901 Mary Baker Eddy had informed the public through its Press that when she was no longer present to administer the affairs of the Christian Science Church, generic man – “man the generic term for mankind” – would be her successor in leadership (My 347:5). In 1907, when the answer to the question, What is God? is finalized, she declares in the textbook for the first time that the birth-giving mother in Revelation

12 “symbolizes generic man” (S & H 561:22). Ideally, mankind is not only its own “leader” but its own “mother” as well. In 1908, in consequence, the hitherto imperial crown in the Christian Science emblem of the Cross and Crown is changed to the crown of twelve stars which is on the head of the woman (generic man). Truly, her successor has been crowned.

The last textual change comes in 1909. This is in the chapter “Creation.” It had been stated up to this time that the error of mortal birth and death is “seen only when we look from wrong points of observation.” In 1909, because of all that has taken place since 1907, this “error” is declared to be “unreal and obsolete” (S & H 265:18). The answer to the question, What is God? has made it scientifically possible to look out upon the universe, as Jesus did, from the standpoint of God, rather than look up to God, which is a wrong point of observation.

As author of *Science and Health*, Mary Baker Eddy fulfils her mission as discoverer and revelator; as planner of a world-wide church organization she fulfils it as founder and demonstrator. The footsteps of the latter are consistently based upon, and determined by, the footsteps of the former.

Through her provisions in the Church Manual, Mrs. Eddy, by the time her mission ends, has made it impossible for the Mother Church organization to continue to function legitimately without her personal presence. Thirty-nine clauses in this book of rules and by-laws, which she resolutely declines to alter, forbid the election of vital church officers without her personal approval or written consent. On the other hand, individual, self-governing branch churches (typical of the self-government and self-leadership of generic man) are free to continue to serve humanity as the visible Christian Science Church.

Through her founding mission, Mary Baker Eddy presents the world with a working model of how the understanding of God as Mind, Spirit, Soul, Principle, Life, Truth, Love, elucidated in the Christian Science textbook, progressively solves the problem of being by progressively dissolving the organic sense of life. Church is the symbol of body. Jesus performs this dissolution with regard to individual mortal body; Christian Science continues the same redemptive, healing work in relation to the body of mankind.

### **Pure Science and System**

The order whereby the idea of God (the spiritual reality of mankind) reveals itself to human consciousness cannot be thwarted, and the dangerous tendency towards ecclesiastical control that creeps into the Christian Science movement in the years following Mrs Eddy’s passing, gradually becomes apparent to many devout Christian Scientists. Suffice it, for the purpose of this survey, to name but two.



By 1924, following the famous Christian Science Litigation in Boston, when the Supreme Court of Massachusetts makes it possible for the Christian Science Board of Directors to assume absolute control of the Christian Science organization, Alice L. Orgain of New York city has begun to publish her meticulous researches into the spiritual significance of Mrs Eddy's founding mission. Alice Orgain's inspired investigations range from 1866, the time of the initial discovery, to 1910, the time of Mrs Eddy's decease. It can be said that her researches take us as far as the final edition of *Science and Health*, but not into this edition. Her tireless "note-taking," as she calls her work, charts the journey to the goal, but not the goal itself. She shows, as it were, the essential footsteps to the promised land, but not the reality of the land itself.

Investigation of the textbook's final statement begins to be carried out, spiritually and scientifically, by the English practitioner and teacher, John W. Doorly. Assisted by a group of students, John Doorly, in the early 1940s, crystallizes his penetrations into the textbook, and reveals beyond doubt that Christian Science, far from being another circumscribed religious organization, is indeed the nonsectarian Science of man even as its discoverer claimed. As such, it can no more be controlled by a human hierarchy than can the natural sciences or the arts.

John Doorly turns the thoughts of his students more and more to the absolute divine Principle underlying the two textbooks, the Bible and *Science and Health*, and less and less to himself, or to anyone else, personally. On charges of disloyalty to The Mother Church, and of incorrect teaching of Christian Science, he is excommunicated from the Boston church in 1946.

Based upon the definition of God as Mind, Spirit, Soul, Principle, Life, Truth, Love, the essence of John Doorly's work lies in his elucidation of three divinely scientific concepts referred to on pages 520 and 250 of the textbook. These are *numerals of infinity*, *divine infinite calculus*, and *matrix of immortality*. These three factors constitute the threefold essential nature of the healing *system* of Christian Science in the same way that Life, Truth, and Love constitute the threefold essential nature of Principle, and Word, Christ, and Christianity the threefold essential nature of Science. As may be seen from the context in which these terms appear all three are associated with the surrender of mortal egotism, or the Christly dissolution of the dream of organic life.

Thus we read: "Let us accept Science . . . Organization and time have nothing to do with Life . . . Mortals are the Adam dreamers . . . there is but one Ego. We run into error when we . . . suppose . . . mortality to be the matrix of immortality" (S & H 249:1-250:5). Only like produces like. Not mortality, not organization and time, but immortality alone is the matrix of immortality. Correspondingly, we learn how the "numerals of infinity called *seven days*," which "can never be reckoned according to the calendar of time," appear to human consciousness as mortality

disappears. In the “newness of Life” thus revealed, “all sense of error forever disappears and thought accepts the divine infinite calculus” (S & H 520:10)—the scientific reality of man.

The system of the numerals, calculus, and matrix of infinity is the key to the universal Science of being which John Doorly finds hidden within the textbook’s pages. Upon his release from religious organization he uses this key to unlock the Science of the Bible. His own understanding, as well as that of his students, is opened, and they begin to understand the Science of the Scriptures.

### Numerals

A *numeral* is a symbol of number, and the symbol of *infinity* is a circle, or sphere. Pondering the nature of the universe, the Greek philosopher, Pythagoras, in the fourth thousand-year period of our story, spoke of heaven as the harmony of number, and of creation as the music of the spheres. In divine metaphysics, there is only one real number, namely, the infinite *One*. This One is Mind, Spirit, Soul, Principle, Life, Truth, Love. The numerals of infinity, found in the fundamental order of the days of creation, are the pure generative “tones,” the rounded understanding, of the one absolute God as Mind, Spirit, Soul, Principle, Life, Truth, Love. These are the elements of infinite Principle, and the primal constituents of the universe. For convenience, students refer to this fundamental range of synonymous terms for God as *the seven*.

### Calculus

There is a second symbol, equally essential, which teaches how Principle operates in practice. This is the symbol of infinite calculus. It refers to the universe’s rhythmic structure, its cyclic movements, its infinitely harmonious interrelatedness and flow. As the complement of the seven days of creation which open the Bible, this second symbol is the heavenly metropolis, the city foursquare, with which the Bible closes. *Science and Health* defines this universal “city” through a second set of capitalized terms: Word, Christ, Christianity, Science (S & H 575:18). As diversification leads to integration, and analysis to synthesis, so, logically, an understanding of the *numerals* of infinity leads to an understanding of the *calculus* of infinity. This second range of terms is referred to for convenience as *the four*.

### Matrix

But what Being is constitutionally and the way Being operates integrally are one and indivisible. God is all-inclusive, all-embodying. To teach this idea of infinite self-containment a third symbol is required — *matrix of immortality*. As developed and presented by John W. Doorly, the Christian Science “matrix” is a graphic representation, a spiritually mathematical model, of the city, or society, of generic man. Each of the city’s four equal sides reflects in itself the elements and functions of every other side. Metaphysically as well as mathematically, this constitutes it a *square matrix*, furnishing simultaneously every possible multiple (or reflection) of the four basic elements. (In mathematics today, matrices are an essential part of circuit or network theory.)

A symbol has appeared of the infinite diversity of identity in unity that is the living universe. In the measure that we make this idea our own, our collective and universal harmony as man is assured. 'The land lies before you: go in and accept the land which the Lord your God gives you,' is Moses' plea to the children of Israel. Accept the matrix calculus of your own everlasting identity, is Science's plea to mankind today.

As reproduced on p.382 of the Appendix, this sixteenfold symbol comprises the Word in its four aspects, the Christ in its four aspects, Christianity in its four aspects, and Science in its four aspects, all expressed through absolute values of the synonymous terms for God – all gathered into an immaculate conception of the oneness and wholeness of Being.

The foundations on which this symbol is built are (as shown on p.380) the different orders in which the synonymous terms for God occur in *Science and Health*. There are three of these orders. There is the order on page 465, the one on page 115, and the one on page 587. The order on page 465, which tells us what God, divine Principle, *is*, is the primal order of the revelatory *Word*. On page 115, the order of communion between God and men is the order of the translating, mediatorial *Christ*. The order on page 587 is the one found in the Glossary. The Glossary gives the spiritual and scientific meaning of Bible words and terms. This is the *Christianity* order. Christianity restores human concepts to their original spiritual meaning, even as the Glossary does in the case of Scriptural terms. The Christianity order translates the material sense of life back into the language of Spirit.

But is there not a fourth order that corresponds to Science? Indeed there is. The last is first and the first last. When the *first* order (the Word order) is conceived of as starting from Principle in the middle, and extending through Soul and Life, Spirit and Truth, to the furthest reaches of Mind and Love, a *last* order is presented which is the *Science* order. This is the order of structure and integration which embodies the workings of the other three orders.

#### System

Our thought is revolving in the orbits of Science, the Science of our own true being. To teach this fact, the textbook (as John Doorly showed) presents us with four outstanding uses of the term "Science." There is *Science* itself, its use as *divine Science*, as *absolute Christian Science*, and as *Christian Science*. These are "synonymous terms . . . for everything relating to God, the infinite, supreme, eternal Mind." The term "Christian Science," we are told, "relates especially to Science as applied to humanity" (S & H 127:12).

Science is Truth, and Truth is the self-knowledge of God – it is what the infinite as Mind knows itself to be. Divine Science is Science in its oneness and wholeness, where God and man are one. Christian Science is the reduction of this oneness to order and system. This is for the purpose

of human understanding, and the healing and saving of the human race. Christian Science therefore signifies that which is both *absolute* and *applied*. Accordingly, the textbook uses the term “absolute Christian Science.” When this absoluteness absolves us humanly from sin, disease and death the appropriate term is “Christian Science.” In Christian Science, the unconditional, all-inclusive absolute proves that there is nothing outside of itself.

In relation to the four sides of the holy city, *Science* pertains to the Subject itself—to God, the Principle, the eternal I AM, and therefore to the *Word*. *Divine Science* relates to *Christ*, the complete manifestation of God, the oneness of the divine self-knowledge. Because *absolute Christian Science* pertains to the diversity of identity which Christ embodies, it accents the relationships of pure *Christianity*. But it is in *Christian Science* that we arrive at proof, and proof is the essence of *Science*. In Christian Science, Principle proves its Science to be absolute and divine by demonstrating the nothingness of duality. (See Appendix p.381 for a chart drawn up by John Doorly of these several standpoints of “Science,” and their relation to certain combinations of the synonymous terms for God.)

## Key to the Scriptures

Mary Baker Eddy says of the Scriptures in their Science that they reveal “the spiritual origin of man” (S & H 534:7). As touched on in the Introduction, Jesus could open the Scriptures for the disciples—the Lamb could unloose the seven-sealed book of life—because, at the resurrection, he had demonstrated incontrovertibly the *spiritual origin of man*.

‘I came forth from God, I go back to God, I remain forever the image, the likeness, the reflection, of God,’ says the infinite Christ-idea. Not only is *the matrix* the symbol of man’s spiritual origin, it is necessarily the symbol of his ultimate as well. In our journey from Genesis (origin) to Revelation (ultimate), this symbol of the womb of the Father-Mother God, this idea of the spiritual origin of man, this divine opposite of the teachings of the serpent in the fable of Adam and Eve, will be our guiding star.

The Bible, spiritually understood, is the story of the human race solving, by means of a divinely revealed system of ideas, the problem of being in the way that Jesus solved it. Step by step, the *matrix of immortality*, the “universal solvent of Love” (S & H 242:17), dissolves the adamant error of ego-centric self-love, and the result is the solving of the life-problem.

John Doorly\* has rendered students the inestimable service of showing them how, spiritually and scientifically, to be faithful and true to Mary Baker Eddy’s revelation of Christian Science at the point at which she completed the textbook and fulfilled her mission in 1910. He has made it possible for them to understand the meaning behind her words that “man

the generic term for mankind” is her successor in leadership. Man is self-governed and self-led when he is governed and led by the *Word of God*, and so gives birth from within himself to the Science of his own true being.

\*For a fuller account of John Doorly’s work see “*John W. Doorly and the scientific evolution of Christian Science*” by Peggy M. Brook, published by The Foundational Book Co Ltd, London, England.

## Chart of Life

Just as Jesus' lifework is focused in the resurrection that leads to the ascension, so the message of the Bible is focused in the lifework of Jesus. But the resurrection is more than a single supreme event in that stupendous life. From the moment the Holy Ghost descends at his baptism, Jesus' individual experience is one of continuous, irresistible resurrection above organic life. Likewise the story of the Bible is one of constantly advancing human resurrection above mortal confines, until, as depicted at the close of Revelation, universal resurrection is won.

Resurrection and ascension are inseparable. But whereas resurrection implies human experience rising above mortality, ascension implies far more. Ascension *to* God demands, first of all, descension *from* God – that is, from where there is no mortality to be risen above. This prior descension, signified in the case of Jesus by the descent of the baptismal dove, alone makes resurrection possible. “No man hath ascended up to heaven,” Jesus says, “but he that came down from heaven, even the Son of man which is in heaven” (John 3:13).

Paul writes in Hebrews: “Enoch was translated that he should not see death . . . God . . . translated him” (Heb 11:5). To human sense Jesus was translated. Likewise in Christian Science total spiritual translation will eventually be the experience of us all.

In the whole of our metaphysical vocabulary, therefore, no single concept is of greater significance than *translation*. Translation explains how, spiritually and scientifically, resurrection and ascension are achieved. From beginning to end the solution of the life-problem is none other than an ordered process of spiritual translation going on day by day – translation from mortality to immortality, or from the apparent language of matter into the language of Spirit. The word “mortal” is from the root *mors*, meaning “death.” In its cyclic, God-impelled workings, translation is the spiritual counterfact of which the birth-death cycle is the material counterfeit.

### Translation twofold

It is imperative therefore to understand the Science of translation. *Science and Health* makes this possible by outlining (on pages 115-116) the two complementary phases of its operation. These might be described as a *descension* phase followed by a *resurrection and ascension* phase. The first

is called “Scientific Translation of Immortal Mind,” the second, “Scientific Translation of Mortal Mind.” This dual statement of translation epitomizes the workings of Christian Science on both the individual and world scales. It pinpoints the solution to the universal life-problem, worked out initially by the individual Jesus, and then by the rest of mankind.

As the text shows, the invariable order is, first, the translation of immortal Mind, or the revelation of divinity to the understanding of humanity; and, secondly, the translation of mortal mind, where humanity, translated out of mortality, realizes its true divinity.

Yet, immediately this order of priority is grasped, the two must be seen to be simultaneous, as the single operation of Principle. Note that there is no mention in the text of the destruction of mortal mind. This is because, in divine metaphysics, there is no destruction – no death as such – only spiritual translation. If God is All-in-all there is nothing to destroy.

Let us ponder this twofold statement carefully. Jesus said, in effect, of his Christ identity: ‘I come from divinity, I return to divinity, and in doing so I solve the problem of humanity.’ That which descends direct from Principle (first translation) is the understanding of what we, man, really are. This (in the second translation) ascends to the Principle which sent it forth, and, in consequence, delivers us from mortality.

From the “divine synonyms” (God) derives “man,” the “divine image,” the “divine reflection.” To God’s reflection, the “immediate object of understanding” is not mortal mind, matter, mortal body, etc., but “idea,” “image” in the Mind which is God. The impact of reflection on the contrary testimony of the material senses changes, reverses, and translates this testimony.

The *three degrees* of the second translation are thus set in motion. Note how the third degree is defined as “understanding,” and also how the first translation comes to us as “understanding.” Christian Science healing (the result of understanding spiritually the object before the mortal senses) is thus “immediate.” Because there is no time lag in divine reflection, translation is instantaneous. Jesus likened man’s real selfhood (that which comes to humanity through the first translation) to light because light eliminates darkness immediately.

“The last shall be first, and the first last,” says the explanatory text (S & H 116:8). The first and the last, the beginning and the end, of this divinely described spiritual circle is *understanding*, and is represented by the seven terms: wisdom, purity, spiritual understanding, spiritual power, love, health, holiness, that make up the third degree. Today we know that these seven qualities, in this same order, characterize not only the seven days of creation with which the Bible begins its message, but also the seven synonymous terms for God which are the basis of Christian Science.

God-bestowed understanding, signified by the third degree, makes its impact on physical depravity (the evil beliefs of the first degree) and



brings into expression a transitional (moral) stage in our experience, which is symbolized by the second degree. This second degree thus focuses the whole of the translation process; for here evil beliefs are disappearing, due to spiritual ideas appearing.

Whereas humanity seemed to be made up of passions and appetites, etc. (the qualities of animality), as a result of the influx of understanding it is made up of humanity, honesty, affection, etc. (the qualities of morality). When, at last, mortality is wholly replaced by immortality, the transit is accomplished, and the human consists of spirituality only, the third degree. This is the consciousness of Jesus at the resurrection and ascension, when, as *Science and Health* says, he “gained the solution of being,” and “found the eternal Ego” (S & H 314:5).

To mortal sense, humanity works its way from physicality (first degree) to morality (second degree) to spirituality (third degree). But to immortal sense, and as exemplified by Jesus, humanity’s real selfhood comes down from God out of heaven in accordance with the first translation. This selfhood is man in God’s image, the man of the third degree, who causes the first degree concept to disappear in a moral chemicalization signified by the second degree.

We learn in Christian Science that “our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good” (Un 61:17). Body made up of second degree qualities is but a transitory symbol of body made up of third degree qualities. This is body in process of translation, rather than in process of death. The body which is subject to death is a body of first degree qualities. As the body of spiritual ideas unfolds to human consciousness, an apparent animal body yields to a transitional moral body; translation is in progress, humanity is being healed both mind and body, and the problem of mortality is being solved.

In the Glossary of *Science and Health*, the definition of “wilderness” reads in part: “the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence.” The Biblical wilderness is typical of the second degree. In the Old Testament, Israel journeys through the wilderness. From the land of Egypt (first degree) she makes this wilderness transit (second degree) in order to inherit the promised land (third degree). But this is possible only because God (through the first translation) has already revealed to Moses Israel’s true spiritual selfhood. Moses reduces the law of God to her *understanding*, which she practises in the form of the *moral law*. This sets in motion, step by step, her translation from mortality to immortality.

## Genesis 1:1 & 2

So fundamental to divine metaphysics is this ideal of spiritual translation that it is virtually the note on which the Bible opens. That is to say, the Bible’s first two verses correspond, in essence, to the two complementary



statements of translation as we have been considering them.

Correlative with the first translation, Genesis 1:1 reads: "In the beginning God created the heaven and the earth." Correlative with the three degrees of the second translation, Genesis 1:2 makes the following threefold statement: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Earth without form and void suggests the spiritual vacuity of the first degree; darkness upon the face of the deep suggests an ignorance of spiritual reality, which, in the second degree, is in process of disappearing; the Spirit of God which moves upon the face of the waters and causes this ignorance to disappear, is the understanding of reality itself as found in the third degree. This third degree, or Spirit of God, constituted of its seven terms, corresponds to the *seven days of creation* which immediately follow the two opening verses.

Heaven and earth are complementary views of creation revealed to human consciousness by the first translation. They are the basic constituents of man as the complete idea of God. Hence "idea" is "an image in Mind" and, at the same time, "the immediate object of understanding." Heaven is this idea as an image in Mind; earth is this same idea as the immediate object of understanding. Heaven emphasizes the divinely *subjective*, earth the divinely *objective*. Hence what the first translation brings to humanity is the *identity* of creation, or man. Mary Baker Eddy writes that "creation consists of the unfolding of spiritual ideas and their identities" (S & H 503:1). Schelling defined identity as "reality at its deepest level, at which subject and object are one."

The "unfolding" in the above reference refers to the seven days of creation, correlative with the third degree. Through this unfoldment, the darkness of the first degree disappears from the face of the deep, and the problem of mortality is solved in the transition represented by the second degree; earth has the form of the image of God, and is no longer void of understanding.

Let us see how the Genesis text from 1:1 to 5:24 (the point at which Enoch is translated) presents a thumbnail sketch of the way in which this solution is achieved. Following the two opening verses (Genesis 1:1 & 2), Genesis 1:3-2:3 unfolds the "days" of spiritual creation, typified by the third degree; Genesis 2:4-5 corresponds to the workings of the second degree; Genesis 2:6-4:24 (the story of Adam and Eve) depicts the activity of the first degree. Lastly, Genesis 4:25-5:24 (the story from the birth of Adam's third son Seth to the final translation of Enoch) illustrates the actual working out of the mortal problem.

Through precisely seven generations from Adam (through Seth) to Enoch, the problem of sinful, fallen humanity is solved. These seven generations are the equivalent of the seven days of creation unfolding in human experience, until, at the point of the seventh, correlative with the

day of rest, Enoch is translated that he should not see death. The Adamic concept of life is overcome in the way exemplified by Jesus.

Turning to the Bible as a whole, the seven thousand-year periods from Genesis to Revelation (Gen 2:6—Rev 22:21) become a vast elaboration—the detailed application in human experience—of this short introductory (though wholly comprehensive) Genesis prelude just outlined.

*Summary:*

- Gen 1:1-2.....Operation of the two translations.
- Gen 1:3-2:3 .....Seven days of creation—third degree—spiritual.
- Gen 2:4-5.....Humanity at work spiritually, not physically—second degree—moral.
- Gen 2:6-4:24 .....Fallen man (Adam)—first degree—physical.
- Gen 4:25-5:24 .....Enoch translated—problem of Adam solved.
- Gen 2:6-Rev 22:21 ....The seven thousand-year periods, in which the problem of Adam is solved by mankind.

Having considered Genesis 1:1 and 2 in relation to the two translations, let us move to Genesis 1:3-2:3 (the seven days of creation), then to Genesis 2:4-5 (the human working spiritually from the standpoint of these seven days), then to Genesis 2:6-5:24 (the story from Adam to Enoch), and finally to the full span of the thousand-year periods (where the problem of Adam is solved universally).

**Genesis 1:3-2:3  
spiritual—third degree**

Let us state, simply and briefly, the relationship that exists between the days of creation, the seven synonymous terms for God, and the sevenfold third degree of the scientific translation of mortal mind, as representing the spiritual basis from which our thought can advance to more detailed analysis.

**First day**  
**light wisdom Mind**

The infinite as *Mind* says “Let there be light.” This is Light itself sending forth its own light that can never be cut off from Light. In the measure that (like Jesus) we identify ourselves with this light, *wisdom* governs our activities. We are establishing the true idea of origin.

**Second day**  
**firmament purity Spirit**

The infinite as *Spirit* says “Let there be a firmament.” Understanding the firmament, and acceding to its demands, we separate ourselves from dualism, and are baptized with spiritual *purity*.

**Third day**  
**dry land sp. understanding Soul**

When the infinite as *Soul* says “Let the dry land appear,” we begin to embody *spiritual understanding* as that which has “seed within itself.”

**Fourth day**  
**stellar system sp. power Principle**

The infinite as *Principle* says ‘Let earth be controlled by the harmony of heaven—let heaven and earth be one.’ Earth’s oneness with heaven, and heaven’s consequent government of earth, demonstrates *spiritual power*.

|   |  |
|---|--|
| <b>Fifth day</b><br><b>open firmament love Life</b> | When the infinite as <i>Life</i> says 'Let the waters bring forth abundant life,' we are inspired with the <i>love</i> that surrenders the mortal sense of life. |
| <b>Sixth day</b><br><b>man health Truth</b>         | The infinite as <i>Truth</i> says 'Let there be man in God's own image,' and we, as this man, manifest <i>health</i> , or wholeness.                             |
| <b>Seventh day</b><br><b>rest holiness Love</b>     | When the infinite as <i>Love</i> says 'Creation is fulfilled,' we, as this creation, rest in the <i>holiness</i> of perfect spiritual being.                     |

**Genesis 2:4-5**  
**moral—second degree**

Genesis 2:4-5 is a bridge between the record of spiritual creation, unfolded by the seven days, and the myth of apparent physical creation, told in the story of Adam. Note that not until these two verses have been included in the text of *Science and Health* (S & H 520-521) do we read that "the inspired record closes its narrative of being that is without beginning or end." We are shown that the workings of the third degree are reflected in the workings of the second, and therefore, in the solving of the human problem, spiritual and moral are one.

The text reads: "These are the generations of the heavens and of the earth [the seven generations of the seven days of creation] when they were created, in the day that the Lord God made the earth and the heavens . . ."

The introduction of Lord God, in contrast to God, changes the previous order—"heavens . . . earth" becomes "earth . . . heavens." The accent now is on the apparent uprising of the human to the divine—that is, of earth to heaven. Yet this is possible only when thought first comes forth from the divine (from heaven to earth), as signified by the first translation.

" . . . the Lord God made . . . every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

All good is ours divinely before this is realized humanly. Just as plant and herb exist in the Mind which is God before they appear in the earth, so what we are as man is already, by reflection, the subjective state of our own true being, before this becomes our human experience. The immediate object of understanding is, in truth, a subjective image in our own God-Mind. Jesus said: "Father, I thank thee that thou *hast* heard me" (John 11:41-*ia*).

Rain is not needed to fertilize the soil; man does not need to till the ground. Humanity is not mortal that it must struggle its way out of physicality through a state of morality to an eventual spirituality. Humanity is already and forever the reflection of God. The toilsome effort to "so improve material belief by thought tending spiritually upward as to destroy materiality" is "the condemnation of mortals to till the ground" (S & H 545:7), or the curse pronounced on Adam.

"Human beings are physically mortal [as in the myth which begins in

Gen 2:6], but spiritually immortal [as implied in Gen 2:4-5]" (Un 37:17). True humanhood does not need to be fertilized externally in order to be productive. It embodies infinity within itself by reason of divine reflection. But Adam believes this fertilization is necessary regarding his soil, just as Eve does regarding her body.

Mary Baker Eddy gives the spiritual meaning of these two verses when she writes: " 'He shall give His angels charge over thee.' God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for tomorrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment" (Mis 306:29). The plant of the field exists already before it is in the earth; it is an image in Mind primarily, and the immediate object of understanding secondarily.

**Genesis 2:6-4:24**  
**physical—first degree**

Yet we must face the supposition that man does have to till the soil, in order to prove there is no such man. In other words, we must examine the workings of the first degree, as that which disappears in the second degree when this is based on the third degree. Christ, Truth, comes *to* the flesh to destroy incarnate error (S & H 583:10), but not *through* the flesh or *into* the flesh. Only to mortal sense does Spirit turn itself into the opposite of Spirit—matter, or the flesh.

Scientific proof (like scientific translation) is twofold. Proof of the allness of the positive fact includes proof of the nothingness of the negative fable. Proof that "I am the Lord thy God" includes proof that "beside Me there is none else." Proof that two multiplied by two equals four includes proof that two multiplied by two does not equal five, or three and a half, or anything other than four.

Mary Baker Eddy explains this when she writes: "Jesus assumed for mortals the weakness of flesh, that Spirit might be found 'All-in-all' " (Mis 63:30).

The key word is *assumed*. To "assume" means "to pretend to possess; to take in appearance" (SRD). Assumption of the weakness of flesh in respect of the Christ-idea does not mean that this idea becomes flesh—that it is first translated from Spirit to flesh, and then back again into Spirit. That man is flesh is *appearance only*, and this appearance, or testimony of the mortal senses, yields in Science to what man is as the forever image of God.

In the story of Adam, fleshly assumption ends with the translation of Enoch. Theology thinks of Jesus' ascension as his assumption into heaven. Instead, this was the moment in the consciousness of Jesus when the original false assumption that the Christ-idea literally becomes flesh, reached the point of final disappearance.

In elementary geometry, the axiom that the shortest distance between two points is a straight line is proved by assuming first of all that the

shortest distance between two points is *not* a straight line, and, by the method of *reductio ad absurdum*, disproving this assumption. Mrs Eddy writes elsewhere of how “Jesus *assumed* the burden of disproof by destroying sin, sickness, and death, to sight and sense” (Un 46:28 – *ia*).

Understanding (third degree), imparted by the first translation, assumes, at the point of the second degree, the burden of disproving the pretensions, the false appearance, of the first degree. Man, in Science, comes from an understood Principle to the fleshly sense of man, for the purpose of disproving this fleshly appearance – that is, of proving it is not true.

As previously quoted, Jesus said of his spiritual selfhood: “I came forth from the Father, and am come into the world [first translation]: again, I leave the world, and go to the Father [second translation]” (John 16:28). Adam (the mortal appearance) does not come from the Father and go to the Father. Only reflection does this. If man were really mortal he would be God’s *deflection* not His *reflection*. He would come from and return to dust, nothingness, and translation would be out of the question. There can be translation because, in the words of *Science and Health*: “This deflection of being [Adam], *rightly viewed*, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis” (S & H 502:10 – *ia*). Christian Science teaches us to view an apparent deflection rightly, that is, to see only the proper reflection of God.

## Seven thousand-year periods

In a brief outline of the Bible’s thousand-year periods let us follow the way in which this twofold idea of translation operates on both the individual and world scales until the work of solving the mortal problem is accomplished by all mankind.

### First period Adam

The Bible’s first thousand-year period ranges from the mist to Enoch. This is the story of Adam. Generic Adam is the physical counterfeit of which generic Christ is the spiritual counterfact. Necessarily, in this opening period, Adam postulates the total problem of mortality, while Enoch postulates its total solution.

The first day of creation, through the symbols of Day and Night, presents the idea that God, good, is absolutely all and evil absolutely nothing. The first period, in which Adam disappears in the translation of Enoch, illustrates the workings of this fundamental idea. Unless, in this way, the *end* is from the *beginning* we cannot progress from beginning to end. The ensuing six periods show this idea gathering momentum throughout human consciousness until, at last, in the seventh period, it is found to be true for the whole human race.

Paul writes: “For as in Adam all die, even so in Christ shall all be made

alive." And again, "The first man Adam was made a living soul; the last Adam was made a quickening spirit" (I Cor 15:22, 45).

The translation of Enoch in the first period prefigures the translation of Jesus in the fifth. While Enoch's translation *symbolizes* the "last" of Adam, Jesus' translation actually *demonstrates* this. Jesus refers to himself as the light of the world. This is the light of the first day of creation, which, in its relation to the first period, chases away the deep hypnotic darkness of the Adam-dream of mortality.

The first period, through the figures of Adam and Enoch, thus foreshadows the first Messianic advent, the eventual mission of Christ Jesus, where the accent is on the manhood of God, and the idea of individuality.

**Second period**  
**Noah**

The second thousand-year period is the story of Noah. This ranges from where Noah is directed by God to build himself a life-saving Ark to where the people in the land of Shinar build their tower of Babel.

In the Noah myth, as it succeeds the Adam myth, the emphasis shifts from *individual* to *universal*. The old corrupt sense of the world is drowned in the floods of its own wickedness and a totally new world is born.

On the Mount of Olives, Jesus looks forward to the second coming of the Christ-idea, or to the days of Christian Science. He says: "As the days of Noe were, so shall also the coming of the Son of man be" (Matt 24:37). He is explaining to the disciples the parallel between the story of Noah in the Bible's second period and the second Messianic advent.

Underlying the first period, then, is the idea of individuality, and the manhood of God, represented by Christ Jesus; underlying the second period is the collective and universal aspect of the same thing, namely, the idea of the womanhood of God, or the coming of Christian Science.

Just as the firmament of the second day is the means of understanding (and therefore demonstrating) the light of the first day, so Christian Science is the means whereby all the world understands God's allness and evil's nothingness, as proved by Christ Jesus.

The story of Noah is in two parts, a positive part and a negative part. The positive is focused in the ark, the negative in the tower of Babel. In the era of Christianity, which follows the lifework of Jesus, the building of the Apostolic Church stands for world regeneration. But this is followed by the setting up of a monolithic ecclesiastical organization with precisely the opposite effect. Likewise, in the history of Christian Science, the era of the church founded by Mary Baker Eddy is followed by one of religious authoritarianism. Like the heavenly firmament of the second day of creation, the real ark, the real church, is a structured understanding of universal reality that embodies, and gives birth to, the true identity of the world.

**Third period**      The Bible's third period is the story of the rise of the children of Israel. It  
**Israel**                ranges from the birth of Abraham in the book of Genesis to the end of the  
book of Ruth.

Conceived of spiritually, the rise of Israel typifies the development in human consciousness of the idea of the manhood and womanhood of God foretold in the first two periods. The story symbolizes our own wilderness journey out of the slavery of sex identity into the land of spiritual gender. We journey from Egypt to the Promised Land in order to inherit, and therefore to *be*, the sinless, deathless Christ-body.

Chief among the tribes of Israel are those of Judah and Joseph. Judah stands for divine manhood, Joseph for divine womanhood. Together, they typify the identity of the Son of God, later to appear as Christ Jesus and Christian Science.

The *promised land* of the third thousand-year period is the *dry land* of the third day of creation. Mary Baker Eddy writes of this "third stage in the order of Christian Science" as "an important one to the human thought, letting in the light of spiritual understanding" (S & H 508:28). It lets into human experience the light of the first day of creation together with the firmament of the second.

The idea of the manhood and womanhood of God, foreshadowed in the first two periods, is, in the third period, sown as a seed in the womb of human consciousness. Like the "seed within itself" of the third day of creation, this true identity of mankind grows and develops from within itself until at last it conquers and constitutes the earth. "In thee and in thy seed shall all the families of the earth be blessed," is God's consistent promise to the patriarchs of the children of Israel.

**Fourth period**      The Bible's fourth period ranges from I Samuel to Malachi, and therefore  
**The prophets**        brings the Old Testament to a close. In the history of the children of Israel  
we reach the golden age of the kings and prophets.

No longer is Israel approaching the promised land, as she was during the third period. Having entered, conquered, and inherited this land as the third period drew to a close, she is, in the fourth period (up to the time of the Exile), in established possession of the land.

The leading tribes of Judah and Joseph become the mature nations of Judah and Israel. Together these two nations embody all the tribes of the children of Israel. Under the kingship of David they are one harmonious united kingdom. Influenced later by the two fertility deities, Baal and Ashtaroath, the kingdom splits in two. Instead of typifying the manhood and womanhood of the Son of God, Judah and Israel, opposed to each other, stand for the male and female of sinning, dying mortality. They are banished from the land of their real identity and dispersed far and wide. It becomes imperative, therefore, in the fifth, sixth, and seventh periods, for Christ Jesus and Christian Science to restore to Israel her apparently lost selfhood, and so become the twofold Saviour of mankind.

In the fourth day of creation, the stars in the heavenly firmament give light upon the earth. Earth is governed by heaven—the human is controlled by the divine. In the fourth period, Israel's prophets teach precisely this idea of heaven's government of earth. As the outcome of the first three periods, Israel, in the fourth period, is one with the Principle of the universe—one, that is, with the Principle of the manhood and womanhood of God. Because of this, there forms in the womb of consciousness the idea of the two Messianic advents. In their spiritual wedlock, Christ Jesus and Christian Science, in the remaining three periods, demonstrate the fact that man and woman are subject to no such disruption as besets Judah and Israel in the fourth period, and therefore they become the Saviour of the race.

**Fifth period  
Christ Jesus**

Except for the book of Revelation which, as we have said, looks forward prophetically to the sixth and seventh periods, the story of the Bible ends early in the fifth period. Following the career of Jesus and the beginnings of the Apostolic Church recorded in the New Testament, we move into the field of history itself in order to continue the story. The fifth thousand-year period, the first millennium A.D., opens with the life of Jesus and the beginning of the Christian era; it closes towards the end of the so-called Dark Ages.

'Let the waters bring forth abundant life,' says the fifth day of creation. 'I am come that the world might have life more abundantly,' Jesus says, correlatively. The fifth period (as far as Christendom is concerned) is centred in the lifework of Jesus. Jesus demonstrates the indivisibility, and therefore indestructibility, of life as it circulates from Life to Life. The spiritual emphasis is thus on manhood and individuality. Jesus shows forth the actuality of the idea foreshadowed in the first period of all, namely, the solution by individual man of the universal problem of Adam.

**Sixth period  
Christian Science**

The sixth thousand-year period, or the second millennium A.D., is our present scientific age, now drawing to a close in the final decades of the twentieth century. Historically, this period is dominated by the development of Western Christian society, and therefore of Western scientific man. The Middle Ages are the cradle of this society, which rises from the ashes of the West Roman Empire, and through the prodigious development of its scientific technology gradually captivates the world. Western man expects his physical science to give him dominion over the earth. As such he is the counterfeit concept of man in God's image in the sixth day of creation. For man's dominion, in the sixth day, derives not from physical science but from divine Science. Christian Science comes therefore to the consciousness of Western man to reveal to him the true identity of *man*. Its purpose is to translate a Westernized, physically scientific world into the foursquare society of generic man, the "city" of Revelation 21. This city is civilization based on divine Science, not on the



ensnaring physical sciences. Hence the advent, in the sixth period, of what is foreshadowed in the second period, namely, Christian Science, the Science of Christianity, the collective and universal counterpart of all that the individual Jesus stands for in the fifth period. Its mission is to save mankind from self-destruction, and to rebirth the human race.

**Seventh period  
Salvation**

“Science, understood, translates matter into Mind” (Mis 25:12). Through spiritual education and spontaneous revelation, humanity, in the seventh period, awakens universally from the stupor of the Adam-dream. It awakens, that is, to the truth of its forever unfallen divinity by refuting the mythology of fallen man. Hence the correlation between this period and the seventh day of creation, where creation is finished and at rest. Historically, the Scientific Age yields to the Ecological and Cybernetic Age – the age of the harmonization of man with his total environment, because divine Science is increasingly understood.

**Need for extended  
framework**

The foregoing framework of the seven thousand-year periods, unfolding in relation to the seven days of creation, and emphasizing respectively the primal aspects of Being as Mind, Spirit, Soul, Principle, Life, Truth, Love, must now be expanded more particularly, if we are to make our journey from Genesis to Revelation in a way that satisfies spiritual and scientific requirements.

The scale of values which we need is brought to light when we observe the way in which the Christian Science textbook, in its chapter “Genesis,” presents the days of creation. As examination shows, each day unfolds through a number of spiritual divisions. These divisions, or “tones” as they have been called, are not just a convenient way for Mary Baker Eddy to have commented on the successive Bible verses. Her exegesis is spiritual and scientific, not arbitrarily contrived. This is apparent not only from the spiritual sense of the tones themselves, but also, for example, from the fact that on more than one occasion she combines verses to form a single tone, and she omits the third verse of the seventh day altogether.

This word *tone* is also used in a general way throughout this book to designate the spiritual meanings, values, or ‘colours,’ of the capitalized terms for God, and the way they harmonize and blend with each other.

Examining the layout from 503:18 (where the first day begins) to 520:15 (where the seventh day ends) we see that the first day is stated through *three* tones, and the second day also through *three*; that the third day is stated through *five*, and the fourth day again through *five*; *four* are needed to unfold the fifth day; *seven* are required for the sixth day; and finally *two* for the seventh day. Evidently these precise numbers of tones – three, three, five, five, four, seven, and two – are essential for a true evaluation of the order of the seven days, and therefore for an adequate appraisal of the Bible as a whole in its thousand-year periods.

In the light of what *Science and Health* teaches regarding the synonymous terms for God, we soon begin to realize that the twenty-nine tones of the days of creation provide us with an elementary scale of reflecting ideas of these very terms.

Let us take them one by one. While the main tone of the first day is the infinite as Mind, its three divisions include tones of Mind, Spirit, and Soul. The first is Mind solely as Mind; the second introduces Spirit, because purity and separation are involved; the third points to Soul, because this concerns naming, or identification. In other words, underlying the first day of creation is the idea of the infinite as Mind reflecting Mind, Spirit, and Soul. Using the symbol of optics, first there is light, then light reflected, then the image formed. These tones of the first day of creation are often referred to as Mind as Mind, Mind as Spirit, and Mind as Soul, for the sake of abbreviation.

The three tones of Mind in the first day lead to the three tones of Spirit in the second – that is, to Spirit as Mind, Spirit as Spirit, and Spirit as Soul. Underlying the third day, with its five tones, is the infinite as Soul viewed from the standpoints of Mind, Spirit, Soul, Principle, and Life. In the fourth day, again with its five tones, Principle declares, in effect, I am infinite Mind, Spirit, Soul, Principle, and Life. Determining the four tones of the fifth day is infinite Life reflecting Mind, Spirit, Soul, and Principle. Because the sixth day unfolds the idea of man as the complete reflection of God, this day necessarily includes the full sevenfold range of tones – that is, the infinite as Truth reflecting Mind, Spirit, Soul, Principle, Life, Truth, and Love. Finally, the seventh day with its two tones presents the idea of Love from the standpoints of Truth and Love.

Being is a state of endless self-revelation. Mind as Mind presents the idea of God as the source and origin of all creation. Mind as Spirit separates between what is of divine origin and human origin. Mind as Soul identifies the one as absolutely all, the other as absolutely nothing. Spirit reflecting Mind continues to build up this compound idea of the one absolute God. This advances to Spirit as Spirit, to Spirit as Soul, and so on, with all twenty-nine tones. Not until thought has reached Love as Love, and in so doing has circled round to Mind as Mind once more, is it represented as fully identified with God's creation.

The order of these tones applies not only in a positive sense to the unfolding of spiritual creation, it is also evident negatively in the story of Adam and Eve, the material record of creation. And it is apparent again in the thousand-year periods of the Bible as a whole from Genesis to Revelation. Inevitably these three views of creation, the seven days (the true), the Adam-dream (the false), the thousand-year periods (the transient), depict the workings of the three degrees of spiritual and scientific translation.

Let us touch upon each category in turn: first, the purely spiritual tones presented in the days of creation; secondly, their negative rendering

as unfolded in the record of Adam; thirdly, their transitional aspect, as found in the thousand-year periods, where the human problem is in process of solution through the impact of the true upon the false. For it is within this extended framework of the thousand-year periods that we shall make our journey from Genesis to Revelation in the main body of this book. This framework of the twenty-nine spiritual tones translates time and human history into the Science of being.

**Days of creation  
(positive)**

|               |   |  |
|---------------|---|--|
| First<br>day  | [ | <b>Mind as Mind</b> All is Mind and Mind's ideas; Mind is its own source and origin, its own infinite cause and effect.  |
|               |   | <b>Mind as Spirit</b> Mind is Spirit, not matter; there is only one kind of Mind.  |
|               |   | <b>Mind as Soul</b> Creation is the fully defined content of one all-knowing parent Mind.  |
| Second<br>day | [ | <b>Spirit as Mind</b> Understanding our spiritual origin separates us from the belief that flesh is our origin.  |
|               |   | <b>Spirit as Spirit</b> "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).   |
|               |   | <b>Spirit as Soul</b> Men understand God, Spirit, by understanding (reflecting) each other's identity in one spiritual body. This is heaven, whereby we are born again.      |
| Third<br>day  | [ | <b>Soul as Mind</b> Identity is thus of divine origin.   |
|               |   | <b>Soul as Spirit</b> Identity is sameness with itself, it unfolds from within itself; subject and object are one, not two.  |
|               |   | <b>Soul as Soul</b> Within identity lie capacities and resources for endless self-reproduction.  |
|               |   | <b>Soul as Principle</b> The symbol of identity is "seed within itself." Free from external appetites, spiritual identity (spiritual gender) expresses satisfaction and joy. |
|               |   | <b>Soul as Life</b> Identity is sinless, deathless. It resurrects us humanly from the grave of mortal body.  |
|               | [ | <b>Principle as Mind</b> The universe is a system of celestial bodies. Its rotating, revolving relationships originate in the Principle of infinite harmony.                 |

|                   |                               |  |
|-------------------|-------------------------------|--|
| <b>Fourth day</b> | <b>Principle as Spirit</b>    | In this universe, heaven governs earth; divinity and humanity are inseparable.   |
|                   | <b>Principle as Soul</b>      | Principle is defined through the practice of Principle, in which human and divine are one in identity.   |
|                   | <b>Principle as Principle</b> | The universe is one and all-harmonious.  |
|                   | <b>Principle as Life</b>      | The universe is the endless living progression of Principle's systems of ideas.  |
| <b>Fifth day</b>  | <b>Life as Mind</b>           | The universe of Life is the origin and ultimate of all individuality, or life.   |
|                   | <b>Life as Spirit</b>         | Circling undivided from Life to Life, reflections of the one Life constitute Life's individualities.   |
|                   | <b>Life as Soul</b>           | Reflecting each other's identity, the individualities of the body of Life forever reproduce this Life.   |
|                   | <b>Life as Principle</b>      | Life is one and indivisible. Life is not divided into a number of personally possessed, personally operated lives.                             |
| <b>Sixth day</b>  | <b>Truth as Mind</b>          | This undivided wholeness of the infinite is Truth, the source and origin of man.   |
|                   | <b>Truth as Spirit</b>        | The lesser ideas (animals) that constitute the compound idea (man) are man's spiritual and moral qualities unfolding his health, or wholeness. |
|                   | <b>Truth as Soul</b>          | Man is God's consciousness of Himself. This is man's identity, having (by reflection) dominion over itself.                                    |
|                   | <b>Truth as Principle</b>     | Man's oneness with God (Principle) is expressed in the wholeness of manhood and womanhood – one-in-all and all-in-one.                         |
|                   | <b>Truth as Life</b>          | His manhood and womanhood being undivided, man's individuality multiplies.   |
|                   | <b>Truth as Truth</b>         | The form of Truth's wholeness is the spiritually structured brotherhood of all Truth's ideas.  |
|                   | <b>Truth as Love</b>          | This is "woman" – universal (generic) man.   |

Seventh day { **Love as Truth** Man, the Son of God, rests in the womb of the Father-Mother Love.  
**Love as Love** Everything everywhere is the matrix calculus of Love's design.

The unfoldment has turned full circle; it has returned to the point of Mind as Mind; creation is the outcome of one parent Mind, the light which is never cut off from Light.

**Adam record (negative)**

{ **Mind as Mind** Mist: The origin of mortality being a myth, mortality itself is wholly mythological.  
**Mind as Spirit** Mist waters: Water and dust make mud. The myth of mind and matter adulterates all human thought.  
**Mind as Soul** Whole face of the ground: The entire record of mortal history is grounded in the myth of mind in matter.

{ **Spirit as Mind** Adam: The "first god of mythology" (S & H 580:2) is formed from mist and dust.  
**Spirit as Spirit** Tree of knowledge and tree of life both in the midst of Adam's garden: The myth of good and evil is resolved only by the Science of absolute good.  
**Spirit as Soul** A river divides into four heads: The tree of life and river of life (typifying the workings of the "seven" and the "four") are the means, in Science, of dissolving the myth of mortality.

{ **Soul as Mind** Adam put into the garden: Mind is supposedly absorbed in matter as its own subjective condition.  
**Soul as Spirit** Forbidden fruit of tree of knowledge: In the mortal sense of identity, or body, subject and object are sexually two.  
**Soul as Soul** Adam alone and hungry: Subject hungers for an object outside of itself.  
**Soul as Principle** The animals come to Adam: Animality aroused, personal sense asserts itself.  
**Soul as Life** Adam names the animals: Mortality is identified with self-destroying animal appetites.

|  |                               |   |
|--|-------------------------------|---|
|  | <b>Principle as Mind</b>      | Animal magnetism: Animality induces a “deep sleep” – depths of the psychic unconscious, self-hypnosis, mesmerism.                               |
|  | <b>Principle as Spirit</b>    | Eve formed from Adam’s rib: Two separated personalities – dualism of male and female of mortality.  |
|  | <b>Principle as Soul</b>      | Adam and Eve one flesh: The male and female of mortality make themselves one in order to be self-reproducing.                                   |
|  | <b>Principle as Principle</b> | Talking serpent: Basic animal magnetism, the evil one, or one evil, the “first lie and all liars” (S & H 16:18).                                |
|  | <b>Principle as Life</b>      | Serpent’s tree of death: Under the influence of animal magnetism, the male and female of mortality bring upon themselves destruction and death. |
|  | <b>Life as Mind</b>           | The serpent tempts the woman: Mortality is the matrix of itself, mortality.   |
|  | <b>Life as Spirit</b>         | Adam and Eve succumb to the serpent: Male and female mortality are charged with electrical (nerve) impulses.                                    |
|  | <b>Life as Soul</b>           | Adam and Eve see their nakedness: Sin is self-exposed.  |
|  | <b>Life as Principle</b>      | They hide among the trees of the garden: Mortals clothe their private lives with hypocrisy and vain deceit.                                     |
|  | <b>Truth as Mind</b>          | Adam blames God for his downfall: That error originates in Truth, or that good results in evil, is a base lie.                                  |
|  | <b>Truth as Spirit</b>        | Curse on Eve to bring forth in sorrow: This basic lie curses woman with hard labour internally.   |
|  | <b>Truth as Soul</b>          | Curse on Adam to till the soil: This same lie curses man with hard labour externally.   |
|  | <b>Truth as Principle</b>     | Severance from tree of life: In the mythology of mortality, the human is cut off from the divine.   |
|  | <b>Truth as Life</b>          | Birth of Cain and Abel: Multiplication of mortality results in the self-destruction of mortality.   |
|  | <b>Truth as Truth</b>         | Cain murders Abel: The evil in human nature murders the good, the physical overcomes the moral.   |

|   |                      |   |
|---|----------------------|---|
| [ | <b>Truth as Love</b> | Cain identified with ignorance: A sevenfold vengeance is pronounced on the attempt to destroy Cain by physical means; the problem of mortality is not solved by trying to meet error with more error, but by letting "Truth uncover and destroy error in God's own way" (S & H 542:19). |
| [ | <b>Love as Truth</b> | Birth of Seth: Adam's seven generations through Seth to Enoch; humanity learns to come forth from God spiritually instead of trying to labour its way to God materially.  |
| [ | <b>Love as Love</b>  | Enoch translated: The mist is finally dispersed. Understanding divine origin—being the self-revelation of God—the myth of mortal origin is dissolved, and man is found in the image of God.   |

**Thousand-year periods of the Bible (transitional)**

|               |   |                          |                            |   |
|---------------|---|--------------------------|----------------------------|---|
| First period  | [ | <b>Mind as Mind</b>      | Gen 2:6-2:20               | The mist in which Adam originates.                                    |
|               | [ | <b>Mind as Spirit</b>    | Gen 2:21-4:15              | Adam's deep hypnotic sleep.   |
|               | [ | <b>Mind as Soul</b>      | Gen 4:16-5:27              | Land of Nod; Enoch's translation.                                     |
| Second period | [ | <b>Spirit as Mind</b>    | Gen 5:28-7:5               | Noah builds an ark.   |
|               | [ | <b>Spirit as Spirit</b>  | Gen 7:6-7:24               | The ark separates Noah from the flood.                                |
|               | [ | <b>Spirit as Soul</b>    | Gen 8:1-11:25              | The human race is born again; tower of Babel.                         |
| Third period  | [ | <b>Soul as Mind</b>      | Gen 11:26-25:20            | Abraham and Isaac.  |
|               | [ | <b>Soul as Spirit</b>    | Gen 25:21-50:26            | Jacob and Joseph.   |
|               | [ | <b>Soul as Soul</b>      | Ex 1:1-18:27               | Moses leads Israel from Egypt to Sinai.                               |
|               | [ | <b>Soul as Principle</b> | Ex 19:1-Lev-Num-Deut 34:12 | Commandments and tabernacle; journey from Sinai to the Promised Land. |
|               | [ | <b>Soul as Life</b>      | Josh 1:1-Jud-Ruth 4:22     | Conquest and acceptance of the land.                                  |
|               | [ | <b>Principle as Mind</b> | I Sam, 1:1-II Sam 1:27     | Reign of Saul.  |

|                      |                               |  |  |
|----------------------|-------------------------------|--|--|
| <b>Fourth period</b> | <b>Principle as Spirit</b>    | II Sam 2:1-24:25   | Reign of David.  |
|                      | <b>Principle as Soul</b>      | I Kings 1:1-22:53  | Reign of Solomon; kingdom divides; Elijah.   |
|                      | <b>Principle as Principle</b> | II Kings 1:1-25:30   | Elijah and Elisha; deportation of Israel and Judah into Assyrian and Babylonian captivity. |
|                      |                               | (I Chronicles covers same story as I and II Samuel; II Chronicles covers same story as I and II Kings.)  |  |
|                      | <b>Principle as Life</b>      | Ezra 1:1-Neh-Esther 10:3   | Return to Jerusalem; rebuilding the temple and city walls.                                 |
|                      |                               | (The Wisdom Literature from Job to Song of Solomon restates in non-narrative form the Bible's basic teaching. The sixteen Prophets from Isaiah to Malachi close the door on the Old Testament and open it again on the New.) |  |
| <b>Fifth period</b>  | <b>Life as Mind</b>           | Matt 1:1-Mark-Luke-John 21:25  | Career of Jesus.   |
|                      | <b>Life as Spirit</b>         | Acts 1:1-Epistles-Rev 22:21  | Apostolic Christian Church.  |
|                      |                               | (Here we merge from the story of the Bible into history itself.)   |  |
|                      | <b>Life as Soul</b>           | Christianity absorbed into the Roman Empire.   |  |
|                      | <b>Life as Principle</b>      | Middle Ages: Cradle of Western civilization.   |  |
| <b>Sixth period</b>  | <b>Truth as Mind</b>          | Rise of Western scientific man: Magna Charta; the light of self-government dawns.  |  |
|                      | <b>Truth as Spirit</b>        | Renaissance: Western voyages of discovery; birth of the spirit of modern science.  |  |
|                      | <b>Truth as Soul</b>          | Reformation: Western man begins to free himself from ecclesiastical despotism; world becoming westernized; European migrations to North America.   |  |
|                      | <b>Truth as Principle</b>     | New World of America: Age of reason and enlightenment; Western advances in science and democratic government.  |  |



|                |                       |  |
|----------------|-----------------------|--|
|                | <b>Truth as Life</b>  | Industrialism and democracy: Beginnings of machine age; American independence; capitalism and individualism; rise of Communism.  |
|                | <b>Truth as Truth</b> | Christian Science: Founding mission of Mary Baker Eddy; divine Science, not physical science, is the source of man's dominion over the earth; means of world peace revealed.       |
|                | <b>Truth as Love</b>  | Present twentieth century: Era of world war; discovery of universal Science and system of Christian Science; all periods present now, united in the "design of God" (S & H 271:4). |
| Seventh period | <b>Love as Truth</b>  | Matrix calculus of infinity: All must "give place to the spiritual fact by the translation of man and the universe back into Spirit."  |
|                | <b>Love as Love</b>   | Problem of matter solved: Materialism "swallowed up in the infinite calculus of Spirit" (S & H 209:16-30).   |

The subject of this book being the message of the Scriptures from Genesis to Revelation, we shall not again refer to the historical development shown in the above outline from Life as Soul onwards. The continuation of the story after the Bible is complete in the second tone of the fifth period (Life as Spirit) is however implicit once more in the final chapter on Revelation, where, through the opening of the seven seals, St John (free from the limitations of time) anticipates the activities of Christian Science in the sixth and seventh periods.

Within the framework of the days of creation in their spiritual subtones, determining the unfoldment of the Bible's thousand-year periods, let us now begin at the beginning of the world's most urgent and compelling story and follow it through without a break to the end.

In making this journey humanly we necessarily move in sequence from book to book, from idea to idea. But let us be aware that, in divine metaphysics, every moment of life's development is contemporaneous with every other in one immediate design. Order prevails, but not lineally as time. Divinely, all things happen at once. Within the comprehension of the Mind of Christ all the events of our spiritual unfoldment are taking place timelessly, now.

We are not therefore turning to a book, as such, written in time, and limited in idiom, but to this book's eternal Principle. This can never be outdated because it is Life. The reality of the Bible and *Science and Health* is the living WORD OF GOD.

## Adam and Noah

Today, the stories of Adam and Noah, the subjects of the first two thousand-year periods, are acknowledged to be myths. In their relationship they are of the utmost fundamental importance to the student of divine metaphysics. Evaluated spiritually, they are the complementary halves of a single compound idea. This idea is the unity of the manhood and womanhood of God which every individual must some day reflect in order to work out the problem of being. The Genesis context in which these stories are told is very brief indeed. Let us therefore take them textually as constituting a single chapter of this book, even as we must take them spiritually as constituting one idea.

Nothing is more basic to our present purpose than the fact that the *Science* of immortality makes nothing of the *myth* of mortality. Spiritually translated, the allegories of Adam and Noah point to the timeless Science of man, as the opposite of primitive mythology.

As we have seen, the Adam myth, ending with Enoch's translation, foreshadows the work of the individual Jesus, emphasizing divine manhood. The Noah myth, standing for the complete rebirth of the human race, foreshadows the universal mission of Christianity leading to Christian Science. This hints at divine womanhood. So fundamental, so comprehensive, so Scripturally unique, are these two opening periods, when looked at in this way, that they can be said to set the stage, at the beginning of the narrative, for the entire life-drama that follows. For it is not until we reach the third period, and the children of Israel come upon the scene, that, as far as our own forward movement is concerned, the drama actually begins.

When, in the third period, we identify ourselves with the compound idea underlying the first two periods, the story of our own regeneration, and ultimate victory over mortality, unfolds inevitably from beginning to end—that is, from Genesis to Revelation.

In the third period, we journey (at first objectively) to the land of our sinless, spiritual selfhood, where manhood and womanhood are one. In the fourth period, we establish (subjectively) our oneness with the Principle of this idea. Then, in the fifth, sixth, and seventh periods, the living demonstration of what underlies the first two periods, namely, the mission of Christ Jesus, firstly, and Christian Science, secondly, becomes the reality of universal being, and the problem of mortality is in process of solution.

## THE ADAM MYTH

1st tone of 1st period  
– Mind as Mind –

The first thousand-year period opens with a symbol which is the opposite of the *light* of the first day of creation. A *mist* is said to go up from the earth and water the whole face of the ground. This turns the dust of the ground into clay (or more accurately red mud), and out of this mud Adam, the first mortal man, is formed. The keynote is *origin*. Just as the “light” of Science is the symbol of spiritual origin, so the “mist” of mythology is the symbol of material origin.

We read in *Science and Health*: “The word *Adam* is from the Hebrew *adamah*, signifying the *red color of the ground, dust, nothingness*” (S & H 338:12).

To say that Adam is made from *adamah* is like saying that something is made out of itself. *Adamah*, one could say, is the matrix of Adam. Or, to put it another way, mortality is the matrix of itself, mortality. Never could mortality be the matrix of immortality, or vice versa. Only immortality is the matrix of immortality.

Scarcely has the story begun, yet we have entered upon the negative concept of what today, in divine metaphysics, we mean by the matrix calculus of infinity. Matrix is to calculus as *adamah* is to a dam. The word “matrix” is akin to “mother,” and the word “mother” derives from *modder*, meaning “mud.” The mist having, as it were, saturated and fertilized the red dust of the ground, mortal man is fashioned from the resulting mud. The word mortal is from the root *mors*, meaning death.

The mist is the myth that man has a matter origin, and is the fitting symbol of the primeval mythology of the Adamic race. Male and female gods, forces of good and evil, the mortal birth-death cycle, are the visible outcome – the consolidation – of an elemental mist, or myth. Adam is defined in part in *Science and Health* as “the first god of mythology” (S & H 580:2). From earliest times, the dominant figure in mythology has been the mother goddess, the personification of *adamah*, typical of mother earth.

In the same way that mortality is the matrix of itself, mortality, so mythology is the matrix of mythology. The entire history of mortality, the outcome of the original mist, is mythical like its origin. The reality, of which mythology is the unreality, is the Science of one eternal Mind.

In Arabic, the “red mud” out of which Adam is made means “Egypt;” while “Eden,” the garden into which he is put, is the same as “Edin,” meaning “Babylon.” The beginning and end of the life-span of a mortal is the womb and the tomb. Birth into matter at one end of the mortal scale leads to death out of matter at the other. The Bible’s central theme is the story of the children of Israel. In the experience of Israel, the womb and the tomb are represented by her two captivities – her hard labour in Egypt early in her history, and her later deportation to Babylon, when her temple (body) is laid waste. From the latter situation, however, comes

resurrection, and the rebuilding of the body. *Science and Health* declares: "When the mist of mortal mind evaporates, the curse will be removed which says to woman, 'In sorrow thou shalt bring forth children.' Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born [never in servitude to Egypt] and never dying [never in servitude to Babylon], but as coexistent with his creator [in the Promised Land]" (S & H 557:16).

Commenting on the mist, Mary Baker Eddy writes of man, in the second record of creation, as having supposedly "broken away from Deity and as revolving in an orbit of his own" (S & H 522:9).

Mythology has two basic themes. The first is the supposed intrusion of evil into the kingdom of good, effecting the rebellion of man against God and his consequent fall from grace; the second is the intrusion of good (in the form of a divine saviour) into the kingdom of evil, in order to redeem fallen man, and restore the original situation. Mortals begin and end with the supposed assertion of an independent human will. 'Not Thy will but mine be done,' man is supposed to have said to his Maker. Instead of his remaining God's own image, instead of his echoing and reflecting the will of God, mythology credits man with developing a will, a mind, an ego, of his own. Under bombardment from satanic propaganda he becomes an independent creative god. In other words, idea ceases to reflect its Principle, and revolves instead in an orbit of its own. This postulates the myth of fallen man.

An original rebellion, a primordial explosion, in heaven, supposedly splits the nucleus of infinity (the indivisibility of God and man) and spiritual power (inherent alone in this undividedness) is expended. The result is an expanding universe of matter fragments. Power becomes material. It resides henceforth in two opposite realms of matter and mind: the *sub-atomic* world of the matter nucleus, and the *sub-conscious* (or *unconscious*) world of the mental psyche.

Naturally this supposed translation of Spirit into matter calls for a sometime re-translation of matter back into Spirit. Hence, in the history of the Adamic race, Christ Jesus and Christian Science come to reveal the mythical nature of all mortality; to prove that, in fact, spiritual power never was expended in a primordial revolution, and that the relationship of God and man remains uninterrupted and intact.

In the garden of Eden, in which Adam finds himself, two trees of exactly opposite natures occupy the same ground. These are the tree of life and the tree of knowledge of good and evil. Their very coincidence in the midst of the garden implies that there are not really two trees at all, but only one. Looked at from Science, the tree in the midst is the tree of life; looked at from material sense it is the serpent's tree of death. The garden is the symbol of body, which mythically is mortal but in Truth is immortal. The four-headed river which waters the garden in Genesis 2 appears in Revelation 22 as a single river of water of life fertilizing the tree of life. So

closely do the fundamentals of mythology simulate the fundamentals of Science that, when reversed and translated, they point to these very fundamentals of Science.

According to the mythologist C. Kerényi and the psycho-analyst C. G. Jung in their book *Introduction to a Science of Mythology*, two basic themes are common to all mythology. These are the Divine Child and the Maiden Goddess. In Christian theology, where so much ancient mythology finds new expression, these two myths take the form of the human Jesus as God incarnate and the Virgin Mary as the Mother of God. Jesus' supreme purpose was to translate mythology on the individual scale, while the purpose of Christian Science is to effect the same translation on the collective and universal scales. That which is at work in both cases is today's revelation of the divine *matrix calculus*, as the true mother-son relationship.

Mythology has to do with origins. Hence the mist (myth) is the antithesis of the light of the first day of creation. The origin of the divine child (so the above book tells us, p.11) is "the beginning of a new world-unit" – it relates to the origin of the *individual*. The origin of the virgin goddess, on the other hand, points to a complementary concept of origin, namely, to that of "countless beings before and after oneself . . . by virtue of which the individual is endowed with infinity already in the germ." This is described as "a kind of immersion in ourselves that leads to the living germ of our wholeness." Thus the goddess myth relates to the *collective and universal*, or to mankind generally throughout history. Both myths are individualized in individual mortal man.

As already noted, the first two periods of the Bible (the myth periods) point, respectively, to the two world-saving missions of Christ Jesus and Christian Science, the manhood and womanhood of God. As the Adam myth draws to a close, the *individual* is regenerated, while in the Noah myth the *world* is reborn. Christ Jesus and Christian Science are thus the spiritual counterfactuals of which the divine child and virgin goddess are the mythical counterfeits. Hence the indispensable foundations which are laid in the two opening periods. Based on these foundations, the story of Israel (mankind as a whole) takes form and develops from the third period onwards.

The first tone of the first period closes when the animals in Adam's garden come to him to be named. Forbidden by the Lord God to eat the fruits of the tree of mortality, Adam nevertheless hungers for these very fruits—he craves for something to come and satisfy him from outside himself. "It is not good that the man should be alone; I will make him an help meet for him," says the Lord God. As the prelude to the creation of Eve, or the sexual division of mortal body into two separate bodies, Adam names the animals—that is, he identifies himself with animal instincts, emotions, and appetites.

2nd tone of 1st period  
 – Mind as Spirit –

“The parent of all human discord was the Adam-dream, the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter” (S & H 306:32).

A “mist” in the first tone becomes a “deep sleep” in the second. The first reveals the mythical source of mortality, the second describes the nature and constitution of this source, and the way it operates. We are told about the deep hypnotic sleep that falls upon Adam after he has named the animals. ‘Deeply asleep, deeply asleep,’ whispers the hypnotist to his subject when he is about to bring to the surface of consciousness the contents of the psychological unconscious.

Today, psycho-analysis identifies the collective unconscious (as C. G. Jung has named it) with mythology. The archetypal images of gods, goddesses, heroes, beasts, demons, etc., that are fundamental to mankind’s myths, stem from the unconscious stratum of the human mind and are brought into conscious expression through hypnosis, dreams, fantasies, reveries, drugs, and the like. “The archetypes,” Jung says, “are the imperishable elements of the unconscious” (*ibid* p.136); they are man’s primitive psychic “roots” from which civilization must not be allowed to sever him if he is to maintain mental and physical health. For while primitive man is in immediate contact with this unconscious stratum, the more civilized and individualistic man becomes, the less this is so. It would seem today that the endeavour on the part of primitive mortal mind is, more and more, to suck humanity back into the dark abyss of the mythological unconscious. This is because, in Science, the opposite is true – Mind, God, is found the source and origin of all real consciousness, from which man ceaselessly emanates and to which he ceaselessly returns. Science reveals that man has never been, and can never be, cut off from his divine roots. Two of the foremost archetypes are the divine child and maiden goddess discussed in the preceding tone.

It is important to understand that the great and enduring myths of mankind, be they ancient Egyptian or classical Greek, are not mere pagan horror stories compiled by imaginative poets in a dim and distant past; myths are recorded revelations from the collective unconscious as surely as (on the positive side) Truth, or Science, is divine revelation stemming from the Mind which is God.

The infinite unseen God is to man, His own conscious reflection, as the unconscious world of the human psyche is to the conscious. The one relates to life, the other to death, and salvation depends upon the replacement of the one by the other at the point of individual consciousness. There was added to the Christian Science textbook in 1908 the following entreaty: “Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep [the unconscious level of human thought] or when awake [the conscious level]” (S & H 442:30). As taught and proved by Jesus, the source of man’s being is God,

not gods, the Science of Mind, Spirit, not the mythology of matter, or mortal mind.

Matter is mythology, mortal mind is mythology, the pleasures and pains of matter are myths, *Science and Health* teaches (S & H 591:8, 591:26, 294:22). The unconscious psyche is likewise a wholly mythical concept. The scientific fact of which the psychic unconscious is the mythical fable is the unfathomable depths of one beneficent parent Mind teeming with divine archetypal images, or ideas, which are man's primal elements and imperishable roots. In this case, involuntary, apparently uncontrollable sin, disease, death, as well as so-called natural disasters, accidents, mob violence, wars, etc., have no real source from which to arise and devastate mankind. The belief that such a lurking underworld exists derives from primitive mythology, and is annulled by the Science of one all-comprehending, infinitely conscious Mind.

The divine idea of which the cosmic unconscious is the human fable is infinite Mind as infinite Spirit. We are led therefore from Mind as Mind in the first tone of this period to Mind as Spirit in the second.

According to the Christian Science textbook, matter is the subjective state of mortal mind, an image in mortal mind, an "alias" for unconscious mortal mind, at the same time as being unconscious, mindless (S & H 114:29, 116:19, 409:9, 484:17). That matter should be the subjective state of mortal mind, and also mindless, shows the mythical nature of both mortal mind and matter. Mindless mind can be neither matter nor mind, and is therefore nothing.

Not unconscious matter but ever-conscious Spirit is the subjective state of infinite Mind. Reflecting upon its own nature, Mind declares: 'I, Mind, am infinite Spirit; the image that I hold and maintain within me is of myself as Spirit, not matter. This image is man.'

Under hypnosis, Adam dreams that Eve is formed from his rib. It is said that woman is taken out of man. Man apparently loses his womanhood. The subjective state of his being appears in his dream as objective and separate. Hence his instinctive urge to make the two one again. In Science, man finds his womanhood through identification with God and his universe. The womanhood of God is the divine answer to the deep collective unconscious.

Simultaneous with the creation of Eve, a talking serpent enters the scene – the symbol of generic evil. This serpent, in the early chapters of Genesis, is the original form of the red dragon in the later chapters of Revelation. According to Revelation 13, the dragon operates through two agents, a beast from the sea and a beast from the earth. The serpent in Genesis likewise has two agents, Adam and Eve. The beast from the sea stands for unconscious mortal mind, the beast from the earth for conscious mortal mind. Jung says that, in mythology, "the sea is the favourite symbol for the unconscious, the mother of all that lives" (*ibid*

p.134). Adam names Eve “the mother of all living.” Christian Science restores to man his apparently lost womanhood by setting its right foot on the sea and its left foot on the earth (S & H 559) – that is, by exercising absolute power over both unconscious and conscious mortal mind. The real “mother of us all” is, as Paul infers in Galatians, the bridal city of Revelation 21, which appears when there is “no more sea.”

As already noted, Mary Baker Eddy writes of the one evil, or evil one (made up, as it is, of these two aspects of mortality), as “the first lie and all liars” (S & H 16:19). She is discussing the “first voluble lie” which the snake-talker utters when it identifies Adam and Eve with the archetypal gods of the mythological unconscious, knowing good and evil (S & H 533:13). Instead of being ‘as God’ (instead of being the likeness, or reflection, of the one creator, God, as in Genesis 1:26), mythology declares that men and women are “as gods.” In *Science and Health*, this reference to the “evil one” is part of the interpretation of the Lord’s Prayer. “Our [one] Father-Mother God” (in contrast to Adam and Eve as father-mother) is mankind’s saviour from original evil (S & H 16:27). Mind as Spirit is the real parent of man.

Because they fall victim to the serpent’s lie, Adam is cursed to till the soil and Eve to bring forth in sorrow. The serpent is made to crawl in the dust. Only when Revelation 22 is reached, and the fruit-bearing tree of life, fertilized by the river of life, stands alone in the midst of man’s being, is this double curse removed. Then the tree of death is no more.

The spell is finally broken (in Revelation) because (in Genesis) Eve is not deceived by the serpent to the same extent that Adam is. The idea of the womanhood and motherhood of God impels in Eve, in these opening moments of the story, a movement of thought that leads in the end to the total surrender of the mortal sense of life, and its replacement by immortality. In other words, the tree of the knowledge of good and evil, with which Eve is closely associated, will yield at last to the tree of life. Only the matrix of immortality is really in the midst of man’s garden.

Adam, selfishly, blames God and blames Eve for his downfall. Eve, unselfishly, blames neither God nor Adam, but blames herself. She accepts the responsibility herself. She says: “ ‘Neither man nor God shall father my fault.’ She has already learned that corporeal sense is the serpent” (S & H 533:30). Eve discovers that the serpent is mankind’s corporeal sense of self. Evil is not something to be attacked ‘out there,’ but handled subjectively at the point of individual understanding. Because of this, womanhood will, in the end, wholly overcome the serpent.

Eve makes the mistake of attaching error to herself personally. To woman there is no self but God. Woman deprives error of all selfhood. That which finally destroys the serpent is woman’s total impersonalization of self. Eve is “the belief that the human race originated materially instead of spiritually” (S & H 585:25). Woman is the understanding that the human race originates spiritually instead of materially. Eve is a moral sense of



good and evil at war with each other; woman is the spiritual sense of the absolute supremacy of good. Womanhood can no more be divided from manhood than Mind can be deprived of its own subjective state as Spirit. In this section of the text the relationship of Mind to Spirit has its suppositional opposite in the relationship of Adam to Eve.

Mortality banishes itself from immortality. Adam and Eve cut themselves off from the tree of life. When they reproduce themselves in Cain and Abel, Cain takes after his father, and Abel after his mother. Cain stresses the physical, Abel the moral. When the physical murders the moral the fruit of the tree of good and evil begins to be reaped. Nevertheless, just as Eve, through her perceptiveness, hints at the true idea of woman, so Abel, with his sacrificial lamb, hints at what is called the “seed of the woman” manifested later by Jesus. The difference between Abel and Jesus is that whereas Cain destroys Abel, Cain’s equivalent in the case of Jesus is unable to repeat the crime. Jesus, at the resurrection, shows himself unharmed by Cain. This is because Jesus’ morality (that is, his humanity) is based on an opposite premise from that of Abel. Jesus’ morality derives from love of spirituality, not from fear of physicality. Evil can no more destroy Jesus’ humanity than it can destroy his divinity, for the two are one.

Cain is identified by the mark of the beast. He is ignorance, the opposite of understanding. The “murderer from the beginning” is wholly of the nature of a myth. To fight Cain on his own terms is to make something out of nothing, a procedure impossible in Science. Hence a sevenfold vengeance threatens any attempt to dispose of Cain by merely physical means.

### 3rd tone of 1st period – Mind as Soul–

From the “mist” in the first tone, and the “deep sleep” in the second, we come to the “land of Nod” in the third. Correspondingly, in the order of divine metaphysics, Mind in its aspect as Mind leads, secondly, to Mind as Spirit, and thirdly, to Mind as Soul. These three tones teach us the fundamental spiritual idea underlying the first period.

Because murderous physicality is a state of self-destruction, or spiritual oblivion, Cain is banished from the face of the Lord into the land of Nod. The word Nod means “wandering, exile,” and is said to suggest a condition of extreme fright.

“If Soul sinned, Soul would die. Sin is the element of self-destruction, and spiritual death is oblivion” (S & H 310:24). Because Soul is sinless, Life is deathless. All that Cain typifies must pass into oblivion in the thought of the individual Adam just as it must on a world scale in the coming story of Noah and the flood.

As we learn from the text, the line of Cain, in the land of Nod, develops through seven generations, and then comes to an end. The seventh generation is fourfold. The Cainite concept of life ends, apparently, many

times worse than it begins, for the threat of vengeance which at first was sevenfold is now seventy and sevenfold.

The narrative credits Cain with starting the first civilization; though from this point onwards we hear of him no more. As we would expect, the progeny of Cain and all that they stand for perish in the flood in the story of Noah. The name Cain means "acquisition." It suggests a perverted individualism which exploits its brother man for its own personal gain. This state of thought breeds violence and corruption and must be expunged from the earth.

The problem begins to solve when Eve bears Adam his third son, Seth. Seth means "substituted." He is the substitute for Abel "whom Cain slew." Adversity forces Adam and Eve to think from a totally new point of view. Seth is humanity, or morality, on a spiritual rather than a physical basis. In Genesis 5:1 Adam is no longer referred to as man made from dust (as in Genesis 2:7) but as man in the likeness of God (as in Genesis 1:26). Let us note therefore that, in the original Hebrew, "man" in Genesis 1:26 is rendered "adam," like "man" in Genesis 2:7. The implication is that there are not, and never will be, two kinds of man, one mortal and the other immortal, any more than there are two kinds of tree in the midst of Eden. The difference is one of standpoint. The sole reality of the adamic concept is, in the last analysis, man in the image and likeness of God. Thus "Jesus beheld in Science the perfect man, who appeared to him where [in exactly the same place] sinning mortal man appears to mortals" (S & H 476:32).

Corresponding to the seven generations of Cain, exactly seven generations unfold from Adam to Enoch, through Adam's third son, Seth. By means of this sevenfold order, the problem of Cain is solved. "And Enoch walked with God: and he was not; for God took him." Paul interprets this by saying: "By faith [understanding] Enoch was translated that he should not see death; and was not found, because God had translated him" (Heb 11:5). The name Enoch means "teacher, instructor." Enoch is that state of thought which walks with God according to the spiritual order of the seven days of creation, the order of *understanding*, the order of the third degree. In the consciousness of Enoch, translation takes the place of death – the myth of material origin yields to identity in immortal Mind.

The underlying tone is Mind reflecting Soul. The senses of Soul, or spiritual understanding, reverse and translate the evidence before the mortal senses, and identity is found an image in Mind. No longer does identity appear as mind imprisoned in matter, that is, as sinning, dying mortal body.

*Science and Health* declares: "If Enoch's perception had been confined to the evidence before his material senses, he could never have 'walked with God,' nor been guided into the demonstration of life eternal" (S & H 214:5).

In accordance with the symbolism of the first day of creation, where the light is called Day and darkness Night, Enoch proves that Mind is all, and therefore that matter is naught. This idea of the total solution of the life-problem, presented in the first thousand-year period, is the logical starting-point of our Scriptural journey, and the light which lights us on our way. This is the "light of the world" which, in due course, Jesus will demonstrate on behalf of all mankind.

### THE NOAH MYTH

The Noah myth is to the Adam myth as the second day is to the first, as the firmament is to the light, and as scientific Christianity is to Jesus' original founding mission. Moving from the first to the second period, the accent shifts from individual man to collective and universal man. First, spiritual individuality exemplifies the solution to the great life-problem; secondly, as a result of this, all individuals everywhere are enabled to do the same thing.

As we have said, the two opening periods foreshadow the missions of Christ Jesus and Christian Science that appear in the fifth, sixth, and seventh periods. In relation to the synonymous terms for God, Christ Jesus, in the fifth period, accentuates Life; Christian Science, in the sixth and seventh periods, accentuates Truth and Love. In the first two periods, therefore, we are already aware of the eternal trinity of Life, Truth, and Love. The Adam story, ending with the translation of Enoch (who does not see death), has the emphasis on Life; the Noah story, which begins with the building of the ark and ends with the tower of Babel, stresses Truth and Love. The ark prefigures the universal Church of Christ that rebirths the world. In Christian Science, "church," as the body of Christ, the spiritual reality of the human race, is defined as the "structure of Truth and Love" (S & H 583:12). The lesson the allegory teaches is that an all-harmonious structure of spiritual understanding counteracts the worldly tower of Babel, with its multitude of warring factions.

The Holy Ghost, the Spirit of God, which, throughout the Scriptural unfoldment moves progressively on the waters of human consciousness, is indeed "the development of eternal Life, Truth, and Love" (S & H 588:7).

The firmament of the second day, like the ark of the second period, is the scientific understanding of the light of the first day. Understanding makes the light universally available, and is the means whereby all men may play their part in a new world birth. The firmament called Heaven separates the waters above from the waters beneath, just as Noah, in his ark, is separated from the waters of the flood.

The firmament, like the ark, teaches humanity that there are not two kinds of world, one beneath and one above, any more than there are two

kinds of tree in the midst of the garden of Eden. A false concept of the world having been separated from the true understanding of the world, the unreality of the one is swallowed up in the reality of the other. What seems to mortals like a destroying flood is, in Science, the outpouring solution to the human problem. It signifies submergence in Spirit, the baptism of Spirit, purifying humanity of violence and corruption, and destroying, not the world, but the world's dualistic mortal beliefs. Humanity finds itself "born of the Spirit, born of God" (S & H 463:18), born of the waters above, not of the waters beneath. To human sense, the mortal is reborn. "Ye must be born again" of "water and of the Spirit," Jesus says to Nicodemus. When the floods abate, Noah and his family emerge from the ark and the world is born again.

The story tells of the purity of Spirit cleansing the human race of its beliefs in the double reality of good and evil. It concerns a moral chemicalization, a mental fermentation, in which "all errors of belief yield to understanding" (S & H 96:21). Hence as we merge from the first period to the second, the tone changes from Mind to Spirit. There are three subtones, as in the first period: Spirit as Mind, where we build our ark, Spirit as Spirit where the ark separates us from the forces of self-destruction, and Spirit as Soul where, in consequence, our identity is reborn.

"As the days of Noe were, so shall also the coming of the Son of man be," Jesus says to the disciples when he is telling them about the world-rebirthing Science of Christianity that will come in the closing stages of the sixth millennium. "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt 24:37-39).

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence . . ." A parallel exists between the world situation in the story of Noah and the present twentieth century state of immorality, violence, and corruption. Yet we are promised that our world today will not in fact destroy itself, despite its Cainite qualities of acquisition, exploitation, murder, and greed. These elements only will be destroyed. Civilization will be transformed and saved. "The waters shall no more become a flood to destroy all flesh," God assures Noah, after the deluge ceases. The reason is that the spiritual reality of the race as a whole will reveal itself in the Science of Christianity, or in the second advent of the Son of man.

In Revelation 12, the dragon casts out of his mouth after the woman (generic man) an equivalent of the Noahic flood. But "the earth helped the woman, and the earth opened her mouth, and swallowed up the flood." *Science and Health* interprets this by saying: "What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither

drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood" (S & H 570:18). Earth helping the woman results today from the growing understanding that the human race as a whole is the mother of Christian Science, and therefore the birth-giver of its own being as the Son of man. Through this understanding, mankind is born again.

The name Noah means "comfort," which derives from "with + strength" – the strength inherent in the purity of Spirit. It is said of Noah, "this same shall comfort us." Noah is indeed a foreshadowing symbol of the Holy Comforter, or Christianity in its Science.

1st tone of 2nd period  
– Spirit as Mind –

The Noah story, like the Adam story, opens with a reference to fundamental mythology. The myth presented is the exact opposite of Spirit as Mind. Because Spirit is Mind, Spirit is creative. The dualism of good and evil, or belief in the equal realities of Spirit and matter, is not creative but destructive.

We are told how the "sons of God" wed themselves to the "daughters of men," and how "giants" are born of this union. The myth developed by Christian theology of a Father in heaven, a mother on earth, and the birth, in consequence, of a superhuman Son, is the supposed saviour from this original anthropomorphic myth. The life of Jesus, spiritually understood, eliminates this myth on the individual scale; Christian Science, spiritually understood, eliminates it on the collective and universal scales. Only what Spirit as Mind creates is reality. Mixing Spirit and matter, wedding the waters above the firmament to the waters under the firmament (second day of creation), without first separating them spiritually and scientifically is giant error. Marriage between the divine and the human takes place when it is understood that the waters under the firmament are not waters of *matter*, Spirit's unlikeness, but waters of *reflection*, Spirit's likeness. Then the two are one.

Elements of mystic dualism (reminiscent of Abel) and of acquisitive greed (reminiscent of Cain) are the causes of the world-wide violence and corruption seen at the beginning of the second period, even as they are the causes of violence and corruption in the world today. These evil elements call forth the drowning flood.

Noah, the comforter, the saviour of the situation, comes through the line of Seth. Today, Christian Science, the holy Comforter, is of divine not mythological origin. Noah walks with God in the second period as surely as Enoch walks with God in the first.

"And God looked upon the earth, and, behold, it was corrupt . . . And God said unto Noah, The end of all flesh is come before me . . . Make thee an ark of gopher wood . . . and . . . pitch it within and without."

The meaning is not that the end of all flesh, as such, is come, but rather that the time has come in which to destroy the myth that man is flesh instead of spirit. The significance of "pitch" is "atonement." We spiritually understand our world through at-one-ment with God within and without, eliminating belief in fleshly separation.

There must be rooms in Noah's ark. There must indeed be room for all mankind. Nothing can be left outside except a violent, self-destroying, untrue sense of mankind. Our ark is our understanding of the matrix, or motherhood, of God. It holds in safety within its embrace the infant idea, the embryo, of a totally new spiritual world. The ark is *divine Science* reduced to an ordered system of ideas in *absolute Christian Science*, becoming the healing, rebirthing saviour of the human race in *Christian Science*. This activity of the first translation (S & H 115) brings into operation the three degrees of the second. Hence, "with lower, second, and third stories shalt thou make it," Noah is told.

It shall be three hundred cubits long, fifty cubits broad, and thirty cubits high. These symbols of three and five occur again and again. They hint the tones of the third and fifth synonyms for God. They suggest identity and individuality not only for man but for the animals as well. For God "forms and preserves the individuality and identity of animals as well as of men" (S & H 550:5).

A window shall Noah make in his ark. The word "window" is from the two words "wind" and "eye." If "thine eye be single," Jesus says, "thy whole body [world] shall be full of light" (Matt 6:22). In the measure that Noah's eye is spiritually and scientifically single, his understanding of his world is devoid of evil.

There must also be one door. The ark is the sanctuary of Spirit, the door of which is closed to error and open to Truth. Within the quiet sanctuary of his world-embracing ark, Noah must "deny sin and plead God's allness" (S & H 15:3-18). The ark which he builds, like the church which the apostles build, and like the church which Mary Baker Eddy builds, is an understanding of the matrix calculus of Truth and Love, the world's spiritual reality.

In the case of Noah, the two translations operate on the universal scale, just as with Enoch they operate on the individual scale. Noah himself illustrates the work of the first translation, while his three sons, Ham, Shem, and Japhet, typify the three degrees of the second. Not surprisingly, Noah is given *seven days* in which to build his ark, and gather his family and the animals inside. Then comes the deluge.

2nd tone of 2nd period  
— Spirit as Spirit —

Noah comes out from the material world and is separate inside his ark. His understanding of reality acts as a "line of demarcation between the real and unreal" (S & H 505:21). Immediately he has entered into the safety of this understanding the fountains of the great deep are broken up,



and the windows of heaven are opened. The two translations operate as one in his consciousness. Simultaneously as heaven opens (first translation), the fountains of the deep psychic unconscious are broken up (second translation).

Noah and his ark are lifted up. Spirit imparts the “understanding which uplifts consciousness and leads into all truth” (S & H 505:16). A world baptism takes place – a twofold baptism – as in the case of Jesus. Jesus, in Jordan, is baptized simultaneously of the waters of repentance and the Holy Ghost. ‘You must be born of water and of the Spirit,’ Jesus says to Nicodemus, when explaining the process of human regeneration. “I will pour out my spirit upon all flesh,” God promises the prophet Joel, concerning the world baptism that takes place on the day of Pentecost, and that comes full flood with Christian Science. “Christian Science . . . floods the world with the baptism of Jesus,” declares Mary Baker Eddy (’02.5:6). Rightly understood, the deluge in the story of Noah is the world flooded with the baptism of Spirit, submerged in Spirit, purified by Spirit, so that all flesh dies. Fleshly beliefs are washed away, and replaced with the understanding of Spirit.

In the second tone of the second day of creation, the textbook quotes the Psalmist: “The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.” The violence and corruption that issue in belief from the depths of the unconscious psyche are broken up and destroyed through translation; for the “greatest wrong is but a supposititious opposite of the highest right” (S & H 368:1). “‘He uttered His voice, the earth melted.’ This Scripture indicates that all matter will disappear before the supremacy of Spirit” (S & H 97:26).

“Fifteen cubits upward did the waters prevail . . . and all flesh died . . . and the waters prevailed upon the earth an hundred and fifty days.” Again, a hint of three and five. All false identity and all false individuality are swallowed up in the great universal baptism, or spiritual translation. Learning to identify our world with the absolute Science of Christianity, we submerge it in the baptism of Spirit, and all flesh dies. But this does not mean that persons and animals die. It means that spiritual understanding demonstrates the nothingness of mortality, in order that identity and individuality may be reborn.

After a hundred and fifty frightening, tempestuous days “the wind of God” causes the waters to assuage. The wind of God, or breath of God, is God as Spirit moving on the face of the waters. As in the case of Jesus and his disciples, so with Noah and his world, the Holy Ghost, or holy Spirit, is breathed upon all mankind (John 20:22). Soon, Noah’s newly conceived world will emerge from its enveloping, formative matrix (the ark) and be seen as mankind’s real identity. “The wind bloweth where it listeth,” Jesus says to Nicodemus, “so is everyone that is born of the Spirit” (John 3:8).

3rd tone of 2nd period  
 – Spirit as Soul –

In the section on Spirit as Spirit, our ark of understanding (which Spirit as Mind builds) causes us to come out from the material world and be separate. This leaves us, apparently, with two creations – a material one from which we turn away, and a spiritual one with which we seek to unite. But two opposing creations are impossible in Science. It remains, therefore, for Spirit as Soul to resolve this dualistic concept. Spirit as Soul shows us that our present world is the only world and identifies it as Spirit, not matter. Thus our world is born again. Spiritual understanding takes away a previously held misconception of the world, and we are free to enjoy the spiritual reality of our present, only world.

In order to solve the human problem, we must balance *withdrawal* with *return*. Arnold Toynbee, in *A Study of History*, shows that amongst the founders of the world's religions Jesus alone achieves this balance, and thereby solves the life-problem. Others escape (so they believe) to Nirvana, but Jesus proves conclusively that there is only one kind of world. He illustrates the workings of the two translations. He withdraws to the mountaintop to understand reality, but returns to the valley to heal and save mankind. On the much vaster scale of the two Messianic advents (foreshadowed in the Bible's two opening periods) the first advent emphasizes withdrawal to heaven, the second emphasizes return to earth for the purpose of world salvation. "Why stand ye gazing up into heaven?" the two angels ask the disciples in the first chapter of Acts, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The ark rests on the peak of Ararat. This sacred mountaintop typifies the purity of Spirit – the corner-stone, or cap-stone, of the spiritual rebuilding that is now to take place in the world. The baptism of Spirit having washed the body of the impurities of flesh (S & H 241:27), life begins again on new foundations. "We cannot build safely on false foundations" – we cannot bring to birth the spiritual body of mankind – unless "old things pass away and 'all things are become new'" (S & H 201:7). The view from Ararat is glorious; all around us other similar mountaintops are lifting up their heads above the receding flood. The birth is not personal or sectarian, but is everybody's rebirth. In Christian Science, nothing less than the whole world is being born again.

The question is, has our act of withdrawal accomplished its preliminary purpose? Are we ready to return? We are if our "I" has gone to the Father, if a new understanding of self has been won, and if men are drawn to the divine Principle, Love, rather than to human personality.

To find the answer to these questions, Noah sends forth a raven which goes to and fro. Consciousness must be rid of its dark, restless, rapacious thinking before it can emerge from the ark. Even so, is spirituality sufficiently evident? Have the waters receded? Is Spirit really the only Soul there is? Noah sends forth a dove. This typifies divine Science, the Holy



Ghost, which makes all men one. Noah is testing himself spiritually. Are the 'inside' and 'outside' of consciousness one? Are subject and object one in identity? Does what is outside the ark correspond spiritually to what is inside, so that 'here' and 'there' are no longer two?

Three times the dove goes forth. At first the waters still cover the earth, and she comes back to Noah inside the ark. Belief in a dual sense of self is not yet properly resolved. Noah waits seven days and sends her forth again. She returns with an olive branch of peace. She is making "both one." The waters are fast receding, and soon the ground will be dry. After a further seven days he sends her out again, and this time she does not return. The self, the I, has gone fully unto Spirit, and the face of the land is dry. Inside and outside, subject and object, are one in spiritual identity. Noah, his family, and the animals, emerge from the womb-like seclusion of the ark, and a new world is born.

God says to him: "And I, behold, I establish my covenant with you, and with your seed after you . . . and the waters shall no more become a flood to destroy all flesh." A sevenfold rainbow of promise spans the heavenly firmament. A "rainbow was upon his head," says Revelation 10 of the angel which today brings divine Science to the consciousness of mankind. Science is "Truth's prism and praise" (S & H 558:13). Through a spectrum of seven synonymous terms for God, Science makes it possible for humanity to understand and magnify divinity. The understanding of the one absolute God as Mind, Spirit, Soul, Principle, Life, Truth, Love, is the means whereby (in Revelation 12) the earth swallows up the dragon's flood. Through this rainbow span of terms, the spiritual idea is understood in fulfilment of the Noahic covenant.

Of Noah's three sons, Ham, Shem, and Japhet (the second translation's three degrees) "was the whole earth overspread." "And Ham is the father of Canaan." We are preparing for the coming third period, when we start to practise universal translation as taught in the first two periods. For Canaan, in the third period, is the children of Israel's promised land! Can such a land derive from the physical Ham? Can man's God-given heritage really be "a sensuous belief; the testimony of what is termed material sense; the error which would make man mortal and would make mortal mind a slave to the body"? ("Canaan" – S & H 582:24). The explanation is that we (Israel), in our journey from Egypt to Canaan, translate the sense of self and body from mortality to immortality. Freeing ourselves from Egypt, we exchange the sensuous concept of body for the land of spiritual identity. We translate the land of the son of Ham into what this land truly is – the coincidence of heaven and earth.

Here the positive part of the second period ends and the negative part begins. We have been told the *how* of spiritual building, now we are shown the *how not*. In the story Noah lapses into a state of dualism and sensualism after having identified himself with the Science of Spirit.

He becomes intoxicated with the fruits of his vineyard. This is the opposite of imbibing the spirit of his own newborn identity. To believe that we can use the things of Spirit for material satisfaction and gain is to revert to the giant error of wedding the sons of God to the daughters of men.

Ham bears eager witness to Noah's sensuality, but Shem and Japhet walk towards him backwards and cover his nakedness with a cloak. Neither the spiritual nor the spiritually moral acknowledge animality as real, while physicality openly affirms animality. Ham, in consequence, is made the servant of Shem and Japhet instead of their master. The first degree must be brought under the control of the second and third degrees in order to make translation possible. Thus: "Understanding [third degree] makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters" (S & H 216:14). In the third period, Israel's mastery of the body becomes the dominant factor in her journey from sense to Soul.

The descendants of Ham, Shem, and Japhet form the nations of the post-deluvian world. The name Ham means "hot, black." He is the supposed progenitor of the dark races of Africa, including Egypt. As already noted, he is also the father of Canaan. From Shem derive the Semitic nations of the Middle East including the children of Israel. Japhet means "enlargement." He is like Joseph in the coming third period, whose name means "extension, adding." Japhet is identified mainly with the nations of Europe and the West. He is the supposed progenitor of the Aryan races, or the Indo-Europeans. Science, art, philosophy, and government, as developed by the Graeco-Roman civilization of the fourth period, and afterwards by the Western Christian civilization of the fifth and sixth periods, are said to derive from Japhet.

Biblically, Christ Jesus comes through the Hebrew descendants of Shem, while Christian Science comes through the Gentile descendants of Japhet.

The final topic of the second period is the building of the tower of Babel – though this can be said to counterfeit the period as a whole rather than merely its third tone. Babel means "confusion" – specifically, confusion of tongues. The name is identical with Babylon. Babylon features in this way at the close of the second period, because the first thing Abraham must do at the opening of the third, is to separate himself from Ur of the Chaldees, which is Babylon.

*Science and Health* defines Babel as "Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge. The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure" (S & H 581:17). In the fourth period, as we shall see, Israel endures subjugation at the hands of Babylon because she literally becomes a kingdom divided against itself.

Babel is built by Nimrod, a descendant of Ham. Babylon, in Revelation, is "mother of harlots and abominations of the earth." She is everything that is unlike the birth-giving heaven of Spirit, the subject of the second day of creation.

The first and second periods in the Old Testament correspond in the New Testament to the mission of Jesus and the building of the Apostolic Church. The erecting of the tower of Babel is the exact opposite of setting up the true Church of Christ. Babel is human thought striving to attain the heavenly firmament by progressing from matter upwards. On the other hand, the Christian Church (like the holy city of Revelation, and therefore like the divine Science of Christianity) comes down from heaven to earth – is born of Spirit, not matter. This Church, as the spontaneous spiritual identity of the race, eliminates the processes of Babel. Its descension in Acts 2 is the immediate outcome of Jesus' ascension in Acts 1. According to Jesus only that which comes from heaven builds its way to heaven. Hence the task which Nimrod sets himself is an impossible one. The firmament, on the other hand, really does make heaven and earth one. New Jerusalem, the true mother city, appears in Revelation only after the harlot city Babylon has fallen. Today, through the universal Science of Christianity, the real Christian Church is being built.

"And the whole earth was of one language, and of one speech." Because this language is the language of matter, the language of disintegration, the opposite of the language of Spirit, Spirit as Soul confounds it into a babel of diverse, warring tongues. These specialized individual tongues do not understand one another's speech, and therefore there are wars and disagreements.

This inability of men to understand, and therefore to communicate with each other is the state of affairs which confronts the disciples on the day of Pentecost. The answer lies in Christianity. The builders of the Christian Church are also of one language and of one speech – all are "with one accord in one place" – but in a very different sense from the builders of the tower of Babel. The disciples' language is the Word of God, the language taught by Jesus, the language of universal spiritual ideas. This is the world's original mother tongue, already deeply innate in man. Because this inborn means of communication is already present despite the evidence of the personal senses, representatives from every nation under heaven who are in Jerusalem at the time respond to the language which the disciples are voicing, each man in his own tongue. The events of the day of Pentecost illustrate a world state of understanding instead of misunderstanding, of diversity of identity in harmony and unity instead of the antagonisms which attend a falsely individualistic sense of life. The Pentecostal solution to world problems of fragmentation, specialized technologies, and warring relationships, is identical with what is being revealed today in the universal Science and system of absolute Christian Science.

Today, this unseen Word of God, this underlying language of Spirit, is increasingly determining present world tendencies towards co-operation and unification. As these trends gather momentum, mankind's individual technologies and specialized tongues, reminiscent of the tower of Babel, will be translated out of their unilateral confines. Each will take its place within the one Science of all sciences, the one Philosophy of all philosophies, the one Religion of all religions, the one Race of all races, and peace will reign on earth.

The importance of the two opening periods, anticipating, as they do, the healing, translating ministries of Christ Jesus and Christian Science in the fifth and sixth periods, cannot surely be over estimated. Today, as humanity heralds the immanent seventh period, we can scarcely fail to discern the relationship (foretold by Jesus) between what is symbolized in the story of Noah and events of our own day. Based on this realization, the Bible is, to us, no longer historical in meaning. Its order from Abraham onwards is that of our own timeless spiritual unfoldment in and of the presence of God.

## Abraham Isaac Jacob Joseph

“Before Abraham was, I [the Son of God] am,” said Jesus. What is before Abraham? Biblically, the first and second periods of Adam and Noah, underlying which is the twofold idea of the Son of God.

*Science and Health* says that the third day of creation, “the third stage in the order of Christian Science,” is “an important one to the human thought, letting in the light of spiritual understanding” (S & H 508:28)—letting in the *light* of the first day, and the *spiritual understanding*, or the firmament, of the second. Correspondingly, in the third thousand-year period, human thought identifies itself with the twofold idea implicit in the first two periods, in order that, like the children of Israel, it may inherit the land of spiritual identity.

The third period as a whole ranges from Genesis 11:26 (the birth of Abraham), through the remainder of Genesis, through Exodus, Leviticus, Numbers, Deuteronomy, Joshua, and Judges, to the end of the book of Ruth. It is about the spiritual upbringing of the children of Israel. Impelled by the infinite as Soul (the third synonym in the divine order, and the name for God which gives the true idea of body and identity) the narrative unfolds through the five subtones of the third day of creation: Soul as Mind, Soul as Spirit, Soul as Soul, Soul as Principle, and Soul as Life.

The first two tones, Soul as Mind and Soul as Spirit, cover the *Patriarchal* period in Israel’s life. These also bring the book of Genesis to a close. With the patriarchs, the idiom changes from myth to saga. The tales of Abraham, Isaac, Jacob, and Joseph are generally regarded as sagas, or folklore. Abraham, Isaac, and Jacob are Israel’s three fathers, or patriarchs, the God-inspired architects of her identity. Israel herself, conceived of generically, is represented by the fourth figure, Joseph. In the Jacob saga the birth of Joseph leads to Jacob himself being renamed “Israel.” In the fourth period, when the kingdom divides into Judah and Israel, the house of Joseph becomes the leading house of the kingdom of Israel, thus identifying Israel especially with Joseph.

Soul as Mind pertains to the Abraham and Isaac sagas, where Israel is at the point of origin; Soul as Spirit pertains to the Jacob and Joseph sagas, where she is actually brought to birth. The spiritual significance of these four sagas is that the *seed* of the idea underlying the first two periods is sown by the divine Patriarch, or Father, in the soil of human

consciousness, where it is destined to develop with power and grace until it conquers the whole earth – that is, until it constitutes the whole of man. The idea itself is the manhood and womanhood of God, represented initially in the life of Israel by the two foremost sons of Jacob, Judah and Joseph.

In the tone of Soul as Soul, at the beginning of Exodus, Moses' identification of Israel's true I AM frees her from Egyptian servitude. In Soul as Principle, he reduces God's law to a comprehensible system of laws and leads her to the promised land. In Soul as Life, under the leadership of Joshua, Israel enters and possesses the land; she accepts her sinless, deathless selfhood as her natural divine inheritance.

From the time of the patriarchs onwards, Israel's progress (the progress of the idea of one absolute God) towards ultimate world supremacy is the subject not only of the remainder of the Old Testament but of the New Testament as well. According to Paul in Hebrews, Abraham, from the beginning, looks for "a city which hath foundations, whose builder and maker is God." He is already seeking the city foursquare in Revelation as the true identity of himself and his world. The seed which the Father sows in the womb of world-consciousness, at this point, is thus a seedlike understanding of this ultimate world-city – the embryonic idea of the Word, Christ, Christianity, Science. Hence the sagas of Abraham, Isaac, Jacob, and Joseph give us our first touch in the Scriptural story of the significance of these four terms. Abraham, the creative father, introduces us to the first side of the holy city, the Word; Isaac, his son, introduces us to the second side, the Christ; Jacob, with his twelvefold family of sons, symbolizing the universal brotherhood of man, introduces us to the third side, Christianity; while Joseph, lord of the land of Egypt and nourisher of all mankind, introduces us to the fourth side, Science. Thereafter, the idea of this universal matrix-city grows and develops in human consciousness until it constitutes heaven and earth.

The word city is from the same root as citizen, signifying government and social order. Mary Baker Eddy wrote of the twelve tribes of Israel that they stand in type for "the whole human race" (C S Journal April 1895). What Abraham is looking for – the idea which is speaking through the folklore of the patriarchs – is the ultimate order of world society, the goal of all civilization. In the language of the third day of creation, it is indeed an idea "whose seed is in itself." "In thee and in thy seed shall all the families of the earth be blessed," is God's promise in turn to Abraham, Isaac, and Jacob.

So precise is Bible ideology in respect of this mighty promise, that the four patriarchal sagas hold within them, as a seed, the whole of the ensuing development of the story including our present age. The Abraham saga relates to the unfoldment of the Old Testament, the Word; the Isaac saga points to the Gospel part of the New Testament, the Christ; the Jacob saga relates to all that unfolds as the history of Christianity up to and including

the founding of Christian Science; while the Joseph saga points to the revelation that is taking place today, namely, Christian Science as the universal, nonsectarian Science of being—the true identity of “all the families of the earth.”

As discussed in the Introduction to this book, Luke says of Jesus, after the resurrection, that “beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Accepting the interpretation that “beginning at Moses” means beginning with the story of Exodus, where Moses first appears (rather than beginning with Genesis, the authorship of which is attributed to Moses), we might ask ourselves the question, Why beginning at Moses? Why not beginning at Abraham?

Beginning at Moses indicates beginning with Israel’s deliverance from Egypt. In the gospel, Joseph takes Mary and Jesus down into Egypt. This is prefigured in the story of the patriarchs when Jacob’s son Joseph takes all Israel down into Egypt. In the Bible, it is said of *Jesus* as it is said of *Israel*, “Out of Egypt have I called my son”—an utterance which will, in due course, be found equally applicable to *Christianity* and to *Christian Science*.

Egypt is a symbol of organic birth. Hence Israel, Jesus, Christianity, as well as Christian Science, must each be delivered from Egypt—freed from belief in mortal origin. Jesus is identified with virgin conception. God, not man, is his Father. To the faithful patriarchs, God is the Father of Israel too. It must be established from the beginning that the *Christ-idea* is of spiritual not organic parentage. The period of the patriarchs, in relation to Israel, corresponds to Mary’s conception, in relation to Jesus. In Christian Science it corresponds to our conception of the absolute spiritual reality of our world. Explaining Scripturally his life experience, and the way he has been freed from birth and death, Jesus therefore begins at Moses.

In our journey through the Bible (corresponding, as this does, to our spiritual journey through life), our thought, like that of Mary, must find itself overshadowed by the Holy Ghost, the development of eternal Life, Truth, and Love (S & H 29:24, 588:7). Remember that the idea underlying the first two periods is this very idea of Life, Truth, and Love. In the two opening tones of the third period, humanity’s identity as this idea is sown in the womb of consciousness, to come to fruition in the fifth period of Life and in the sixth and seventh periods of Truth and Love, through the ministries of Jesus and Christian Science, the manhood and womanhood of God.

Let us discern the relationship between the first two periods as a whole and the first two tones of the third period with which we are now concerned. The first period develops the tone of Mind up to the point of Soul (Mind as Mind, Mind as Spirit, Mind as Soul); the second period develops the tone of Spirit likewise up to the point of Soul (Spirit as Mind, Spirit as Spirit, Spirit as Soul). Now it is that the seed of what these two

periods stand for divinely is sown and conceived in consciousness through Soul as Mind (the first tone of the third period) and Soul as Spirit (the second tone). The balance and harmony of the ideas involved is like music in its precision.

Soul in the aspect of Mind covers the sagas of Abraham and Isaac, where the idea of *manhood* predominates; Soul in the aspect of Spirit covers the sagas of Jacob and Joseph, where the idea of *womanhood* predominates. The two together become the compound idea of God which, in Soul as Soul (the third tone of the third period), holds its own development irresistibly within itself.

In the terms of the foursquare matrix-city which Abraham himself is seeking, the Abraham saga, accentuating the Word, unfolds, as we shall see, in tones of the Word as the Word, the Word as the Christ, the Word as Christianity, and the Word as Science; the Isaac saga, accentuating the Christ, unfolds through Christ as the Word, Christ as the Christ, Christ as Christianity, and Christ as Science; the Jacob saga, accentuating Christianity, unfolds through Christianity as the Word, Christianity as the Christ, Christianity as Christianity, and Christianity as Science; the Joseph saga, accentuating Science, unfolds through Science as the Word, Science as the Christ, Science as Christianity, and Science as Science. (See Appendix p.383).

1st tone of 3rd period  
– Soul as Mind –

Abraham's foremost qualities are fidelity and trust (S & H 579:10-14), and they must be our starting-point too. Without these qualities we cannot begin our spiritual journey. It is well to note, therefore, how the textbook's first chapter, "Prayer," opens on this same note of absolute *faith*, and on the need for *trusting* God with our desires.

Seeking the matrix of man's true identity, Abraham trusts God with his desires "that they may be moulded and exalted before they take form in words and in deeds" (S & H 1:12). Note how this elementary spiritual attitude identifies our thought with the first tone of the third day of creation, where "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear" (S & H 506:18). Through Abraham (standing for the creative Word) the petals of the holy purpose open; but it is in Isaac, his son (standing for the manifest Christ), that the purpose itself appears. Hence the sagas of Abraham and Isaac both come within this opening tone.

### ABRAHAM SAGA

**The Word as the Word**

Three geographical locations, forming on the map a kind of isosceles triangle, illustrate the symbolism at the beginning of the Abraham saga.



These are Ur of the Chaldees in Babylonia in the south east, Haran in Syria (Padan-aram) in the far north, and Mamre in Canaan in the south west. Abram (as Abraham is first called) journeys from the first to the second and then to the third. Figuratively, he ascends from Ur to Haran, then descends from Haran to Canaan.

The name Ur means "light." Ur of the Chaldees stands for the light (so-called) of astrology and horoscopy, based on belief in the material nativity of man. Ur is Abram's mortal birthplace from which he must be separated. As prospective patriarch of the children of Israel he must cease to be identified with Babel, or Babylon. In company with his father Terah (whose name means "delay") Abram, with the rest of Terah's family, migrates from Ur to Haran. There Terah dies.

Haran means "exalted, elevated." It becomes the country of Abram's kindred, the land of the pure Hebraic strain. Later, Abram insists that a bride for his son Isaac be brought down from Haran; and Isaac himself insists that his son Jacob goes up to Haran to find himself a wife. With the exception of Benjamin, who is born in Canaan, all Jacob's sons, the founders of the Israel nation, originate in Haran, or Padan-aram. Haran, it would seem, represents the exalted idea of spiritual origin (in contrast to astrological Ur) from which thought must proceed in order to inherit the promised land. For only in the land of Canaan is the life-problem solved. Only when divine Science is reduced to the system of ideas which is Christian Science does divine Science solve the problems of humanity. Hence the command to Abram: "Get thee out of thy country [Haran] . . . and from thy father's house, unto a land that I will show thee." Without Christian Science, divine Science would be an abstraction. In the promised land, divine Science and Christian Science are one.

Journeying south, Abram settles in Mamre. The name means "fully assimilated, abundantly supplied." Jerusalem will one day be built near Mamre. We must not forget that Abram is looking for the city which has foundations whose builder and maker is God—that is, New Jerusalem. What the Christian Scientist is looking for is the system of ideas that has rocklike fundamentals, and is of divine not human origin.

Abram's wife Sarai (later Sarah), and his nephew Lot, accompany him to the land of Canaan. Paul explains the symbolism of Abraham and Sarah when he writes of Abraham as the "father of us all" (Rom 4:16) and of Sarah as the "mother of us all" (Gal 4:26). In this latter reference, Sarah is none other than "Jerusalem above," the holy city itself. Interpreted spiritually, Abram is already wedded to what he is looking for. So it is with the Christian Scientist; he is already one with the divine ideal which, humanly speaking, is his goal. The tone is Soul as Mind, the one parental source of all spiritual identities.

Lot means "dark, concealed, veiled." He is the sensuality in Abram's thought which Abram hides and does not want to part with. Thus there is a famine in Abram's land, and he resorts to Egypt for sustenance. In doing

so he fears for the purity and safety of his ideal. But Sarai is under divine protection, and Pharaoh cannot harm her.

Abram profits greatly from his Egypt experience. It teaches him that he and Lot can no longer dwell together, that the land cannot bear them both, and so they part company. Lot identifies himself with the fertile plains near Sodom and Gomorrah, but Abram stays in Mamre. Immediately they are separated, Abram is given the joyous assurance: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." His longed-for goal is seen to be the present reality of his being.

### **The Word as the Christ**

After parting from Lot, and realizing in consequence that his Christ-selfhood is already his, Abram is shown what this selfhood consists of and what he must do to experience it. In the tone of the Word as the Christ he meets Melchizedek. According to Paul, Melchizedek is king of Jerusalem – king of the very city which Abram has been seeking, but which he now knows is at hand. Melchizedek is "King of Salem . . . King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God" (Heb 7:2). Melchizedek gives Abram bread and wine, as Jesus does with the disciples. Melchizedek is pure Christly at-one-ment with God, as represented in the second chapter of the textbook.

But before Abram actually meets Melchizedek, and partakes of the eucharist, he must comply with conditions of atonement. Mere separation from Lot does not necessarily mean that he has solved the problem of Lot. Hence there is a battle in Abram's experience. This is between five kings who come from inside the land, and four who come from outside. The five kings include the king of Sodom; they represent the five physical senses with which Lot is identified. The four kings are mortal beliefs which assail the body from outside, and hold it in bondage. In spite of the fact that the five kings rebel against this servitude, they are smitten and routed by the other four, and Lot is taken prisoner. The battle is between what is objective in Abram's thought and what is subjective.

It is imperative for Abram to vanquish the four kings and rescue Lot. Aided by his "trained servants, born in his own house" he succeeds. He employs those cultivated ideas which, although they are born in his own consciousness, are still objective to him, but which nevertheless heal his body.

Once the four kings are slaughtered, and Lot is rescued, the birthless, deathless Melchizedek greets Abram with bread and wine – that is, with the true idea of body. "Take, eat; this is my body," Jesus says to his disciples when he imparts to them the understanding of what identity is.

The king of Sodom wants Abram to pay him homage. But Abram will not be tempted. He has glimpsed the reality of selfhood in Christ where

subject and object are one. "I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich," is his answer. Abram is made rich by the Christly ministrations of Melchizedek, not by the subtle enticements of the king of Sodom.

Abram is overjoyed with what he and his servants have achieved. So much so that when this band of helpers is represented by his one faithful steward, Eliezer, he concludes that he has found his rightful heir. "To me thou hast given no seed," he says to God, "And, lo, one born in my house is mine heir." But this is not the Christ way. However helpful they may be to us, ideas which we have adopted objectively must be superseded by revelation which comes from within ourselves. "This shall not be thine heir," God tells him, "but he that shall come forth out of thine own bowels shall be thine heir." Abram's real heir is as the very stars of heaven for number. The promise continues: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Coming from God and returning to God, the heir to whom Abram will himself give birth is the idea of the wholeness and immortality of man that lies at the back of the birth-death concept. This means that he will inherit the land from *Egypt* to *Babylon*.

#### The Word as Christianity

"Suffer it to be so now: for thus it becometh us to fulfil all righteousness," said Jesus to John the Baptist when demanding that John should baptize him in the waters of repentance. Mary Baker Eddy quotes Jesus' words at the opening of the third chapter "Marriage" in *Science and Health*, and they are the words which she also uses regarding her necessity for forming a temporary church organization (Mis 91:10).

In the tone of the Word as Christianity, Abram is bidden by his spiritual ideal, the temporarily barren Sarai, to wed himself to Sarai's Egyptian bondmaid, Hagar, in order to bring forth a son. It is as if Sarai says to him: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." She is asking him, apparently, to concede to certain "material methods . . . for the advancement of spiritual good" (S & H 56:5). The purpose of this expediency, "requisite in the beginning" (Mis 359:2), is to teach through the use of a symbol the basic impossibility of mixing Spirit with matter in propagating the Christ-idea. Therefore this marriage must, in due course, dissolve.

Abram's son, Ishmael, born of the apparent compromise, is described as a "wild man." He stands for the erroneous postulate that the spiritual idea of God can be circumscribed within a material organization, a limited mortal body, and so be the son of a bondwoman.

Once the concession is properly made, God speaks to Abram in the name of El Shaddai, or Almighty God. Shaddai means "Nourisher, Strength-giver, Breasted." Shad is the Hebrew for a woman's breast (SRB p.26). Abram's willingness to let Hagar bear him a son leads to the

revelation that God alone is Mother; and this leads in turn to the eventual dissolution of the organic sense of marriage. It was the same with Mrs Eddy when she organized her church. In the chapter "Creation," in the textbook of that time, God was referred to as Mother, She, and Her.

At once Abram's name is changed to Abraham and Sarai's to Sarah. "Exalted father" (Abram) becomes "Father of a multitude" (Abraham). "Dominative, contentious" (Sarai) becomes "noble woman" (Sarah). At the same time the covenant of circumcision is introduced.

An explanation of circumcision comes later on in the book of Joshua. Joshua 5:9 describes it as rolling away "the reproach of Egypt" from off the children of Israel. The mortal claim that Spirit (Abraham) must mix with matter (Hagar) in order to be fruitful must be rolled away from Israel's thought. Abram's marriage to Hagar postulates the supposition that the infinite can be circumscribed within the finite, and the purpose of circumcision is to roll away this false creative sense.

The word circumcision relates to circle and circumference. The male foreskin, associated with mortal creativity, is circular. In the book of Joshua, this "reproach of Egypt" is rolled away at Gilgal (meaning "circle"). A son of God cannot be circumscribed; he does not filter through humanly creative orifices to be imprisoned thereafter in a mortal body. Corporeality is neither his father nor his mother. As Abraham learnt when he met Melchizedek, the Christ-idea is "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God."

#### The Word as Science

The sun is shining directly overhead, and Abraham sits expectantly in the open doorway of his tent. Three men approach him. They are three angels. Yet he addresses them as "My Lord." Typifying a trinity in unity, they reveal to him the "threefold, essential nature of the infinite" as Life, Truth and Love (S & H 331:26).

Before his heir can be born, Abraham must understand that God is not only Father and Mother but Son as well. Individual spiritual identity reflects God as Father, Son, and Mother, that is, as Life, Truth, and Love.

Spiritual sense is being overshadowed by the Holy Ghost, the divine Spirit, eternal Life, Truth, and Love. This influx of *spirituality* will not only destroy in Abraham's consciousness the depravity of Sodom and Gomorrah, but will also show him that Philistine *moralism* plays no part whatever in the birth of the Christ-idea. In line with the teaching of "Christian Science versus Spiritualism," the fourth chapter of *Science and Health*, the Word seen as Science eliminates from Abraham's experience whatever opposes the onliness of Spirit in preparing for the coming heir. Never does Spirit operate through matter, the opposite of Spirit, in propagating its own idea.

With open arms Abraham and Sarah welcome the visitors into their tent, and there they commune together. Abraham and Sarah conceive the idea of God as "the only author of man" (S & H 29:16). The human representation of this idea will be their son Isaac. Because, in the story, both are too old for childbearing, Isaac will be known as a "child by promise." He is the first of many such sons of promise appearing throughout the Bible. Like the woman in Jesus' parable, Sarah makes ready three measures of fine meal. The purpose of Life, Truth, and Love is to leaven and transform the whole of human consciousness.

While Abraham stands before the Lord, the angels turn towards Sodom. Abraham watches the burning of Sodom from afar. Lot, on the other hand, is personally involved with Sodom. Sodom is evil as the unnatural perversion of good. Unless destroyed, it will seek to pervert the purity of the idea that is soon to be born. The men of Sodom literally try to pervert the angels with whom Abraham has been communing.

As few as ten righteous men in the city are enough to save it, God assures Abraham. But apparently there are not even ten. Lot is saved because of the germ of goodness that is in him, but the city itself is destroyed. Thus "the only power of evil is to destroy itself. It can never destroy one iota of good" (S & H 186:19).

Lot sits in the gate of Sodom. He is not wholly committed to carnal ways and means, for he welcomes the angels into his house as Abraham did when he sat in his tent door. Lot restrains the Sodomites from assaulting the visitors, and so escapes the fire and brimstone.

Abraham witnesses the destruction from where he stands before the Lord. Lot is reluctant to leave Sodom. He asks to dwell in Zoar (meaning "little city"). He wishes to retain in himself a little of what Sodom stands for. In the end, he and his two daughters flee to a cave in the mountains where they commit incest. Of this second unnatural union, Moab and Ammon are born. In later episodes of the story, Moabites and Ammonites become two of Israel's foremost enemies.

But there is still another factor to be faced before Isaac can come to birth, and that is the presumably natural and desirable one of moral integrity. Abraham visits the Philistines. Abimelech, king of the Philistines, is an honourable God-fearing man, yet we read how God "fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife." Philistine morality, or good on a human basis, deters rather than promotes genuine spiritual advancement. Abraham and Sarah must understand the impotency of even the customary moral methods of creativity before their child by promise can appear. Matter, in whatever form, is never the medium of Spirit.

## ISAAC SAGA

**Christ as the Word**

The period of compromise is over. Abraham has outgrown his early need for concessions to materiality. His spiritual ideal is no longer barren. Sarah herself is fruitful at last, and the promised heir is born. "And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac."

The name Isaac means "laughter." Happiness and joy come to us when the spiritual idea is born subjectively from within our own loins. The laughter which is Isaac is the opposite of the mocking derision of Hagar the Egyptian, and also of the laughter of incredulity on the part of Abraham and Sarah when they were told of the coming heir.

The time has come to dissolve the marriage with Hagar. The bondswoman and her son must be cast out. The "son of this bondswoman shall not be heir with my son, even with Isaac," Sarah declares. Reluctantly, Abraham accedes to the divine demand, and sends Hagar and Ishmael away. Isaac alone is Abraham's genuine spiritual heir. Yet because of what Ishmael provides regarding the early needs of dualistically-minded humanity he too will become a "great nation."

Hagar and Ishmael are divinely sustained. Wells of water, rightly belonging to Abraham, but which the Philistines claim are theirs, succor the bondswoman and her son. Philistine morality purports to sustain organic life, whereas this is done only by spirituality (Abraham). As Jesus said to the woman at the well in Samaria: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13).

Sarah's uncompromising attitude towards the son of the bondswoman is explained by Paul in Galatians. "Which things are an allegory," he says, "Abraham had two sons, the one by a bondmaid, the other by a freewoman . . . he who was of the bondswoman was born after the flesh; but he of the freewoman was by promise . . . Agar . . . answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all . . . Cast out the bondswoman and her son: for the son of the bondswoman shall not be heir with the son of the freewoman."

In this epistle Paul contrasts the works of the flesh with the fruit of the Spirit, and Mary Baker Eddy uses his words to conclude the chapter "Animal Magnetism Unmasked," the fifth chapter of the textbook. She shows how Christian Science, like the American nation, must declare its independence from authoritarian motherhood. Otherwise Christian Science is in bondage. The issue is clear cut. It is between bondage, on the one hand, and freedom, on the other. Only when Jerusalem above, the city foursquare, is the mother (matrix) of us all do we find within this city freedom from organic servitude. Let us remember that throughout the

fourfold story of Abraham, Isaac, Jacob, and Joseph, the self-assertive seed of this spiritual matrix is, step by step, being sown in human consciousness, not abstractly, not intellectually, but in terms of our life-experience.

**Christ as the Christ** The section in the tone of Christ as the Christ is in two parts. The first is where Abraham sacrifices the organic sense of fatherhood; the second is where Sarah dies and is buried, signifying the passing away also of belief in organic motherhood. Isaac's real Maker is "divine Truth and Love" (S & H 106:11).

The Christ-child, symbolized by Isaac, must, in the tone of Christ as the Christ, pattern the divine ideal that appeared to Abraham in the Word as the Christ, namely, Melchizedek, king of the heavenly Jerusalem. Like Melchizedek, this child must be found "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God."

In the land of Moriah, on the mountaintop site of the future city of Jerusalem, Abraham is called by God to offer up his son Isaac – that is, to give him back to his real Maker. The story is a prefiguring symbol of where, in the gospel, God the Father apparently sacrifices His beloved Son. But the purpose of this is to show that, in fact, the Son was never taken away from the Father, and therefore that no such sacrifice has really to be made. It further prefigures the lesson taught in Revelation, where the woman's man child is caught up unto God as soon as he is born, or restored to his rightful creator.

Isaac typifies the Lamb of God. "Behold the fire and the wood," he says to Abraham, "but where is the lamb for a burnt offering?" In the gospel, the Lamb is not really slain, and neither is Isaac in the present story. Abraham's fidelity to the idea that God is the only author of man is fully tested and not found wanting. His allegiance to one Father – one divine Patriarch – does not falter. As he draws the knife to slay his son an angel from heaven bids him sacrifice a ram instead – a ram that has been caught by his horns in a thicket. Abraham sacrifices the belief that a ram is father of the Lamb, or that man is the creator of man. The two-horned dilemma which says either that man creates man independently of God, or else that God creates man through man, is sacrificed for the real relationship of God and man. Abraham gives Isaac back to God through understanding that his son was never, in the first place, taken away from God.

Almost immediately Sarah, Isaac's mother, dies. Abraham buries her in the cave of Machpelah, a new family burial ground which he has purchased from the sons of Heth. Heth is a descendant of Ham. Heth means "sundered." Machpelah means "double." Abraham himself, Isaac, Jacob, and their wives, are all subsequently buried in the cave of Machpelah. The double belief in male-female parentage is not part of the



developing spiritual idea, therefore this belief must be sundered and buried.

Isaac stands for pure spiritual revelation, like the original revelation of Christian Science described in the sixth chapter of the textbook. This chapter is based on the Pauline teaching regarding all true revelation, namely, that "the gospel which was preached of me is not after man" (S & H 107).

#### **Christ as Christianity**

A "bride" must be found for Isaac the "lamb." In the idiom of Paul, the tone of Christ as Christianity is Christ the head, and Christianity his body, or bride.

Isaac dwells with his father Abraham. He is that aspect of Christ, the Son, who, in the words of *Science and Health*, dwells "forever . . . in the bosom of God" (S & H 29:26). Isaac himself does not go forth to find a bride: his bride is brought to him by that complementary aspect of the same Christ-idea which, in the service of the Father, goes forth from and returns to the Father. This is represented by Abraham's faithful servant, Eliezer. We are anticipating the meaning behind Jesus' words: "And I, if I be lifted up from the earth [if I remain in the bosom of the Father, if the I and the Father are one], will draw all men [my bride, my body] unto me" (John 12:32). The bride is all humanity, which the Christ-idea draws to itself, and to which it is thereby wedded.

In the seventh chapter of the Christian Science textbook, this relationship of Christ to Christianity, or of Son to bride, is the reality behind the physiological relationship of brain to body.

Acting on his master's instructions, Eliezer journeys to Haran, the country of Abraham's kindred, to find Isaac a wife. He meets Rebekah, the daughter of Abraham's brother. Rebekah is the God-chosen bride who accompanies Eliezer back to Canaan, where she becomes Isaac's wife.

"And Isaac brought her into his mother Sarah's tent . . . and she became his wife; and he loved her: and Isaac was comforted after his mother's death." Here, in the Isaac saga, we find the germ of the idea finally presented in Revelation, that in the course of man's spiritual development, the concept of mother is replaced by bride. The corresponding symbols in the Church of Christ, Scientist, are those of Mother and branch. That which spiritually births us becomes our universal body, or bride.

#### **Christ as Science**

Textually, the tone of Christ in the aspect of Science seems a slender one. It becomes apparent however when we read that, despite Abraham's marriage to Keturah (following the death of Sarah), and the birth in consequence of many more sons, Abraham gives all that he has unto his beloved Isaac. We are reminded of the father in the parable of the prodigal, who says to the son that remains in his house: "Son, thou art ever with me, and all that I have is thine" (Luke 15:31).



Abraham separates Isaac from all his other sons, and so reveals Isaac's absolute, unassailable position. Isaac typifies the universality of the pure Christ-idea as the Father's only begotten Son.

There is a connection between Abraham's marriage to Keturah and his previous marriage to Hagar. Keturah means "incense, fragrance," and suggests a religious emphasis. As we have already seen, Hagar, too, is associated with organized religion. Of Hagar is born Ishmael. The foremost son of Keturah is Midian. Ishmael is the supposed father of the Arabs, and Keturah comes from an Arabian tribe. The symbol of Midian recurs and recurs in later episodes of the story. In the Joseph saga, Ishmaelites and Midianites sell Joseph into Egypt. Hence our need to distinguish between what the pure Hebrew strain typifies, on the one hand, and what Egypt and the Arabs typify, on the other. As we shall see later on, Joseph illustrates the absolute universal Science of man in contrast to organized religion.

In the present section of the story, Isaac's uniqueness amongst all Abraham's sons is the uniqueness of one infinite Christ Science in contrast to doctrines and sects. "Footsteps of Truth," the eighth chapter of the textbook, teaches that only what comes forth purely from God in the first place ever returns to God. "I am supreme and give all, for I am Mind," God is represented as saying in the closing paragraphs of this chapter. Correspondingly, "Abraham gave all that he had unto Isaac."

2nd tone of 3rd period  
—Soul as Spirit—

### JACOB SAGA

#### Christianity as the Word

Isaac's two sons, Jacob and Esau, lie entwined in their mother's womb. This opening moment of the Jacob saga pinpoints its entire theme, which is the imperative need on the part of Jacob to solve the delicate, intricate problem of his relationship with his twin brother. *Science and Health* speaks of disentangling the "interlaced ambiguities of being," and setting free the imprisoned thought (S & H 114:26). Unless this is done in the case of Jacob and Esau; unless Jacob proves, through translation, what his relationship with his brother really is, we cannot arrive at what Joseph symbolizes, which is the absolute supremacy of a universal Science of man supplying the needs of mankind.

The Old Testament (Word) prepares the way for the Gospels (Christ); similarly, the Christian Church (Christianity, leading to the Church of Christ, Scientist) prepares the way for today's nonsectarian Science of being (Science), or the truth about generic man. All this is foreshadowed in the present patriarchal story by the way in which Abraham prepares the way for Isaac, and Jacob prepares the way for Joseph. The seed which is sown in consciousness in the form of these four sagas is, as we have seen, the spiritual embryo of the eventual full fruition of the Word, Christ,

Christianity, Science. No wonder there comes the promise to each patriarch in turn: In thee and in thy seed shall all the families of the earth be blessed.

“Spirit names and blesses.” This caption to the second tone of the third day of creation gives the essence of Soul as Spirit (S & H 506:27). The idea of being spiritually named and spiritually blessed is likewise at the heart of the story of Jacob.

The name Esau means “red,” Jacob means “supplanter.” Esau is slightly the elder. But Jacob has hold of Esau’s heel in the process of their twin birth. From the beginning, Jacob handles the serpent of material sense (the belief that man has a split identity) which will otherwise impede his progress. At all costs Esau must be prevented from taking the initiative.

Jacob is ambitious – zealous for the things of God. Ends, he thinks, justify means. He steals his brother’s name, or birthright, and also the paternal blessing. To prevent the Hebraic ideal from being corrupted at the hands of Esau he even assumes Esau’s identity, and subtly deceives his father Isaac. But this apparently egocentric behaviour is only temporary. It yields in the course of the story to a totally new outlook on life. Named with the new name of Israel, and blessed spiritually beyond anything that matter can give, Jacob learns not to fear and hate his brother but to behold him as the face of God. He learns to love him as *himself*. He becomes in the end “the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love” (“Jacob” – S & H 589:4).

The tone of Christianity as the Word closes when Jacob, under Rebekah’s bidding, flees from Esau’s wrath to the ancestral home in Haran, there to find himself a wife. Like the teaching of the chapter “Creation” in *Science and Health*, Jacob, in this opening tone of the story, shows his desire to be free from limitation. He rebels against the mortal confines which Esau would impose upon him. Instinctively he feels the truth of the statement: “God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis” (S & H 258:13). Jacob is resolute in proving that man’s identity is without boundary or limit.

#### Christianity as the Christ

In the Christ as Christianity tone, Isaac’s bride came to Isaac; in the Christianity as the Christ tone, Jacob goes forth to find his bride. Clearly the two situations are complementary.

We read how, early in his journey, Jacob “lighted upon a certain place, and tarried there all night . . . and he took the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.”

Jacob’s ladder, let down from heaven and set up on earth, with its ascending and descending angels, is a teaching symbol of how Jacob must make heaven and earth one in his consciousness, and so solve the problem

of a dualistic world. He must bridge the gulf between himself and Esau. In the measure that he succeeds, his identity will “spread abroad to the west, and to the east, and to the north, and to the south,” and in him and in his seed will all the families of the earth be blessed.

The place is the threshold of the “house of God,” and the very “gate of heaven.” Hence he names it Bethel. On the rock which is his pillow (his headstone – the structure of the capitalized terms for God) he will build individually a spiritual world consciousness which will be his true body, or church. This will take the form of a family of twelve sons. His circle of twelve sons will be a working illustration of the family of mankind transforming itself step by step into the body, or church, of Christ (Christianity as the Christ).

Beginning his work at Bethel, he will also end it at Bethel. Like the angels on the ladder, his thought must always return to the Principle on which it is based. The journey from *earth to heaven to earth* is simultaneous with the journey from *heaven to earth to heaven*. This is because, in the relation of the human to the divine, the human reflects the divine. Reflection describes a circle. Earth is heaven’s reflection, and therefore the two are one.

Jacob arrives in Haran, at the house of Laban, his mother’s brother. Laban’s daughter Rachel has gathered her father’s three flocks of sheep in front of a well. Jacob rolls away the stone from the mouth of the well and waters this triune flock. The name Rachel means “ewe.” A ewe is the mother of a lamb. Jacob recognizes his spiritual ideal, his only true love, and seeks to make her his wife.

But Rachel has an elder sister Leah (meaning “weary”), and such is the law of the land that Jacob must marry Leah first before he can wed Rachel. He must also marry the sisters’ two handmaids – Zilpah the handmaid of Leah, and Bilhah, Rachel’s handmaid. Of these four wives, Jacob’s twelve sons will be born. Leah accentuates the human aspect of identity, Rachel the divine. Zilpah serves the human; Bilhah serves the divine. What Jacob weds metaphysically is the foursquare bridal city of the Word, Christ, Christianity, Science.

To begin with, Rachel (like Sarah before her) is barren, but Leah and the handmaids are not. Until certain moral obligations regarding the human have been met, divinity seems to be unfruitful. We read in *Science and Health*: “The divine demand, ‘Be ye therefore perfect [Rachel]’, is scientific, and the human footsteps leading to perfection [Leah] are indispensable . . . God requires perfection [Rachel], but not until the battle between Spirit and flesh is fought [Leah] and the victory won . . . This is the cross. Take it up and bear it [Leah], for through it you win and wear the crown [Rachel]” (S & H 253:32-254:31).

In the same way, the moral law of the Old Testament must first be obeyed in our daily lives before it can be fulfilled in the gospel of love in the New Testament.

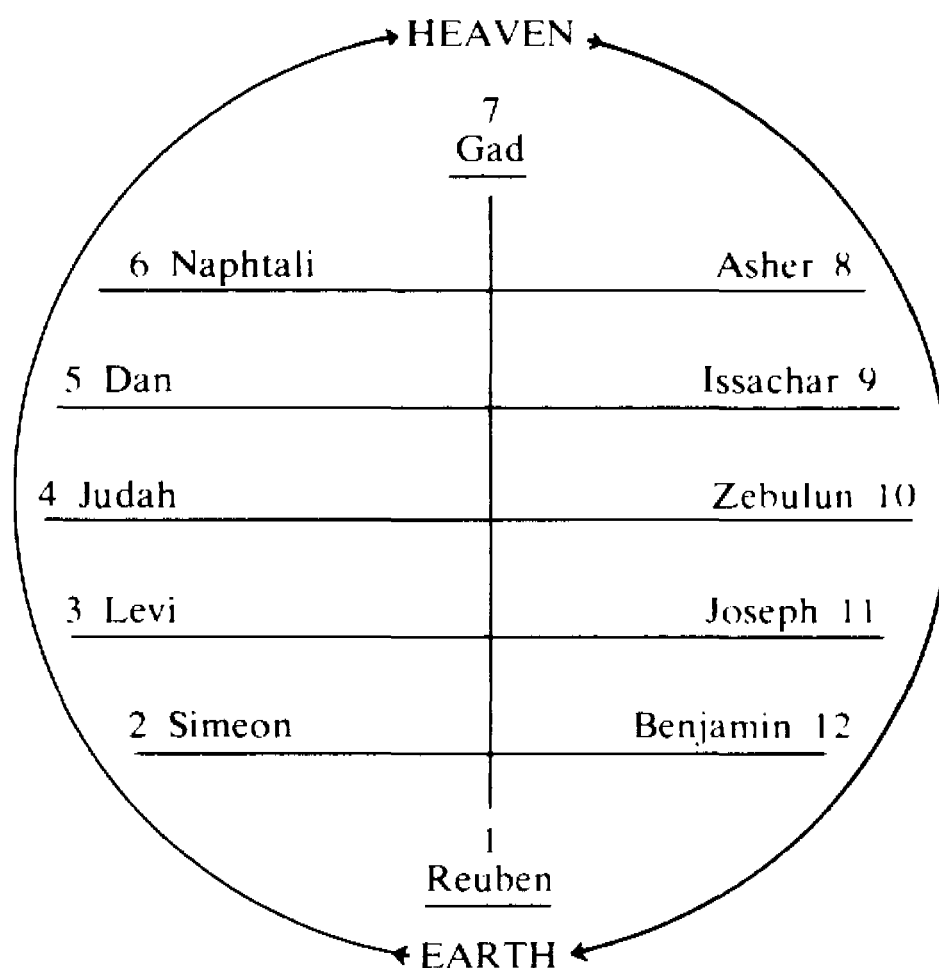
A process of transformation and regeneration is set in motion in Jacob's experience. His consciousness must be both *individual* and *universal* at the same time. Jacob is "the revelation of Science, in which the so-called material senses yield to the spiritual sense of *Life and Love*" (S & H 589:5-*ia*).

The awareness that the human is in truth divine – that earth is heaven and heaven is earth – comes progressively, and the belief that the human is animal and mortal disappears. Hence the qualities that characterize Jacob's sons are sometimes spiritual, sometimes material. His twelve sons are twelve unfolding types of consciousness that pertain to his relationship with his surrounding world, and to the solving of the problem of being. They are stages in the growth of Jacob's own spiritual stature, whereby his material sense of his brother Esau is replaced at last by the "face of God."

*Crucial symbolism of Jacob's sons*

The birth of Jacob's sons is indeed a crucial (crosslike) point at which to have arrived. In fact it is not too much to say that the whole of the Scriptural message is about these sons, their development into tribes, the way they mature into the nation of Israel, and the way their identity culminates as generic man, the spiritual idea of God. The order of their birth is the order in which humanity surrenders a dualistic sense of life, and so wins and wears its twelvefold crown.

The first four sons (Reuben, Simeon, Levi, Judah) are children of Leah; the next two (Dan and Naphtali) are children of Bilhah; the pair which follow (Gad and Asher) are Zilpah's children; while the mother of the next two (Issachar and Zebulun) is Leah again. The final pair of all (Joseph and Benjamin) are the sons of the beloved Rachel. The first seven (from Reuben to Gad) correspond to the order of the seven days of creation, and to the ascending rungs on Jacob's ladder. The remaining five (from Asher to Benjamin) are the descending rungs. Benjamin links the unfoldment with Reuben again, thereby completing a twelvefold circle, viz:



The meaning of *Reuben* is “see a son.” Reuben is the vision (light) at the foot of the ladder of the divine reality that rests at the top – that is, of the heaven which must come down to earth in proof of the fact that the two are one. This realization is Jacob’s first footstep up the ladder. Negatively, Reuben’s heaven is theoretical and abstract, unrelated to his present sense of a solid material earth. This makes him “unstable as water,” and prone to defile his father’s bed. Reuben’s vision is finally fulfilled in Benjamin, where heaven and earth *are* one. Jacob must not stop at Reuben, therefore, but must move forward from son to son in the direction of this goal.

*Simeon*, Leah’s second son, is closely associated with Levi, her third. “Simeon and Levi are brethren,” Jacob says of them. Simeon means “hearing.” Ears are “spiritual understanding,” the same as the firmament in the second day of creation (S & H 585:1, 586:15). Simeon starts to bridge the gulf between an abstract spiritual heaven and what looks like a concrete material earth. Negatively, he would hold Spirit in the grasp of matter. Like his namesake Simon the disciple he would keep the Christ-idea apparently bound in flesh. Positively, Simeon understands that heaven and earth are one, and this is the rock on which the true priesthood (Levi, church, body) is built.

*Levi* founds Israel’s priestly tribe. The name means “joined.” It might be said of him, in the words of Jesus, “what therefore God hath joined together, let not man put asunder.” His relation to Simeon is like that of the third day of creation to the second, and like the third synonym Soul to the second synonym Spirit. Positively, Levi is earth in communion with (joined to) heaven. He is the human at the point of priestly identification with the divine. Negatively, he is the human believing it is a sectarian channel for the divine. In this sense, Simeon and Levi stand for a binding religiosity and for ecclesiastical despotism (S & H 590:13). “Instruments of cruelty are in their habitations,” Jacob says of them. Jacob must therefore move on to Judah.

*Judah*, from whom comes Jesus, is Israel’s kingly and governmental tribe. The name of Leah’s fourth son means “praise.” Praise is magnification. “My soul doth magnify the Lord,” Mary says when Jesus is born. Positively, Judah magnifies the divine to such an extent that the reality of humanity is divinity itself. This is heaven governing earth, as in the fourth day of creation. Negatively, Judah magnifies and worships the human symbol instead of the idea that is symbolized. Thus, in the fourth thousand-year period, he becomes so attached to Levi’s temple, as the supposed medium of Principle, that the temple has to be destroyed.

At this point Leah leaves bearing, and the accent shifts to Rachel. But Rachel bears through her handmaid Bilhah and not yet in her own right. Properly used, human organization is the servant of the divine idea.

Bilhah's first-born is *Dan*, whose name means "judgment." "God hath judged me," Rachel says when he is born. Rachel has envied Leah's fertility. A symbol must be employed spiritually, otherwise animal magnetism takes control. Negatively, Dan is animal magnetism (S & H 583:26). As such he fosters the organic, personal sense of life and refuses to lay it down. Whereas the real Dan passes judgment on (unmasks) animal magnetism, and so liberates humanity to spiritual self-government.

*Naphtali*, Bilhah's second son, means "wrestling." Rachel says at his birth that she has wrestled with her sister and has prevailed. Once we see the human as symbol, servitude to an organic sense of life is overcome. This is the positive sense of *Naphtali*. Negatively, *Naphtali* is "a hind let loose: he giveth goodly words." *Science and Health* says that "thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom and so be self-contradictory" (S & H 552:19). The trouble with *Naphtali* is that he may abuse the liberty which the true Dan gives him. Hence we must move to the seventh rung of the ladder, where we are instructed by Science, and are no longer prone to wild permissiveness.

The accent shifts from Rachel back to Leah. But Leah bears only through her handmaid Zilpah. That which truly serves the human in its quest for unity with the divine is instruction in, and the understanding of, Science. Hence Zilpah's first-born is *Gad*, meaning "troop, fortune." *Science and Health* defines *Gad* as "Science; spiritual being understood; haste towards harmony [heaven]" (S & H 586:21). This topmost, seventh rung of the ladder is the climax of Jacob's ascent to heaven, and the position from which his thought begins to descend to earth again. It corresponds to the seventh day of creation, and to the understanding of being in its Science. The danger with *Gad* is that having, through Science, tasted heaven, he may not want to return to earth. But withdrawal must be followed by return, otherwise *Gad* is escapism.

*Asher*, the name of Zilpah's second son, means "happy." When understanding (ascent) and demonstration (descent) are properly balanced there is happiness – happiness which is "spiritual, born of Truth and Love," which "cannot exist alone, but requires all mankind to share it" (S & H 57:18). This is the happiness of individuality which is born of the collective and universal wholeness of being. "Happy am I, for the daughters will call me blessed," Leah says when Zilpah bears *Asher*. The negative sense of *Asher* is "asherah," signifying phallic worship, or creativity on a mortal basis. Hence our need to move to Issachar, and to the divine sense of creativity.

Reuben's mandrakes, or love apples, feature in the story. Reuben, Jacob's first-born, gives his mother mandrakes to make her fertile again. But Leah



trades these to the still barren Rachel in exchange for Jacob's love. The time is near for creation on a divine basis (represented by Rachel) to be demonstrated. This calls for surrender of belief in human creativity. Hence Rachel, not Leah, takes the mandrakes. Jacob loves Leah for this unselfish act, and his love is her reward. We are near the point of the coincidence of the human with the divine. So Leah bears Jacob's ninth son *Issachar* (meaning "hire, reward"). He is the second descending rung of the ladder. The human has earned its reward by yielding up organic creativity in favour of the divine. Negatively, "Issachar is a strong ass couching down between two burdens." The danger with Issachar is that of struggling to enjoy the fruits of two worlds— a human and a divine creation at the same time. He can be a "servant unto tribute." The revelation that our present world is the only world, and is spiritual not material, disposes of Issachar's dualism. Hence we move to the tenth step in the order, where this fact becomes apparent.

Leah bears *Zebulun*, Jacob's tenth son, whose name means "dwelling." "Now will my husband dwell with me," she says at his birth. Her real husband is God, her Maker (Isa 54:5). The stage is reached where the divine veritably dwells with the human, and there is no more belief in two polarized worlds. This is Immanuel, God with us. Heaven and earth are demonstrably one. This is the moment, in Revelation, when the heavenly city has descended to earth, and the Lamb is wedded to the bride. But this fact must be understood in its universal Science. We therefore move to the eleventh son, Joseph, the most illustrious son of them all. (But before Rachel gives birth to Joseph, Leah bears Jacob a daughter, Dinah. She is Leah's seventh and last child. As we shall see, the feminine Dinah, liable to rape, is the negative concept of the womanly Joseph whom Rachel is about to bear.)

No longer is Rachel barren. Jacob's ideal, his only real love, brings forth her first-born son. "And she conceived, and bare a son . . . And she called his name *Joseph*; and said, The Lord shall add to me another son." The name Joseph means "adding, extension." He is spiritually inseparable from Benjamin, the last of the twelve sons. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Jesus says. Step by step, Jacob has been seeking the kingdom of God, and this has come to him at last represented by his son Joseph. A totally regenerated sense of life will therefore be added. The purpose of Joseph and Benjamin, the two sons of Rachel, is to transform and translate Jacob's consciousness of his world. Joseph is this world in its absolute divine Science.

But before Benjamin can be born, and the twelvefold circle closed, Jacob must prove the Joseph-principle in his immediate experience. In

accord with the eleventh chapter of the Christian Science textbook, Joseph (the coming ruler of Egypt) answers the world's objections regarding Christian Science. He enables Jacob to resolve his differences with what seems to be his outside world. These objections arise from a misconceived, fragmentary approach to Christian Science, whereby its teachings appear contradictory (S & H 341). The answer lies in the interwoven wholeness of Christian Science itself in its pure Science and system. Joseph is this interwoven web of absolute Science. He is the absolute at work in human experience, solving the problem of duality. Jacob's outside world is, in Truth, the kingdom of God within him.

*A theoretical absolutism*, on the one hand, and a sense of *insoluble matter*, on the other, are the two main issues which Joseph must resolve in the consciousness of Jacob before Jacob himself is wholly regenerated and his twelfth son Benjamin is born.

### Christianity as Christianity

The section of the story in the tone of Christianity as Christianity is thus in two parts. The first is about Jacob's relationship with his uncle Laban, the second is about his relationship with his brother Esau. The first involves Laban's ringstraked, speckled and spotted cattle, and every one that has some white in it; the second involves his struggle with the angel at Peniel and his reconciliation with Esau as a result.

As we have seen, the name Esau means "red," and Laban means "white." Jacob has served Laban for twenty years. The birth of Joseph is the signal for him to leave his uncle in Haran and return home to Canaan. Rewarding himself for his years of service, he appropriates the best of Laban's cattle and adds them to his own. The symbol of these striped and spotted cattle, and the brown that have some white in them, suggests a combining of what Laban (white) stands for with what Esau (red) stands for – not in the sense of mixing Spirit and matter, but in the sense that *the absolute alone solves the problem of matter*. Angered at Jacob's action, Laban pursues him as he sets out for Canaan.

At Mizpah (meaning "watchtower") they establish their true relationship. They set up a stone witness. God, not man, is witness between them that neither in future shall interfere with the office and function of the other.

The question is, what do Laban and Jacob typify when related in divine metaphysics? Laban is white, shining, pure, noble. Dwelling in lofty, exalted Haran, he surely represents, as we have said, the standpoint of the absolute. Misconstrued, the absolute can appear as transcendental absolutism. Jacob, on the other hand, is committed to the land of Canaan, where the absolute is demonstrable, and the mortal problem is solved. Jacob must take the idealism of Laban and use it to solve the problem of Esau. But Laban himself is not concerned in this. In Science, the application of the absolute to the problem of the relative does not touch the absolute – does not diminish Laban's substance – but instead greatly



increases its value. Spirit does not mix with matter when solving the problem of matter. What seems to the senses to be matter is proved by Spirit to be Spirit's reflection. No wonder Esau is soon to appear in the consciousness of Jacob as the face (reflection) of God. The solution to the problem of Laban, Jacob, and Esau, is the fact that the divine and the human are one in coincidence.

Jacob moves forward in the direction of Esau, while Laban returns to his place. Simultaneously, Esau moves towards Jacob. Yet, as long as their twoness is unresolved Jacob is still afraid. He seeks to appease Esau with presents of the flocks and herds that he has acquired from Laban. Passing over Jordan, he confesses to God that he is "two bands." As yet Jacob has not the necessary spiritual *nerve* to face Esau. He still believes that his world is against him instead of for him.

Sending his family ahead of him, Jacob, alone at Peniel, wrestles with this mighty issue of his relationship with his twin brother. Peniel means "face of God." Alone with *God*, Jacob is alone with the true identity of *man*. In this identity, subject and object are not two but one. The adversary with whom he struggles is not an enemy at all but an angel entertained unawares.

In Jacob's belief, a hostile power, coming from 'over there' seeks to destroy him. But the light of the unity of Truth and Love is fast breaking on his thought. The angel smites the "sinew, or strength, of his error" (S & H 308:20) until he sees its unreality. A meaning of sinew is nerve. The weakness inherent in a dual sense of life is yielding to the strength of spiritual integrity. Jacob finds his true nerve. He is filled with divine strength. As a result, his nature is transformed. If God is All-in-all, there is no animal magnetism masked as Esau threatening him from over there. Subject and object are spiritually one, and this one is God. Animal magnetism is Jacob's belief that the presence of Esau is something other than the presence of God. Unwittingly, he has been fighting against God—resisting the advent of his own Christly reality as *Israel*. Spirit's reflection, man, does not wrestle against Spirit. Therefore there is no animal magnetism. On the note of the nothingness of evil, there or here, and the presence of Soul, both here and there, Jacob's warfare ends. He says in humility: "I have seen God face to face, and my life is preserved."

The twin brothers meet in Science. "I have enough, my brother; keep that thou hast unto thyself," is Esau's greeting to Jacob when he sees Jacob's gift. "I have seen thy face, as though I had seen the face of God," is Jacob's joyous response. Resulting from his "face to face" struggle and victory at Peniel, Jacob's surrounding world is the very face of God, the reflection of Soul as Spirit (not as matter).

His name is "changed to Israel, for 'as a prince' had he prevailed and had 'power with God and with men' " (S & H 308-309).

It is true that the Israel-idea comes primarily to the consciousness of Jacob, just as Christian Science has come to the Western world today. But

Israel is not only the new identity of Jacob. Israel embodies, necessarily, the identity of Esau as well. Otherwise the two would not be one. Likewise Christian Science, the true identity of the world-embracing West, embodies the reality of the "red" East.

It is really Joseph that has wrought this miracle of transformation and reconciliation. The coming of Joseph to the consciousness of Jacob has led to Jacob's being renamed Israel. Hence as the story progresses, Israel and Joseph become more and more closely identified. In the fourth thousand-year period when the united kingdom divides into Israel and Judah, the kingdom of *Israel* is ruled by the house of *Joseph*. When this kingdom is dispersed among the nations of the world, its restoration comes at last in the form of Christian Science, which is Joseph's true identity.

In the words of Paul regarding Christ Jesus, Joseph (Israel) has "broken down the middle wall of partition" between Jacob and Esau, "for to make in himself of twain one new man, so making peace" (Eph 2:14). The tone in its positive sense comes to an end when Esau returns to his home in Seir, and Jacob purchases from the Shechemites a parcel of land which he gives to his son Joseph.

As so often happens in the Bible, once a spiritual idea is presented, its material opposite is exposed. In the present story, having been shown the true way of relating with our brother man, we are shown the false way. This is the tale of the rape of Dinah, and the revenge taken by her two ecclesiastically-minded brothers, Simeon and Levi. Her ravisher is Shechem, son of the ruler of the above-mentioned Shechemite territory. Clearly, the spiritual antidote to this offensive episode is Joseph, the real owner of the land.

Dinah, the feminine form of Dan (animal magnetism), is humanity's personal, sectarian sense of the spiritual idea of God. A possessive attitude towards this idea defiles the idea. But Shechem's father, Hamor, sees nothing wrong with the rape, and recommends official marriage. Simeon and Levi agree to this, providing it is on their terms. Simeon and Levi stand for the conversion tactics of organized religion. They demand that the Shechemites are circumcised before becoming members of the Simeon-Levi cult. They must conform to the circumscribing party-line. This, it seems, is to the Shechemites' personal advantage, and so they eagerly consent. But while they are recovering from the initiation, Simeon and Levi come upon them boldly and slay them with the sword. They steal the Shechemites' wealth as well as their women and children. Ecclesiastical despotism is murder. It deprives its victims of their rights of self-government as well as their natural creative ability.

Little wonder Jacob says to Simeon and Levi: "Ye have troubled me to make me to stink among the inhabitants of the land."

**Christianity as Science** Jacob fulfils his God-ordained mission. From Bethel, his starting-point, he returns to Bethel, just as God promised him he would. He has encompassed the meaning of the ladder that unites heaven and earth. Through the birth of his eleven sons he has taken each ordered footstep prescribed by the ladder, and so his twelfth and last son can be born. Jacob has not deviated from “the order prescribed by supernal grace” – the order of the “ladder let down from the heaven of Truth and Love, upon which angelic thoughts ascend and descend” (Ret 85:10). Once the circuit is really complete Jacob can wear his twelvefold crown.

At Bethel, God confirms his new name of Israel. “Thy name shall not be called any more Jacob,” he is told, “but Israel shall be thy name . . . a nation and a company of nations shall be of thee, and kings shall come out of thy loins.”

*Benjamin's* birthplace is Bethlehem, identical with the birthplace of Jesus. Bethlehem means “house of bread.” “I am the bread which came down from heaven” (John 6:41), Jesus says of his heaven-born, earth-regenerating identity. Benjamin stands for Jacob's complete regeneration.

With the birth of his twelfth son, Jacob's “revelation of Science” is finished – finished, that is, as far as laying its foundations is concerned. Science itself is infinite; there can therefore be no end to its revelation. Jacob's “so-called material senses” have yielded “to the spiritual sense of Life and Love” (“Jacob” – S & H 589).

It is well to note that the two terms Life and Love also define the woman in the Apocalypse, crowned with her twelve stars (S & H 561:10). These stars typify “the twelve tribes of Israel with all mortals.” Jacob is the early Biblical symbol of this woman – that is, of generic man, the spiritual idea of God, depicted as a birth-giving mother. The woman in the Apocalypse is infinite individuality (Life) which is universal in outlook (Love). She is the individuality of us all reflecting in itself one indivisible spiritual world.

An entirely new concept of motherhood has dawned. Once individuality is divinely universal there is no further need for personal mothering. *The universe itself is mother.* This is why Rachel dies when Benjamin is born. The career of Mary Baker Eddy, revelator and founder of Christian Science, follows the same pattern. Let us remember that in the spiritual perspective of the thousand-year periods, Jacob initiates the very seed of the Science of Christianity, which is chemicalizing world consciousness today.

In the first decade of the twentieth century, when her “revelation of Science” was complete, Mary Baker Eddy provided for the passing of her Mother Church organization. She understood generic man, the spiritual idea of God, to be the real mother of Christian Science. A stage had been reached where individuality could realize its truly universal nature; where it could be spiritually self-governed, spiritually self-led, spiritually independent of external mothering. It could give birth from within itself to

its own absolute being. Hence, in 1901, Mary Baker Eddy declared that generic man would be her successor as leader of the Christian Science movement.

Just as the story of Jacob leads inevitably to that of Joseph, so, in the early 1900s, the door was open for Christian Science to be understood in its universal, nonsectarian Science, as the heaven-born identity of mankind.

## JOSEPH SAGA

Before he dies, Jacob blesses his twelve sons, and the blessing he bestows on Joseph is most revealing as regards Joseph's character. "Joseph," he says, "is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall . . . the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) . . . the Almighty . . . shall bless [Joseph] with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father . . . shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen 49:22).

The Joseph saga, as it succeeds the Jacob saga, corresponds to today's nonsectarian Science of Christian Science, as it develops from the original religious founding of Christian Science. Historically, the one phase follows the other. Yet Mary Baker Eddy necessarily wrote this Science into the Christian Science textbook in the course of her founding mission, just as Joseph, the child of Jacob's first and only love, was born to him in the course of *his* founding mission.

Immediately we enter upon the Joseph saga, Jacob's family, living (so they believe) in the comfort and security of the land of Canaan, assume an exclusive and circumscribed outlook. This contrasts them with the outlook of Joseph when he is banished into the outside world. Joseph's brethren resent the progressive spirituality and continuing revelation which Joseph claims for himself, and they excommunicate him from their fold. The blessing which Jacob pours upon his beloved Joseph is that of spiritual motherhood and womanhood. As a fruitful bough, whose branches extend over the wall, Joseph illustrates the illimitable resources of universal man once organic confines are removed. Joseph's eventual supremacy over the land of Egypt reveals him as the true identity of mankind, feeding a famished human race with the Science of its own true being.

It is not an evil thing that Joseph is excommunicated; rather it is the providence of divine Love. God does it in order to prepare the world for Science. As he himself tells his brothers when they are reunited towards

the end of the story: "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." Christian Science and the world are one. It is not in accord with the plan of Love that Christian Science should be lost in a religious organization. Hence the transfer of its pure Science to what looks like an outside world.

The saga unfolds in the main tone of Science, through the four subtones of the Word, Christ, Christianity, Science.

**Science as the Word** Jacob loves Joseph above all his other sons. This is because Joseph is, and always has been, the driving spiritual impulse behind Jacob's mission. To signify this he gives him a coat of many colours. Is not this coat "the divine Science of man . . . woven into one web of consistency without seam or rent" (S & H 242:25) – woven, that is, with ideas of the spectrum (the understanding) of the infinite as Mind, Spirit, Soul, Principle, Life, Truth, Love? His coat is made from "the entire hues of Deity," and is therefore a "seven-hued white" (Mis 194:15, C & C v.10).

The more his father loves him the more his brothers are jealous and hate him. Through his dreams of the eleven sheaves of corn that bow down to his sheaf, and of the sun, moon, and stars that make obeisance to the star that is Joseph, he reveals the superiority of that which is inclusive and whole (Joseph himself) over what is exclusive and partisan (his brothers).

Joseph's brethren are like the wicked husbandmen in Jesus' parable who would slay the heir to their master's vineyard in order that the inheritance might be theirs. "The stone which the builders rejected, the same is become the head of the corner," Jesus explains to the priests and the scribes (Luke 20:17). The word "calculus" is from a root meaning "stone." Joseph, the "stone of Israel," typifying the divine matrix calculus, is rejected by the builders of a personally authoritarian way of life. But, as experience shows, Joseph (this stone) becomes in the end the headstone of the corner. Spiritually speaking, Jacob rested his head on this very stone of Israel when he first saw the ladder uniting heaven and earth.

Joseph's brothers sell him into the hands of Ishmaelites and Midianites bound for Egypt. As we have seen, Ishmael and Midian, sons of Abraham by Hagar and Keturah, are closely associated with the ways and means of ecclesiastical religion.

Believing that Joseph is dead, Jacob seeks desperately to protect his youngest son Benjamin, his beloved Rachel's second child, from what he thinks is worldly contamination. The real Benjamin stands for Jacob's own regenerate individuality. Benjamin is the individualization in us all of the universal Science which is Joseph. Once this individuality is free from smothering, frightened, ecclesiastical restrictions it brings reconciliation and "renewal of affections" ("Benjamin" – S & H 582:9) between Joseph and Jacob's family. The parallel in Christian Science is between the religious body and its own true identity, the Science and system of Christian Science. Like all Israel at the end of this patriarchal story,

Christian Science (when it is one united body) relates to and belongs to the entire world.

Egypt symbolizes the world. Joseph is sold into the house of Potiphar, who is Pharaoh's officer, a captain of the guard.

### Science as the Christ

"And the Lord was with Joseph . . . the Lord made all that he did to prosper in his hand . . . the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field."

Such is the measure of Joseph's growing eminence. While personal vested interests desire to be rid of troublesome new ideas, the ideas themselves are at work in world consciousness, out of reach of ecclesiastical control. The reason for Joseph's prosperity is that he is not a new religion seeking to impose itself upon the world, but is the true idea of humanity as a whole brought to birth by the whole of humanity. Fundamentally, the Science and system of Christian Science is not at work *in* the world, but is the world itself at work. Joseph is not so much *in* Egypt; *Joseph is* Egypt. He is Egypt's (the world's) real spiritual selfhood appearing to itself.

This idea of the womanhood of God maintains its pure identity despite the efforts of Potiphar's wife to defile it and misrepresent it. Even in prison the Lord was with Joseph, "and that which he did, the Lord made it to prosper." He interprets the dreams of Pharaoh's baker and butler who are with him in the prison. The baker serves Pharaoh's bread, the butler serves his wine. "Study thoroughly the letter and imbibe the spirit," *Science and Health* teaches (S & H 495:27). The butler who presses Pharaoh's grapes is restored to his place, but the baker who allows the birds to steal away his bakemeats is hanged. What Joseph must set before the world is the living spirit (wine) of Science, not its dead letter. In the true understanding of the Christ Science, letter and spirit are one, and both are alive and free.

Joseph also interprets Pharaoh's dreams. The meaning, he says, of the seven fat kine and the seven lean kine, and of the seven fat ears of corn and the seven lean ears, is that for seven years Egypt will yield corn abundantly, but that these will be followed by seven years of famine.

Pharaoh's gratitude is overwhelming. "Forasmuch as God hath showed thee all this," he says to Joseph, "there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled . . . See, I have set thee over all the land of Egypt . . . without thee shall no man lift up his hand or foot in all the land of Egypt."

Joseph's supremacy is unchallengeable. Man's divine reality absolutely governs the human concept. In Science, humanity's real identity is found to be divinity itself. The textbook teaches: "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (S & H 427:23).



“Saviour of the world,” “Revealer of secrets,” “God speaks and lives,” are the exalted meanings of Joseph’s new Egyptian name Zaphnath-paaneah. He marries an Egyptian wife, who bears him Ephraim and Manasseh. Manasseh means “making to forget” (the restrictive past); Ephraim means “making to be fruitful” (in the abundant present).

So infinitely productive are the seven plenteous years that Joseph gathers in corn “as the sand of the sea, very much, until he left numbering; for it was without number.” Then, during the seven years of famine, his munificent granaries are opened up, and all the world comes to Joseph for corn. For “the famine was over all the face of the earth.”

In the eternal Science of being ideas are substance. Ideas are infinite, without number. Their substance is inexhaustible. They are classified fundamentally in Christian Science as the *numerals of infinity*, the unexpendable, self-propagating understanding of Mind, Spirit, Soul, Principle, Life, Truth, Love, the true identity of the universe. “Take, eat; this is my body,” says the infinite Christ-idea regarding this very substance. Feeding mankind with the truth about itself, the infinite everpresence of Mind, Spirit, Soul, Principle, Life, Truth, Love brings with it the proof that there is no such thing as a dearth of true substance anywhere on the face of the earth. And thus Joseph feeds a spiritually famished world.

#### Science as Christianity

“Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, ‘Ho, every one that thirsteth, come ye to the waters’ ” (S & H 13:2). Isaiah’s original text includes, “come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (Isa 55:1). Joseph’s boundless spiritual resources, and his impersonal impartial sense of them, are well described by these words.

The famine is no respecter of persons or sects. Jacob and his family living in the land of Canaan are just as much affected as everyone else. Hearing of Egypt’s provisions, Jacob sends his sons there for corn. But he will not let Benjamin go with them. Jacob honestly believes that he is responsible for keeping Benjamin pure. Therefore he holds on to him and guards him personally. Little does he know that all there is to the forbidding outside world of Egypt is his own beloved Joseph, waiting with open arms for Benjamin, longing to make clear that he (Joseph) is the spiritual and scientific reality of Jacob and all his sons.

Solely on account of the absence of Benjamin, the brothers fail to recognize Joseph. But Joseph has no difficulty in recognizing them. The *whole* idea, which is Joseph, is greater than the sum of its individual parts. Parts, seemingly separated from the whole and from each other, are unable to appreciate the idea of their own wholeness until they find their relationships with one another *within the whole*. Joseph is inclusive in his outlook, the brothers are exclusive. Only the presence of Benjamin can

restore a state of reciprocal understanding and therefore of spiritual recognition.

Benjamin's mother died when he was born. Benjamin is that idea of regenerate individuality in man which gives up the ghost of a personal sense of motherhood in order to reflect in itself the foursquare matrix of the motherhood of God. Because of the absence of Benjamin, Joseph appears to his brothers not as the outpouring matrix of universal Love but as the cruel and exacting world of Egypt. 'If you are genuine and honest seekers for Truth you will not fail to reunite me with Benjamin,' his words to them imply.

The cause of the trouble is Simeon—the binding religiosity of an authoritarian way of life. Therefore Simeon must himself be bound. Once this is done, the brothers' sacks are filled with corn, their money is restored, and they return home to Jacob with Joseph's new demand. What Joseph has to give them is indeed without money and without price. Its cost is the surrender of an egocentric, misconception of individuality. To liberate Benjamin is to pay this price.

Jacob is greatly distressed to learn of Egypt's terms. Yet such is the severity of the famine, and such is his own spiritual plight, that he has no alternative but to let Benjamin go. The nine brothers (Simeon is held in Egypt) return once more to Joseph, this time taking Benjamin with them. Joseph weeps for joy at the sight of his younger brother. This is the evidence he requires of his family's spiritual sincerity, and of their genuine desire for Truth. At once Simeon is released. Even so, the brothers do not recognize Joseph. Can it be they are still resisting the demands of their own spiritual identity? There must be one last crucial test. Their sacks are once more filled with corn, their money is again restored, but this time Joseph's silver cup is hidden in Benjamin's sack. "Our cup is the cross" (S & H 35:27). The need is for living proof of the brothers' willingness to yield up the mortal sense of life. Otherwise they must return to Jacob alone, for Benjamin is now part of Joseph.

The thought is unbearable. Jacob will die of grief. What are they to do? At last, Judah makes the spiritual grade. He offers up himself for Benjamin's sake. "I pray thee," he says to Joseph, "let thy servant abide instead of the lad a bondman to my lord." One day it will be said of Jesus, of the tribe of Judah, that he offered up himself "once for all" (Heb 10:10). This is the reverse of what happens in the fourth thousand-year period when Judah organizes and idolizes Israel's religious temple, and the tribe of Benjamin is absorbed in Judah and lost sight of. In the present episode, Simeon (religiosity) has already been bound, and Judah, instead of eliminating the individuality which is Benjamin (as in the fourth period), is willing to sacrifice the personal sense of self for the sake of this very individuality. This is the price demanded of humanity in exchange for the Science of its own true being.



Through this act of true individuality, manhood becomes aware of its womanhood. Joseph appears to them as he really is – as the absolute all-embracing Science of their father's original ideal.

There is heartfelt rejoicing and renewal of affections. The twelfefold circle is once more complete; Science in its Christianity is the all-harmonious embodiment of a nonsectarian world. Joseph urges his brothers: "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me Lord of all Egypt: come down unto me, tarry not . . . tell my father of all my glory in Egypt."

"And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."

**Science as Science** The sagas of the patriarchs come to an end; and as they do, the book of Genesis closes too. In the final sixteenth tone, Science as Science, Jacob and his family, seventy strong, leave the seclusion of the promised land and move to the land of Egypt.

"Fear not to go down into Egypt," God says to Jacob, "for I will there make of thee a great nation: I will go down with thee into Egypt; and I will surely bring thee up again." The divine purpose behind Israel's sojourn in Egypt is spiritual and scientific translation. Coming from the promised land with this goal in view, she will surely go back to the promised land. Coming from the land of spiritual freedom she will return inevitably to this land, proving meanwhile her own immunity from servitude to a mortal body. The whole of consciousness (not part of it) will be found in the end to be Israel's promised land; the whole human race (not a particular section of it) will prove itself God's chosen people.

Jacob and Joseph are restored to each other, and in their gratitude and joy they bless one another. Jacob and Pharaoh also bless each other. Under the rulership of Joseph, Egypt's love for Israel is such that, in the land of Goshen, where Jacob and his family dwell as shepherds, great possessions accrue to them, and they multiply and prosper exceedingly. All the good of the land of Egypt is theirs. The twelve sons of Jacob become the twelve tribes of the children of Israel, and the "great nation" is formed. The greatness of the matrix of universal Love has accomplished this formation.

Jacob is 147 years old when he dies. On his death-bed he blesses all his sons. He wishes them to know what shall befall them in "the last days" – that is, in the sixth and seventh millennia, when Christian Science shall have revealed itself and proved itself to mankind. By that time, the original patriarchal seed will have grown to fulness of stature, and the promises that range from Abraham to Joseph will be fulfilled for the whole human race. In Israel (the spiritual idea of God) mankind will find its true identity, and all nations of the earth will be blessed. It is evident from Jacob's blessings that his sons stand for states and stages of consciousness that apply to mankind as a whole. By far the greatest blessing is the one

bestowed on Joseph. In fact, Jacob's pronouncements to his other sons seem mostly to be analyses of their characters, and exposures of their faults, rather than blessings.

Under the authority and care of Joseph, Jacob's children bury their father in the land of Canaan, in Abraham's original burial ground. When Joseph himself dies, the children of Israel embalm his body, and preserve it in a coffin in Egypt. They make a vow that when at last they come up out of Egypt they will take Joseph's bones with them for burial in the promised land. And thus it is that during the period of Egyptian servitude Joseph is with them still.

In seeking to understand spiritually the story of the patriarchs in the Old Testament, we have often been led to the teachings of Paul in the New Testament. An essential part of Pauline doctrine is that the New Testament standpoint of man "in Christ" supersedes the Old Testament standpoint of man "under the law." Paul makes much of that stage of Israel's life before she is under the law, and much of that stage when (ideally) she is under it no longer. In fact, it could be said that he divides her life into three phases: before, during, and after the period of the law. Israel begins her career at the point of *faith*, then she is put *under the law*, and then she returns to the standpoint of *faith* once more. The hallowed period before she is under the law is the period of the patriarchs which we have just been considering; the period when she is under the law starts at the point of Moses in the coming book of Exodus. The time when she need no longer be under the law is that phase of her life which follows the resurrection of Jesus. At the opening of the Christian era, Jesus demonstrates to Israel the way out from under the law as the divinely prescribed means of fulfilling the purpose of the law.

Ideally, in the New Testament, Israel has returned to her spiritual starting-point – that of the pre-law patriarchs. In doing so, she has solved the problem of sin and mortality, which is the reason the law was introduced. For, as Paul explains, the law was "added because of transgressions, till the seed should come to whom the promise was made." As we have found, and as Paul repeats over and over again, to Abraham and his seed is the promise originally given. Hence the relationship between the early Patriarchal era and the later Christian era. "If ye be Christ's," Paul says, "then are ye Abraham's seed, and heirs according to the promise."

It is not possible for us to come out from under the law, humanly, unless we start out from above the law, divinely. Then, like Jesus who comes from the Father (the one divine Patriarch) and returns to the Father, we redeem the belief of ever having been "made of a woman, made under the law" (Gal 3:19-4:4).

Israel's necessity (like Jesus' necessity, and our own necessity) is to prove that her identity was never formed in, or by, the land of Egypt. She

must, with Moses, put herself under the *law of God*, reduced to her understanding as the *moral law*, in order to come out from under the *law of mortal belief*, which says that her identity is formed in the land of Egypt. The matrix of immortality (presented initially by Abraham, Isaac, Jacob, and Joseph), not the matrix of mortality, is, in truth, the origin and ultimate of her (every man's) being.

## Exodus and Leviticus

Advancing from Genesis to Exodus, we move at the same time from the second tone of the third period (and therefore from the second tone of the third day of creation) to the third. We merge from Soul as Spirit, where the infant Israel has been born, to Soul as Soul, where she has become a great nation. For in Egypt the children of Israel have “increased abundantly, and multiplied, and waxed exceeding mighty,” and the land is filled with them.

The corresponding text in the third day of creation reads: “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth . . .” (S & H 507:11). Relating this verse with the opening passages of Exodus, it is evident that, spiritually, earth brings forth its own true identity in the form of the children of Israel. The *Science and Health* commentary on this verse has these two marginal headings: “divine propagation,” and “ever-appearing creation.” There can be no Egyptian servitude, no hard labour, no material birth, once identity brings forth spiritually from within its own being.

This new tone of Soul as Soul, where identity’s limitless resources are found within identity itself, also marks another change in the general scientific development. In terms of the operational “four” of the Word, Christ, Christianity, Science, the tones so far unfolded have accentuated the creative *Word*. Now that creation is self-reproducing, the tone changes to the manifest *Christ*. “Israel is my son, even my firstborn,” God says of His own Christ-idea at this stage of the story. In the order of the days of creation, earth (already created) yields her fruits subjectively. In the course of the thousand-year periods Israel, having already been brought to birth, propagates and multiplies from within herself.

This new “Christ” tone is further confirmed by the advent of Moses. Moses, mediating between Israel and Jehovah, is a foreshadowing figure of the healing, way-showing Christ, Truth, mediating between humanity and God.

That a Christ emphasis is now at work is again evident when we examine the way in which Exodus unfolds. Within the perspective of the Bible as a whole, Exodus’ spiritual development is according to the Christ order of the synonymous terms for God: Principle, Life, Truth, Love, Soul, Spirit, Mind. (For the different orders in which these terms are stated in

*Science and Health*, and their respective scientific meanings, see p.380 in the Appendix.) This translation order of the seven terms is the one whereby the Christ message from God to men speaks to the human consciousness (S & H 332:9). It is thus the order whereby God, through Moses, communes with His people Israel. The opening section of the story, told in the tone of Principle, leads to a second section where the accent is Life, to a third where the accent is Truth, and so on, through Love, Soul, Spirit, Mind. At the end of the book, in the tone of Mind, Jehovah dwells in the midst of Israel, in the tabernacle of the congregation which He has expressly commanded her to build. This is Immanuel, God with her, the divine ever-presence delivering her from every aspect of Egyptian servitude, or belief in mortal origin.

Israel comes up out of Egypt only because, in the reality of her being, she comes forth from God. This implies, secondarily, that the kingdom of God is within her and that she comes forth from within herself. Nothing can save her from Egypt but the knowledge that, primarily, she comes down from God out of heaven according to the order of Principle, Life, Truth, Love, Soul, Spirit, Mind; and that this order of unfoldment is reflected within her and *as* her.

Exodus and Leviticus are spiritually complementary. In our present survey they therefore form one chapter. We read on *Science and Health* 113, under the heading "Principle and practice," that there is "but one divine Principle of all Science," with "fixed rules" for its demonstration. Exodus emphasizes Principle itself, and the translation of this to human consciousness in terms of divine idea; Leviticus has the emphasis on the consequent practice, or demonstration, of Principle in the details of daily life. In this way Leviticus adds a note of Christianity to Exodus' Christ. Through Jehovah's Ten Commandments, Exodus teaches the Law of God, while Leviticus is concerned with obedience to, and practice of, these divine rules and laws.

A lawyer once asked Jesus, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Jesus goes on to explain how there is a second commandment which is *like unto* the first, namely, "Thou shalt love thy neighbour as thyself. On these two commandments," he says, "hang all the law and the prophets" (Matt 22:36). He resolves the entire law of God (as revealed to Moses) into two complementary laws. Although his actual words relative to the first come from the book of Deuteronomy, they nevertheless epitomize absolutely the theme and purpose of Exodus. The words he uses to define the second are taken direct from Leviticus. It is in Leviticus that the statement: "Thou shalt love thy neighbour as thyself" is found for the first time in the Bible.

These two commandments, accentuating respectively the teachings of Exodus and Leviticus, refer to the *Principle* and *practice* of the Science of

Soul, or the Science of spiritual identity. A “leading point in the Science of Soul” is that Principle is not in its idea, and therefore that Soul is “not confined in body” (S & H 467:21). The belief that Soul is imprisoned in its own body, and therefore that body is mortal, is the cause of all Israel’s hard labour in Egypt. Egypt’s house of bondage is servitude to the belief that body is mortal. Moses is bidden to deliver Israel from this belief by teaching her what body is. Deliverance lies in the translation of her present sense of body from mortality to immortality. This naturally involves a transitional concept of body, which is symbolized by her holy tabernacle, or “tabernacle of the congregation [body].”

Moses is Israel’s teacher and administrator. He is her devoted pastor and leader, mothering her, disciplining her, and even chastising her every time she loses sight of herself, or forgets what she really is. The name Moses means “to lead out, or draw out of the water.” It has the same meaning as educate, from the Latin *e + ducere*, “to lead out.” Leading her out from God, Principle, Moses leads Israel’s identity out from within herself, and in so doing leads her out of Egypt. This makes him a true educator. Moses, like Mary Baker Eddy, develops a system of spiritual education destined to deliver Israel from “the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage” (S & H 226:27).

To show the parallel between the missions of Moses, relative to Israel, and Mary Baker Eddy, relative to twentieth century mankind, the latter writes of herself: “I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind . . . I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged . . . Slavery is not the legitimate state of man. God made man free . . . Citizens of the world, accept the ‘glorious liberty of the children of God,’ and be free!” (S & H 226:22-227:25).

Neither mortal body, nor the slavery which this imposes on mortal man, is legitimate. God is not its father. The only legitimate body is the one whose seed is planted by the divine Father in the patriarchal period, namely, the Christ-body of mankind. Individual man images forth the one Christ-body.

In order to effect Israel’s release, Moses reduces the law of God to the form of the moral law. Through consistent obedience to this law, Israel inherits the true idea of body, represented by the promised land. This obedience is put into expression in the tabernacle, her nomadic, wilderness concept of body, which she inhabits on her journey to the promised land. Only in the measure that she reflects God, is she truly obedient to God.

Here, then, are three degrees of body: Egypt, symbol of *physical* body; the tabernacle, symbol of *moral* body (in the heart of which she keeps the tablets of the law); and the promised land itself, symbol of *spiritual* body.

Correspondingly, Mary Baker Eddy reduces divine metaphysics (divine Science) to a system of ideas and their symbolization, which she denominates Christian Science. At the same time she institutes a transitory church organization, designed to lead the way to the acceptance of this system as the heritage of all mankind.

As referred to at the end of the last chapter, one of Paul's basic doctrines is that the law is instituted because of sin, and therefore that the law remains only so long as sin remains. All sin centres in one form or another in the mortal body. And so, just as three concepts of body are to be distinguished in the story of Israel's deliverance, so three concepts of law are to be distinguished in the teachings of Paul. First, there is the absolute law of God, which is permanent; secondly, there is the reduction of this law to the moral law, which is transitory; thirdly, there is the law of sin and death from which humanity is freed through the reduction of the first to the second. Whether as Old Testament Israel, or contemporary mankind, humanity has need of being delivered from the "law of sin" and therefore from the body of death (Rom 7:24).

An important part of the moral law is its "laws of restitution." *Science and Health* says that "the moral law, which has the right to acquit or condemn, always demands restitution before mortals can 'go up higher' " (S & H 11:8). The moral law stands in the middle, as it were, between the self-condemnatory law of sin and the perfect non-condemnatory law of God. Restitution implies the restoration of something to a former, rightful owner. Exodus and Leviticus teach respectively the Principle and practice of Israel's restoration to her real owner, God, after she has supposedly fallen from a state of grace into one of mortal sin.

Through the different sacrifices that take place in the tabernacle, Israel makes bodily restitution. She heals herself of sin, disease, and death by restoring her body undefiled to its true creator and owner. Mrs Eddy is reputed to have said to her students that man has not got a body; that God has a body, and that this body is man. In Science, the divine Principle, Love, communes with, controls, and possesses its own body of ideas, which is man. The sin for which the Mosaic law is instituted is the sin of believing that man has a body, an ego—anything of his own. If such personal possessiveness were true, man would be mortal, and there would be no God. Men would be this world's gods.

Body is a self-evolving system of ideas whose form can never change, and this is the only kind of body that can be given back to God. The seed of divinity within us is God's own idea of God coming from and returning to God. Moses teaches Israel that sin (animal magnetism) never, at any time, stole the body of divinity away from its owner and made it mortal. She will take her first step out of Egypt immediately she understands that



sin never invaded her heavenly home and stole away her identity. Animal magnetism has never fragmented the unfragmentable. The Principle of God's ownership of all things is reflected in the practice of common spiritual ownership on the part of all Israel.

Jesus' sacrifice on behalf of humanity, his individual atonement for world sin, his universal self-offering, is divinity's proof that animal magnetism never attracted the Son away from the Father-Mother God, either generically or specifically, either as head or as body. We are not the personal private possessors either of our own bodies, or the bodies of each other. Body, says Paul, is "the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own" (I Cor 6:19). At the close of Exodus, God dwells in Israel's tabernacle; she is the body of ideas which belongs to Principle, hence she is not her own.

Sacrifice, then, concerns yielding up belief in personal, private ownership. At the ascension Jesus left nothing of his own behind. Translation and restitution were, at this point, total. Soul does not receive unto itself a mortal body whatever state this is in. The only body acceptable to Soul is Soul's own body. To give body back to God is to identify it as it really is – to find it (as idea) in its Principle. To accomplish this, the personal sense of both true idea and false concept must be sacrificed.

The symbol of Israel's restitution is her return home to the promised land, the scene of her nativity. Mary Baker Eddy writes: "For the body of Christ . . . for the cup red with loving restitution . . . we give thanks" (My 131:7).

Israel's symbolic (tabernacle) sacrifices in the Old Testament are fulfilled in the New Testament in one consummate Christ-sacrifice, when Jesus offers up himself "once for all" (Heb 10:10). Jesus' consciousness of himself and his world passes from death to life. Hence the institution in Exodus of the *Passover*. That which comes from and returns to God does not experience the birth-death cycle. Because man does not pass from Spirit to matter at a moment of birth, he does not pass from matter to Spirit at a moment of death. Man is God's reflection. That which comes forth spiritually from the system of capitalized terms for God in Christian Science passes over the first death (birth) and so is delivered from Egypt.

Not only does Exodus unfold in the Christ order of Principle, Life, Truth, Love, Soul, Spirit, Mind (the order of coming forth from God), but the four tones of Christ as the Word, Christ as the Christ, Christ as Christianity, and Christ as Science are discernible also. In our present reading, Christ as the Word unfolds the tones of Principle and Life; Christ as the Christ appears through the term Truth; Christ as Christianity through Love; and Christ as Science through the three remaining terms Soul, Spirit, Mind. In Christ as the Word, the divine Principle, which is Israel's Life, reveals itself as her true I AM. In Christ as the Christ, Truth



uncovers the plagues that beset the human body if its ego is not this divine I AM. In Christ as Christianity, Love delivers her from Egypt. In Christ as Science, through tones of Soul, Spirit, Mind, Israel is equipped with the Commandments and Tabernacle for making the journey to the promised land.

3rd tone of 3rd period  
–Soul as Soul–

## EXODUS

**Christ as the Word  
Principle**

*Moses, leader and disciplinarian:* At the end of Genesis, Egypt was Joseph and Joseph was Egypt; whereas at the beginning of Exodus there arises a new king over Egypt who knows not Joseph. It is essential, therefore, in the experience of Israel, that the true idea of Egypt, which Joseph brought to light, shall reverse and translate the false mortal sense of Egypt, or an Egypt unacquainted with Joseph. For this false sense inflicts hard labour on the children of Israel. Israel therefore must free herself from Egypt.

The bondage is really a blessing in disguise, for without it Israel will continue to indulge the fleshpots of Egypt and make no effort to escape. And thus, in spite of the command to the midwives to slay every male Hebrew at birth, the more Egypt afflicts Israel the more the Israelites multiply and grow.

The hard labour is birth pangs. Like our world today, Israel travails in birth and is pained to be delivered of her real spiritual identity. Involuntary resistance to birth prevents it from taking place naturally. There is no hard labour in Soul as Soul, the third tone of the third day of creation, where earth brings forth freely and joyously from within its own being.

What is needed is spiritual education—instruction in spiritual obstetrics—and Moses supplies this need. As we have said, the name Moses means “to draw out of the water,” while the root meaning of educate is “to draw forth.” Both words signify a process of obstetrics, or birth. Moses is appointed to remove the obstacle which is Egypt from the pathway of Israel’s spiritual advancement. His mission is to educate her out of belief in material (Egyptian) origin.

The ark which is borne upon the waters of the Nile, and which saves the baby Moses from being slain by the Egyptians, has the same root meaning as the ark which protected Noah from the flood. Moses’ sister Miriam watches over this cradle of bulrushes until the day Moses is adopted by the princess of Egypt. The name Miriam, akin to Mary, implies bitterness and strife. Kindred Bible words such as Mara, Meribah, Midian, have the same signification. In Revelation, bitterness is associated with indigestion and the belly. “Murmur not over Truth, if you find its digestion bitter,” *Science and Health* teaches (S & H 559:22). The word “digest” derives from “to put in order, bear, carry, dissolve” (SRD). It

involves the idea of *reduction*. At Sinai Moses reduces the law of God to digestible form as the moral law, and Israel murmurs bitterly at having to digest this reduction. In the desert she has murmuring indigestion and complains continually. Yet all Moses asks her to do is assimilate the truth of what she really is. Bitterness, deriving from a feeling of personal responsibility, seems to be part of Moses' experience with the children of Israel from its earliest moments.

In the opening passages of the book, he feels personally responsible for making Israel accept the judgment of Principle regarding her present predicament. Consequently there is bitterness and strife. He slays an Egyptian for striving with a Hebrew, and then upbraids a Hebrew for contending with a fellow Hebrew. "Who made thee a prince and a judge over us?" the Hebrew asks. The word "prince" is akin to "principle." Moses is zealous for the judgment of Principle; but to Israel he appears as an uncongenial moral arbiter.

Unquestionably, in Israel's early experience, there is need for what looks like personal leadership. Yet in the case of both Moses and Mary Baker Eddy, Principle, not person, determines their actions and decisions. Moses is that state of thought in Israel which knows that Principle administers and governs, but believes that it does so through him. This belief can never enter the promised land. The human is not a personal medium for the divine. And thus when Israel crosses into the land of Canaan she leaves Moses behind. Asked how she healed, Mrs Eddy is said to have replied: "I got Mary out of God's way." She removed from her thought all belief in personal mediumship.

Having administered what seems to be personal judgment, Moses flees to the land of Midian. Midian (contention, strife) was, as we remember, the son of Abraham's Keturah, who stood for moral and religious principles. Here Moses seeks refuge. He marries the daughter of Jethro, priest of Midian. Jethro becomes his *father-in-law*, and Moses is "content to dwell with the man."

Bitterness and strife will dog Moses' footsteps so long as he appears as a personally responsible arbiter, and a religious and moral organizer. His wife Zipporah bears him a son called Gershom. The name Gershom means "to drive out," whereas Moses means "to lead out." Gershom is Moses' own belief that Israel will not leave Egypt voluntarily, and that he will have to drive her out. For this he will need a disciplinary rod. It is true that in Israel's early experience Principle does call for such a rod. The trouble with Moses is that he will continue to wield it after Israel has outgrown its usefulness, and this will bar him from entering the promised land.

**Christ as the Word  
Life**

*I AM THAT I AM:* Moses' deep concern is for the spiritual well-being of Israel. What she needs, he reasons, is a parental lawgiver who will teach her, and discipline her, and tell her what to do. He is guarding

conscientiously his father-in-law's flock of sheep. Principle, Life, is Israel's real Father, and therefore her only lawgiver. Moses is striving to "reach the Horeb height where God is revealed." This kind of strife gives the true idea of Midian. His aim, "a point beyond faith [second degree]" is "to find the footsteps of Truth, the way to health and holiness [third degree]" (S & H 241:23). He is divinely compelled to lead Israel out of Egypt, into the wilderness, and thence to the promised land. To this end, he finds himself at the mountain of Horeb (Sinai) *where God is revealed*.

A bush burns with fire, and yet is unharmed. "And, behold, the bush burned with fire, and the bush was not consumed." To human sense, Israel burns in the fires of Egyptian affliction. Actually she is being purified by the fires of the Holy Ghost. Because of the holy seed aflame within her, her life is not really being consumed by Egypt, despite outward appearances.

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The Father hath "sent" me, Jesus will tell his twelve disciples later on. Whether as Moses, Jesus, or Christian Science, the spiritual idea is always aware that its Principle sends it forth and that it does not send forth itself.

The Hebrew meaning of I AM THAT I AM is: I shall forever continue to be that which I am now being. This is a statement of individuality, or Life – the individuality of divine Principle, or God. Individuality in Israel (man) must learn to say, by reflection, 'I am that I am.' In the forever continuity of the Science of being, individuality *is what it is*. How then can Egypt consume it?

Today, on the same Horeb height, rings out the *Science* of this same declaration: I AM MIND, SPIRIT, SOUL, PRINCIPLE, LIFE, TRUTH, LOVE. The law of Israel's God is the law of one I AM. Her I, therefore, must go unto Mind, Spirit, Soul, Principle, Life, Truth, Love as the Principle, or Person, of her being. In no other way can she bring herself under the law of God, and so escape from Egypt.

Moses is armed with "wisdom's rod" (Mis 387:20). The Christian Science "rod" is the disciplined understanding of "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," the order of the third degree (S & H 116:1). This is *sent* by Mind, Spirit, Soul, Principle, Life, Truth, Love to deliver humanity from the first degree, and guide it through the wilderness (second degree).

The rod of immortal wisdom antidotes the subtle serpent. Hence its purpose is to handle and destroy the serpent. When Moses throws his rod on the ground it assumes the form of a serpent; but when he catches it by the tail it once more becomes a rod in his hand. When the I goes to Principle, and man's Ego is Mind, Spirit, Soul, Principle, Life, Truth, Love, the serpent of human reason and will-power is handled and reversed, in accordance with the law of God.

There is no such thing as a serpent and a rod at the same time. The serpent is the suppositional reversal of the rod, just as the rod is the

reverse of the serpent. The rod signifies obedience to the law of God; the serpent typifies disobedience. All there is to the serpent is divine Principle supposedly discarded – its rules thrown to the ground.

When Mary Baker Eddy founded her church she compiled a Manual of rules and by-laws. The word “manual” is from *manus*, meaning “hand.” Moses’ rod is in his hand. The Manual, in the case of Christian Science, is the equivalent of the rod, in the case of Israel. It signifies divinely revealed law, just as the third degree signifies divinely revealed understanding. Through her Manual, Mrs Eddy wielded the disciplinary power of Principle, and showed mankind the way out of Egypt. When the Manual is disobeyed it appears in the guise of the serpent, for it holds Christian Science in bondage to organic life. When obeyed, it liberates Christian Science from personal and ecclesiastical confines. Always, the issue before the children of Israel is whether to serve Pharaoh or God.

The meaning of “wisdom” reads in part: “the choice of laudable ends, and the best means to accomplish them” (SRD). In order to turn the serpent back into a rod Moses takes it by the tail. In Science, the last is first, and the first last – the end and the beginning are one. This, in the case of the Christian Science Manual, means obeying the *last* By-Law *first* – abiding by the law of God that not a single By-Law shall be “amended or annulled,” without the founder’s written consent (Man 105). Because some thirty-nine clauses throughout this book forbid the appointment of vital church officers without Mrs Eddy’s approval and consent, this implies that her mother organization is precluded from functioning without her inspired supervision. It also implies that by the time of her passing, the church’s transitory purpose will have been fulfilled. On the other hand, branch churches are liberated to individual evolution and self-government. To practice her provisions through divine understanding is to foil the serpent of hierarchical control and to set Israel free from Egypt.

Mrs Eddy once referred to her church as “the mouthpiece of Christian Science” (My 247:6). Moses asks God for a mouthpiece for his revelation in the person of his brother Aaron. Both Moses and Aaron come from the priestly tribe of Levi. God grants Moses’ request with the same reluctance, it would seem, as that shown by Mrs Eddy when she agreed to organize a church. “He [Aaron] shall be to thee instead of a mouth,” God says to Moses, “and thou shalt be to him instead of God.” The issue is the choice between Principle and person, and therefore between Life and death.

Moses is told to confront Pharaoh. “And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.”

Pharaoh’s heart hardens. Error seems to be adamant. And only when terrible plagues are visited upon him, ending in the deaths of all Egypt’s first-born sons, does Pharaoh’s heart finally melt. Our own experience as

mortals follows this same pattern. When a tribulation overtakes us, the hard heart of self-love softens somewhat, and we prepare to escape from Egypt. Yet, as soon as there is healing, and all is once more well with the flesh, the Pharaoh of mortal egotism hardens his heart again and refuses to let us go. Tribulations follow one upon another, until the lesson is sufficient to change our standpoint, and cause mortality to lose its hold. Then we cease to serve Pharaoh and serve God instead.

**Christ as the Christ  
Truth**

*The Plagues:* 'Let humanity go that it may serve Me instead of serving Pharaoh,' is divinity's command to mortality. In order to bring this to pass, Christ, Truth, analyzes and exposes in the consciousness of Israel the incarnate error which is Egypt. It smites every false belief that denies Israel's immortal wholeness. It lays bare "the mortal errors which constitute the material body," and the "physical plagues" imposed on this body by false material sense (S & H 53:26, 575:5). Unless it does this, Israel will be lulled into apathy and will not make the necessary effort to be free. It is imperative that she understands the difference between what she *is* as the spiritual idea of God, and what she *is not* as Egypt. Egypt is the flesh born of the flesh; Israel is the spirit born of the Spirit. Egypt therefore is the victim of the plagues, while Israel herself is immune. Israel is aware of her true health and wholeness only when her ego is the divine I AM.

Some scholars say there are ten plagues, others seven. As seven, they follow the order of the seven elementary tones.

The first is that of the Nile turned to blood. The Nile fertilizes the land of Egypt, and is identified with Osiris, Egypt's principal male god. Truth smites the belief in man's (Israel's) material origin. Israel must understand that blood, as the means of fleshly creativity, is not the source and quickener of her life.

Constituting the second plague, frogs come up out of the waters and cover all the land. The word "frog" is from a root meaning "frothy." It signifies spume, saliva, phlegm, caused by disease or nervous excitement. In Revelation, the dragon, beast, and false prophet spit unclean spirits like frogs out of their mouths. In the form of this second plague, Truth smites the belief that humors in the blood stream (bile, cholera, melancholy) are any part of Israel's nature and disposition. She originates in Mind, is born of Spirit, and inherits all things from God. Poisonous genetic secretions, such as characterize the body of Egypt, are not found, therefore, in her body.

An affliction of lice and flies constitutes the third plague. The dust of the ground becomes lice, and flies fill Egypt's houses. Lice and flies feed on animal bodies. *Science and Health* likens "an atom of dust" to a "sensual thought" (S & H 263:28). Egypt is identified with sensation in matter, with thoughts of uncleanness, sin, and dirt that feed off their own embodiment. Israel, on the other hand, is susceptible to no such parasitic impositions, and to no such sensuous irritations.

Boils, blains, and murrain on the cattle follow as the fourth plague. Friction caused by lice and flies leads to conditions of boiling inflammation. These are associated with ulcerous sores and swellings, and therefore with pain. But the boiling fury of anger and hate, engendered by animal magnetism, does not touch the children of Israel, and none of their herds die.

Pharaoh, it seems, has had enough; he can bear the suffering no longer, and agrees to let Israel go. Yet every time a plague ceases, and physical normality is restored, he once more hardens his adamant heart and continues to hold her in bondage.

Fire mingled with hail constitutes the fifth plague. These extremes of heat and cold are suggestive of birth and death. According to Isaiah, the positive meaning of hail is that which "shall sweep away the refuge of lies," and annul man's "covenant with death" (Isa 28:17). "Only in the land of Goshen, where the children of Israel were, was there no hail." Otherwise the destruction is devastating. The belief that existence begins and ends organically is no part of Israel's life.

The sixth plague consists of locusts and darkness. Armies of ravenous, devouring locusts cover the face of the earth and consume all Egypt's food. This is followed by thick darkness. If man were really mortal, as Egypt claims he is, he would be self-devouring, and live in a state of darkness. But Israel, not Egypt, is the measure of true manhood. Hence the locusts do not affect the children of Israel, who have light in all their dwellings.

Even at this stage Pharaoh is unrepentant and refuses to let Israel go. Evidently the error which primarily enslaves her has yet to be exposed and annulled. Hence there is a seventh and final plague. This is the slaying of all Egypt's first-born sons. The axe is laid at the root of the tree of knowledge, or the tree of death. Spiritually interpreted, the slaying of the first-born of Egypt is the slaying in Israel's consciousness of the belief that man is born of the flesh rather than of Spirit, God.

The death of the first-born is accompanied by the feast of the Passover. Israel is represented as passing over the first death, or belief of birth into matter. For seven days, with bitter herbs and unleavened bread, she eats the body of a slain lamb, a lamb of the first year. Anticipating the lifework of Jesus, she identifies herself with the Lamb of God "slain from the foundation of the world" – slain (supposedly) by belief in material birth. Instructed by Moses, she assimilates the body of the Principle which is Life in order to *be* this body – in order to *be* the begotten of God.

Thought that is uncircumcised – which believes it is circumscribed within a mortal body – is unable to pass over. The houses (bodies) of the children of Israel are identified with the blood of the lamb. Simultaneously as the angel of the Lord slays the first-born of Egypt, Israel's first-born are passed over. The human passes from death to life. Passing over the first death (birth), Israel is born again, and therefore passes out of Egypt.



And thus it is that “all the hosts of the Lord went out from the land of Egypt.” According to their vow at the end of Genesis, they carry with them the bones of Joseph for burial in the promised land.

**Christ as Christianity  
Love**

*Liberation:* It has been a mighty struggle. Having slain in herself the belief in mortal origin, Israel’s “enslavement to the most relentless masters” ends (S & H 407:6).

“And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine . . . And it shall be when the Lord shall bring thee into the land of the Canaanites . . . and shall give it thee . . . that thou shalt set apart unto the Lord all that openeth the matrix . . .” The matrix of universal Love, the solvent of adamant self-love, is the fashioner of Israel’s Christ-identity as Jehovah’s first-born son.

No sooner has Israel reached the shores of the Red Sea than Egypt sets out in hot pursuit. Pharaoh has still not learnt his lesson and regrets letting Israel go. Metaphysically, the Red Sea is blood – Egypt’s own creative element. “Speak unto the children of Israel, that they go forward,” God says to Moses as the people reach the water’s edge. Advancing Israel must be shown that Egypt is self-destroying. While Israel passes through on dry ground the Egyptians are engulfed and drowned.

*Science and Health* defines the Red Sea as the “dark ebbing and flowing tides of human fear” (S & H 566:2). Tides result from the twelve monthly phases of the moon. Israel, in her ultimate identity as the woman in Revelation, has the moon under her feet. She has dominion over the tides of the matrix of mortality, directly associated with fleshly birth. The slaying of Egypt’s first-born is not enough in itself; Egypt must be seen to destroy herself in her own Red Sea. Without this sea (metaphysically speaking) there would be no first-born of Egypt.

The liberator is universal Love (S & H 225:21). Moses and Miriam sing songs of praise to the motherhood of Love for Israel’s divine deliverance. “Thy right hand, O Lord, is become glorious in power,” they cry, “thy right hand, O Lord, hath dashed in pieces the enemy.”

It was a mixed multitude that went up out of Egypt, and already there are signs that certain elements are feeling the backward pull. Israel begins to murmur at her new wilderness experience and to yearn for the old fleshpots. Moses gets impatient. His tendency is always to chastise her for her backsliding. How dare she murmur and complain? How can the glorious understanding of what she really is as the child of God be so hard and bitter to digest? Instead of the fleshpots of Egypt, God gives her manna from heaven. The word “manna” means “what is it?” The food that really sustains her is ideas that proceed out of the mouth of God.

That which satisfies us spiritually is that which answers our questions. But these answers must be fresh day by day. For six days Israel gathers manna, and rests on the seventh. The cure for indigestion is order – the

order of spiritual understanding unfolded by the seven days. Daily, Israel must inquire of God afresh regarding everything she says and does; otherwise she will make no progress.

Like Enoch and Noah, she is learning to walk with God. In the wilderness, the answers to her questions are gathered objectively. But in the land of spiritual identity understanding comes forth subjectively. Hence the manna ceases when she enters the promised land.

Soon she is thirsty, and murmurs again. She has arrived at the foot of Sinai, the mountain of God. Sinai is the same as Horeb, where the revelation first came to Moses of the I AM THAT I AM. Moses chides and disciplines her for her retrogressive tendencies. The "rock" which is Horeb, on which the Christ, Truth, descends, is, in divine metaphysics, the "rock" which is Israel herself. Moses strikes the rock with his rod, and water comes forth to quench Israel's thirst. Moses is training her compulsively to bring forth ideas from within herself. This is the only time God permits him to strike the rock. Later, when he does so again, Israel will be ready for self-government; she will have outgrown the need for treatment such as this. Continued authoritarianism debars Moses from entering the promised land. The same is true in Christian Science. If, when the time comes, religious organization fails to yield to the individuality and self-government of its membership, it debars itself from entering upon its truly scientific heritage.

Israel fights her first battle. This is against Amalek, a descendant of Esau. We learn in Deuteronomy that Amalek attacks Israel from behind. Amalek is the cowardice in Israel's own thought which a proper sense of courage must overcome. This early battle is essential if the journey ahead is to be encountered successfully. Part of the definition of Moses is "moral courage" (S & H 592:11). God says to Moses, "I will utterly put out the remembrance of Amalek from under heaven."

A joint effort by Moses and Joshua gives Israel the victory. Moses ascends to the top of the mountain and sits upon a stone, and Aaron and Hur hold up his hands. Thereupon Joshua descends to the plain and vanquishes the enemy. We are reminded of the way in which in Revelation Michael and Gabriel overcome the dragon (S & H 567). Gabriel, corresponding to Moses, imparts from on high "a sense of the ever-presence of ministering Love," while Michael, corresponding to Joshua, "fights the holy wars." Joshua (meaning Jesus, Saviour) is he who finally leads Israel over the river Jordan and into the promised land.

The tone of Love (also of Christ as Christianity) closes when it becomes evident that to meet Israel's early needs Moses must provide her with a simple, temporary organization. He does this on the advice of his father-in-law, Jethro, the priest of Midian. Instead of shouldering so much responsibility himself, Jethro tells him, Moses should delegate officers to aid him in his work. Let Moses be "for the people to God-ward" and judge "every great matter," but let others bear the burden of judging "every



small matter.” Moses agrees. Christian Science teaches correspondingly, “Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted” (Mis 359:2).

4th tone of 3rd period  
– Soul as Principle –

With Israel encamped before the holy mountain, ready to receive the divine Commandments (the laws of Principle by which she will take possession of the promised land), the third tone of the third period, Soul as Soul, comes to an end, and we enter the fourth tone, Soul as Principle. Subscribing to these Commandments, Israel identifies herself with the governing Principle of the universe. This new tone of Soul as Principle continues until she reaches the river Jordan and the borders of the promised land. When, under Joshua, she actually takes possession of the land, the tone will change to Soul as Life; for the land itself is her own sinless, deathless selfhood, subjectively understood.

Christ as Science  
Soul

*Commandments and Tabernacle:* The scene is God’s holy mountain, where the Christ translation is always at work. God is at the top of the mountain, Israel at the bottom, and, in between, Moses translates the divine decrees in a language which she (Israel) can understand.

Seven times he goes up and down the holy mountain in order to commune with God. His purpose is twofold: first, to reduce to Israel’s immediate understanding the code of laws that are to make her self-governed; secondly, to instruct her in building a transitional sense of body (the tabernacle) where these laws are consistently obeyed. For this body, unlike the rebellious mortal body, is strictly a law-abiding body. Moses’ seven ascents and descents of the mountain follow the order of the seven basic tones.

The need on the part of Israel is absolute obedience to the divine commands. The purpose of the first ascent is to establish this fundamental standpoint. “I bare you on eagles’ wings, and brought you unto myself,” God says to Moses, “obey my voice . . . and keep my covenant, then ye shall be a peculiar treasure unto me above all people.” Redemption from mortality is impossible unless Israel is obedient to the laws of immortality.

The first two ascents are very brief. On the occasion of the second, Moses is told to go “unto the people, and sanctify them to day and to morrow, and let them wash their clothes.” This second demand is for cleansing and purification, which makes obedience possible. For although God comes down on the mountain in the sight of all the people, they are not yet sufficiently sanctified to contact the mountain direct. Only Moses is pure enough for this. He is like the firmament in the second day of creation, standing between the waters above and the waters beneath.

At the time of the third ascent fire comes from heaven and the mountain burns and quakes. God explains to Israel how, at present, identification with Him is through Moses and Aaron only. The people

themselves must not try to force a break-through, lest the Lord break forth upon them and they perish. At this early stage of her career it is imperative for Israel to accept the provision of a priestly mediator.

His Christly ministry affirmed, Moses, at the fourth ascent, is given the Ten Commandments. First he receives the laws themselves, then what are called the judgments. These include the laws of restitution to which reference was made earlier. The law of absolute Principle is, in the course of this fourth ascent, reduced to the form of the moral law.

The Commandments divide naturally into two groups of four and six. The first four concern man's relationship to God, the last six concern his consequent relationship to his brother man. Israel's code of practical moral principles is based on one absolute Principle. The first commandment, "Thou shalt have no other gods before me," states this fundamental Principle. We read in *Science and Health*: "The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal" (S & H 340:20).

Obedience to the first commandment, and to the corollaries of this in the next three, ensures that Israel, in the last six, honours the true idea of parenthood, and neither kills, adulterates, steals, bears false witness, nor covets. If God is All-in-all, man and his neighbour have one and the same Self, one and the same I, one and the same Mind. In this case, for man to murder, and steal from, his neighbour would be for him to murder and steal from himself.

Moses sets up an altar which has twelve pillars. This is during the fifth ascent. The altar is a representation of all twelve tribes of the children of Israel. He sacrifices blood upon it, and sprinkles the people with the blood. "The spiritual essence of blood is sacrifice" (S & H 25:3). Israel's need is to sacrifice the mortal sense of life, of self, and of ego, and so put into individual expression the book of the covenant, or the laws of God, which Moses has just received.

The sixth ascent is a long one textually. It concerns the plans for building the tabernacle. Exact scientific details are given regarding its construction and design. Every man willingly with his heart must contribute to the setting up of this mobile, communal sanctuary. "Let them make me a sanctuary; that I may dwell among them," God says to Moses. Israel must love the idea of God for its own sake, voluntarily, instead of being forced to accept it compulsively on account of her human need. In this "sanctuary of Spirit," this "heart of prayer," she must "deny sin and plead God's allness," and so have "audience with Spirit, the divine Principle, Love" (S & H 15:3).

The tabernacle is not a permanent structure, but a movable nomadic tent, which has three compartments. At its heart is the *holy of holies*, which houses the ark of the covenant; then there is the *holy place*; and thirdly, the *outer court*. The ark, with its mercy seat, is the actual point of coincidence where the divine and human meet. Here, on behalf of all

Israel, Jehovah communes with Aaron, her one high priest. A veil separates this inner sanctuary from the holy place. Once a year Aaron passes through the veil into this place of at-one-ment with God. This is the veil of the temple which, at the crucifixion of Jesus, is “rent in twain from the top to the bottom” (Mark 15:38). Mankind’s real high priest is the one Christ, Truth, the all-inclusive Son of God, the subject of Paul’s epistle to the Hebrews. At the opening of the fifth thousand-year period God reveals, through His Son, the total nothingness of organic life, or of a veil of separation between Himself and man. Thereafter (ideally) every man is a priest unto God, entering spiritually the holy of holies, where he is one with God and his brother man. In the present story, Israel is being prepared for this ultimate truth by means of a teaching symbol.

Whereas the holy of holies contains the ark only, three different articles furnish the holy place. These are a seven-branched golden candlestick, a table for shewbread, and an incense altar. The altar is placed nearest the veil. The odour and sanctity of unselfed love determines man’s nearness to God. As we read in *Science and Health*, “Whatever holds human thought in line with unselfed love, receives directly the divine power” (S & H 192:30).

The holy place, containing the holy of holies, is itself surrounded by the outer court. Here again are three separate objects. There is an altar for burnt offerings, a laver for washing, and the door through which the priests go in and out of the sanctuary. The structure as a whole stands for divine translation and human restoration. We are aware once more of the workings of the two translations, and the Christ order of the synonymous terms for God. The ark with its mercy seat in the holy of holies points to divine Principle itself; the altar, the table, and the candlestick in the holy place, stand for Life, Truth, and Love; the altar of sacrifice, the laver for washing, and the entrance gate, in the outer court, typify the workings of Soul, Spirit, and Mind.

We are in the tone of Christ as Science. The three compartments also depict the one Christ Science in its three principal aspects as divine Science, absolute Christian Science, and Christian Science. The holy of holies suggests the oneness of being in divine Science – the coincidence of God and man. The holy place suggests the means of understanding this coincidence through Life, Truth, and Love, or through absolute Christian Science. The outer court pertains to the application of the absolute, in Christian Science, to the solution of the problem of dualism, through Soul, Spirit, and Mind.

Much is made of Aaron’s holy garments. Over his heart hangs a twelfefold breastplate of judgment. A yoke on his shoulders bears the names of Israel’s twelve tribes. On his head a mitre is inscribed “holiness to the Lord.” Love (the heart) alone has strength (the shoulders) to judge and dissolve Israel’s iniquity, and to replace the mark of ignorance with the holiness of the Father’s name.

Two artificers, one from the tribe of Judah, the other from the tribe of Dan, are appointed to construct the tabernacle within six days. The simultaneous workings of the two translations alone are capable of bringing into being Israel's new transitional body. Judah, from whom comes Jesus, emphasizes the Christly activity of the first translation; Dan, who judges and overcomes animal magnetism, stands for the activity of the second. "I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge," God says of the workman from the tribe of Judah. These third degree qualities of wisdom and understanding appear in the narrative again and again as we near the two final sections of the Exodus story in the tones of Spirit and Mind.

We are still in the course of the sixth ascent, and Moses has been a long time talking with God on the mountaintop—too long, in fact, for the impatient Israelites waiting below. In consequence, sin gains a foothold. Israel persuades Aaron to make her a golden calf. This acceptance of another god besides the one true God breaks the divine commandments. On his return, Moses casts to the ground the two tablets of stone on which the finger of God has inscribed the ten laws. Breaking the tablets, in this way, illustrates what Israel herself has done in worshipping the golden calf.

We come to the seventh and final ascent. This time, under divine instruction, Moses writes the commandments himself on two new tables of stone. Evidently the previous standpoint of the absolute and divine must be reduced to more acceptable form for Israel's comprehension. As Moses does this, his face shines. At present Israel can receive Christ, Truth, only through a system of symbols. She sees through a glass darkly. Hence Moses covers his face with a veil when he is talking with Israel; but with God he communes face to face.

**Christ as Science  
Spirit**

*Qualities requisite for spiritual building:* With a willing, overflowing heart Israel brings forth from within herself the qualities that provide a dwelling place for God. "Take ye from among you an offering unto the Lord," Moses says to the people, "whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen . . . And they came, every one whose heart stirred him up, and every one whom his spirit made willing . . . both men and women . . . offered an offering of gold unto the Lord." The spirit of "wisdom and understanding" lies at the heart of the entire undertaking.

In the measure that the Christ-spirit, the qualities of the third degree, dwells naturally in our hearts, the qualities of the second degree, deriving from the third degree, are expressed in joyous abundance. These spiritually moral qualities provide the substance out of which our transitional tabernacle (or body) is made. Out of the "gold of human character" (S & H 565:22), every member of the congregation of Israel furnishes his offering of gold unto the Lord. Mary Baker Eddy tells us how

the “letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man’s being” are revealed “*through the human character*” (My 246:15-*i a*). This new *humanity* constitutes Israel’s transitory tabernacle.

Real substance cannot be spent. Israel’s heart overflows. There is an unlimited reserve of all essential qualities, and the people bring more than enough. Mrs Eddy writes concerning her experience in Christian Science: “Divine Love has strengthened the hand and encouraged the heart of every member of this large church” (My 132:16). She said that members “out of loving hearts” pledged to build her Mother Church (My 13:17). Elsewhere she quotes: “Thou must be true thyself, if thou the truth would’st teach; Thy heart must overflow, if thou another’s heart would’st reach” (Mis 98:27).

**Christ as Science  
Mind**

*Immanuel, God with us:* At last the structure is complete. The human concept has been caused to pattern the divine reality which was shown to Moses in the mount. “And Moses reared up the tabernacle, and fastened his sockets . . . and he reared up the court round about the tabernacle . . . So Moses finished the work . . . And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.”

Through the order of Principle, Life, Truth, Love, Soul, Spirit, Mind (the Christ order of the synonymous terms for God), the I AM THAT I AM, which revealed itself to Moses on his first visit to the holy mount, dwells in the midst of the congregation of Israel as her only true I. This is Immanuel, God with her. Israel is possessed of the Mind of Christ, and is herself the Christ-body. The tabernacle is an essential, transient, teaching symbol of this body, whereby the children of God learn to have one Mind.

The holy seed of the manhood and womanhood of God, implanted in human consciousness at the time of the patriarchs, is the idea of the wholeness and infinitude of God. But God Himself and the idea of God are one and indivisible. At the close of Exodus, this indwelling idea of God’s wholeness is the presence with us of the whole of God. The purpose of Leviticus, in consequence, is to answer the question as to how we shall conduct our daily lives in the light of this knowledge of God’s everpresence. The answer is that this very presence impels us to lay on its altar our earthly all, in order that it may be to us the whole of our being.

## LEVITICUS

“Spiritual teaching must always be by symbols” (S & H 575:13). A symbol teaches the nature of the reality that is symbolized. A symbol prepares the way for acceptance of the idea which lies behind the symbol. Paul’s epistle

to the Hebrews teaches the divine reality of which Leviticus is the foreshadowing symbol.

The name Leviticus relates to the Levites, or the priestly tribe of Levi. Moses' brother Aaron, Israel's high priest, is the central figure of the book. The teaching rises to its climax when Aaron enters beyond the veil into the holy of holies. The central figure of Hebrews is Christ Jesus, "called of God an high priest after the order of Melchisedec" (Heb 5:10). The teaching of Hebrews is that "Christ is not entered into the holy places made with hands, which are the figures [symbols] of the true; but into heaven itself [the real holy of holies], now to appear in the presence of God for us" (Heb 9:24).

Paul quotes Jesus as saying: "Sacrifice and offering thou wouldst not, but a body hast thou prepared me" (Heb 10:5). Spiritually, the subject of Leviticus is the truth about body. Literally, it is about the animal sacrifices which Israel must make to her God within the precincts of her tabernacle. In the words of Paul, she must offer her body "a living sacrifice, holy, acceptable unto God," as her "reasonable service" to Him and to humanity (Rom 12:1). She must restore her body, sinless and whole, to its rightful owner, God. Under the tutelage of Moses, Israel learns that she has not a body of her own, but that God has a body, and this body is all humanity, and this body is herself.

The surrender of personal, private possessiveness regarding body, and the acceptance of what body really is, is Israel's tabernacle service – her true "church" service. It constitutes her practice of the Principle taught in Exodus. She loves this Principle supremely by loving its idea (its body, her neighbour) as her own real self. She then expresses Christ in Christianity.

We read in *Science and Health*: "It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds." This statement is followed by one that is exactly correlative with Leviticus' central theme. It reads: "The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us" (S & H 40:28). Aaron, in Leviticus, passes symbolically beyond the veil of matter into this very Shekinah. He enters into the holiness of God's omnipresence, and in so doing makes atonement for all Israel's sins. Atonement for sin and at-one-ment with Soul are a simultaneous experience.

Three aspects of entering beyond the veil thus present themselves. The first is the divine ideal illustrated by Melchisedec (who is already within the holy of holies); the second is the symbolic entry made by Aaron in Leviticus; the third is the living demonstration wrought by Jesus, who works divinely from the Melchisedec standpoint in order to rend the veil of matter and so find himself in the presence of God.

Melchisedec, priest-king of the heavenly Jerusalem is, as we have already cited, "without father, without mother, without descent, having

neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually” (Heb 7:3). He is the Christly reality of us all, sinless, deathless, eternal. Aaron and Jesus (the one symbolically, the other actually) bear in their bodies mankind’s sin. “Jesus bore our sins in his body” (S & H 53:25). Christly identification with sin is, self-evidently, for the purpose of proving that there is no sin.

The mission of the high priest is thus to deliver Israel from the body of sin and death. The sacrifices symbolized in Aaron, but actually accomplished by Jesus, enable Israel (all mankind) to be “kings and priests unto God” (Rev 1:6). Leviticus teaches the spiritualization, the evangelization, the Christianization, of the human concept of man so that man may demonstrate this absolute position of individual priest-king. This ideally is the status of Israel in the coming fourth period, the era of the prophets and kings.

Aaron could enter the holy of holies, and Jesus could rend the veil of the temple and enter the kingdom of heaven, only because, at the point of individual being, each took the body of Israel, the universal family of man, into his consciousness of at-one-ment with God. Christly atonement for sin lies in understanding the sinless, deathless truth of the human race as a whole. Individually, we image forth (reflect) this true idea of God and man.

Aaron’s (and therefore Jesus’) atonement for sin is explained in Leviticus through the symbol of the *scapegoat*. Aaron lays his hands on the head of a live goat and confesses over him “all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” Then, “by the hand of a fit man” he sends the goat away into the wilderness. “And the goat shall bear upon him all their iniquities unto a land not inhabited.” The blemishless *Lamb of God* takes away the sin of the world, because, in proving individually the allness and perfection of God, he necessarily proves, at the same time, the nothingness of world sin. This means, humanly, that he assumes the appearance of a *scapegoat*. He causes sin to *escape* to a land not inhabited, or to return to its original nothingness. “Dust (nothingness) thou art, and unto dust (nothingness) shalt thou return” (S & H 545:29), he says to the sum total of mankind’s iniquities.

Leviticus is thus in two parts. The first culminates in Aaron’s entry into the holy of holies, and concerns the order of preparation that leads up to this event; the second, known as the Holiness Code, is the outcome of Aaron’s communion with God, and is about Israel’s consequent behaviour towards her brother man. Israel must practise the Aaronic Principle herself in respect of all mankind. In this second part of the book, therefore, she is bidden to *love her neighbour as herself*. In words from *Science and Health*, the first part could be summed up as: “We know that a *desire for holiness* is requisite in order to gain holiness; but if we desire holiness above all else, we shall *sacrifice* everything for it” (S & H 11:22-



*i a*). From this standpoint of holiness, the second part opens the way for us to inherit the promised land as the true identity of man.

Evaluated scientifically, these two parts of Leviticus illustrate the cyclic movement of the Christianity order of the synonymous terms for God: Principle, Mind, Soul, Spirit, Life, Truth, Love. In Leviticus, everything represented by Life, Truth, and Love is restored (through Spirit, Soul, Mind) to Principle, in order that identity shall come forth from Principle and (through Mind, Soul, Spirit), find itself to *be* Life, Truth, and Love. Thus, at the opening of the book, the operation of Life, Truth, and Love leads through Spirit, Soul, Mind to the point where Aaron enters the holy of holies and communes directly with Principle. Thereafter, in the Holiness Code itself, consciousness stems from Principle, and through the order of Mind, Soul, Spirit demonstrates reality to be Life, Truth, and Love.

## Way to holiness

Five different sacrifices, teaching the need on the part of Israel to lay down the animalistic sense of life, open the message of Leviticus. The sacrifice of personal bodily possession (both animal and spiritual concepts) suggests a tone of *Life*. This ritualistic symbol says that a false sense of life must be burnt, and returned to ashes, while life as it really is must be given back to God.

There follow what are called the laws of the offerings. These stipulate the parts of the sacrifice that are offered to God, the parts eaten by the priests, and the parts which the priests burn. Only through obedience to these three requirements can Israel, in a tone of *Truth*, realize her health, or wholeness.

Resulting from this healing practice, the priesthood, in a tone of *Love*, is consecrated in the sight of all Israel. Lovingly, the true priest devotes himself to constant, total service. Unless this is so in the case of Aaron and his sons, Aaron himself does not qualify to enter the holy of holies.

A long passage follows, in a tone of *Spirit*, concerning the different kinds of food which may or may not be eaten. Some food is clean, some is unclean. Israel may partake only of that which is spiritually pure and clean.

Instructions relating to the care of the body indicate a tone of *Soul*. The topic is leprosy. Hygienic and ritualistic treatment by the priests of this supposedly contagious, untouchable disease is described in minute detail.

There is a treatise on male and female reproductive organs, and the issues that flow from them. This signifies a sense of creativity, and points (by reversal) to the parent *Mind*. Israelites must continually wash themselves in water—that is, in the elements of the one creative Mind.

The final section of this first part of the book comes in a tone of *Principle*. Aaron passes through the veil and, in the presence of the ark of

the covenant, finds himself one with God. The occasion is Israel's Day of Atonement (the at-one-ment of the human with the divine) when Aaron, through the agency of the scapegoat, atones for all Israel's sins.

## Holiness Code

The Holiness Code, so it is believed, was compiled under the supervision of Ezekiel at the time of Judah's Babylonian captivity. Ezekiel was probably responsible also for drawing up the Old Testament's Priestly Document, which contained the detailed descriptions of the tabernacle given in the book of Exodus. At the end of his own prophecy, Ezekiel depicts, in like detail, Israel's ultimate spiritual temple, also called "the sanctuary." In this vision he foresees her holy millennial estate, where she *is* the Christ-body. Hence his connection with the Holiness Code in Leviticus.

The second part of Leviticus begins by telling Israel how she must always work from the standpoint of *Principle*. Every sacrifice must be brought "unto the Lord before the tabernacle of the Lord." Human egotism must yield to what the I really is, and a body of relationships determined by Principle must take the place of personal independence and idolatry. Otherwise a man can be "cut off from among his people."

Israel must not eat blood. The life of the flesh is in the blood, she is told, therefore no soul shall eat blood. Blood involves the belief that man is his own creator; whereas *Mind* alone is Israel's creator. If she has followed the way to holiness, and works now from the standpoint of holiness itself—that is, from Principle—she will not partake of animal blood, or life that is of mortal origin.

In the tone of *Soul*, which follows, she is commanded to love her neighbour as herself. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself," Moses says to her. Israel is instructed regarding the body of relationships which constitutes her real self. Much stress is laid on sexual, marital, and family relationships. Neither the old idols of the land of Egypt nor new idols of the land of Canaan must be allowed to defile her. Holiness alone identifies her with the one true God of mankind. "Ye shall be holy unto me," Soul tells her, "for I the Lord am holy." Jesus says later of this same idea of spiritual identity: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt 5:48).

A special message is addressed to the priests. It concerns their absolute purity and separateness, and therefore pertains to *Spirit*. Whoever is of the seed of Aaron, and yet has a blemish, shall "not approach to offer the bread of his God." Divinity communes with humanity only through that spiritually transparent state of consciousness which characterizes the true priest.

The three final tones of Life, Truth, and Love are about the promised land. This is the reality of Israel's identity which, by reason of obedience

to the foregoing decrees, she will soon inherit and inhabit.

Once she is living in the land, she shall celebrate annually seven feasts to the Lord. Because these are “perpetual” and “everlasting” celebrations, they indicate a tone of *Life*. At the same time, her lamps must burn continuously before the Lord. Everything to do with the promised land is eternal not temporal, permanent not transitory.

A tone of *Truth* points out the type of manhood which is unacceptable in the land. This is a compound of Israel and Egypt and constitutes a false Israelite. In the measure that Israel and Egypt mix, Israel is less than whole; and a state of thought which is not whole cannot be part of one whole land.

Lastly, a tone of *Love* demands a sabbath year of rest for the land. During this time only that which grows without labour may be eaten. There shall also be a year of jubilee for the liberation of slaves. God, not man, being the master of the land, Israel herself is the willing servant of God. No other form of slavery is permissible in her society.

The final chapter summarizes the Levitical message. It is stated over and over again that Israel’s every thought, her every act, must be evaluated according to Principle – it must be held up to the estimation of Moses and the Levites, who are Principle’s appointed representatives. The text reads: “As thou valuest it . . . so shall it be . . . as the priest shall estimate it, so shall it stand.”

In the spirit of the first part of Leviticus (the way to holiness), *Science and Health* bids us ask the question: “Am I living the life that approaches the supreme good?” In the spirit of the second part (the Holiness Code itself) comes the complementary question: “Am I demonstrating the healing power of Truth and Love?” If the answers to these two questions are truly in the affirmative then, in the book of Numbers, which we come to next, our “way will grow brighter ‘unto the perfect day,’ ” as we make our journey to the promised land (S & H 496:9).

## Numbers

The very title *Numbers* suggests at once the metaphysical meaning of the book. Moses is told to number Israel. His duty is to assemble the nation into one coherent body in preparation for the march to the promised land. To reach her destination in the end, the form which Israel must present from the beginning is a diversity of identity in classified unity. Individually and collectively she must pattern humanly the ultimate divinity which she is setting out to *be* – the divinity which (in Science) she already *is*.

Numbers, like Leviticus, can be said to be in two parts. The first is where the people assemble and integrate before starting on their journey; the second is the journey itself – the orderly trek to the banks of the Jordan, the place from which to enter and take possession of the land.

The question is, what have numbers to do with divine metaphysics? The answer is, nothing at all if by numbering is meant the literal counting of persons or things. In the story of David, in II Samuel, we read how “David’s heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done” (II Sam 24:10). Mary Baker Eddy made it a by-law in her Church Manual that Christian Scientists “shall turn away from personality and numbering the people” (Man 48:20). It is not a question of how many individuals make up the Christ-body, but of what constitutes *individuality* in its spiritually corporate expression. In other words, what is *number* spiritually conceived?

In the Science of being there is only one number, and that is *one*. Infinity is the eternal, capitalized *One*. This One is reflected (individualized) in infinite uncapitalized *ones*. But this reflection is not quantifiable numerically. Individuality partakes of the nature of the infinite, and it is not possible to count infinity. Christian Science teaches that “each of Christ’s little ones reflects the infinite One” (Pul 4:14). This reflection of the total One gives the true idea of individuality in man.

“The Ego-man is the reflection of the Ego-God” (S & H 281:10). In Exodus, Moses revealed to Israel the individuality of the Ego-God when he presented the I AM THAT I AM. This infinite I, or Us, must be infinitely reflected in Israel herself, otherwise she is not the Ego-man. Only the Ego-man presents the true idea of individuality, and therefore

the true idea of number. Israel must represent the truth that “in Science all being is individual; for individuality is endless in the calculus of forms and numbers” (Mis 104:9). To calculate man numerically is, in belief, to finitize the infinite, and perpetuate the dream of “organization and time [which] have nothing to do with Life” (S & H 249:19).

‘I AM THAT I AM. My individuality is determined by the fact that I am One and indivisible,’ God says, in effect. This individuality of the One is reduced to human comprehension in Science through the sevenfold declaration: ‘I AM MIND, SPIRIT, SOUL, PRINCIPLE, LIFE, TRUTH, LOVE.’ But seven is only a symbol. There is no such thing as seven in infinity. God’s nature is not sevenfold but infinite, that is, One. From these seven individual views of the One, in Christian Science, derive what are called the “numerals of infinity” (S & H 520:10). A numeral is a symbol of number. The numerals of the infinite One present a range of ideas of the One, and are the God-appointed symbols for understanding this One.

Because God and man are indivisible, the individuality of God includes the individuality of man. Just as the capitalized terms Mind, Spirit, Soul, Principle, Life, Truth, Love constitute the individuality of God, so the uncapitalized numerals of infinity constitute individuality in man. In Science each “little one” reflects and embodies individually the numerals of the “infinite One.” Numbering Israel spiritually teaches her that “metaphysically and mathematically” a man is “number one, a unit, and therefore whole number, governed and protected by his divine Principle, God” (Pul 4:7).

Thus, “the numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus” (S & H 520:10).

This infinite *calculus*, typified by the coming promised land, is Israel’s deathless spiritual identity. In this divinely structured land, the numerals of infinity, as the constituent elements of individuality, flow together infinitely in absolute harmony and unity. Israel will inherit this land in the measure that she is individually collective, and collectively individual. The land is the forever indivisibility of infinite individuality. This is the matrix calculus of her being, the land of Life, Truth, and Love.

The journey *to* her identity is, from the beginning, this very identity unfolding step by step until, at last, she accepts it indivisible and whole. This is why the second part of Numbers (where the journey takes place) evolves, as we shall see, in an order equivalent to the *seven days of creation*.

The attainment of a spiritual goal is necessarily the unfoldment, from the beginning, of the elements that make up this goal. The journey *to* the infinite calculus is the self-revelation of the calculus itself according to its

own inherent order, namely, the order of the numerals of infinity called seven days.

In the book of Numbers, Israel, directed by her Christ-identity, advances (humanly and objectively) to the subjective wholeness of this identity. The key-idea throughout is *individuality*. Under the disciplinary guidance of Moses she learns to be truly individual, in order to constitute, in the land itself, the collective and universal calculus of the ideas of God.

The book of Numbers, and Deuteronomy which follows, are still in the tone of Soul as Principle. In these two books, Moses continues to teach the Principle of one indivisible, healthy body—the Principle of the harmonious embodiment of what individuality *is*. In Soul as Life, the fifth and final tone of the third thousand-year period, Israel actually inherits the land.

### Assembly for the journey

If we think, first, of Israel's origination in the patriarchal period, in Genesis, as relating to the power of the creative *Word*; secondly, of God dwelling in the midst of her, in Exodus, as relating to the love of the mediatorial *Christ*; thirdly, of her sacrificial life-practices, in Leviticus, as typical of healing and redemption in *Christianity*; then, fourthly, the opening chapters of Numbers, where Moses orders and assembles her for the journey ahead, relate to the integrity of her being in *Science*.

In the Science order of the synonymous terms for God (Appendix p.380), Science as the Word (represented by the two terms Soul and Life) leads to Science as the Christ (represented by Spirit and Truth) to Science as Christianity (represented by Mind and Love) and to Science as Science (represented by the all-inclusive term Principle). These four elements of universal Science unfold respectively the *numerals, calculus, matrix, and system* of the eternal reality of man. Armed with this fourfold system, as the means of teaching her symbolically the truth of her own being, Israel makes her way, in the second part of Numbers, towards the actual experience of this reality, namely, the promised land.

### Science as the Word Soul and Life

*Numerals of infinity*: "As the Lord commanded Moses, so he numbered them in the wilderness of Sinai." Israel's final census of 603550 is a noteworthy symbol, with its 6, its 3, and its 5. Israel typifies generic man—man, the subject of the sixth day of creation, determined by the sixth synonym, Truth. Basically, man is made up of identity (third synonym, Soul), which has individuality (fifth synonym, Life). An infinitude of individual identity, constituted primarily of the numerals of infinity, gives the spiritual and scientific truth regarding numbers. The body of eternal Life (Soul and Life), formed of numberless individual identity, ranges in classified order from the infinitesimal to infinity, and is determined by *Science as the Word*.

Reflecting the infinite “One” of Mind, Spirit, Soul, Principle, Life, Truth, Love, each of Israel’s “little ones” embodies in himself the ideas of this One as the elements of individual identity.

**Science as the Christ  
Spirit and Truth**

*Infinite calculus:* “Numbering,” in the tone of Soul and Life, leads to “calculation” in the tone of Spirit and Truth. The emphasis now is on structure and form. Differentiation and analysis lead to integration and synthesis. Individuality must be divinely collective in order to show forth the stature of the Son of God.

Accordingly, the twelve tribes of Israel are arranged in four groups on the north, east, south, and west of the tabernacle in the centre, each group consisting of three tribes. This positioning is a symbolic preview of Israel’s ultimate identity, found in Revelation, as the twelve gates of the holy city, and as the twelve stars on the woman’s crown. In this symbolic compound formation, typifying the relationships of the divine infinite calculus, the body of Israel is ready to move forward through the wilderness in the direction of the reality that lies behind the symbol.

**Science as Christianity  
Mind and Love**

*Matrix of immortality:* The text turns to the tabernacle itself—to the central, determining, all-embracing nucleus of the foregoing unitary formation. All twelve tribes of the children of Israel revolve around this centre. This is the symbol of the universal “matrix,” the parental womb of the Mind which is Love, the circumference as well as the centre of the eventual foursquare city.

The symbolism is unmistakable. God says to Moses: “And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel.” The priestly tribe of Levi, whose special charge is the holy tabernacle, is selected to represent the whole of Israel as Jehovah’s first-born son. The tabernacle is the focal point of union and communion with God. It stands for the coincidence of the human with the divine—that state of consciousness wherein the Holy Ghost, or Holy Spirit, overshadows human conception. As in the case of the mother of Jesus, this condition of “self-conscious communion with God” (S & H 29:32) brings forth the first-born son of God. Hence the relationship between the tabernacle, the matrix, and the house of Levi representing all Israel as this first-born son.

The question arises: If Levi is devoted to the service of the tabernacle at the centre of the formation, how can the full number of twelve tribes revolve around the tabernacle? The answer is that the two sons of Joseph, Ephraim and Manasseh, have now been accepted as two individual tribes. Without depleting the idea of the surrounding twelve, therefore, Levi is free to fulfil his uniquely responsible office.

It is important to observe that Levi, at the centre, is himself divided into four distinct groupings, just as the twelve tribes are at the circumference. One Levitical group faces north, one east, one south, and



one west. This creates altogether one sixteenfold symbol—the fourfold centre and twelvefold circumference of the circle of infinite being.

As we are aware, the matrix calculus of the divine Science of man, revealed in the twentieth century, is a sixteenfold structure. On several occasions, as we advance through the Old and New Testaments, we shall find ourselves confronted anew with this symbol of the centre and circumference of being. Here, in Numbers, at the foot of the holy mountain, it represents the pattern to which consciousness must conform in order to journey to the promised land—that is, to the divinely covenanted reality which lies behind this early teaching symbol.

**Science as Science  
Principle**

*Infinite system:* Israel is the system of living ideas which constitutes divine Science. Her identity is one whole body of consciousness comprising *numerals of infinity* (where the accent is individuality), *divine infinite calculus* (where the accent is collectivity), and *matrix of immortality* (where the accent is universality). This is what assembled Israel typifies in the closing section of the first part of Numbers where, under the sole direction of Principle, she is equipped to advance to the promised land. To signify her concerted devotion to the purpose facing her, twelve *princes*, representing her own totality as the idea of *Principle*, bring gifts of dedication to the tabernacle. United and dedicated to the service of this Principle, Israel is at last ready to move.

**Journey to the Promised  
Land**

The journey from Sinai to Canaan, in the second part of Numbers, is really a microcosm of the entire Scriptural unfoldment from Genesis to Revelation. That is to say, Israel progresses in the order of the *seven days of creation*—specifically, the order of the three tones of the first day, the three of the second, the five of the third, the five of the fourth, the four of the fifth, the seven of the sixth, and the two of the seventh—thus patterning the development of the thousand-year periods of the Bible story as a whole. At the stage corresponding to the seventh day of creation, she finds herself encamped on the shores of Jordan, ready to cross over and occupy the land. Today, after six millennia of civilizing activity, twentieth century humanity, on the threshold of the seventh millennium, is taking up its position on these same metaphorical river banks.

“Spiritual teaching must always be by symbols” (S & H 575:13). The land, as we have said, is the Science and system of the numerals, calculus, and matrix of infinity. Israel, from the beginning of her undertaking, must be the living, law-abiding *symbol* of this system, otherwise she will not be able to attain the *idea*, which has itself initiated the preliminary moral symbol.

In like manner, Mary Baker Eddy, through the symbol of her church, led the Christian Science movement to the point where it could inherit its real and enduring spiritual estate.

Let us not lose sight of the fact that the journey as a whole is in two distinct phases. The first, from Egypt to Sinai, is the outcome of the initial Mosaic revelation of the I AM THAT I AM; the second, from Sinai to Canaan, results from the reduction of the law of one I AM to the practical workings of the moral law. The founding mission of Mary Baker Eddy is likewise in two parts, represented by her two phases of church organization. The first phase, from 1879 to 1889, rested on the initial discovery of the allness of God; the second, which began in 1892, was launched by that pre-eminent revision of the textbook – its fiftieth edition published in 1891. This edition declared for the first time: “Divine metaphysics is now reduced to a system.” For the first time also, it answered the question “What is God?” through a range of capitalized, synonymous terms for God.

Mary Baker Eddy’s divinely impelled purpose was the same as God’s purpose for Israel under the leadership of Moses, namely, to teach humanity, through the Science of self-government, to be spiritually individual. To this end, a single divine requirement dominates not only the journey to the land, but also its occupation afterwards. This requirement is absolute obedience to the Mosaic Principle. Only through such obedience can the desire for hierarchical control be spiritually outgrown, and self-government and self-leadership under God take its place. Treading the pathway of the days of creation, the overriding demand on Israel is the attainment of spiritual and scientific individuality. Then it is that as one indivisible, compound idea, she is qualified to occupy the promised land.

**First day**  
Mind  
origin

In the opening tone of the journey, *Mind as Mind*, Israel is bidden to celebrate the passover. This feast marked her emergence from the darkness of Egypt (belief in mortal origin) into the light and truth of divine origin. Before she can begin her migration Israel must remind herself that, in her totality, she comes from the depths of infinite Mind and belongs to no other parent.

Not a human mind, but *Mind in its aspect as Spirit* tells her whether she is unclean or clean. A heartfelt desire to keep the passover shows that she is clean. On the other hand, thought which turns from the true sense of origin to the false separates itself from the body of Israel, and cannot take part in the journey.

In the third tone of the first day of creation, *Mind as Soul*, God calls the light Day and the darkness He calls Night. In the corresponding passage in Numbers, God’s pillar of cloud by day and His pillar of fire by night stand ready to guide Israel forward. As *Science and Health* puts it: “Stately Science pauses not, but moves before them, a pillar of cloud by day and of

fire by night, leading to divine heights” (S & H 566:9).

In divine metaphysics, the single “leading factor in Mind-science” that “Mind is All [the cloud by day] and matter is naught [the fire by night]” (S & H 109:2), appears before Israel to direct her on her way.

**Second day**  
Spirit  
purity

The actual journey begins. In the tone of *Spirit as Mind* Israel sets off in the orderly formation rehearsed in the first part of the book. With her holy sanctuary in the midst of her, the three tribes on the east (headed by Judah, as the leading Christ-idea) are in the forefront of all “toward the rising of the sun.” As the earth moves annually round the sun in relation to the twelve heavenly constellations, so the hosts of Israel advance in relation to their divine Principle, God, which holds them all in one.

But a dangerous situation soon arises. Moses is visited by his Midianite brother-in-law. A source of possible contention and strife presents itself. In our quest for order and unity, based on a true individuality, the organizational opposite of this must be faced and guarded against. Midianite religiosity seeks to accompany the children of Israel. Moses is eager to include his brother-in-law in the forward spiritual movement. “Leave us not,” he says, “forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.” This could be hazardous. Israel must learn to do her own spiritual thinking, and not believe that outside forces, however well-intentioned, can supply her vision of truth.

In accord with the pattern of the days of creation, where an evening and a morning make up each successive day, Israel halts each evening to rest in her Principle, and rises up each morning to solve the problems of the day.

Remember that what originally came up out of Egypt was a mixed multitude. Now Moses’ brother-in-law is added to the throng. Consequently, in the tone of *Spirit as Spirit*, some of the people fall a lusting. They crave for the flesh-pots of the old way of life. To offset this tendency, “the spirit of Moses” rests on the seventy elders who are administering the journey. A firmament of spiritual understanding is at work. In the second tone of the second day, “Spirit imparts . . . understanding” (S & H 505:16). The backsliders are smitten with a plague, and they bury the people that lusted.

In a tone of *Spirit as Soul*, Miriam plays the leading part. Midianite infiltration is beginning to have effect. She and Aaron bitterly resent Moses’ leadership. Individualism on a personal basis is seeking to rear its head. “Hath the Lord indeed spoken only by Moses?” they ask, “hath he not spoken also by us?” No! At the present stage of the development Moses is Israel’s God-appointed leader, “faithful in all mine house.” Only with

Moses does God speak “mouth to mouth.” The time is not ripe for Israel herself to speak mouth to mouth with God.

The rebellious, self-seeking Miriam is smitten with leprosy white as snow. “Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother’s womb,” Aaron pleads. Israel’s real identity is born only of Spirit as Soul – that is, of sinless virgin fidelity. Miriam repents of her rebelliousness seven days outside the camp, and Israel is unable to make any further progress until purity is restored and Miriam reinstated.

**Third day**  
Soul  
spiritual sense

In the order of the days of creation, the dry land called Earth is reached in the third day of Soul. In the story of Numbers, at a point corresponding to this third day of creation, Israel, without further delay, finds herself at the borders of the promised land. If she is meek enough she can at once inherit the earth. If her thought passes over to a true sense of origin (first day), if she purifies herself of contrary infidelities (second day), she can immediately reach the promised dry land (third day). With the necessary spiritual sense, she can, in the tone of *Soul as Mind*, be gathered into her proper spiritual “channels” (S & H 506:18), and accept her true identity.

A reconnaissance party of twelve men, one from each tribe, goes forward to spy out the land – to “see the land, what it is.” Among them are Caleb (from the house of Judah – manhood) and Joshua (from the house of Joseph – womanhood). Caleb means “fearless,” Joshua means “saviour.” The land itself is the manhood and womanhood of God wedded in one identity.

The land floweth with milk and honey, the spies report unanimously in the tone of *Soul as Spirit*. Joshua and Caleb recommend immediate possession. But the others are faint-hearted. The land is full of giants, they complain, the sons of Anak, and “we were in our own sight as grasshoppers, and so we were in their sight.” The sons of Anak derive from the giant offspring of the sons of God and the daughters of men who feature mythologically at the opening of the second thousand-year period. Unless this giant dualism is overcome in the thought of Israel at a point in her journey equivalent to the second day of creation, she will be unable to accept her genuine spiritual selfhood at a point equivalent to the third. But myths, however gigantic, hold no terror for Joshua and Caleb. “Let us go up at once, and possess it,” they cry, “we are well able to overcome it . . . rebel not ye against the Lord.”

Except for Joshua and Caleb, Israel as a whole would seem to be lacking in Soul-sense; and in the tone of *Soul as Soul*, despite Moses’ entreaties to God, she is compelled to return to the wilderness by the way of the Red Sea to rid herself of her sins – to learn, through suffering, the

falsity of the evidence of the five mortal senses. She endures forty years of punishment wanderings. During this time the present rebellious generation dies in the desert, and a new generation is born. This new generation, in the company of Joshua and Caleb, will at last cross the river Jordan and possess the promised land.

Panicking at her predicament, Israel makes frantic efforts to take the land by storm. In the tone of *Soul as Principle* she seeks to capture it by personal ways and means. Not being identified with Principle, however, these efforts fail. "Go not up, for the Lord is not among you," Moses warns her. Because "the ark of the covenant of the Lord, and Moses, departed not out of the camp," Israel is defeated in her self-willed battle with the Canaanites.

The need is for true self-sacrifice. In order spiritually to possess the land, she must, she is told, faithfully perform the different offerings detailed in the book of Leviticus. *Soul as Life* will then inspire in her the true sense of priesthood—will resurrect her above the mortal sense of self—and she will make the necessary spiritual grade.

**Fourth day**  
Principle  
government

As an equivalent of the fourth day of creation, Moses establishes once and for all that, at the present stage of her experience, Israel must abide by Principle's provision of priestly government and authority.

In the tone of *Principle as Mind*, rebellion rears its head again. And this time it is not just Miriam and Aaron who rebel. A general insurrection breaks out against Moses' leadership. Desire for personal power and prestige is creeping in on an organized scale. The rebels say to Moses: "Ye take too much upon you, seeing all the congregation are holy . . . thou make thyself altogether a prince over us." Speaking absolutely, it is true that everyone is as holy as everyone else. But in the relative human experience, Israel has so far shown herself unfit for self-government, and is therefore dependent on outside control. The human senses see Moses as a princely dictator, disciplining Israel personally. This is not true. He is schooling her objectively in the laws of Principle, in such a way that, if she has ears to hear, she will make these laws her own subjectively. Only then can it truly be said that all the congregation are equally holy.

*Principle as Spirit* bids Moses and Aaron separate themselves from the rebels that the latter may be consumed. "And the earth opened her mouth, and swallowed them up . . . and they perished from among the congregation." Government by Principle must be reflected on earth as it is in heaven, and thought which rebels against this government reaps the destruction it sows.

Thereupon, *Principle as Soul* establishes the Levitical system of government as definite and incontrovertible. Of twelve rods (one from each of the twelve tribes), only the rod of Aaron, of the tribe of Levi, buds and blossoms.

In a tone of *Principle as Principle* it is reiterated once more that Moses and Aaron, and Aaron's sons, are exclusively in charge of the tabernacle. Likewise, Mary Baker Eddy knew that her system of church administration was not a personal dictatorship, but the dictum of divine Principle leading her followers step by step to the goal of self-government.

The passage in the tone of *Principle as Life* tells of the abundant good that flows to the Levites as the reward for their steadfast obedience. These good things come as the result of the different sacrifices. The Levites have no material inheritance. Their inheritance is spirituality itself, which comes direct from God. The sons of Levi are that state of thought in Israel which, because it seeks primarily the kingdom of God, the needful things of human experience are spontaneously added unto it.

**Fifth day**  
Life  
individuality

That part of Israel's journey which corresponds to the fifth day of creation begins with the episode of the red heifer. The tone is *Life as Mind*. Israel is told to sacrifice a red heifer that is without blemish, and which has not borne a yoke. A heifer is a young cow that has never calved. Red (as in the case of Esau and the Red Sea) is a symbol of blood and organic life.

Israel is Jehovah's bride as well as His first-born son. She must surrender even the belief that virgin humanhood gives birth to the Son of God. In the order of the thousand-year periods, Jesus appears at this same point of *Life as Mind*, and it is precisely this fact regarding virgin motherhood which he proves at the resurrection. He offers up "once for all" the belief that life is of mortal origin. It is true that the Son of God is the Son of man, but not of man as a mortal.

The time is at hand when Israel must part not only with Miriam and Aaron but with Moses as well – when her early need for outside mothering must yield to the Science of divine self-government. Even though a pane of glass lets through more light than a wall, the glass is just as material as the wall, and the light and the glass do not mingle (S & H 295:16). Israel must understand that she is the divinely originated light itself, not mediatorial glass.

In the tone of *Life as Spirit* the ashes of the burnt heifer, mingled with running water, are the means of cleansing her should she come in contact with a dead body. In this "water of separation," Israel purifies herself of the thought of death. So essential is it to give up belief in personal segregation and privileged mediumship, that once she is purged of this

belief her punishment wanderings end. In the coming tone of Life as Soul she is once more at the borders of the promised land. Her wanderings have had nothing to do with a period of time, only with a process of purification.

*Life as Soul* brings to her experience many important happenings. First, Miriam dies. The name Miriam, as we have seen, is from the same root as Midian and Mary, signifying bitterness and strife. Surely the death of Miriam is the beginning of the end of the belief that it is bitter to give up the mortally divisive sense of life. Yet Israel must part with Aaron and Moses too before she can enter the land. At the moment both are with her, and she thirsts again, and complains bitterly. Nevertheless the time has come when, like the woman in the gospel at Jacob's (Israel's) well, the water of life, flowing within her, is ready to spring up into everlasting life.

On the other occasion when she thirsted, God bade Moses strike the rock with his rod, and it brought forth water to quench Israel's thirst. It was necessary then to administer discipline objectively. Now he is told to *speak* to the rock, not strike it, and it will bring forth water again. Personal compulsion is no longer needed. Israel has reached the point when she can bring forth the water of life voluntarily from within her own being. But to Moses she is still "ye rebels," and he strikes the rock not once but twice! As we know, this act of disobedience precludes him from entering the promised land.

Israel is still approaching the land. It is still objective to her and not yet subjective. Consequently, Edom (the red Esau who is her *own kin*) obstructs her path and impedes her progress. Edom typifies the subjective aspect of the mortal psyche; and until Israel resides in the land itself, she must leave unresolved the problem of Esau, and circumvent Edomite territory. Only when Jacob, at Peniel, saw God face to face could he solve the problem of Esau.

When, following the death of Miriam, Aaron dies too, the punishment wanderings finally end. Even so, Israel is bitten by fiery (red) serpents. In order to heal her, Moses holds before her gaze a brazen serpent on a pole. We read in the gospel, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). Israel must understand that what seems to be 'out there' (objective) is identical with what is 'in here' (subjective). Once stings of malice are found to be self-inflicted, they begin to be self-destroyed. Mortal mind was not really crucifying Jesus, but itself. When Jacob had successfully wrestled with himself he saw his brother as the face of God. In Life as Soul, the kingdom of God is neither here nor there but is, as Jesus says, "within."

In the tone of *Life as Principle*, Israel defeats two mountain-dwelling kings of the Amorites, Sihon and Og. These are giants, descended from the progeny of the sons of God and the daughters of men at the opening of the



second period. Because of what Life as Soul has taught her, Israel no longer desires to use the things of Principle to advance herself personally. She therefore overcomes this gigantic, mountainous obstruction to her continued spiritual growth. Because Sihon had previously conquered the territory of the Moabites, Israel now sojourns in the land of Moab. This means that her inheritance east of Jordan—the territory *outside* the land—has been won. Soon she will cross over into the land itself and make this her own too.

**Sixth day**  
Truth  
wholeness

That part of the narrative which corresponds to the sixth day of Truth opens with the story of Balak and Balaam. Balaam is a commercially-minded, self-seeking prophet of Midian whom Balak, king of Moab, hires to curse the people of God. Through a process of reversal, Israel must free herself from Moses' original Midianite alliance before she can enter the land. If she does not translate this alliance into a blessing it will be to her a curse. Religion, unresolved by Science, breeds not only professionalism and careerism but commercialism as well.

In the *Truth as Mind* tone, Balak pays Balaam to blot out the light of advancing manhood by cursing the children of Israel. "Curse me this people; for they are too mighty for me," is his command to Balaam, whom he approaches with "rewards of divination" in his hand.

At the point of *Truth as Spirit* Balaam obediently sets off on his ass to carry out Balak's orders. In a place where the way is straight and narrow, the angel of the Lord halts the ass three times. Believing the ass to be stubborn and rebellious, Balaam strikes her three times with his staff. This typifies Israel herself, as a beast of burden, bearing upon her back the curse of Midianite ecclesiasticism, and being struck three times by Moses. The time has come for Israel finally to reverse this back-breaking curse of Midianitism.

*Truth as Soul* changes the evidence before the mortal senses, and the curse is turned into a blessing. Because of what Israel really is, it is impossible for Balaam to curse her. Three times he goes up to the high places and views her true identity. Spiritual wickedness in high places is unable to carry out its evil threat. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel," Balaam is forced to admit. "I called thee to curse mine enemies," cries the frustrated Balak, "and, behold, thou hast altogether blessed them these three times." "Behold, I have received commandment to bless . . . and I cannot reverse it," is Balaam's resigned reply.

*Truth as Principle* shows how the wily Balaam doctrine, if persisted in, would cause Israel to commit whoredom with the daughters of Moab,

and offer sacrifices to other gods. This is man rejecting Principle. In the story, a Simeonite marries a Midianite, and both of them have to be slain. “Vex the Midianites, and smite them: For they vex you with their wives,” is God’s command to Moses.

During the punishment wanderings a new generation of Israelites has been born. This generation has grown up in the wilderness, not in Egypt. In the tone of *Truth as Life* the new generation is numbered. Individuality based on personal sense previously prevented Israel from entering the promised land. Individuality as it is in Truth (which is individuality whole and undivided) will now succeed where the other failed. This idea of compound wholeness, in which individuality is preserved intact, involves the true idea of womanhood. In the story, the daughters of Zelophehad, of the house of Joseph, come to inquire about their inheritance.

The Moses phase of Israel’s experience is at the point of yielding to the Joshua phase. Outside authority and leadership, requisite in the beginning, have served their temporary useful purpose, and individual self-government is about to take their place. As already noted, in 1901 Mary Baker Eddy declared that her successor as leader of the Christian Science movement would be generic man (My 347:5). This is man self-governed and self-led, because governed and led by the Principle of his own wholeness. It is not surprising, therefore, to learn that Moses’ last service to the children of Israel is to avenge them of the Midianites. In the battle which ensues, *virgin* Midianites alone are saved.

The section on *Truth as Truth* concerns the land itself—the inside and outside of one whole land, which is now to be inherited. The outside is won already, the inside has yet to be gained. The outside is the inheritance of Reuben, Gad, and half the tribe of Manasseh. The inside is to be divided amongst the remaining nine and a half tribes. This means that Manasseh’s inheritance is half inside the land and half outside. And thus the house of Joseph (Manasseh) forms, as we would expect, a connecting link, or bridge, between the subjective and objective aspects of the one whole consciousness of man. The gates of the holy city, identified in Revelation with the twelve tribes of Israel, open simultaneously within and without. Otherwise consciousness is not whole.

As so often happens in a tone of Love, preceding events are summarized. The text which accentuates *Truth as Love* is a recapitulation of Israel’s entire journey from Egypt to her present position. It is as if (in the spirit of the closing tone of the sixth day of creation) God sees everything that He has made—the fulness of Israel’s journey to the land of her inheritance—and, behold, it is successfully accomplished!

**Seventh day**  
Love  
object achieved

The orderly approach to the land is finished, and Israel can rest and take possession. The tone of *Love as Truth* concerns Love's provision for the Levites. Because the Levites have no inheritance but Truth itself, Israel must care for her Levitical brethren by bestowing on them forty-eight of her own cities, both inside and outside the land. The land is indeed the universal brotherhood of man founded on Truth and Love.

The closing tone is *Love as Love*. This forbids intermarrying among the different houses of the children of Israel. The daughters of Zelophehad make their appearance again. These are forbidden to marry outside their own tribe, otherwise the descendants of the house of Joseph will lose their inheritance. We remember how Joseph illustrates the absolute Science of universal being. If, in this Science, individuality is not preserved, the Science itself is lost. We read therefore: "So shall not the inheritance of the children of Israel remove from tribe to tribe." Science depends for its validity on preserving the individual integrity of the ideas that make up the wholeness of its structure. In the promised land, individuality enjoys *inalienable* rights (S & H 227:9). The word "alien" is from a root meaning "another." "Inalienable" means incapable of being "transferred" from one to another.

Numbers ends as it began with the demand for a true appraisal of individuality as the prerequisite for entering the promised land. In summarizing the story of Israel's journey, let us cite once more the reference to the numerals of infinity: "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus" (S & H 520:10). Israel's journey is not geographical, but a journey of spiritual education. The order of the seven days of creation, in their spiritual subtone, teaches her step by step to be individually and collectively self-governed. Then she can accept the divine infinite calculus—the actual promised land.

In this foursquare land of the Word, Christ, Christianity, Science, the ideas of God operate together as one whole idea, but never lose their individuality in doing so. This is Israel's land of freedom—the land of Christian Science. "Christian Science" and "the infinite calculus" are one and the same thing; as the infinite calculus, Christian Science "absolutely refutes the amalgamation, transmigration, absorption, or annihilation of individuality" (Mis 22:10).

The books of Joshua and Judges, where we reach the fifth and last tone of the third thousand-year period (Soul as Life), recount the actual acceptance of the land. But before we enter that part of the story the teachings of Deuteronomy must be taken into account, which is Moses' parting message.

## Deuteronomy

Deuteronomy is a recapitulation of all Moses' teachings. It is also his farewell oration—his tender solicitations for Israel's safe conduct over Jordan under the leadership of Joshua, and for her entry and conquest of the land. 'Behold, I have set the land before you: go in and possess the land which the Lord your God gives you,' is the keynote of this moving and compelling discourse. In the language of divine metaphysics, Moses' plea to Israel is: 'Accept for yourselves the divine infinite calculus as constituting your true identity.'

Israel must not fail to enter upon her immortal heritage a second time, as she did once before. Fearlessly and joyously she must go in and accept the inheritance bequeathed her as the will of her heavenly Father, and as the will of Moses, the Father's representative. For Moses dies on "this side Jordan" while she herself advances into the land.

Deuteronomy concludes the tone of Soul as Principle, the fourth tone of the third period, that began with the sojourn at Sinai. Sinai, overlooking the wilderness was the scene of the *first* giving of the Law; Deuteronomy, delivered from the plains of Moab overlooking the land itself, is the *second* giving of the Law. In between these two legal pronouncements, Israel has progressively identified herself with the body of Principle (Soul as Principle) in order to be properly individual within this body. In the book of Joshua, where the tone changes to Soul as Life, and where she actually enters and possesses the land, she begins to *be* this deathless body.

But the teaching in the Old Testament is, as we know, of the nature of a preparatory symbol. Actually being Principle's body is achieved only in the demonstrations of Jesus at the opening of the New Testament— at the beginning of the fifth period, characterized by Life itself. At the close of the present third period (Soul as Life), Israel's thought turns spiritually from the objective to the subjective point of view, and this prepares the way for Jesus' eventual demonstration of sinless, deathless life.

What we shall witness, therefore, when we come to the fourth period of Principle, is Israel consolidating her newly won subjective outlook, in order (in the form of Christ Jesus and Christian Science) to *be* the individual, collective, and universal truth of mankind in the fifth, sixth, and seventh periods of Life, Truth, and Love.

So far-reaching is the teaching of Deuteronomy, as it closes the tone of Soul as Principle, that it can be said to encompass and foreshadow the

entire spiritual development of the fourth, fifth, sixth, and seventh periods. This is the nature of an idea “whose seed is in itself.” This is the nature of the idea which was first sown in consciousness in the era of the patriarchs, and which is described in the text of the third day of creation as fully contained within its own “seed” (S & H 507-508).

Thus, just as Abraham, Isaac, Jacob, and Joseph give us for the first time the idea of the matrix of immortality (the womb of infinite life, the seed of which is self-developing), so Deuteronomy unfolds this idea for the second time. In other words, we find in Deuteronomy the same sixteen tones of the Word, Christ, Christianity, Science, presented from a *new* point of view.

Deuteronomy, as the second giving of the law, emphasizes the need for voluntary acceptance of this law on the part of Israel, rather than disciplinary enforcement which characterizes the first giving of the law. From no other standpoint than that of gracious, joyous, and loving acceptance can Israel enter the promised land.

In the spirit of Deuteronomy, therefore, “Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence. Let the ‘male and female’ [Judah and Israel] of God’s creating appear. Let us feel the divine energy of Spirit, bringing us into newness of life [the promised land] and recognizing no mortal nor material power as able to destroy. Let us rejoice that we are subject to the divine ‘powers that be.’ Such is the true Science of *being*” (S & H 249:1 – *ia*).

With the coming of Deuteronomy, the mothering, authoritarian mission of Moses is, as we realize, outgrown. Writing of the “material organization” which is requisite in the beginning of the student’s spiritual development (its Mosaic phase), Mary Baker Eddy quotes from Paul: “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things” (Mis 359:2). Israel is no longer child but man. But this does not mean to say that Moses’ *teachings* are put away; far from it. The spirit of childlikeness continues now from an adult point of view. Ceaselessly it is driven home to the advancing Israelites that the Joshua mission will succeed, indeed that the whole of Israel’s future world-mission will succeed, only if it develops from the foundations already laid down by Moses.

By the time Mary Baker Eddy’s mission closed in 1910, the first sixteen chapters of *Science and Health* patterned the sixteenfold matrix of the city foursquare. Since that time this scientific structure of the textbook has begun to reveal itself, and its absolute Science and system has begun to be understood. The present spiritual advancement in the understanding of Christian Science is therefore based unreservedly on the foundations laid by Mary Baker Eddy. In fact, Joshua is to Moses, in the story of Israel as the present era in the development of Christian Science is to the founding mission of Mary Baker Eddy.

Of course, Moses is not really the author of Deuteronomy. Deuteronomy, as noted in Chapter I, was not written until halfway through the fourth period. It was the book of the law found in the temple in 621 B.C. (II Kings 22:8) following the sacking by Assyria of the kingdom of Israel, and Israel's dispersion among the nations of the world. The purpose of the authors of Deuteronomy was to prevent the kingdom of Judah from suffering the same fate at the hands of Babylon as Israel suffered at the hands of Assyria. To ensure this, they were compelled to trace the conditions for Israel's prosperity, and for the future success of her world-wide mission, back to the teachings of Moses. Hence Moses is accorded Deuteronomic authorship, and the scene of the book is laid in the days immediately preceding the conquest of the promised land.

Deuteronomy includes what is called the *Palestinian Covenant*. Scofield writes in his Reference Bible (p.216) that "it was under the conditional Palestinian Covenant that Israel entered the land under Joshua. Utterly violating the conditions of that covenant, the nation was first disrupted and then cast out of the land." But, Scofield adds, "the same covenant unconditionally promises a national restoration of Israel which is yet to be fulfilled." As we shall see, the Palestinian Covenant teaches, prophetically and symbolically, the regathering of the human race to God in the "latter days" of Christian Science. For the twelve tribes of the children of Israel stand in type for the whole human race. Hence Scofield further describes this Covenant as "the mould of predictive prophecy in its larger sense" (p.711).

Inevitably, Deuteronomy has much in common with the work of the sixteen writing prophets which close the Old Testament, and which anticipate the work of Christ Jesus and Christian Science, in the fifth, sixth, and seventh periods. Deuteronomy is indeed a predictive and prophetic "mould," or matrix, holding within it the idea of Israel's total future development. It would be impossible to over-estimate the magnitude and importance of this grand epitome of Moses' teachings; so let us touch, one by one, upon its sixteen imperative, far-reaching tones.

**The Word as the Word** *Way to the promised land:* The opening chapters, determined by the Word in its aspect as the Word, are a recapitulation by Moses of Israel's experiences from Sinai to the plains of Moab where she is now encamped. He recounts the story of her wilderness approach to the promised land. The reason she can at last conquer the land is because she has learnt to be obedient to the Word of God. In the fundamental order of the divine synonyms, she has reached the outskirts of Principle because she has obediently traversed the pathway mapped out by Mind, Spirit, Soul, and has begun to embody spiritually what these terms mean.

**The Word as the Christ** *Law divinely revealed:* In the tone of the Word as the Christ, Moses says to her, in effect, 'I have brought you as far as is required of me, and here my

mission ends; I have founded your life on Principle, and now you must advance under Joshua and *be* this very life.' The name Joshua has; as already noted, the same spiritual meaning as Jesus. Referring to Joshua, in this way, the text introduces a Christ tone. Moses has identified Israel objectively with the divine body of Principle; under Joshua, she must begin to show forth this Principle herself. The determining synonyms at this point are therefore Soul, Principle, Life; identification with divine Principle individualizes itself as Israel's own life.

It is as if he is saying what Mary Baker Eddy says regarding her textbook and Manual: 'In order to inherit the promised land do not amend or annul a single rule of the revealed law of God.' Moses' actual words are: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Correspondingly, we read in the Christian Science Church Manual: "No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker Eddy" (Man 105).

"Out of heaven he made thee to hear his voice," Moses says. "I stood between the Lord and you at that time, to show you the word of the Lord." The Word of the Lord is absolute law. Thus Moses reminds Israel of his mediatorial Christly office in revealing to her the unbreakable law, or Word, of God.

#### The Word as Christianity

*Life-practice:* Moses reiterates his fundamental revelation: "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." God's Word must be wrought out in life-practice. To keep the divine law humanly is true humanhood. Hence, in this tone of the Word as Christianity, Israel is bidden to love God supremely, and to let this heartfelt love be expressed in the details of her daily life. Then she will increase mightily, and her days will be prolonged in the land that floweth with milk and honey.

*Science and Health* asks correspondingly: "Dost thou 'love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'? This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity" (S & H 9:17).

In the promised land, the human is the outcome solely of the divine. Every plant of the field and every herb of the ground is made divinely before it is outpictured humanly (Gen 2:4). In this section of Deuteronomy, Moses tells Israel of her great and goodly cities which she herself does not build, of her wells which she does not dig, and of her vineyards and olive trees which she herself does not plant. As Jesus says in the Sermon on the Mount: "Consider the lilies of the field, how they grow; they toil not, neither do they spin . . . if God so clothe the grass of the field . . . shall he not much more clothe you . . . seek ye first the kingdom



of God . . . and all these things shall be added unto you” (Matt 6:28). How different life will be in the promised land from what it was in Egypt, and in the wilderness! In the promised land life is Truth itself.

**The Word as Science** *The ‘few’ of the ‘seven’ and the ‘four’*: Seven enemy nations will be smitten and destroyed by the advancing Israelites when they enter upon their covenanted possession. The Word in its Science, the fulness of the order of Mind, Spirit, Soul, Principle, Life, Truth, Love, utterly casts out of consciousness everything in the human psyche which opposes the authority of this one absolute God.

“And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them . . . the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people . . .”

A tiny band of people, as such, has neither place nor meaning in the divine Science of being. But the reduction of one divine Science to a system of ideas, which becomes comprehensible humanly through as “few” as seven and four root-concepts has pre-eminent significance above all other religious and scientific systems, whose elements are more numerous and complex. This blessed system of individual, collective, and universal ideas must, as the Word of God in its Science, and as the true idea of Israel, be found at last to conquer and constitute all human consciousness.

**Christ as the Word** *Words that proceed out of the mouth of God*: “And he humbled thee, and suffered thee to hunger, and fed thee with manna . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live,” Moses tells the children of Israel.

The main tone of the Word has merged into the Christ—first as a tone of Christ as the Word. The few root-symbols of the Word in its Science must be acknowledged, in Christ as the Word, to proceed wholly out of the mouth of God. These “words” pronounce the content of Israel’s spiritual selfhood. Understanding and digesting them spiritually satisfies her every appetite. Overcoming Satanic temptations, Jesus says: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt 4:4), that is, by the words of Life, Truth, and Love that proceed out of the mouth of Principle. Then, in the land where “the Lord thy God bringeth thee . . . thou shalt eat bread without scarceness, thou shalt not lack anything in it.”

The coming conquest of the land has nothing to do personally with a band of people. Moses says to Israel: “Speak not thou in thine heart, after that the Lord thy God hath cast [seven enemy nations] out from before

thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but . . . that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.”

Not on account of personal goodness, or personal power, does the conquest succeed, but because of the fact that error is impersonally and scientifically inoperable in Truth. The law of divine Principle, operating through the system of the *seven* and the *four*, causes humanity to live within the infinitude of God, and not (in belief) outside.

**Christ as the Christ** *The calculus grinds to powder its supposititious opposite:* Nothing is more fundamental to Israel’s mission than the fact that, as the pure Christ-idea (Christ as the Christ), she comes down from God out of heaven to “destroy incarnate error” (S & H 583:10).

In this section of the text, Moses reminds Israel of how, from the top of the mountain, he brought her the two stone tablets of Commandments written with the finger of God, and how he stamped out the sin of the golden calf which she had made. “And I took your sin,” he says, “the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.”

Later, this same Christ-idea will be depicted by the prophet Daniel as a stone “cut out without hands,” which breaks in pieces the Babylonian idol and becomes a great mountain that fills the whole earth (Dan 2:34). It is likewise described by Jesus as the stone which is rejected by the builders of a mortal way of life, but which nevertheless grinds to powder whatever it falls upon (Matt 21:44).

This stone (the divine infinite calculus) breaks up everything in Israel herself which breaks the divine commandments—every material belief which seeks to disintegrate the oneness of God and man. These beliefs are the different enemy nations which she must rout from the promised land.

**Christ as Christianity** *Centre of the spiritual universe:* The next theme, Christ as Christianity, reminds us of the Word as Christianity. Once again, Israel is bidden to love God supremely. Moses says to her, “And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.” She must love God in this way because He has delivered her from Egyptian servitude and has brought her to the place where she is. The difference between Egypt and the promised land is the difference between slavery and freedom—between tilling the soil materially in order to perpetuate organic life, and finding life to be self-renewing as Israel’s own being. In the promised land her self directing

divinity constitutes her human experience “as the days of heaven upon the earth.”

Love and obedience cause blessings to multiply, but disobedience acts like a curse. Hence Israel must overthrow, and hew down, every idolatrous thought. To this end, God will choose “a place” out of all her tribes “to put his name there.” This “place” will be the centre of her activities. Here she will foregather and rejoice before the Lord. Operating from this centre, she will banish from consciousness everything of the nature of beguiling prophets and false visionaries. She will desist from eating unclean food. She will care for the needs of the Levite. The stranger, the fatherless, and the widow will come to her here, and she will feed them with the truth of the inseparability of being, and they will be satisfied.

This God-appointed place will be represented ultimately by the temple in the midst of Jerusalem. In spiritual terms it is Israel’s own oneness with Principle as the centre of her whole universe. In the tone of the Christ as Christianity, it stands for the capital head (Christ) of the universal body (Christianity).

**Christ as Science** *Gift of divine grace:* Once she is living in the land, Israel, at the end of every seven years, is commanded to make a gracious release. “And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it.”

Only in the measure that she forgives her debtors are Israel’s debts forgiven. As God delivered her from Egypt so must she deliver mankind. It is as if Moses says to her, in the words of Jesus, and in the words of Christian Science: “Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give” (Matt 10:8).

Three feasts shall be celebrated annually. These are the feast of the passover, the feast of weeks (a harvest festival), and the feast of tabernacles (a feast that follows the harvest). Instructions throughout emphasize the *seven*. This appears either in the form of seven days or seven weeks (forty-nine days). Forty-nine signifies the seven multiplied by the seven – that is, seven squared – the full measure of the reflecting tones of Mind, Spirit, Soul, Principle, Life, Truth, Love. This full reflection of God is Israel herself as the true idea of man.

Her feasts celebrate the fruitage that comes from a state of natural spiritual fertility, in contrast to the labours of Egypt where mortals till the soil. Released by Soul from being debtor to the body, the mind of humanity is the healing Mind of Christ – it brings the fruits of Spirit naturally and spontaneously to birth.

The keynote of the passage is *giving*. Reflecting the great Giver and His gift, man gives, by reflection, to his brother man. Writing of her discovery of the healing Christ Science, Mary Baker Eddy says (quoting Paul) that this was “the gift of the grace of God given unto me by the effectual working of His power” (S & H 108:3).

**Christianity as the Word**

*Governmental decrees:* The text merges into the four tones of Christianity. In the first of these, Christianity as the Word, the theme is government. The commonwealth of Israel will be administered by judges. These will put into operation humanly the system of divine government – government by Principle on earth as in heaven.

Instructions read: “Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.” The true idea of giving (previous tone) must not degenerate into the practice of bribery, or selfish getting.

Three classes of officers shall govern Israel: the priest, the judge, and the king. These, of course, are three different aspects of government by Principle. It could be said, therefore, that through priestly communion with Principle, the judge operates the decrees of the king, who represents Principle itself.

Hence the stress which this passage lays on the priesthood. Because the Levites have no inheritance but their own inseparability from God, their brethren to whom they minister must care for their human needs. Thus divinity and humanity reciprocate. This true idea of priesthood (union and communion with God) eliminates from consciousness everything unlike itself. Enchanters, witches, charmers, consultants with familiar spirits, together with all forms of spiritualistic mediumship, are denounced in this section of the text as being an abomination unto the Lord. In order that such superstitions shall neither influence nor govern Israel, “the Lord thy God doth drive them out from before thee.” They are no part of the spiritual consciousness which constitutes the promised land.

**Christianity as the Christ**

*One supreme Prophet:* Following the treatise on true and false priesthood, the section in the tone of Christianity as the Christ looks forward to the coming of one supreme, mediatorial Prophet. This great messianic Prophet will lay before the children of Israel the absolute divine reality which Moses, at present, prefigures.

The discourse reads: “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” On the shoulders of this Prophet – this exemplary Christ-figure – will rest the government of Israel. It is as if the prophet, in this case, includes all the different governmental offices referred to in the previous section. Represented eventually by Christ Jesus, this Prophet will perform not only the offices of Priest and Judge, but also the office of King. He will put an end to false prophesying, and to vain and fruitless theorizing.

As we know from the New Testament, the purpose of this priestly Prophet is to slay the belief that man is mortal, and to replace this belief with immortality. To symbolize this, Israel, in the present story, is told how she must set aside certain of her Levitical cities as “cities of refuge.” The purpose of these cities is that every man slayer (every slayer of the belief that man is mortal) may flee thither, and find safety from avenging mortal mind. In this way innocent blood will not be shed in the land.

**Christianity as Christianity** *Instructions regarding daily conduct:* Chapter after chapter goes into minute detail regarding Israel’s daily life and conduct once she is living in the promised land. Particularly do these instructions apply to her relationship with her brother man. Long passages concern relationships between husband and wife, and between members of families. There are rules concerning the treatment of rebellious sons, what to do when sheep that belong to your brother stray into your own pasture, etc.

There are discourses on the evils of sodomy, self-abuse, castration, adultery, divorce, the oppression of the poor, and so on. The need is for consistent generosity and chastity. “Thou shalt not muzzle the ox when he treadeth out the corn,” is one of Moses’ well-known precepts that comes in this passage. All these behavioural regulations, determining moral conduct from the spiritual point of view, suggest the underlying tone of Christianity purely as Christianity.

**Christianity as Science** *Self-offering:* Having entered and possessed her heritage, Israel must offer to God the first fruits of all her increase. Christianity in the aspect of Science compels self-offering. It demands restoration of the newly regenerate sense of self to the source from which it comes. Israel, as the first-born son of God, is really the first fruits of *God’s* increase; and this is what she is required to acknowledge when she offers up the first fruits of her land. In bringing her out of Egypt “with a mighty hand, and with an outstretched arm,” her Principle proved to her with signs and wonders that her identity never passed through a mortal body in the process of fleshly birth. Because of her deliverance from organic servitude she must trace her newborn spiritual increase back to the Lord her God. She must demonstrate humanly the divine fact that she comes from and returns to God. This will prove she is spiritually whole. Hence the command, at this point, to build an altar of “whole stones,” and to “write upon the stones all the words of [God’s] law very plainly.” Moses says to her: “this day thou art become the people of the Lord thy God.” Israel is giving herself back obediently to God.

We read in *Science and Health*: “The greatest wrong is but a supposititious opposite of the highest right” (S & H 368:1). Properly understood, Egypt is the supposititious opposite of the promised land, and not an alternative state of being. In this tone, Moses contrasts the mighty blessings that accrue through obedience, and the curses that result from

disobedience. The wording of the text shows the one to be the exact reverse of the other. The greatest curse is the supposititious opposite of the highest blessing.

The foremost curse of all appears as the subjugation of Israel and Judah by Assyria and Babylon during the fourth period. For their sins, their wholeness will apparently be torn in pieces and scattered throughout the world. Yet the Science of Christianity will turn this dispersion into the greatest blessing. Israel's eventual regathering in the "last days" signifies the restoration of the entire human race to God.

#### Science as the Word

*Covenant of regathering:* The Palestinian Covenant comes in the tone of Science as the Word, and is the heart of the Deuteronomic message. This is the promise of Israel's ultimate regathering within the unity and harmony of the promised land. It symbolizes, in Christian Science, world salvation. Science awakens mankind from the dream that man ever broke his word with God; that he can ever break God's law, or Word, and thereby disintegrate and die.

The Word of God, rediscovered in Christian Science, is the law of the oneness and indivisibility of being. Naming the one infinite God Mind, Spirit, Soul, Principle, Life, Truth, Love, Christian Science reduces divine law to a humanly comprehensible system of laws. These synonymous terms for God teach the fundamental law of life that being is infinitely one yet infinitely diverse at the same time. Synonymous terms *differ* from one another in some shade of meaning, yet all refer to the *same* thing. This understanding of *diversity in unity* solves the problem of disintegration and regathers the human race. The system of spiritual healing denominated Christian Science is the law of annulment to the supposed dispersal of the body of Christ into a race of mortal bodies. The curse of apparent scattering is translated in Science into the blessing of differentiation and individualization. This is the way in which "lost Israel" (fallen man) is restored to her true heritage.

"Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee," is part of Moses' comforting reassurance at this point of the discourse.

While the *numerals of infinity* give the true idea of differentiation, the divine *matrix calculus* teaches unity and integration.

#### Science as the Christ

*Moses' song of the Rock:* Following the covenant of restoration in Science as the Word, the accent changes to Science as the Christ. Here Moses sings for joy at the thought of what this covenant promises.

Joshua is Moses' successor, and the new leader of Israel, just as generic man is Mary Baker Eddy's successor in the story of Christian Science. Once again, reference to Joshua (identical in meaning with Jesus), introduces a tone of the Christ. "And Moses called unto Joshua, and said



unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.”

The land is the matrix calculus of eternal Science, the rock-like embodiment of the brotherhood of man. Thus Moses sings his song of the Rock. Throughout the Scriptures, the rock, or stone, is the symbol of the impregnable calculus of man's true being, incapable of fragmentation. Although Moses is about to leave his beloved Israel, his song is one of rejoicing. It is not a person who is passing from Israel's sight, but she herself has outgrown a particular phase in her development. The objective concept having led to the subjective, the subjective now takes the lead. The foundational rock having been laid, Israel, based upon this rock, must extend and develop herself infinitely.

“I will publish the name of the Lord,” Moses sings, “ascribe ye greatness unto our God. He is the Rock, his work is perfect . . . a God of truth and without iniquity, just and right is he.” Never must Israel be unmindful, he warns, of the matrix rock which begat her.

Regarding Moses himself, God says: “Thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.” The matrix calculus of the divine Science of man is inherited only in proportion as a maternal religious organization is outgrown. But let us not lose sight of the fact that just as today's nonsectarian Science of Christian Science derives wholly from the foundations revealed by Mary Baker Eddy, so the mission of Joshua is based wholly on that of Moses. The one fulfils the purpose of the other.

**Science as Christianity** *Moses' farewell blessing:* As the moment comes for his departure, Moses blesses the twelve tribes of Israel in a way they have never been blessed before. In contrast to the blessings given them by their father Jacob, Moses' blessings are wholly positive. Surely Moses is bearing witness to Israel's ultimate status as the crown of twelve stars on the head of the woman in Revelation; whereas Jacob was concerned more with handling claims of evil which deny this spiritual status.

As in the case of Jacob, the most outstanding of all Moses' blessings is the one bestowed on Joseph. Inevitably, Moses links Joseph with Benjamin. These two, as we have seen, typify the Science and system of absolute Christian Science and the way in which this brings about, individually, the regeneration of us all.

“And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon . . . let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people



together to the ends of the earth.”

“And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.”

Moses' farewell to Israel concludes with the joyful comforting words: “The eternal God is thy refuge, and underneath are the everlasting arms . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord.”

### Science as Science

*This is the land:* Deuteronomy's closing chapter, recounting the death of Moses, is the final tone in the present unfoldment of the matrix, namely, Science as Science. The consummate precept is: This is the land!

“And the Lord showed him all the land.” From the top of mount Nebo, God shows Moses the foursquare spiritual inheritance which Israel is about to make her own. But Moses himself may not go over thither. He beholds and surveys it in its beauty and wholeness, but religious organization, with which Moses is identified, does not inherit the land itself.

In our journey through the Bible the idea of the foursquare matrix has unfolded for the second time. Note that the promised land, the subject of this final, all-inclusive tone, is identical with Israel's original homeland in the story of the patriarchs, where these same sixteen tones unfolded for the first time.

“I have caused thee to see it with thine eyes,” God says to Moses, “but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.”

The great symbol (requisite in the beginning) of outside motherhood, discipline, and leadership, which is the organizational sense of Moses, passes from Israel's experience. But Moses' teachings do not pass. On the contrary, they become ever more profound and important. Because of this, “there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.” How closely we are reminded of the unique, God-inspired mission of Mary Baker Eddy in the era of the founding of Christian Science, Israel's ultimate identity.

Moses' passing is referred to again in the New Testament in the little epistle of Jude. It appears that, in Judaic tradition, his death is associated with a significant legend. This legend is that Satan disputes with the archangel Michael for the custody of Moses' body – whether Satan shall carry it away, or whether Michael shall bury it. The lesson the legend teaches is surely that if Satan has charge of this body, ecclesiasticism will assume control of Israel's life; whereas if Michael buries it, Israel will, under the leadership of Joshua, advance to her eternal heritage “dependent upon no material organization” (S & H 509:3 – fifth and last tone of third day of creation).

Without doubt Deuteronomy is one of the most profoundly significant

books of the Old Testament. Its teachings open the door to the fifth and final tone of the Bible's third thousand-year period, that of Soul as Life. In this tone, in the books of Joshua and Judges, Israel crosses the river Jordan, and settles in the land.

## Joshua Judges Ruth

To pass over Jordan (as Israel is about to do) and take possession of the promised land, is to cross what *Science and Health* calls “the Rubicon of spirituality” (S & H 172:10), and denotes a new and crucial stage in spiritual development. Israel is taking the irrevocable, scientific step of moving from the objective to the subjective point of view, from which there is no turning back – no return to positions outgrown.

Humanly speaking, one could say she is midway between Egypt and Babylon. She has matured, she has grown up, and the hitherto backward pull of the womb now gives way more and more to the forward pull of the tomb. From this point onwards she must grapple with the problem of Babylon with increasing authority and power, until, at a point in her experience equivalent to Jesus at the resurrection, she returns from a temporary Babylonian exile and rebuilds her temple (body). Then, ideally, Babylon will be no more.

We have reached the fifth and last tone of the third day of creation, and of the third thousand-year period, Soul as Life. The land which lies before us, which Moses has bidden us go over and accept, is our sinless, deathless identity, or body. Our journey through the wilderness, recounted in Numbers, which unfolded in the order of the *numerals of infinity*, has led us to the banks of Jordan, and our acceptance of the *divine infinite calculus*, as the reality of our being, is about to take place.

The idea which Moses taught us is destined increasingly to become *us*, until, at the close of the Babylonian captivity in the fourth period, the last enemy, death, will (symbolically) have been overcome, and we shall *be* this very idea.

As we have realized, man does not really demonstrate eternal life until Jesus does this at the opening of the fifth period, where the tone develops to Life itself. The point to be appreciated at the moment is that, within the perspective of the Scriptures as a whole, the present fifth tone of the third period (Soul as Life) holds within it the seeds of the development that ends in Jesus' resurrection. Hence the *Science and Health* commentary on this tone reads: “This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization” (S & H 509:1). Having bade farewell to Moses, Israel, under Joshua (Jesus, Saviour), has reached that stage in her experience where she is dependent upon no material organization.

The promised land is identical with “the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged.” This is man’s “heritage of freedom, his God-given dominion over the material senses,” where his “birthright of sole allegiance to his Maker asserts itself” (S&H 226:14-228:16). He is dependent upon no outside control. All his activities take place within Being itself, and no longer (in belief) outside. Led by Soul as Life, humanity begins to be spiritually resurrected and self-governed – that is, independent of material organization.

In their spiritual meaning, Joshua and Judges form another Scriptural unit. But to them must be added the little book of Ruth. Ruth fulfils all that Joshua and Judges teach. Together, these three books, Joshua, Judges, Ruth, constitute textually the fifth tone of the Bible’s third thousand-year period, and therefore conclude this period.

Joshua’s mission is exemplary in character, like that of Jesus. Joshua shows Israel, by example, how to make the promised land her own, and how to live in it day by day. The result, in the book of Judges, is that she follows Joshua’s example, depending on her oneness with Principle alone. The keynote of Judges is that “there was no king in Israel: every man did that which was right in his own eyes.”

Historically, Joshua and Judges are probably the Bible’s oldest literature. The language in which they are written is very different, for example, from that of Deuteronomy. So abstruse and quaint is some of the symbolism in these two books that we are not surprised to find ourselves in the presence of Israel’s earliest recorded legends.

Let us turn to their spiritual structure, or their meaning in divine metaphysics. For now it is that the sixteen tones of the matrix of immortality appear in the canon for the third time. Remember that the holy foursquare matrix furnishes the idea of Israel’s (man’s) ultimate divine identity. Abraham, Isaac, Jacob, and Joseph showed us this idea at the point of origin; Deuteronomy presented it as the firm understanding of the laws of Principle, with which we must be identified in order to cross the river Jordan and find ourselves to be the idea. The books of Joshua and Judges unfold these same sixteen tones for the third time, and accentuate identity itself. As each new presentation of this foursquare idea occurs throughout the Scriptures, a fresh note of understanding sounds on the ascending scale of man’s original and ultimate reality.

In terms of the four sides of the holy city (Word, Christ, Christianity, Science) Joshua presents the four tones of the Word and the four tones of the Christ; Judges presents the four tones of Christianity and the four tones of Science.

In the Word as the Word (in Joshua) Israel prepares to make the crossing. In the Word as the Christ, an advance party of spies is sent over, which is cared for by Rahab the harlot. In the Word as Christianity, Israel crosses the river as one whole body and enters the promised land. The

Word as Science tells the story of the initial sevenfold conquest of the land. Having entered and subdued the land, Israel accepts it as her own. In Christ as the Word, the land is ready to be allocated. In Christ as the Christ, Joshua bestows it on the twelve tribes of Israel. Christ as Christianity establishes the essential relationship between the inside and outside of the land. In Christ as Science, Israel bids farewell to Joshua, and prepares to build on the sure foundations which Moses and Joshua have laid.

In Judges, in the tone of Christianity, she begins, individually and collectively, to live her life in the promised land. In Christianity as the Word, she practises the rules of self-government. But apostasy creeps in, and she goes awhoring after other gods. In Christianity as the Christ, judges, rising from within her own tribes, are divinely appointed to save her from her sins. In Christianity as Christianity, she engages in civil war. In Christianity as Science she works successfully internally and externally against the common foe.

The Science tone mostly concerns the judgeship of Samson. In Science as the Word, Samson prepares to deliver Israel from the Philistines. In Science as the Christ he weds a Philistine wife, purposing to translate spiritually all that the Philistines stand for. Science as Christianity shows the hazards that beset Samson if he allows Philistinism to fascinate him, and take control of his thinking. Science as Science sums up the general evil of apostasy, teaching that its antidote lies in Israel's spiritual unity and integrity.

5th tone of 3rd period  
— Soul as Life —

**JOSHUA**

**The Word as the Word**

*Israel poised to make the crossing:* Neither a fatherland nor a motherland lies before us, but our divine Father-Mother-Land, the land of our true *Maker*. The Joshua phase of experience supersedes the Moses phase. To show that the objective is yielding to the subjective, the keynote of the early chapters of Joshua is that we “have not passed this way heretofore.”

Yet there is no change in Principle. Joshua is the natural and inevitable outcome of Moses. Joshua signifies the beginnings of the fulfilment of Moses' original mission. I am not come to destroy the law, Jesus will say later on, but to fulfil it. The new development in Israel's experience is based inexorably on the old. “As I was with Moses, so I will be with thee,” God says to Joshua. Hence Joshua must “observe to do according to all the law, which Moses my servant commanded.”

**The Word as the Christ**

*Initial acceptance of the subjective idea:* The name Jordan means “descender.” In the tone of the Word as the Christ a reconnaissance party

is sent to spy out the land, similar to the way in which this was done on the previous occasion in Numbers. The difference is that, in Numbers, Israel was not prepared to accept her inheritance; she was not ready to understand her identity as descending from God out of heaven. In Joshua, she is.

The spies are welcomed and protected by Rahab, a harlot who lives in the city of Jericho, the enemy city which heads the list of Israel's forthcoming conquests. Two basic factors concern us—the objective *outside* of the land and the subjective *inside*. Humanly, Israel is entering the land apparently from outside; divinely, she is already and forever the inside. In this way she is on both sides of Jordan at once. Humanly speaking, she is coming to herself. Like mortals awakening from the Adam-dream, she is, as it were, 'coming to'—returning to find that spiritual reality is continuous and uninterrupted.

Rahab means "wide." According to Bible scholars, Rahab is typical of both Egypt and Babylon. Spiritually reversed and translated, the *harlot* city Jericho is the *bridal* city New Jerusalem. In Science there are not two kinds of city. The harlotry of mortals fades into nothingness when they open their arms wide to the descending, God-given reality of their being. Rahab's admittance and acceptance of the Israelites into her house is interpreted spiritually when we read: "The admission to one's self that man is God's own likeness . . . shuts the door on death, and opens it wide towards immortality" (S & H 90:24). Like Rahab, we must shut the door on mortality (Egypt and Babylon) and open it wide (Rahab—wide) to our own immortality in the likeness of the divine, to ourselves as the true Israel. Admitting to ourselves what we really are, thought accepts the infinite calculus.

The spies sent over from the other side of Jordan are ourselves taking stock of our present state of consciousness. It is imperative to discover whether or not we are willing to give birth to the idea collectively from within our own being. Are we really wanting to descend from God out of heaven as one united body, and abide by the rules which this involves? If not, it is useless to imagine we are crossing the Jordan in the tone of Soul as Life.

The symbolism of the red thread, and of Rahab letting the Israelites down by a cord through the window of her house, which is built high on the encircling city wall, suggests that the human is ready at last to give heavenly birth to what it really is.

**The Word as Christianity** *Israel as one body crosses the river:* Not by our own efforts are we passing over Jordan and entering the land: rather, the divine omnipresence is drawing us to itself—is revealing the fact of our forever inclusion within this omnipresence. Hence the ark of the covenant which God made with Moses guides us across the river, that we "may know the way by which [we] must go."

When Israel steps into the Jordan under the leadership of Joshua, the waters divide and she passes over on dry ground, just as she did under Moses when she crossed the Red Sea. Then she was making her exit from Egypt, now she is making her entrance into Canaan. While the priests that bear the ark stand firm in the midst of Jordan, Israel, as one body, passes over to the other side. A further instance of the passover is enacted. She is touching the threshold of her first estate, or what Paul calls her resurrection body. She is taking possession of her original identity, which comes down from God out of heaven.

At Joshua's command, a representative from each of the twelve tribes takes a stone from the place where the priests' feet stand firm and carries it on his shoulders to the other side. Individual self-government is determined by, and rests upon the shoulders of, a united descending Israel. Joshua replaces the twelve stones with twelve others, and the waters roll back and engulf them. First Egypt was engulfed in the Red Sea; now the wilderness concept of Israel herself is swallowed up in Jordan, the descending idea of being. That which was objective is becoming subjective.

They pitch the stones in Gilgal, meaning "circle." Israel's absolute identity is the circle, or crown, of twelve stars upon the head of the woman in Revelation. Her entry into Canaan, witnessed by this twelvefold circle of stones marks the beginnings of her victory over Babylon – victory, that is, over the mortal birth-death cycle perpetuated in Babylonian astrology. In Babylon's Zodiacal horoscopy, based on the circuit of the twelve constellations of stars, is seen the workings of involuntary animal magnetism (the so-called collective unconscious) which Israel, in the coming phase of her mission, is commanded to overcome.

**The Word as Science** *Initial conquest of the land:* Israel's divinely subjective identity destroys one by one the false mortal claimants to this identity – that is, it vanquishes the enemies which seem, at the moment, to occupy and constitute the promised-land. Those mortal beliefs which are supposed to derive from her unconscious psyche (as in Babylonian horoscopy) must be uprooted and annihilated on the basis of her origin in the Mind which is God.

The story of her victory over these enemies unfolds in the order of the seven basic tones. First, there is the conquest of Jericho, then the conquest of Ai; this is followed by a victory over five kings; then a victory over seven kings. Fifthly, she overcomes a multitude. In her sixth encounter she destroys the Anakims. Seventhly, Joshua reviews the sum total of Israel's conquests both inside and outside the land.

Israel equips herself spiritually for the battles that lie ahead. The new generation that has entered the land is circumcised at Gilgal, where the circle of twelve stones is laid. "This day have I rolled away the reproach of Egypt from off you," God says to Joshua. "Wherefore the name of the



place is called Gilgal." As we remember, the reproach of Egypt stems from the bondswoman, Hagar, in the story of Abraham, and is the mocking belief that inorganic Spirit must mix with organic matter for the purposes of propagation. Only when the uncircumscribed circle of Israel (whose creator is God) rolls away from consciousness the circumscribing birth-death cycle (deriving from the myth that man is a creator) can Israel begin the conquest and occupation of the land. She must make herself dependent upon no material organization. This is spiritual circumcision.

The "captain of the Lord's host" appears with his sword drawn in his hand. He is spiritually circumcised manhood, which alone has power to subdue the land. In her divinely subjective reality, Israel herself is the Lord's host, and Joshua is her captain. At Horeb, the I AM of the universe bade Moses take off his shoes, for the ground on which he stood was holy. Here, the captain of the heavenly host tells Joshua to do the same thing. What Moses taught Israel objectively regarding the Ego is becoming her own subjectively under Joshua. Fundamentally, her adversary is a materially creative uncircumcised "I" which claims to be her *self*.

"They had all to shout *together* in order that the walls [of Jericho] might fall," said Mary Baker Eddy to a class of students in 1889, the year she dissolved her first centralized church organization (Mis 279:24). Israel, likewise, must dissolve Jericho. It is said that Jericho was "straitly shut up because of the children of Israel: none went out, and none came in." What is this mortally mental condition which, with its exclusive, circumscribing wall, fears the approach of the spiritual idea of God? Surely it is the quality of ego-centric self-love which claims to be Israel herself, but which collapses under the pressure of universal Love (S & H 242:15). Hence the shout which brings the walls to the ground is united, or *unselfed*.

Yet Israel retains in the recesses of her thought something of what Jericho stands for, and this is called "the accursed thing." The text reads: "There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." The accursed thing turns out to be "a goodly Babylonish garment," which is hidden in a tent. Already Babylon, Israel's last enemy, is exerting her subversive influence.

The retention of this vestige of personal self-centredness prevents Israel from conquering the next city on the list, Ai. The reason is that she is not whole. While part of her moves to the attack another part holds back. As soon as the garment is removed, however, she operates as one unselfish body, and Ai falls.

Note that Ai is not assailed openly as is the case with Jericho, but by the tactics of ambush. Two aspects of one basic adversary are thus handled. The first is the conscious visible aspect, represented by Jericho, the second the unconscious, hidden aspect, represented by Ai. The one is the complement of the other. To celebrate Israel's victory over Ai, which

results from her disposal of the Babylonish garment, Joshua builds an altar of *whole* stones.

The third enemy is the Gibeonites, who are intimately associated with five kings. These kings are the five personal senses. The Gibeonites deceive and beguile the children of Israel. Having handled voluntary and involuntary evil, it is essential next to know the nothingness of sympathetic, or benevolent evil. Nothing is so beguilingly deceitful as the evidence of the five senses. While the Gibeonites perpetrate their fraud, the five kings hide in a cave. Israel rolls a great stone against the mouth of the cave, and the kings perish. Afterwards Joshua hangs them on five trees.

Fourthly, she destroys a complete range of seven enemy kings. These signify the suppositional opposites of the seven synonymous terms for God. We read how Joshua "utterly destroyed all that breathed."

The fifth enemy is "as the sand that is upon the sea shore in multitude." But it is the *numerals of infinity*, defining the *seven synonymous terms*, which are really countless. These numerals, flowing in the consciousness of Israel, overcome the multitude of Canaanite beliefs that make up the mortal sense of life.

All this time, Joshua (like Jesus, later on) is exemplifying what Israel (mankind) must do herself in the coming "Christianity" era – that is, in the development of the story recounted in Judges. He is demonstrating the way in which Israel herself must vanquish mortal egotism in order to possess her true identity. Evil, he shows, is made up fundamentally of open, hidden, and benevolent phases, deriving from the machinations of five personal senses, manifest in the supposititious opposites of Mind, Spirit, Soul, Principle, Life, Truth, Love, and in the multitude of individual errors that make up these opposites. The actual form which this evil assumes is seen when the sixth enemy, the Anakims, is grappled with. The Anakims are the giant errors of personal self-aggrandizement and personal self-will which stem from that original mythological fall of the angels in the second period of the story, to which our attention is so often drawn. All the different aspects of evil derive from this fallacious, mythological premise of an ego apart from the one divine I.

Although Joshua destroys most of the Anakims, some remain under the name of Philistines. Later, in Judges, these become Israel's archenemy. They appear again at the beginning of the fourth period, when David slays the giant Goliath, whose name means "exile." From now until the return from Babylon, Israel's purpose is to prove that never can she be exiled from the one creator, God, and therefore that the angels never fell. In this present story she is not really returning *to* the promised land; she is proving that, from everlasting to everlasting, she has never been exiled *from* the promised land.

The seventh and final stage of the conquest comes when Joshua reviews all Israel's victories up to date: those that took place under Moses outside the land, and those that have now taken place under himself inside

the land. Even so, we learn that “there remaineth yet very much land to be possessed.” Joshua has simply exemplified the path which Israel must follow. As we shall see when we come to Judges, he has not done her work for her. Like Jesus, whose task he foreshadows, he has not relieved her “of a single responsibility” (S & H 18:9).

**Christ as the Word** *Joint-heirs with Christ:* At last the land can be allocated. Israel, spiritually equipped, is prepared to receive her inheritance. In the words of Paul, she is about to become “heirs of God, and joint-heirs with Christ” (Rom 8:17) – heirs not only in the individual sense, but also *joint* heirs in the collective sense. For in spite of human appearances – in spite of the command to divide the land “by lot” – never must she think of spiritual reality as broken up into parts. The land is one whole Christly inheritance; each component heritage is inseparably jointed to every other, and the harmony and integrity of the whole must be preserved intact.

“They parted my raiment among them, and for my vesture they did cast lots.” This dissection of the raiment of Christ is the same as a false sectarian sense of the land. The real land is the “divine Science of man . . . woven into one web of consistency without seam or rent.” Speculation and superstition appropriate no part of Israel’s promised land (S & H 242:21). Her inheritance is her own being as the enveloping, seamless robe of Christ, the divine Science of man. No wonder, in the previous tone, she was compelled to rid herself of the accursed Babylonish garment!

Were the land divided into personally possessed lots, it would not be Christ’s garment, but this very Babylonish garment. Israel’s life would not be governed by the certain foreknowledge of God, but by lottery, chance, and superstition, such as is associated with Babylonian necromancy and methods of divination.

In the tone of Christ as the Word, she receives her inheritance outside the land. Because Reuben, Gad, and half the tribe of Manasseh have faithfully aided their brethren in the conquest of the land itself, the territory east of Jordan, which Moses had already promised them, becomes theirs.

**Christ as the Christ** *Acceptance of the infinite calculus:* The land itself is distributed. First Judah, representing divine manhood, receives his inheritance. Judah is given that part of the territory in which Jerusalem will be built as the capital city of the southern kingdom. But, unwisely, Judah fails to drive out the Jebusites who occupy this part of Canaan, and therefore these unconquered foes remain in Judah’s consciousness to plague him later on.

Next, Joseph is given his portion. Joseph stands for divine womanhood. This is the inheritance of the house of Ephraim and the other half of the house of Manasseh. But, like Judah before them, Ephraim and Manasseh fail to drive out the Canaanites from the territory that

becomes Samaria, the capital city of the northern kingdom. These erroneous mental conditions, which Joseph and Judah leave unexpunged from consciousness in the beginning, lead in the end to their Assyrian and Babylonian captivities.

Having accounted for five of the inheritances, Joshua bestows the remaining seven—those belonging to Simeon, Naphtali, Dan, Asher, Issachar, Zebulun, and Benjamin. At last all twelve territories are allocated, and we read how “they made an end to dividing the country.”

The matrix calculus of infinity— a harmonious diversity of individual identity dwelling together in classified unity— is the spiritual ideal which lies behind the symbol of Israel’s promised land, and signifies the integrity of generic man.

**Christ as Christianity** *Subjective and objective one:* Neither shall Israel say ‘here-there,’ ‘inside-outside,’ ‘subject-object,’ ‘us-them,’ in a personal, spatial sense, for, behold, the kingdom of God is within her. Under the impulsion, therefore, of Christ reflecting Christianity she establishes the true relationship between the inside and outside of the land.

Israel is one grand brotherhood. Paul speaks of “in honour preferring one another” (Rom 12:10). The keynote is love. Particularly is this love evident in Israel’s care for the Levites. Hence the distribution in this section of the text of the forty-eight Levitical cities, six of which (three inside the land and three outside) are cities of refuge for the manslayer (see p.142).

The two and a half tribes who helped their brethren subdue the inside of the land return to their inheritance outside the land. As they do so they perform a very significant act. On the shores of Jordan, where inside and outside meet, they set up a great altar. In spite of distrustful opposition from the nine and a half tribes living inside the land, the two and a half outside insist on the need for maintaining a link between them. The two halves of Israel’s identity, they imply, must remain in a state of communication, and be one. Never again must Israel believe that subject is *here*, separate from object *there*. In the twelfold body of ideas which is man, inside and outside form together one indivisible identity.

Because of this love and spiritual unity, “there failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.”

**Christ as Science** *Rock upon which to build:* The tone of the Word as Science was a recapitulation of all Israel’s conquests; the tone of the Christ as Science is a recapitulation of the whole of the third period up to the present moment of the occupation of the land. Israel’s development thus far in the third period enables her, in Judges (where the tone changes to Christianity), to be spiritually self-governed, spiritually trustworthy, spiritually self-reliant. In his heartening farewell message, which constitutes this tone, Joshua ex-

plains emphatically how Israel could not have arrived at her present position had she not complied with the divine requirements that range from Abraham onwards.

God expounds through Joshua the state of gracious subjectivity to which He has brought His beloved Israel. He says: "I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt. . . . And the people answered and said, God forbid that we should forsake the Lord, to serve other gods." Obedience to the law under Moses enables her to accept, under Joshua, the gift of divine grace.

Then Joshua "took a great stone [symbol of Israel herself as the law-abiding body of Principle's ideas] . . . and Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us . . . So Joshua let the people depart, every man unto his inheritance."

Often, a tone of the Christ in Science contains this symbol of stone, or rock. In the present instance, it stands for the foundational system of the Mosaic law, upon which Israel, in the time of the Judges, must build her life in the promised land.

The death of Moses, being followed now by the death of Joshua, Israel, for the first time in her life, is without what has seemed to her to be a personal leader or revelator. Individually and collectively, she is truly on her own with her divine Principle, God.

## JUDGES

To be spiritually self-led and spiritually self-governed is to be led and governed by Principle alone. As already noted, the theme of Judges is, "there was no king in Israel: every man did that which was right in his own eyes." Every man must be led *individually* by the Principle of *all men*.

The simplicity of the message is that if Israel will abide by the law of Moses, and follow the example set by Joshua (neither of whom she can turn to personally any more) she will overcome the liability to idolatrous self-worship, personal ambition, sectarian disunity, and therefore to apostasy against God.

But the temptations are too great, and she persistently goes awhoring after other gods. Consequently, judges are raised up one after another from her different individual tribes to deliver her from these offences.

**Christianity as the Word**

*Beginnings of self-government:* “Now after the death of Joshua it came to pass, that the children of Israel [by themselves] asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them? And the Lord said, Judah shall go up: behold, I have delivered the land into his hand.”

As we have said, there are no more great leaders. We have to win the land ourselves now under the direction of Principle alone; and manhood and moral courage, characteristics of the true Judah, are the qualities that must operate first if we are to assail the enemy successfully. Judah, from whom comes Jesus, clearly stands for that state of thought which most readily follows the example of Joshua.

But Judah takes his brother Simeon with him to the fray, and Simeon is associated with militant religion. Consequently, they only put the Canaanites to tribute, and do not utterly drive them out. They drive them from the *mountains* but not from the *valleys*. Yet, absolute and relative, divine and human, must be found one and indivisible, otherwise the teachings of Moses and Joshua are not being put into effect—Principle remains a mountaintop abstraction, remote from daily experience.

Thus “the children of Israel did evil in the sight of the Lord . . . and served Baal and Ashtaroth.” Without Moses and Joshua to control her, Israel is already beginning to serve the male and female principles of mortality instead of the Principle of the manhood and womanhood of God—the Principle simultaneously of mountain and valley.

**Christianity as the Christ**

*Deliverance through self-judgment:* Apostasy follows apostasy, and, as occasion requires, judges arise from the different tribes to perform the office of deliverer. In the school of daily experience, Israel is learning to judge each and every error at the point of individual consciousness; to find the remedy within herself as the revelation of her own Christ Mind.

Scofield says that, in all, there are seven apostasies, seven servitudes, and seven deliverances. The judges, he says, are the “spiritual ancestors of the prophets.” Not one of them “had anything whereof to glory in the flesh” (SRB p.289). We are reminded of the words of Paul in the days following the mission of Jesus (Joshua): “Not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise . . . That no flesh should glory in his presence” (I Cor 1:27). In humility, each individual Israelite learns to be self-governed—learns to be a law to himself, and thereby a law to the whole of Israel.

Othniel, Ehud, Shamgar, Deborah, Barak, arise to judge each new situation, and to deliver Israel from her sins. Deborah and Barak judge together. They are the male and female representatives of the one Christ-idea. “They fought from heaven,” Deborah declares of Israel when the Canaanite Sisera, is defeated, “the stars in their courses fought against Sisera.” Israel’s true identity is indeed the stars of heaven.

The Midianites challenge Israel inside the land as they did previously outside the land. This time Gideon is the deliverer. "Smite the Midianites as one man," God says to him, "throw down the altar of Baal . . . and cut down the grove that is by it." But, in doing this, Israel must not believe that "mine own hand hath saved me." In the measure that she thinks the victory is personal, she is not overcoming Midian, but is herself the only Midian there is. When, on the other hand, personal sense gives way to Principle, then "the sword of the Lord, and of Gideon" defeats the pretentious Midianites.

**Christianity as Christianity** *Disruption and civil war:* Problems of relationship, involving envy and jealousy, rivalry and ambition, lead to civil war. Because of his victory over the Midianites, Israel would like to crown Gideon king, and set up a royal dynasty. But Gideon is too wise for this. "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you," is his reply to Israel's impulsive entreaties. Nevertheless, personal sense beguiles him in another form. He makes an ephod of the earrings which he has captured from the Midianites, and Israel goes awhoring after it. The vanities inherent in the suggestion that Gideon has won a personal victory have not been fully rooted out. As a result, Gideon's illegitimate son, Abimelech, motivated by regal ambitions, murders seventy of his brethren and makes himself king. Civil war ensues, and harmony is restored only when Gideon's youngest son, the legitimate Jotham, destroys the illegitimate Abimelech. The only legitimate government in Israel is individual self-government which is responsible collectively.

**Christianity as Science** *Give all back to God:* Tola and Jair are the next two judges to minister, and they are followed by Jephthah. Jephthah delivers Israel from the Ammonites.

Like Edom, Midian, and Moab, Ammon is one of Israel's enemies who is, at the same time, a near relative. All are specific conditions of mortal belief claiming to operate as Israel's own thinking. In the story of Abraham and Lot, Moab and Ammon were, we remember, the offspring of Lot's incest with his two daughters. Falsely accusing Israel of stealing his lands, Ammon tries to acquire what does not lawfully belong to him. Moab, on the other hand, is that state of thought which is frightened of losing what is already his. Together Moab and Ammon stand for complementary aspects of personal possessiveness. Ammon covets. Jephthah, who is the opposite of covetousness, therefore arises in the consciousness of Israel to rid her of this mental state.

Jephthah vows that if God will make Israel victorious over the Ammonites, he will sacrifice to the Lord whatsoever comes forth of the door of his house to meet him when he returns "in peace from the children of Ammon." This turns out to be his little virgin daughter, his only child.

The name Jephthah means "whom he sets free." His little daughter typifies Israel's original virgin selfhood as the sinless child of God.



Victory over the Ammonites involves the restoration to their rightful source of even our most cherished and innocent human concepts. What seals this victory is the truth that the divine I AM was never bereft of its own pure image by covetous animal magnetism. Man's identity, which mortal mind claims to have wrested from the parent Mind for its own illicit possession, never underwent this defilement. And thus Christian Science (Christianity in the aspect of Science) comes to restore all things, even as Jephthah's little daughter is faithfully given back to God.

**Science as the Word** *Philistinism:* The first three tones of the "Science" section of Judges—Science as the Word, Science as the Christ, and Science as Christianity—are composed of the legend of Samson. The final section of all, Science as Science, recapitulates the teachings of the whole of Judges in handling the problem of apostasy.

Following the period in which Jephthah rules, Israel is judged in turn by Ibzan, Elon, and Abdon. There have been twelve judges altogether up to this point. Now comes Samson, the thirteenth and last, and the greatest adjudicator of them all.

Samson is called to deliver Israel from the Philistines. A Philistine is one who opposes progress and the practice of progressive ideas. Philistinism, operating in the thought of Israel, is any form of material conservatism which, by reason of its allegiance to sensualism, resists fresh revelation and change. Samson's unprecedented spiritual strength is designed to annul this opposition, and to bring about the downfall of the house of the Philistines.

Two main pillars hold this house together. But once Samson's strength is brought to bear upon them the structure falls in ruins. As basic opponents of forward-moving Christian Science, what are these two mainstays of the Philistine edifice but mystical religion and physical science? The supporting pillars of Christian Science are its "foundations of Truth and Love" (S & H 558:16), wherein science and religion, letter and spirit, are one. The true idea of Samson is Christian Science itself. What Samson must guard against in his enthusiasm to translate science and religion into this unity of Truth and Love is what Christian Scientists must guard against, namely, being seduced and blinded by the subtle fascinations of material scientific technology and psychic and sensual mysticism. In other words, Samson must not allow Delilah to cut off his hair and blind his eyes, thereby expending his strength and vision. This would reduce him to that very state of philistine thinking from which he has come to deliver Israel.

*Science and Health* interprets the symbol of Samson as follows: "Physical science (so-called) is human knowledge, — a law of mortal mind, a blind belief, a Samson shorn of his strength. When this human belief lacks organizations to support it, its foundations are gone . . . In a word, human belief is a blind conclusion from material reasoning . . . We tread

on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification" (S & H 124:3-31).

Through the action of spiritual translation, Israel's purpose is to restore everything in her universe (including science and religion) to its rightful home and classification. To this end she is, at the moment, securing her foundations in the promised land, dependent upon no material organization. But physical science and mystical religion lose their foundations when they lack the pillars of organization.

In the above reference, physical science is human knowledge. Elsewhere human knowledge (the tree of the knowledge of good and evil) is defined as "sensuality" (S & H 92:19). Today, in the twentieth century, physical science is profoundly concerned with the material atom. The word "atom" is from a root meaning "uncut," while the word "sex" is from "to cut." In both the inanimate realm of physics, and the animate realm of biology, the process of the build-up and discharge of electrical energy obtains.

While physical science is engaged with the *sub-atomic* world of inert matter, mystical religion identifies itself more and more with the *sub-conscious* world of the mental psyche. Both concepts are products of the corporeal senses, which testify to the polarization of consciousness into positive and negative, male and female, good and evil, elements.

Israel is commissioned to eliminate from world consciousness the apostasy implicit in the myth of a primordial explosion (or rebellion) in heaven, when the will of man is believed to have overruled the will of God. This revolt supposedly split the nucleus of infinity, the indivisibility of God and man, and man and woman. Israel must prove that idea was never uprooted, or cut, from its Principle; that light was never turned into darkness, or Spirit into matter; that man, in consequence, was never blinded; that spiritual power and strength was never thereby expended—never translated into material power, to be located subsequently in the nucleus of the atom. Israel's purpose is to prove that power, strength, and energy reside neither mentally in a sub-conscious realm, nor physically in a sub-atomic realm, but in the realm of Mind, Spirit, Soul, Principle, Life, Truth, Love, operating eternally as the Word, Christ, Christianity, Science. In this Science of universal being, fission and fusion, cutting and joining, whether atomic, sexual, or psychic, are shown to be the myths they are.

Samson is from the tribe of Dan. The name means "little sun." The meaning of Dan is "judge." In Christian Science, Dan is defined in part as animal magnetism (S & H 583:26). The purpose of the real Dan is to pass judgment on that supposititious opposite of his own being—animal magnetism, animal electricity, animal fission and fusion.

Samson brings into focus the entire purpose of Judges to eradicate from the consciousness of Israel the myth that, under bombardment by animal magnetism, man rebels explosively against the will of God, and thereby becomes apostate.

In the tone of Science as the Word, Samson is born a child by promise. This signifies that, like Israel herself, his real being is spiritual not material. Hence he is “a Nazarite unto God from the womb.” No razor is allowed to come upon his head. His seven locks of hair, rooted in and uncut from his head, symbolize the source of his spiritual and scientific strength. In their uncut state, these seven locks stand for the unfallen reality of generic man. Man rooted in God – stemming in Science from the capitalized terms for God – is man at the point of infinite power and strength. Mary Baker Eddy declares that Christian Science is the individualization of “infinite power” (My 160:7).

**Science as the Christ** *Science not bound by religion:* The Science of man’s universal being cannot be bound organically. To prove that divine Science cannot be circumscribed, Samson weds a daughter of the uncircumcised Philistines. He propounds a riddle which he knows the Philistines cannot answer. He says: “Out of the eater came forth meat, and out of the strong came forth sweetness.” The apparent paradoxes and anomalies that obtain in spiritual Science are nonsensical to Philistines. Yet the fact remains that the strength of manhood holds within it the sweetness of womanhood, and man is fed from within himself and not from outside. Samson’s wife subtly betrays him, and the Philistines find out the answer to the riddle. But Science itself is unaffected by any Philistine attempt to reverse and destroy it through having found out intellectually the way it operates.

The Philistines try to bind Samson. The word “religion” is from a root meaning “to bind back.” Science is the universal, self-existent Christ, Truth, and the efforts of mysticism and emotionalism to hold it in bonds are of no avail.

Wishing to placate the Philistines, his own people seek to bind him with two new cords. But “the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.” Such is the strength of absolute Science, and such is the weakness and inability of every new human theory based on dualism to hold it in fetters. Mary Baker Eddy recounts how she “discovered the power of Spirit to break the cords of matter, through a change in the mortal sense of things” (Un 30:21).

Again the Philistines try to bind him – this time with seven fresh “green withs.” But Samson breaks “the withs, as a thread of tow is broken when it toucheth the fire.” They try yet again with new ropes that never were occupied. But he breaks the ropes “from off his arms like a thread.” Science can no more be bound within religious and technological organizations than man himself can be bound within a mortal body.

**Science as Christianity** *One web of consistency without seam or rent:* We come to the legend of Samson and Delilah. The name Delilah means “languishing.” Delilah’s purpose is to entice Samson into yielding up the secret of his great strength. This means the secret of his great purity; for spiritual strength and spiritual purity are one and the same thing. If Samson can be robbed of his purity, the victory of sensualism (physical science and emotional religion) over the divine Science of man will apparently have been achieved.

So subtle are the fascinations of sensualism that, in the story, Samson succumbs to Delilah’s wiles and tells her his profound secret. His strength, he confesses, resides in his seven locks of hair. If Delilah weaves these locks into a web, and then cuts this web from his head, his strength will immediately dissipate. Samson is a Nazarite, and his strength lies in his purity—his understanding of the absolute oneness of God and man. The strength of Science derives solely from the fact that it is “woven into one web of consistency without seam or rent” (S & H 242:25). Fission and fusion, rent and seam, inherent in the weakness of a dual sense of life, are unknown to the wholeness and integrity of the divine Science of man.

If this oneness could be dissected materially—if the compound idea of Mind, Spirit, Soul, Principle, Life, Truth, Love, could be cut from its divine roots, so that its wholeness disintegrated—spiritual power and strength, found only in this wholeness, would automatically be expended. *Science and Health* refers to the text of the Bible as growing “in beauty and consistency from one grand root” (S & H 341:7).

In Science, the web of ideas that is unfallen man is made up of the *numerals of infinity*, woven into the *divine infinite calculus*, and rooted unerringly in Mind, Spirit, Soul, Principle, Life, Truth, Love. Man’s crowning glory is his womanhood. Samson’s seven locks of hair, woven into a web, symbolize the infinite diversity of identity in unity which is unfallen man.

In the story, Delilah cuts Samson’s locks from his head—severs them from their one grand root—and his great strength drains away. Then the Philistines blind him. Light, like strength, exists only if it is not cut off from its source. Samson (“little sun”) is no longer woman clothed in light.

The lesson which Israel is called upon to learn in order to live in the promised land, is that man must not allow his womanhood to be taken away from him, as Adam did in the case of Eve. Yet, in the coming fourth period, this is exactly what happens regarding Judah and Israel, when the united kingdom splits into two antagonistic parts. Then, like Adam and Eve before them, both are expelled from the promised land. The land itself is, in truth, the forever spiritual wedlock of the manhood and womanhood of God.

But such severance is belief only, and does not exist in Science. Therefore, just as Israel is restored eventually to the land, so Samson’s hair begins to grow again, his strength returns, and at the end of the legend he

brings about the downfall of the house of the Philistines just as he was originally commissioned to do.

**Science as Science** *The nothingness of apostasy:* As we have said, the final tone of all, Science as Science, epitomizes the teachings of Judges as a whole. Scofield describes this section of the text as “a striking illustration of all apostasy” (SRB p.308). The word “apostasy” is from a root meaning “revolt.” An apostate is “one who has forsaken the church, sect, or profession to which he before adhered” (SRD).

Israel’s cure for apostasy lies in understanding her (man’s) forever inseparability from her divine source. The myth of man’s primordial, apostate revolt against God, of his consequent expulsion from his native land, necessitating a painful return to, and reoccupation of that land, is unknown to the divine Science of being.

Yet “by reversal, errors serve as waymarks to the one Mind” (S & H 267:24). And therefore in the two following stories, which close the book of Judges, negative fables point, by reversal, to positive scientific facts.

Micah is an Ephraimite whose mother makes him a graven image for his “house of gods.” This suggests self-love and self-worship, the opposite of the womanhood and motherhood that characterize the real house of Ephraim (Joseph).

A Levite from Judah comes and lives in Micah’s house. This priestly visitor gives Micah a false sense of security. What he does in fact is to open Micah’s doors to the influx of animal magnetism. Five men of Dan (the five senses which testify to mortality) seek to enlarge their territory, and also come and sojourn in Micah’s house. They rob Micah of his possessions, including his house of gods. “Ye have taken away my gods which I made, and the priest,” Micah cries, “and ye are gone away: and what have I more?”

The five men set up Micah’s gods in a place where the people “dwelt careless,” and where they imagine they are “quiet and secure.” Micah himself is desolate. Such is the effect which vain self-worship has on Israel if she indulges it.

In the final story of all, a Levite, also from the territory of Ephraim, has a concubine who has played the harlot. The concubine typifies apostate Israel. She returns to her father in Bethlehem-judah, the scene of the coming story of Ruth. The Levite sets out to recover his concubine. On the way home they lodge in the territory of Benjamin. Here we see the opposite of the true Benjamin—the opposite, that is, of spiritually regenerate individuality. The Benjamites are sodomites, and they seek to pervert the Levite from the territory of Joseph. The Levite gives them his concubine to ravage, and they kill her. Thereupon the Levite cuts her dead body into twelve pieces and distributes them throughout all the coasts of Israel.

Instead of being a twelvefold body of ideas without seam or rent, Israel, because of her apostasies, is represented as having been dismembered into twelve separated (falsely individual) parts. This is death instead of life.

As we learned from the story in Genesis, the real Benjamin, in his relationship to Joseph (Ephraim), maintains the body of Israel in a state of harmony and unity. Such unity is more essential than ever now that Israel, in the promised land, is dependent upon no material organization. Personally segregated individualism is self-love, the perversion of true Benjamite individuality.

We are told how all Israel, as one man, sets out to exterminate this evil, inverted sense of Benjamin. In the civil war that follows, only six hundred Benjamites escape destruction, and these take refuge in a rock.

The tragedy is that Israel, having apparently destroyed the house of Benjamin, is not whole, and unless she is whole she is not Israel. The problem is resolved when the Benjamite remnant weds Ephraimite virgins from Shiloh, where the ark of God is resting. And thus, once again, Joseph and Benjamin reunite the children of Israel in one whole family. The end of the story recounts how "the children of Benjamin . . . returned unto their inheritance, and repaired the cities, and dwelt in them. And the children of Israel departed . . . every man to his inheritance." The healing of the breach is accomplished; Israel is once more the harmonious twelvefold body of the spiritual idea of God.

Here Judges closes, and the third Biblical presentation of the foursquare matrix is complete. Reviewing the narrative as a whole, it is evident that the theme which has dominated the teaching from the time of Sinai onwards is the true idea of individuality in Israel—individuality, stemming from the Principle of the oneness of being, which alone can inherit the promised land. Yet, a further idea must be introduced before it can be said that the message of Joshua and Judges is fulfilled, and that the third thousand-year period has properly come to an end. This idea is contained in the little book of Ruth, written at a very much later date in Israel's history, but which pertains nevertheless to "the days when the judges ruled."

## RUTH

In Bethlehem-judah, birthplace of Benjamin and later of Jesus (and standing now for the true identity of Benjamin), lives Boaz, hero of the story. Boaz marries Ruth, a Gentile, a non-Israelite, and their line descends to Jesus.

The purpose of Ruth, the book which closes the Bible's third thousand-year period, is to point out the fact that Israel, in order to be Israel, must realize her relationship with the Gentile world beyond her

present borders. A circle requires not only a centre but also a circumference in order to be a circle. Individuality, as brought to light in Israel, is not sectarianly exclusive but universally inclusive, that is, inseparable from the rest of mankind.

Ruth is a daughter of Moab, whose king, in Numbers, hired Balaam to curse the children of Israel. It is as if this early attempt on the part of Moab to curse Israel is turned by Ruth into a corresponding blessing. Ruth would seem to symbolize eventual blessed acceptance by the Gentile world of its own true identity as exemplified by Israel.

In addition to Boaz, there is a second contender for Ruth's hand, whom Boaz describes as her "nearer kinsman." But this nearer kinsman declines to make Ruth his wife. If he does, he says, he will mar his inheritance. Does this kinsman typify the vested interests inherent in sectarian organizations, in which the true Israel, represented by Boaz, has no part? Boaz stands for the universal Science of being, which is the truth about the world itself. Thus it is Boaz whom Ruth marries, and not her nearer kinsman.

Boaz has a sister-in-law whose name is Naomi. Naomi's two sons have both died. One was Ruth's first husband, and since his death Ruth has refused to be parted from Naomi. By contrast, the wife of the other son has returned to her own people. Naomi refers to herself as "Mara." The name is from the same root as Mary which, as we have seen, means "bitter." Naomi is bitter because there are no more sons in her womb for Ruth to marry.

In the founding history of Christian Science, Mary Baker Eddy instituted two phases of church organization, no more. Through her two sons, Naomi has touched the thought of the world. Part of this thought has returned to its old beliefs, but Ruth (the other part) refuses to be separated from her mother-in-law. Naomi need not really feel bitter, for Ruth does not wish to be wedded to religious organization any longer. Her nearer kinsman holds no further attraction for her. In fact her devotion to Naomi is not that of a daughter-in-law any more. She wishes to be wedded to Boaz – to be identified with the freedom of the universal Science of man.

Boaz means "in it is strength." (We are reminded of Samson in the book of Judges.) Ruth means "beauty, friendship." She is the world as it really is, lying at the feet of the universal Christ-idea, and desiring to be its body, or bride.

"Intreat me not to leave thee, or return from following after thee," she says to Naomi. "Let me find favour in thy sight, my Lord; for that thou hast comforted me," are her corresponding words to Boaz. Her love for the one is inseparably linked with her love for the other. Likewise Israel, having found her identity in the promised land, must not return from following the teachings of Moses. It is the same in the case of Christian Science regarding the founder's original mission and today's revelation of absolute Science. The child that is born to Ruth and Boaz is Obed, ancestor of



David, and therefore ancestor of Jesus.

Here we leave the third thousand-year period, and the third day of creation (in the tone of Soul), and enter the fourth thousand-year period, and the fourth day of creation (in the tone of Principle). The universal view of Israel which has now unfolded is, in this fourth period, typified by a system of stars in the firmament of heaven, subject to the kingship and government of Principle.

## The Four Books of Kings

The fourth thousand-year period, like the fourth day of creation, and like the fourth synonym, Principle, lies at the heart of the Scriptural unfoldment, and is the spiritual pivot upon which all seven periods turn. In fact, the purpose of the first three periods is to lead up to this central, fourth position, while the purpose of the last three is to lead out from it.

Israel enters upon the golden age of her career – the era of her kings and prophets. Ideally, she is subject to the kingship of Principle, and in consequence overcomes subjection to all forms of personal domination. Because oneness with God is the scientific fact of her being, despite all outward appearances, she is able to give birth to the lifework of Jesus at the opening of the fifth period.

In accordance with the symbolism of the fourth day of creation, Israel's true selfhood is a system of lights in the firmament of heaven constituting the harmony of the universe. She is a living calculus of ideas moving and revolving in harmonious relationship under the government of absolute Principle. No longer is she looking up to the stars, as she was when approaching the promised land; she is now looking "out from them upon the universe" (S & H 125:29). This celestial identity of the children of Israel is symbolized by the crown of twelve stars worn by "the woman" in the Apocalypse, which is destined to bring about the total annulment of its zodiacal counterfeit, the astrological practices of Babylon.

Israel is subject to divine Principle in the measure that the foursquare matrix of the Science of man is subjective to her own understanding. Then this Principle is spontaneously self-demonstrating in terms of her life-experience. That which Principle demonstrates – that which this matrix, or womb, brings forth – is Israel's timeless, deathless life at the beginning of the fifth period.

Like the fourth day of creation, the Bible's fourth period unfolds within a framework of five subdivisions, even as does the third day and third period. Just as the third period takes us to the point of Soul as Life, so the fourth period takes us to Principle as Life. Clearly the scientific purpose in this is to lead us into the fifth period of Life itself.

The theme of the fourth period is government of earth by a heavenly Principle, as propounded by Israel's prophets. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth:

and none can stay his hand,” teaches the prophet Daniel. The five tones of the fourth period, Principle as Mind, Principle as Spirit, Principle as Soul, Principle as Principle, and Principle as Life, unfold this system of government.

Let us examine the range of literature that constitutes the period textually. This comprises the whole of the remainder of the Old Testament from I Samuel to Malachi. The books are: I & II Samuel and I & II Kings, known collectively as the Four Books of Kings; I & II Chronicles, covering virtually the same ground as the four books of Kings; Ezra, Nehemiah, Esther, Israel’s post-exilic literature; the five Wisdom books from Job to the Song of Solomon; finally, the sixteen books of the writing prophets from Isaiah to Malachi bring the Old Testament to a close.

The four books of Kings, I & II Chronicles, Ezra, Nehemiah, and Esther complete the narrative part of the Old Testament. These furnish us with the fourth period’s five metaphysical tones. I Samuel, the story of the reign of Saul, is in the tone of Principle as Mind; II Samuel, the story of the reign of David, is in the tone of Principle as Spirit; I Kings, recounting the reign of Solomon, corresponds to Principle as Soul; II Kings, beginning with the translation of Elijah and ending with the Babylonian exile, is determined by Principle as Principle; the three post-exilic books of Ezra, Nehemiah, and Esther, tell the story of the return to Jerusalem and the rebuilding of the city in the tone of Principle as Life.

But the four books of Kings also unfold the sixteen tones of the foursquare matrix. Hence this now familiar metaphysical structure makes its appearance for the fourth time. In the period of the patriarchs, it signified universal spiritual man (Israel) at the point of origin. In Deuteronomy it took the form of an interwoven system of laws by which universal man is governed. Joshua and Judges presented it again as the foursquare identity which man is promised once he is obedient to this code of laws. Now, in the four books of Kings, it appears again. The idea represented this time is man governed by the Principle of the universe – the Word, Christ, Christianity, Science having become subjective to his being.

In detail, I Samuel unfolds the four tones of the Word, II Samuel the four tones of the Christ, I Kings the four tones of Christianity, and II Kings the four tones of Science.

### **Divinely scientific prophecy**

The key to the period as a whole lies in the idea of *prophecy*. That “the word of the Lord” comes directly and spontaneously to the prophet of Israel focuses the overriding import of this fourth period. The prophet does not stand personally in the way of divine revelation. The mask-like obstruction of a mortal *persona* is no part of prophetic consciousness.

The kingly pride of priestcraft, the “prince of this world,” has nothing in the genuine prophet of Israel. To the prophet, the god of this world is God, not mortal man.

Subject to Principle, and not to personal sense, the matrix of divine revelation is intuitively subjective to the prophet’s thought. Consciousness is a transparency for the Word of God and for the timeless record of being. Mary Baker Eddy wrote of herself: “On what hath not a ‘Thus saith the Lord,’ I am as silent as the dumb centuries without a living Divina” (My 268:17). Through the inspiration of the prophet, Principle declares its timeless self-knowledge regarding its own universe.

The term Principle gives the true idea of Person. The word “person” is from the root *per + sonare*, “to sound through.” Throughout the fourth period, the living Principle of the universe sounds impersonally through the spiritual consciousness of Israel’s mighty prophets. It is also noteworthy that the Latin word *persona* is the root of the English word *mask*. The inestimable service which the fourth period prophets perform for the human race is that they unmask animal magnetism as the necessary prelude to the birth (in the fifth period) of the pure Christ-idea.

Naturally, *Science and Health* has much to say about the state of mind of the prophet. Under the headings “scientific foreseeing” and “scientific foreknowing” we read: “The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing evil and mistaking fact for fiction,—predicting the future from a groundwork of corporeality and human belief” (S & H 84:3).

What is it in this fourth period which (in opposition to divine prophecy) predicts and foreshadows evil? It is Babylonian astrology — Babylon’s astral theology — those practices of divination and so-called prophecy which appear as horoscopy, occultism, clairvoyance, witchcraft, psychic mind-reading, and so on, all of which are the opposite of scientific foreseeing and scientific foreknowing.

The above reference continues: “When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future.”

The thoughts of Israel’s prophets revolve in the orbits of infinite Mind. The prophet is in immediate communication with the self-revealing, self-directing, self-reflecting universe. He is inseparable from, and constantly receptive to, the information regarding reality which is held in eternal Mind. Because he is God-governed, the prophet sees and prophesies involuntarily. He is controlled and directed not by information stored in a so-called unconscious or subconscious cosmic

mind, such as obtains in clairvoyance and astrology, but by the immediate intelligence of infinite Mind, which knows the past, the present, and the future. This all-knowing, all-seeing Mind feeds information to prophetic consciousness, which then gives it back again to Mind. Reading in Mind the divine self-knowledge, the prophet predicts the future of mankind. This is the antithesis of predictions which rise into consciousness from the deep dark matrix of the cosmic unconscious—a concept which is wholly mythological.

Babylonian astrology, with its Zodiacal horoscopy, is concerned with the mortal birth-death cycle. Israel's prophets are controlled by ideas which are birthless and deathless. Held in the womb of consciousness in this fourth thousand-year period are the two world-missions of Christ Jesus and Christian Science that come to birth and fulfil their purpose in the fifth, sixth, and seventh periods. What the prophets of Israel hold in prospect for the human race is the demonstrable Science of mankind's abundant, indestructible Life. The prophet reads in the Word of God (the universe as it really is) the timeless record of Mind's creation. This true Mind-reading replaces and destroys the unseen workings of animal magnetism, practised by Assyria and Babylon.

The foregoing reference continues: "Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired, — yea, to reach the range of fetterless Mind . . . If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars, or calculate an eclipse. This Mind-reading is the opposite of clairvoyance."

Israel's prophets indeed 'read the stars,' but neither as mystic astrologers nor scientific astronomers. They read them in accordance with the spiritual meaning of the fourth day of creation, where happenings on earth are determined by, and are the reflection of, the infinite harmonies of heaven. Their kind of star-reading is not mortal mind-reading but immortal Mind-reading (S & H 83:29). They read the record of the Word of God imprinted in eternal Mind.

**Babylonian Astral-Theology** Assyria-Babylon, the civilization of the Tigris-Euphrates valley, becomes, in this period, the principal opponent of Israel-Judah, the civilization of the Jordan valley. In divine metaphysics, the former is the fable of which the latter is the fact. The scientific theology of Israel-Judah is based on her timeless identity as a crown of twelve stars; the mystic theology of Assyria-Babylon is based on the twelve (time) signs of the Zodiac.

Babylonian astral theology gained such a hold on the Semitic world during the first millennium B.C., and fascinated the all-conquering Graeco-Roman Empire to such an extent, that the present-day Western Christian offspring of the Roman Empire inherits its deeply penetrating influence. Babylonian astrology relates to the hidden, involuntary workings of what is called animal magnetism, in contrast to the workings of the spiritual idea of God, whereby men become seers and prophets involuntarily. Unless Israel's prophets resolutely handle astrological animal magnetism in the fourth period, Israel herself will not give birth to the lifework of Jesus at the beginning of the fifth.

The *Encyclopaedia Britannica* says in its article on "Babylonian and Assyrian Religion" (Ed. 11, Vol. 3, p.114): ". . . the astral theology . . . of the Babylonian religion . . . is equally pronounced in the religious system of Assyria. The essential feature . . . is the assumption of a close link between the movements going on in the heavens and occurrences on earth, which led to identifying the gods and goddesses with heavenly bodies—planets and stars, besides sun and moon—and to assigning the seats of all the deities in the heavens. The personification of the two great luminaries—the sun and the moon [the two great lights of the fourth day of creation]—was the first step in the unfolding of this system . . . To read the signs of the heavens was therefore to understand the meaning of occurrences on earth . . . So completely did this system in the course of time sway men's minds that the cult . . . gave birth to astronomy, which was assiduously cultivated because a knowledge of the heavens was the very foundation of the system of belief unfolded by the priests of Babylonia and Assyria. 'Chaldaean wisdom' became in the classical world the synonym of this science, which in its character was so essentially religious. The persistent prominence which astrology continued to enjoy down to the border-line of the scientific movement of our own days, and which is directly traceable to the divination methods perfected in the Euphrates valley, is a tribute to the scope and influence attained by the astral theology of the Babylonian and Assyrian priests."

Following the world-wide dispersion of Israel and Judah in the course of the fourth period, "Babylonian astrology began its triumphal march to the west, invading the domain of Greek and Roman culture and destined to exercise a strong hold on all nations and groups—more particularly in Egypt—that came within the sphere of Greek and Roman influence" (Enc. Brit. Vol. 2, p.797, article on "Astrology").

The Greeks and Egyptians cultured the subject beyond Babylonian attainments, we are told, and from the seventh to the thirteenth centuries A.D., the Arabs took up the Greek system. From thence, in the course of the Middle Ages, it spread to Christendom. During the fourteenth and fifteenth centuries, astrologers were the dominating influence in the courts of Europe.

Twentieth century Christian Science is destined to present to a Westernized world the spiritual opposite of Babylonian astrology, and in so doing liberate this world from the involuntary workings of unconscious mortal mind, which otherwise hold it in bondage.

As the counterfeit of divine Science (the one Science of all sciences), “the scope of astrology was enlarged until it was brought into connexion with practically all of the known sciences, botany, chemistry, zoology, mineralogy, anatomy and medicine . . . By this curious process of combination the entire realm of the natural sciences was translated into the language of astrology with the single avowed purpose of seeing in all phenomena signs indicative of what the future had in store” (*ibid*). Not astrology, but universal divine Science translates the manifold human sciences into the one eternal Science of man wherein past, present, and future are simultaneous.

Of particular interest is the fact that “the zodiac was regarded as the prototype of the human body, the different parts of which all had their corresponding section in the zodiac itself.” The Ram, the first sign, corresponded to the head, and the Fishes, the twelfth sign, to the feet; in between, the Bull was the neck, Gemini (the twins) were the shoulders and arms, Cancer was the breast, Leo was the flanks, Virgo was the bladder, the Balances were the buttocks, Scorpio was the pubis, Sagittarius the thighs, Capricorn the knees, and Aquarius the limbs. The sun, the moon, and the five known planets were similarly assigned to different parts of the body, in the belief that they controlled the body’s physical conditions.

Thus: “. . . the seat of Mercury, representing divine intelligence as the source of all knowledge . . . was placed in the liver as the primeval seat of the soul . . . Saturn . . . was given a place in the brain . . . the centre of soul-life; Venus, as the planet of the passion of love, was supposed to reign supreme over the genital organs, the belly and the lower limbs; Mars, as the violent planet, is associated with the bile, as well as with the blood and kidneys . . .” Because of this, medicine “became an integral part of astrology, or, as we might also put it, astrology became the handmaid of medicine” (*ibid*).

An individual’s horoscope is a map of the heavens at the hour of his nativity – a record of the positions of the heavenly bodies at the moment of birth, from which to deduce their influence upon him throughout his life. Each zodiacal constellation is credited with possessing particular characteristics and powers. The events of the individual life are calculated from interrelating aspects of the twelve zodiacal signs, in conjunction with aspects of the sun, moon, and planets constituting the solar system. What a counterfeit this is of the reflecting tones of the foursquare matrix which determines and gives birth to man’s spiritual identity that is without beginning or end. Man’s individual being is not



“born of a woman” in the mortal sense, but born of “the woman” depicted in Revelation, with her crown of twelve stars. Like Jesus, man is *Universe born*, in contrast to being *Mary born*.

The word “horoscope” is from the root “hour + watcher.” A horoscope is “a scheme or figure of the twelve houses, or twelve signs of the zodiac, in which is marked the disposition of the heavens at a given time, and by which astrologers formerly told the fortunes of persons, according to the position of the stars at the time of their birth” (SRD).

Jesus said of a woman in travail, “Her hour is come.” When he himself was about to demonstrate the nothingness of the birth-death cycle, he knew that “his hour was come.” His plea to his disciples was, “Could ye not watch with me one hour.” When, in Revelation, Babylon falls, we read that this takes place in “one hour.” What Jesus bade the disciples watch against was the hour of mortal nativity, and therefore against the claims of animal magnetism as expressed in the practice of horoscopy.

The casting of a horoscope is the opposite of identity cast in the mould (or matrix) of eternal Life. The horoscopic chart, with its frame of twelve houses, is not unlike the structure in the book of Numbers where the twelve tribes of Israel are arranged in order around the tabernacle. When we come to the sixteen prophets at the close of the Old Testament, and therefore at the end of the fourth period, we shall find this antidote to mortal nativity presented with even greater definition. Then we shall be ready and waiting for the birth of Jesus.

What we must understand – what the Christianly scientific prophet does understand – is that infinite *Mind, Spirit, Soul* is the positive fact of which *mortal mind, matter, mortal body* is the negative fable. Here we touch the underlying *Principle* of the universe, which demonstrates itself to be *Life, Truth, and Love*.

As we noted with reference to mythology, matter is the subjective state of mortal mind, at the same time as being an image in mortal mind. Let us note also that “unconscious” mortal mind and “unconscious” matter are complementary concepts, in which matter is “inert, mindless” (S & H 114:30, 116:18, 409:9 & 17, 253:21).

If the subjective state of mortal mind is really unconscious, mindless matter, this eliminates the possibility of an unconscious mental source of conscious material existence. Self-evidently, mindless mind is no mind. Hence the fact in Science of the allness of Mind (capital M) and the nothingness of mortal mind, or matter.

Spirit, not matter, is the subjective state of the Mind of man. Man’s body, therefore, is not a mind absorbed in matter, but is Mind’s reflection of itself as Spirit. This identity of Mind and Spirit is signified by the term Soul. Soul is Mind self-identified as Spirit, not matter. It is in Soul, therefore, that identity (or body) is found. The universe’s own self-knowledge is the real identity of man.

The astronomical heavens viewed from earth on a star-lit night are the physical counterpart of the mythological cosmic unconscious, the source of all conscious astrological predictions. The *astronomical* universe is no less mythical than the *astrological* one. On the other hand, to survey the universe in Science is to look into the depths of eternal Mind, and there read the Word of God. Mankind's mythologies, recorded by mythologists, arise, as we have said, from the depths of the cosmic unconscious, and are just as much revelations (in a counterfeit sense) as are the truths communicated to the consciousness of the prophet from the depths of infinite Mind.

While Babylonian astrology predicts the continuous appearing of good and evil, the Science of Mind reveals the onliness of good. The former is the workings of animal magnetism, the latter the workings of Truth. And thus for Israel to *un-mask* animal magnetism in the fourth period is for her to *re-veal* the universal Christ-idea in the fifth period—that is, for her to bring to birth her own true selfhood by eliminating false belief.

According to the chapter "Animal Magnetism Unmasked" in *Science and Health*, the basic proposition of animal magnetism is that "there exists a mutual influence between the celestial bodies, the earth, and animated things" (S & H 100:8). This shows the relationship between mesmerism, or animal magnetism, and Babylonian astral theology. We read that "Animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves." The nervous workings of the mortal body constitute a communications system which carries messages of mind in matter from the unconscious to consciousness, feeding these back again to the unconscious. Nerve vibrations are the opposite of God's thoughts, or angel messages, passing as spiritual intuitions from God to man and then back again to God. The messages which fill the mind of the prophet, and which give rise to his conviction, "Thus saith the Lord," are the opposite of electrically sentient nerve vibrations. In New Testament terminology, the prophet is *filled with the Holy Ghost*.

Mary Baker Eddy writes that her "own observations of the workings of animal magnetism convince her . . . that its effects upon those who practise it, and upon their subjects who do not resist it, lead to *moral* and to *physical death*" (S & H 101:21 – *ia*).

In our immediate story of the fourth thousand-year period, the subjects who do not resist the supposed flow of the animal magnetic fluid through their nervous systems are Israel (woman) and Judah (man). In consequence, they are taken captive by Assyria and Babylon. When Israel (woman) is deported by Assyria, this is the Biblical equivalent of moral death. When Judah (man) is taken captive by Babylon, this symbolizes physical death. Resurrection from these two "deaths" is typified in the Old Testament when Judah returns from Babylonian

exile and rebuilds his capital city. Actual resurrection, however, comes when Christ Jesus and Christian Science reveal on behalf of all mankind the sinless, diseaseless, deathless presence of Life, Truth, and Love.

Is it not self-evident that unless, in the fourth period, the revelations of divine prophecy (stemming from the matrix of immortality) annul the assassination work of Assyria-Babylon (stemming from a matrix of mortality), the nativity of the spiritual idea, represented in the fifth, sixth, and seventh periods by Christ Jesus and Christian Science, cannot take place?

## I SAMUEL

1st tone of 4th period  
– Principle as Mind –

We have reached the Bible's fourth thousand-year period, emphasizing God as Principle. The first of the period's five subtones, Principle in its aspect as Mind, is covered by I Samuel. But I Samuel also unfolds in the order of the Word as the Word, the Word as the Christ, the Word as Christianity, and the Word as Science, – that is, in the first four tones of the foursquare matrix.

**The Word as the Word**

*The prophetic era dawns:* As soon as we enter the fourth period, the light of divine prophecy, appearing through the figure of Samuel, dawns on the consciousness of Israel. Samuel is the first of the fourth period prophets. Spiritual foreseeing and spiritual foreknowing are about to determine Israel's affairs. At once her new spiritual outlook overthrows an old and corrupt sense of priesthood, represented by Eli and his two evil sons.

The child Samuel ministers before Eli in the house of the Lord where the ark of the covenant is. "And the word of the Lord was precious in those days; there was no open vision." The free light of prophecy is at the point of breaking through old dark religious confines. "And it came to pass . . . when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord . . . the Lord called Samuel: and he answered, Here am I . . . and Samuel lay until the morning, and opened the doors of the house of the Lord."

The fresh air of prophecy begins to pour into Israel's receptive consciousness through the door which Samuel has opened, and to clear away stagnant priestcraft, where there is no open mindedness, no progressive vision.

In an attempt to suppress the new development, philistinism enters the scene. The Philistines capture the ark of God. Out-of-date priestcraft lets in opposition to the advancing spiritual idea. The ark signifies unity with God, even as does the true priest with whom the ark is associated. A corrupt priesthood would deprive Israel's prophets of their right to

commune with God direct. Eli, “an old man, and heavy,” falls over backwards and dies. A child is born, and is named Ichabod. Ichabod means “the glory is departed from Israel.” But this typifies the present state of Israel’s thought rather than the actual birth of a child.

The Philistines are plagued with emerods. They are the victims of infection carried by vermin. In an article on “Personal Contagion” (My 116), Mary Baker Eddy might well be describing this Philistine plague of emerods. Spreading personal contagion – succumbing to the infections of physical personality – Israel loses her precious means of communion with her divine Principle, God.

The plague subsides when five lords of the Philistines send the ark back to Israel with five golden images of their emerods, and five golden mice. This act is called a trespass offering. Infectious personal sense, based on evidence gained from the five corporeal senses, is reversed and translated when thought returns to Principle. Then the situation is healed. Unyoked oxen turn “not aside to the right hand nor to the left” when, on a new cart, they bring Israel back her ark.

**The Word as the Christ** *Israel demands a king:* In a tone of the Word as the Christ, Israel pleads with Samuel for a king to rule over her so that she can be like other nations. Evidently the lesson regarding personal contagion, and the worship of personality in preference to Principle, is far from learnt. We are therefore called upon to examine in depth Israel’s apparent desire to be ruled by person instead of Principle, and the far-reaching, desolating consequences of this. “They have rejected me, that I should not reign over them,” God says to Samuel. Samuel warns the people: “He [the king] will take your sons, and appoint them for himself . . . and ye shall be his servants.” Personal sense will rob Israel of her rights of freedom and self-government. Nevertheless she persists in her demand for personal leadership, and Samuel, in order to teach her the necessary lesson, anoints Saul, a Benjamite, as Israel’s first king. Fourth period prophecy is Israel in direct communion with God, Principle, not God sounding through the *persona*, or mask, of human personality.

The name Saul means “desired.” Everything about him suggests a personality cult – personal appearance, personal vanity, jealousy, sensitiveness, aggression, and so on. Saul is “a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.” We are told how he seeks his father’s wandering asses. These asses are Israel herself as a beast of burden, stupidly wandering away from Principle and following person instead.

Jonathan, Saul’s son, is a very different character from Saul. Jonathan is that state of thought in Israel which causes her to turn from the personal kingship of Saul to the principled kingship of David. While Saul works independently of Principle, Jonathan depends directly on

Principle for everything he does. He loves to eat the honey which drops from the trees above. Saul has not personally authorized this action, and would therefore like to slay Jonathan for his apparent affront to the king. "And when Saul saw any strong man, or any valiant man, he took him unto himself." The king seeks continually to build up his own ego. Whatever flatters his vanity and adds to his sense of self-importance he immediately takes to himself.

In a battle with the Amalekites, Saul obeys only partly the divine command. He spares the life of their king, Agag. What Saul really seeks to save is the despotic egotism in his own personality, which has no part in Principle. Samuel is so angry, that when Agag comes to him "delicately" he hews the Amalekite king in pieces.

To reverse the present disastrous trend, Samuel, under divine orders, anoints David as the future king of Israel. The name David means "well-beloved." David and Saul are opposites. "Look not on his countenance, or on the height of his stature," God tells Samuel when He sends him to find the new ruler, "for man looketh on the outward appearance, but the Lord looketh on the heart." David is the eighth son of Jesse, a Bethlehemite. He becomes Saul's armour-bearer. As the future sweet psalmist of Israel, he plays before Saul on the harp.

For the sake of Israel's spiritual development David is called upon to slay the Philistine giant, Goliath. Goliath means "exile." What David must really destroy is that gigantic egotism in the thought of Israel which (represented by Saul) would exile her from divine Principle. To have a personal ego of one's own is to be exiled from the one divine Ego. David refuses the armour and sword offered him by Saul, and relies instead on a sling and a stone. In the interpretation given this incident in *Science and Health*, Goliath is "physics," David is "divine metaphysics," while Saul is "semi-metaphysics," which is wholly ineffectual when confronted by physics. Semi-metaphysics can never combat the belief that man is exiled from God. Only that which is *not* exiled can do this, namely, divine metaphysics. Unity with God is the Davidic quality of womanhood in Israel. Hence, "like the shepherd-boy with his sling, woman goes forth to battle with Goliath" (S & H 268:11).

#### The Word as Christianity

*The love of David and Jonathan:* A relationship develops between David and Jonathan which introduces a Christianity tone. "And . . . the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul . . . Then Jonathan and David made a covenant, because he loved him as his own soul." In David the qualities of manhood and womanhood are in complementary balance. This is confirmed later when we see him holding the peoples of Judah and Israel together as one united kingdom. David is that state of spiritual thought in which it is natural to love one's neighbour as one's self.

This relationship arouses in Saul envy, malice, and hate, and he seeks

David's life. But neither David nor Jonathan are affected by Saul's aggression. The reason for this is that "the mental arrow shot from another's bow is practically harmless, unless our own thought barbs it. It is our pride that makes another's criticism rankle . . . our egotism that feels hurt by another's self-assertion" (Mis 223:30).

Hence David does not strike back at Saul with Saul's own material weapons. Instead, he goes temporarily into exile to escape Saul's wrath and find the solution to his problem. This is the occasion when he eats the shewbread outside the reach of priestly officialdom. Remember that he has already slain Goliath. His exile, therefore, is not really an exile at all, but a refuge—a refuge in which to affirm his unity with God, whereby he loves and does not hate.

### **The Word as Science**

*David loves his enemies:* The tone of the Word as Science establishes the fact that David loves not only his friends but his enemies as well. Throughout these four tones of the Word, the choice is being made in the consciousness of Israel as to whether personal sense or Principle shall govern—that is, whether Saul or David shall be king.

David knows that to love his enemies is the only way of proving, in Science, that he has no enemies. Christian Science teaches: " 'Love thine enemies' is identical with 'Thou hast no enemies' " (Mis 9:9). Asked why he does not destroy his enemy, Saul, in view of the fact that Saul seeks to destroy him, David replies: "The Lord forbid that I should . . . stretch forth mine hand against . . . the anointed of the Lord." David knows that Saul has arisen in the consciousness of Israel as the means of teaching her a much needed lesson, and therefore he is the Lord's anointed. David, like Jesus, his descendant, strives continually to behold "in Science the perfect man," despite the false appearance of sinning mortal man (S & H 476:32).

That David, at this point, actually takes refuge with Israel's arch-enemies, the Philistines, need not surprise us in Science. Joseph, in Egypt, proved himself lord of the land of Egypt. Later, Israel's prophets will prove the same thing regarding Babylon. In the case of Jesus, the tomb gave him "a refuge from his foes, a place in which to solve the great problem of being" (S & H 44:5). Each instance is the opportunity for Love to prove itself "the master of hate."

## **II SAMUEL**

The tone of the Word as Science includes the first chapter of II Samuel before coming to an end. In a final battle with the Philistines, Saul and Jonathan are both slain. David mourns them equally. He sees no difference in Science between a personal friend and a personal enemy. It is man in the generic sense with whom David is concerned. He cries out to



God in his lament: "The beauty of Israel is slain upon thy high places: how are the mighty fallen . . . Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided . . . I am distressed for thee, my brother Jonathan . . . thy love to me was wonderful, passing the love of women." It is as if Jonathan is Saul's real spiritual selfhood, when we behold Saul in Science.

2nd tone of 4th period  
– Principle as Spirit –

We come, in II Samuel, to the four tones of the Christ, and in doing so merge from the first tone of the fourth period, Principle as Mind, to the second, Principle as Spirit. Here David is Israel's "great king," and the dynasty that extends to the kingship of Jesus begins. Ideally, through his allegiance to Principle, David shows forth the character of the Christ; hence Jesus in the Gospels is called "the son of David."

**Christ as the Word**

*David crowned king:* "Thy throne shall be established forever." With these words God proclaims His covenant with David the day Israel crowns him king. She has elected to enthrone government by Principle in her own life in place of government by personal sense. Once this happens the house of David waxes stronger and stronger and the house of Saul weaker and weaker. The Christ-purpose is "to translate the kingdom from the house of Saul, and to set up the throne of David" as Israel's permanent royal dynasty. This is the symbol, at this point, of heaven's government of earth.

Jerusalem (city of peace) becomes the capital city of the united kingdom of Israel and Judah over which David reigns. This city of David—Zion, the city of the great king—is the foreshadowing symbol of the eventual *New Jerusalem*, the universal mother-city as understood in Christian Science.

David's heartfelt desire is to build an earthly abode for God. "I dwell in an house of cedar," he says to Nathan the prophet, "but the ark of God dwelleth within curtains." But this is not the Christ's way. Nathan informs him: "The Lord telleth thee that he will make thee an house," not the other way round. David's son, Solomon, not David himself, is the king who will build a house for God.

With David, in II Samuel, the accent is *Christ*; with Solomon, in I Kings, it is *Christianity*. And thus we see the metaphysical relationship between these two kings. Under the jurisdiction of the Christ, divinity builds a house for humanity; but in Christianity humanity builds a house for divinity. This is because Christianity restores humanity to its original Christly status. Putting it another way, the Davidic standpoint is: Divinely I am the son of God; and that of Solomon: Humanly I make myself the son of God.

As in the four *Word* tones with Saul, so now in the four *Christ* tones with David, we are shown what happens to the human if, instead of remaining faithful to Principle, it divorces itself from Principle, and weds



personal sense instead. We see David, God's well-beloved, behaving in a way which totally belies his Christly character.

David desires to show kindness to the house of Saul for Jonathan's sake. Jonathan's lame and gentle son Mephibosheth enters the story. Mephibosheth's qualities are humility, selflessness, and loyalty, the opposite of covetousness and self-will. These are really David's own qualities, and therefore Mephibosheth eats at the king's table as one of the king's sons.

But David feels he should show equal kindness to the house of Ammon, and this is his undoing. Ammon, as we have found, stands for covetousness and lust. In the case of Mephibosheth, humility operates in David's thought; at the hands of the Ammonites he suffers humiliation. The repercussions of David's associations with the house of Ammon continue to the end of the four books of Kings, when Israel, having split into two separate kingdoms, is exiled from the promised land. As a result of his present behaviour, David himself will be exiled from his kingdom.

He covets Bathsheba, wife of his faithful and loving servant Uriah the Hittite. Bathsheba later becomes the mother of David's son, Solomon, builder of Israel's sumptuous temple. But this is what the real David *is not*, rather than what he *is*. In the story, he not only covets, but steals, adulterates, and kills as well. In fact, he breaks all the divine commandments. Moses, in Deuteronomy, warned Israel of the terrible consequences of this.

At David's command, Uriah is slain in a battle with the children of Ammon. Uriah is full of steadfastness, love, and devotion to duty. Interpreted metaphysically, his murder is not the death of a person, but the killing of the Uriah qualities in David himself due to his having broken God's commandments.

David marries Bathsheba. The name Bathsheba means "daughter of the oath of the seven." Whether the word is Bathsheba, Beersheba, Sheba alone, or the Queen of Sheba (who later rhapsodizes so enthusiastically over Solomon's golden temple), all these names refer in one way or another to the symbol of the *seven*. Having cut himself off from Principle, and having married Bathsheba instead, David, in Science, has broken his oath with Mind, Spirit, Soul, Principle, Life, Truth, Love.

The "sword of Ammon" slays Uriah. Then, as if to complete the perfidy, the Ammonite crown is set on David's own head. Certainly the evils of covetousness wreak their havoc in David's otherwise Christly life.

Filled with doubt and penitence, David seems almost relieved when the child of his adultery dies. Afterwards Solomon is born in wedlock. But the error that has beset him ever since he first associated with the house of Ammon has not been resolved, and its influence will reach to the building of the temple, and far beyond.

**Christ as the Christ** *The son in exile:* As the opposite of Christ as the Christ, the next part of the story is about a son who rebels against his father. This concerns the revolt of Absalom against his father David, and his usurpation of David's kingdom.

Absalom murders his brother Amnon (a name closely related to Ammon) for having incestuous desires towards their half-sister Tamar. (Ammon was originally the child of Lot's incest.) Fearing the wrath of his father, Absalom flees the kingdom. But David, full of forgiveness, yearns for his son to come back to him, and Absalom returns.

The handsome and attractive Absalom is all plausibility and guile. He covets his father's throne. Easily courting popularity, he seduces the Israelites "in their simplicity" and persuades them to make him king. Once this is done, David himself flees the kingdom. The fact in Science is that Christ, the Son, is incapable of rebelling against the Father, and is therefore never exiled from the Father. David must find this to be true of his own Christ-selfhood in relation to his divine Principle, God.

Realizing the extent of his sin, David makes no effort to resist the lessons he is called upon to learn. When Shimei curses him and throws stones at him, David neither resists this nor resents it. The real David loves his enemies. When the tables turn in his favour, as inevitably they do, he calls to his men who are pursuing Absalom: "Deal gently for my sake with the young man, even with Absalom." How else does the Christ make nothing of evil? How else can the kingdom be restored? "Is the young man Absalom safe?" David asks. Told of his son's death, he cries out in sorrow: "My son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

**Christ as Christianity** *The kingdom restored:* The tone of Christ as Christianity is, as we would expect, the story of David's return to Jerusalem, and the restoration of his kingdom.

As he crosses back over Jordan, all Israel gathers to greet him. The quality of forgiveness abounds. Shimei is forgiven his curses and his stone-throwing. The selfless Mephibosheth wants nothing for himself personally, but asks only to serve David. An aged follower, Barzillai, is only able to accompany David halfway back over Jordan. He cannot stay the full spiritual course. David understands. In his great love, he leaves Barzillai in the care of Love, and exerts no personal pressure.

Back in Jerusalem, the situation returns to normal. Christ, Truth, has healed an apparent rupture from Principle, and health is restored to the body of Israel.

Yet there is a threat of relapse. Sheba, a Benjamite of the house of Saul, enters the scene. Sheba is the argument that, the oath of the seven (Bathsheba) having been broken, and the breach healed, the error can repeat itself. All Israel's troubles are traceable, directly or indirectly, to the fact that she desired to be ruled by person (Saul) instead of Principle at the

opening of the fourth period. Thus Sheba, of the house of Saul, stages a further insurrection—that is to say, he attempts to reverse the present healing.

Two generals feature in the story: Amasa, a general of Absalom, and Joab, David's general. Amasa is sleepy and lethargic regarding the new rebellion. Joab goes to the other extreme and is hot-headed. Joab kills Amasa, whose remains lie in the roadway. Passers-by are not sure what to do. Seeing his corpse they pause and hesitate. But Joab is definite. He besieges Sheba in the city of Abel. In his desire to destroy Sheba and serve David, Joab comes near to destroying the whole city.

His methods are too violent, too drastic. Hence a wise woman, a "mother in Israel" disposes of Sheba and quells the rebellion. "I am one of them that are peaceable and faithful in Israel," she says, "thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?" A mother in Israel does not expect to eliminate the whole of mortality at one blow; she is ordered in the way she handles error, and is content to proceed one step at a time.

Sheba having been defeated, David slays seven sons of the house of Saul, and four sons of Goliath, the Philistine. That which enables him to do this in Science is the spiritual *seven* and the spiritual *four*.

**Christ as Science** *A rock upon which to build:* In the section on Christ as Science, David sings his song of the rock. Moses, in Deuteronomy, also sang of the rock, when the tone was Science as the Christ. In divine metaphysics, the rock is the matrix calculus of infinity, the spiritual structure of the *seven* and the *four*, the headstone of the body of all true relationships. We arrive, therefore, at the site of Solomon's temple—the foundations on which (in the coming tone of Christianity) the temple itself is built.

"And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: And he said, The Lord is my rock, and my fortress, and my deliverer; The God of my rock, in him will I trust . . . who is a rock, save our God? God is my strength and power . . . I have pursued mine enemies, and destroyed them . . . Then did I beat them as small as the dust of the earth . . . The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation."

We read in *Science and Health*: "The supremacy of Spirit was the foundation on which Jesus built." Also: "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing" (S & H 136-138). This idea of Christ-healing is strongly indicated throughout all four tones of II Samuel, which unfold the story of David's reign.

It was David's "three mighty men," we are told, who finally triumphed over the Philistines. In divine metaphysics, who are these three mighty ones but the three essential views of Science, as divine Science, absolute Christian Science, and Christian Science?—the three who, at the point of

Christian Science, analyse, uncover, and annihilate everything that opposes the advancement of Science?

Foolishly, David numbers the people. As we saw at the beginning of the book of Numbers, the only number in Science is the infinite *One* itself. This can never be broken up into a calculable number of individual *ones*. Israel's true temple cannot be built on the basis of organization, space, and time, involved in the concept of material numbers. David is deeply repentant for having numbered the people, and the plague which was visited upon the children of Israel because of his mistake is stayed.

The threshing floor (in Jerusalem) of Araunah the Jebusite, where David now stands, is the site on which Israel's temple will soon be built. If this temple is to succeed in its healing mission, it must indeed arise from a rock-like understanding of the difference between Truth and error – between what is wheat on the one hand and chaff on the other, or between Principle and personal sense.

## I KINGS

3rd tone of 4th period  
– Principle as Soul –

I Kings, recounting the story of Solomon and his temple, and the splitting of the kingdom into two antagonistic parts, takes us to the four tones of Christianity. The temple is the symbol of body. Ideally, Israel is the body of Principle, which remains forever one whole body, instead of being cut up into two separate entities. The story of I Kings is determined by Principle as Soul operating as Christianity.

**Christianity as the Word**

*The wisdom of Solomon:* David, having completed his mission, must be allowed to pass from Israel's experience, and Solomon must take his place. It is useless for Israel to try to infuse new life into that which has served its essential purpose – that is, to use the young virgin Abishag in an effort to resuscitate David in his old age.

Once Solomon is crowned, and the kingdom is established in his hand, Solomon prepares to build the Temple according to God's command. But there is danger from the start. For although Solomon loves God primarily, he has already wedded himself to a daughter of the king of Egypt.

We are first shown the character of the real Solomon, whose name means "peace." "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." Solomon replies: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" "Behold, I have done according to thy words," God says, "I have given thee a wise and an understanding heart . . . and I have also given thee that which thou hast not asked, both riches, and honour." Because the true Solomon seeks first the kingdom of God, riches and honour are added in abundance.

His wisdom and understanding are put to the test when he is called upon to judge two harlots. The son of one harlot has died, while the son of the other lives. The mother of the dead child has exchanged the live child for the dead one. She agrees that Solomon should cut the live child into two pieces, so that each mother has half. But the mother of the living child pleads with Solomon to give him whole to the other woman in order to keep him alive. Whereupon Solomon wisely restores the living child to his real mother.

But this is not the way things work out in the coming story of Israel. Israel will allow her body to be cut in two, and (symbolically, through the two captivities) both parts will die. This dismembered situation will not be properly redeemed until the time of the fifth, sixth, and seventh periods when Christ Jesus and Christian Science restore to the motherhood of God the undivided body of man, and all mankind is raised from the dead.

Hiram king of Tyre supplies Solomon with the materials he needs for building the temple. These, principally, are cedars and fir trees from Lebanon. Tyre is a city of Phoenicia, and Phoenicia is the home of Jezebel. Jezebel is the temptress who, in due course, introduces fertility cults into Israel on an unprecedented scale.

After seven years of building, the temple with its luxurious furnishings and adornments is finished, and the ark of the covenant is finally installed. Covered with gold inside and out, what a magnificent structure it turns out to be—a symbol of unlimited riches and prosperity. But, at the same time, Solomon builds equally palatial houses for himself and the daughter of Egypt.

“And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.”

Israel's true body (whose symbol is this house that Solomon has erected) is the temple of the Holy Ghost which is in her, which she has of God, and she is not her own. Therefore, Paul bids, “glorify God in your body” (I Cor 6:19).

In his prayer of joy and thanksgiving, Solomon wisely spreads forth his hands to heaven and asks: “Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” How can a symbol contain an idea? The answer is that it cannot, and does not. A *symbol* is the means of teaching humanity an *idea*. Then, having fulfilled its appointed purpose, the symbol must dissolve. Danger arises only when symbol is allowed to take precedence over idea—when its worshippers want it to be self-perpetuating instead of self-dissolving. It is then no longer symbol but counterfeit.

After the temple is dedicated, the Queen of Sheba comes to admire it. The glorious riches of Solomon's kingdom impress her beyond words. The

question is, how will Solomon prevent the oath of the seven (Sheba) from being broken by all this prosperity, popularity, and success? Only by understanding Mind, Spirit, Soul, Principle, Life, Truth, Love, as the reality behind the symbol, will the symbol itself be properly evaluated, and, in due course, dissolve.

To show the symbolic relationship between the Christian Science church in Boston and Solomon's temple in Jerusalem let us turn to Mrs Eddy's address to The Mother Church on the occasion of its dedication in 1895. She herself is not personally present. She writes: "Were I present, methinks I should be much like the Queen of Sheba, when she saw the house Solomon had erected. In the expressive language of Holy Writ, 'There was no more spirit in her;' and she said, 'Behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard.'" Mrs Eddy, like Solomon, then turns the thought of the people from the symbol to the idea. She continues: "The real house in which 'we live, and move, and have our being' is Spirit, God, the eternal harmony of infinite Soul . . . our true temple is no human fabrication . . . how can our godly temple possibly be demolished, or even disturbed? Can eternity end? Can Life die? Can Truth be uncertain? Can Love be less than boundless? . . . Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion . . . 'They shall be abundantly satisfied with the fatness of Thy house . . .'" (Pul 1:19).

In view of Solomon's overwhelming prosperity, it is well to remember the situation in Boston in 1889. This is the year Mrs Eddy dissolved her first central organization. She did this in such a way as to make it the example for what her followers must do in respect of the second organization (called The Mother Church). Over and over again she declares how she dissolved her College and church at the "pinnacle of prosperity," because she had learned the "value and peril," as well as the "uses and abuses," of centrally controlled organizations (Mis 358:26, Ret 45:5). Mrs Eddy knew that unless spiritual understanding dissolves them as symbols, such institutions become personally controlled counterfeits of the idea they are designed to represent and teach. The same is true in our present story regarding Solomon's luxurious temple.

**Christianity as the Christ** *The kingdom splits in two:* Through idolization of the symbol, in the tone of Christianity as the Christ, the spiritual idea is lost sight of, and united Israel splits into two warring camps.

Solomon has surrounded himself with a thousand foreign wives and concubines—Moabites, Ammonites, Edomites, Zidonians, Hittites, as well as the daughter of Egypt—and we read how they turn away his heart from the Lord. "For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites."

What does this multitude of wives typify? Surely it is the negative concept of woman, generic man, the church (temple) as the body, or bride,

of Christ – the opposite of all that Israel, in a tone of Christianity as the Christ, really stands for. Thus the symbol of the divine idea deteriorates more and more into the counterfeit of the idea. If Israel puts her faith in material organization and refuses to let this go, then, as we shall see when we come to the teaching of the prophets, inevitably Babylon will destroy her.

Enemies assail the kingdom both from outside and inside. Edom and Syria bear down upon Solomon from without, and his servant Jeroboam, whom he has put in charge of the house of Joseph in the northern part of the country, rebels against him from within.

Ahijah the prophet takes hold of Jeroboam's garment and rends it in twelve pieces. We are reminded of the way in which the Ephraimite Levite cut the body of his faithless concubine into twelve pieces at the end of the book of Judges. Ahijah gives ten of these pieces to Jeroboam and keeps back two. Because of her idolatries, Israel is a kingdom divided against itself. Ten tribes form the northern kingdom of Israel under the leadership of Jeroboam of the house of Joseph (womanhood); the remaining two form the southern kingdom of Judah under the leadership of Rehoboam, son of Solomon, of the house of Judah (manhood).

From this point onwards we must be clear about the two different ways in which (according to the requirements of the context) the name "Israel" is employed. Either it refers generically to the one whole nation, as it has done in the past, or else it refers specifically to the northern kingdom of the now divided nation, led by the house of Joseph. As we realized at the time of Joseph himself, "Israel" and "Joseph" are synonymous. It can be said in fact that Jacob's two foremost sons, Judah and Joseph (typifying the manhood and womanhood of God who appear in their living reality in the fifth, sixth, and seventh periods as Christ Jesus and Christian Science) are, from start to finish, what this remarkable story of the Bible, and the civilization of mankind, is fundamentally about.

The two tribes constituting the southern kingdom of Judah are Judah himself and Benjamin. But as Judah increases his dictatorial attitude, Benjamin (spiritually inspired individuality) becomes absorbed in Judah and loses independent identity. Hence the southern kingdom is described later as "the house of Judah only."

Worship of the organic concept leads in the end to abject servitude to that concept. Thus, when Solomon dies and Rehoboam ascends the throne, the situation goes from bad to worse. "My father hath chastised you with whips," Rehoboam tells the children of Israel, "but I will chastise you with scorpions."

This is more than the free-thinking, outward-looking house of Joseph can tolerate; and therefore "Israel [the ten tribes under the leadership of Jeroboam] rebelled against the house of David unto this day." When idolization of the symbol destroys the symbol by apparently severing the idea into two counterfeit halves, these halves inevitably become the dead organic *letter* of the idea, and its dead organic *spirit*.



Today, it is essential to understand that the universal Science of Christian Science is one and undivided; that it embodies, in proper spiritual balance, both letter and spirit of the true idea of God. For in the measure that we regard Christian Science as divided into two opposite camps—an ecclesiastical organization and a rebellious break-away movement—we are aiding the purpose of animal magnetism to divide the people of Israel into two opposing kingdoms. These two become the victims of Assyria and Babylon, and succumb to moral and physical death. The Science and system of Christian Science—the matrix calculus of infinity—is the eternal reality of Christian Science, in which spirit and letter are one.

Jeroboam is crowned the first king of an independent Israel. In order to prevent his people from returning to Judah to worship in the temple, he sets up two golden calves at Bethel and at Dan, and the people hasten to idolize them. This early act on the part of Jeroboam “made Israel to sin,” and is the cause of her subsequent banishment from the land. The sin of Israel is said to be even greater than the sin of Judah. Today, in the realm of nonsectarian Christian Science, the terminological symbols of the “seven” and the “four” must not, unwittingly, become two golden calves, bowed down to intellectually by the human mind.

#### **Christianity as Christianity**

*Friction and warfare:* There follows, in the tone of Christianity as Christianity, the long history of frictional relationship that ensues between the two antagonistic halves of what should be one kingdom, as well as their wars with outside oppressors. Israel and Judah provoke the Lord God to anger with their vanities, and idolatry is rampant in both camps.

When Ahab ascends the throne of Israel (her seventh non-dynastic king, in contrast to the Judaic dynasty) he weds the princess Jezebel of Tyre. This opens the doors of the northern kingdom to the influx of unrestrained Baal-Ashtaroth worship. Israel even rebuilds the old city of Jericho, the city of harlotry and self-love, which was destroyed on entry into the promised land, and which Joshua expressly commanded the children of Israel never to raise up again.

Solely for David's sake, and for all that he stood for in holding Judah and Israel intact as one whole kingdom throughout his reign, the Lord God is restrained from utterly destroying the two unfaithful, idolatrous nations.

#### **Christianity as Science**

*Spiritual answer to the problem:* We come to the story of Elijah and Elisha, those two great former prophets whose missions complement one another. The tone is Christianity as Science, the Science of Christianity, or Christian Science.

*Science and Health* defines Elias (Elijah) in part as: “Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality.” Included in this definition are

the words of Jesus: "Elias truly shall first come and *restore* all things."

Christian Science stems from the resurrection and ascension of Jesus. Like Elijah (who does not die, and unlike Jesus who dies and is resurrected), Christian Science, rightly understood, does not go through the death experience, but operates from the pinnacle of translation and life which Jesus brings to light. Christian Science is, in this way, the saviour of a divided (dying) Judah and Israel. The relationship which Elijah and Elisha have to each other is the relationship which Judah and Israel should have to each other—the relationship which, as the story proceeds into the last three periods, they *do* have, namely, that of Christ Jesus and Christian Science, the manhood and womanhood of God.

The two phases of Mary Baker Eddy's church organization help us to understand this relationship. The first phase, which founds Christian Science on the lifework of Jesus, has the accent on ascension, or manhood; the second phase represents Christian Science itself, once it is thus founded, and accentuates descension, or womanhood. Elijah's ascension at the beginning of II Kings includes spiritual translation of the organic sense of body, and corresponds to the first phase of the Christian Science church. The subsequent mission of Elisha stems wholly from Elijah's ascension, and the material dissolution which this involves. This corresponds to the second church phase. Elisha demands that all Israel shall follow the example which Elijah has set. But, in the story, as we shall see, Judah and Israel refuse to obey Elisha, and suffer the awful consequences.

In Israel's experience, what exactly is the problem which Elijah alone is capable of solving? Drought! A drying-up of productive spiritual activity. Worship of the two fertility deities, Baal and Ashtaroth, has resulted in a dearth of spiritual productivity. Elijah's task is to try to make the two kingdoms fruitful again. But this can be done only as they are spiritually one in the Science of Christianity.

Remember that Israel as a whole has progressed into the fourth thousand-year period, corresponding to the fourth day of creation, and the fourth synonym, Principle. This means that she is establishing the matrix of immortality as subjective to her own life. Spiritually fertile within herself, she does not need to be impregnated with seed from outside herself. If she did need this insemination she could not give birth to the demonstrations of Jesus at the beginning of the fifth period.

Through the case of the widow woman's son, Elijah illustrates the raising of Israel from the dead. He must *restore all things* (Judah and Israel) to God, where they belong. The solving of the problem of drought comes to a climax in a contest on Mount Carmel between himself and the prophets of Baal. Despite the fact that four barrels of water are poured three times on the altar, fire from heaven kindles the wood and burns the sacrifice, to the chagrin and humiliation of Baal's impotent followers.

Baalism is defeated. Rain comes at last. Fresh inspiration, new revelation, appears in Israel's consciousness.

"The heaven was black with clouds and wind, and there was a great rain . . . and the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."

Jezreel is an important name symbol which we shall meet with again when we come to the latter prophets. It means "God sows." As soon as God, not Baal, sows seed divinely in the womb of Israel's consciousness, the fruitless drought is over.

Elijah ascends up on Horeb, where he listens to the "still, small voice." In the age of Christian Science, Mary Baker Eddy declares that this same divine voice utters the message of *Science and Health* (S & H 559:8). She relates the Christian Science textbook and its title with "the 'still, small voice' that came to Elijah after the earthquake and the fire" ('02. 15:30).

It was Wyclif, she records, who originally used the phrase "science and health" for what, in the Authorized Version of the Bible, is translated "knowledge of salvation." The passage in question is Luke 1:77, where reference is made to the mission of John the Baptist, whom Jesus associates with Elias. The words "Science and Health" signify that man in God's image is whole. Salvation comes through knowledge of man's wholeness in Science; and this wholeness is his manhood and womanhood one in God, in contrast to a severed Judah and Israel.

Elias truly must first come and restore all things to their rightful owner. *Science and Health*, in its final matrix structure, teaches the idea of spontaneous spiritual fertility in man when man is one with God. Its purpose is to mould human selfhood in the likeness of the manhood and womanhood of God. Its message of salvation corresponds, therefore, to Elijah's entreaty to Judah and Israel. Elijah knows that if only Judah and Israel will accept the truth which he is offering them, they need not succumb to moral and physical death—that is, to being ravaged and deported by Assyria and Babylon.

At the end of I Kings, Elisha is appointed Elijah's successor, just as generic man is understood by Mary Baker Eddy to be her successor. God says to Elijah: "Elisha . . . shalt thou anoint to be prophet in thy room . . . So [Elijah] departed thence, and found Elisha . . . who was plowing with twelve yoke of oxen before him, and he with the twelfth." Elisha is identified generically with all twelve tribes of the children of Israel, but specifically with the tribe of Benjamin. As we have realized, Jacob's twelfth son Benjamin stands for regenerate individuality in us all. "And Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee." As in the case of Benjamin, whose mother dies at his birth, Elisha bids farewell to the organic sense of parenthood, in order truly to follow Elijah.

Finally, in this section of I Kings, there is the tale of Naboth's vineyard. The wicked Ahab and Jezebel (male and female of mortality) murder Naboth the Jezreelite in order to steal his vineyard. We are reminded of Jesus' parable of the wicked husbandmen who slay the heir to their Lord's vineyard in order that the inheritance may be theirs. According to Jesus, this illustrates rejection by mortals of the "stone" which is the spiritual calculus. Yet this same stone is destined in the end to become the headstone of world consciousness. The word *head* has the same meaning as *capital*. In Christian Science, the system of capitalized, synonymous terms for God, taught in *Science and Health*, is this very foundational headstone.

As we would expect, Jezebel comes to her untimely end in Jezreel. She is the opposite of Jezreel itself, or the idea that *God sows*.

## II KINGS

4th tone of 4th period  
– Principle as Principle –

Underlying the story of II Kings is Principle purely in its aspect as Principle, determining the unfoldment of the four tones of Science: Science as the Word, Science as the Christ, Science as Christianity, and Science as Science. Israel's main enemy is Syria. But because Israel and Judah refuse to allow Elisha to cleanse them *jointly* of what Syria stands for, they are, at the end of the book, deported *separately* by Assyria and Babylon.

### Science as the Word

*Elijah's translation:* Elijah, through his translation, demonstrates the fact that if identity is sinless (that is, not cut in two) it is deathless. (Note that in the chart of the matrix on p.382, the synonyms for God which define Science as the Word are Soul and Life.)

Elisha will not be parted from Elijah, and together they make a fourfold journey. From Gilgal (meaning circle) they go to Bethel; from Bethel they go to Jericho; from Jericho they go to Jordan; and there, on the other side of Jordan, Elijah ascends in a whirlwind into heaven, his divine mission fulfilled. Elisha bears witness to Elijah's ascension, and consequently receives a double portion of Elijah's spirit.

Wind is a symbol of Spirit (from *spirare*, to breathe). A whirlwind is an inward and upward spiral of air, followed by one which is outward and upward. The movement is one of suction, and accords with the meaning of *aspiration*, which is to draw out by suction. Elijah is, as it were, sucked back into heaven, where he came from. We read in the textbook: "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick" (S & H 16:20). Nothing is drawn back into the heavenly matrix but the aspiration which is

first born of the heavenly matrix, namely, Elijah's (Israel's) original sinless selfhood. Fifty men search for Elijah but cannot find him; spiritual identity is invisible to the five corporeal senses. "And . . . they said, The spirit of Elijah doth rest on Elisha."

Almost at once Elijah's successor, doubly endowed, resurrects a child from the dead. The child is the son of a "great woman." Ideally, Israel is this great woman, whose son is her own idea of herself. The child has died from sunstroke – that is, as a result of Baal-worship, which is sun-worship. In spite of the evidence of the senses, the woman (Israel) knows that so long as she is identified with the *man of God* (with Elisha, typifying generic man) all is well with her son.

"And [Elisha] went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm . . . and the child sneezed seven times, and the child opened his eyes . . . and when [the woman] was come in unto him, he said, Take up thy son." Elisha completely identifies the human concept of man with the deathless reality of Soul and Life. Elisha, the woman, and her son, together typify one identity – that of generic man, the spiritual idea of God, forever one with God.

#### Science as the Christ

*Syria the common enemy:* Unless, at the command of Science as the Christ, Israel and Judah cleanse themselves of Syria, nothing can prevent them from being overcome by Assyria and Babylon.

The question is, what does Syria symbolize metaphysically at this particular point of the story? Geographically, Syria is Aram, and our thought returns to Abraham, the father of Israel, who migrated from Ur of the Chaldees (Babylon) to Padan-Aram (Syria), thence to the promised land of Canaan, at the beginning of the third period. In the course of this journey, Haran in Syria became Israel's ancestral home. In Deuteronomy, Moses refers to Israel's "father" as "a Syrian."

The issue is Israel's origin. Is this human or divine? The material sense of Syria must be translated spiritually. In the tone of Science as the Christ (this fourteenth tone of the matrix where the synonyms are Spirit and Truth) Israel's immortal identity is, in the words of Jesus, "the Spirit of truth, which proceedeth from the Father" (John 15:26).

Her need is to come forth from her divinely parental source and be cleansed of belief in mortal parentage. Her refusal to accede to this demand constitutes her present war with Syria, and invites moral and physical death at the hands of Assyria and Babylon.

Elijah, demonstrating heavenly ascension, has proved the truth of spiritual origin. Elisha stands for the body of Israel based on what Elijah has proved to be true. Hence the need for Judah and Israel to be identified with Elijah and Elisha, and not with Syria, Assyria, and Babylon. Elijah restored all things to God. It is for Judah and Israel, under Elisha, to

understand what Elijah has done, and practise this accordingly.

Elisha assures the Syrian captain Naaman that if he washes seven times in Jordan he will cleanse himself of leprosy. But it is Israel herself who needs this cleansing in order to be reborn, in order to demonstrate where she comes from, in order that her skin becomes again like that of "a little child." Jordan, as already noted, means "descender." Israel must find herself descending from the heaven of Mind, Spirit, Soul, Principle, Life, Truth, Love in order to be washed clean of Syria – that is, of an unclean, leprous sense of isolation from God.

Elisha predicts the evil which Syria will bring upon the children of Israel. He says to Hazael, Syria's future king: "Their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and will dash their children, and rip up their women with child."

There is a step in the right direction when Jehu king of Israel cleanses his people of the house of Ahab, and of Baal. This is the time when Jezebel meets her ignominious end in Jezreel. Soon afterwards, Joash king of Judah cleanses Judah of Baalism also. Even so the basic problem of Syria remains unresolved.

Elisha orders Joash to take his bow and arrow and open the window eastward and shoot. "And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria." He bids the king: "Smite upon the ground. And he smote thrice and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it." There is a reluctance on the part of humanity to advance from the third step in the order of spiritual development to the fourth, and from thence to the fifth and sixth. This is because, at the point of the fourth, person yields to Principle, and the door is open for the living experience of the fifth and sixth steps, where there is no more belief in material origin.

When the great figure of Elisha passes from Israel's consciousness, there is no spectacular ascension as in the case of Elijah. Elisha dies. Israel's tentative, lukewarm handling of the problem of Syria prevents, at this stage, the proper dissolution and translation of the organic sense of life. "If the students had obeyed me, I might have done it," Mary Baker Eddy is reputed to have said when the second phase of her church founding was at an end, and she herself was about to leave the human scene.

**Science as Christianity** *Deportation of Israel by Assyria:* Historically, we have reached the fifth century B.C., and the age of the writing prophets. As we know from the closing books of the Old Testament there are sixteen of these. With the exception of the three post-exilic prophets, Haggai, Zechariah, and Malachi, the ministries of the remaining thirteen fall metaphysically within the scope of Science as Christianity (where Israel submits to

Assyria), and Science as Science (where Judah falls to Babylon). This means that, within the tones of the period as a whole, Principle as Principle and Principle as Life are, as far as these sixteen prophets are concerned, the fundamental factors at work. Clearly, the prophetic purpose is to establish in Israel that subjective standpoint of unity with Principle (Principle as Principle), whereby there is resurrection from the sense of mortal exile (Principle as Life).

Israel's sin is such that Assyrian captivity alone is capable of teaching her the needed lesson. When the different Assyrian kings come up against the land, Israel's policy is bribery and appeasement. This only adds to the certainty of her downfall. Finally, Shalmaneser sacks Samaria, carries the people away captive, and scatters them among the nations of the world.

The reason given is that "the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt . . . and had feared other gods . . . Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." Israel (womanhood) divided from Judah (manhood) is overcome by the tyrannical male militarism of Assyria. Only Judah remains. But the king of Assyria fails to subjugate Judah in the way he has Israel. When he attempts this, divine intervention causes him to return to his own land and destroy himself. He is the victim of lunacy. "Sin was the Assyrian moon-god," says the chapter "Animal Magnetism Unmasked" (S & H 103:5). We read elsewhere: "Sin is the element of self-destruction, and spiritual death is oblivion" (S & H 310:24).

From this time onwards Israel, as a nation, is not heard of again. Historically, as we have noted, she is referred to as the "ten lost tribes." She apparently goes into oblivion, or spiritual death, until the advent of Christian Science at the end of the sixth period. The coming of Christian Science is her spiritual resurrection. Christian Science is Israel's sinless, deathless reality forever untouched by Assyria. When Christian Science is brought to light at the close of the nineteenth century its discoverer says that this "restores the lost Israel" (Man 17).

Following Israel's deportation, Assyria repeoples Samaria with Hittites and Babylonians. These intermarry with the Israelites who remain and become the troublesome Samaritans of the post-exilic period in the days of Ezra and Nehemiah.

**Science as Science** *Deportation of Judah by Babylon:* Finally we arrive at Science as Science, and Judah's captivity by Babylon. According to Scofield, Assyria (as a symbol) stands for ecclesiasticism, while Babylon stands for politics (SRB p.952). Certainly religion emphasizes the *moral* (Israel's "moral" death at the hands of Assyria), while politics emphasizes the *physical* (Judah's "physical" death at the hands of Babylon). And so whereas Israel does not appear again as a physical entity, Judah returns to Jerusalem after an



absence of seventy years and rebuilds the city. This is imperative since the pure Judaic (Davidic) line must continue until the life of Jesus, and prefigure Jesus' own experience.

Hezekiah the king foolishly displays to the approaching king of Babylon all that he has in his house. For this he is severely rebuked by the prophet Isaiah. Isaiah tells him: "All that is in thine house . . . shall be carried into Babylon: nothing shall be left, saith the Lord." It is as if, in his ignorance, Judah openly admits that his body is physical, and therefore subject to death.

Manasseh, the most idolatrous of all Judah's kings, ascends the throne. Principally on account of the wickedness of Manasseh, God declares that He "will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down."

Manasseh's reign is followed by that of the reformer Josiah. At the time of Josiah, in 621 B.C., the Deuteronomic document, the third of the four Old Testament documents, is found in the temple. Judah, deeply moved by its soul-stirring message, attempts a belated revival. "And all the people stood to the covenant . . . and the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant"—that is, in the newly found book of Deuteronomy.

The passover was, as we remember, instituted when Israel came up out of Egyptian servitude. Now, just as Jesus eats the passover before his crucifixion, so Judah keeps the passover before her Babylonian exile. Much stress is laid on the importance of this passover. Jesus' resurrection, prefigured by Judah's eventual return from Babylon, furnishes the proof that not only does man pass over the *first death* (birth) but that, in consequence, he passes over the *second death* (death).

Judah soon lapses into a state of idolatry, and this is the signal for God to remove Judah out of His sight, as He has already removed Israel. Nebuchadnezzar king of Babylon sacks Jerusalem, destroys the temple, and takes the people into captivity, just as Assyria did with Israel.

Historically, there are two Babylonian deportations. The first is in 597 B.C., when the best in the land are taken and only the dregs remain; the second is in 586 B.C., when Jerusalem itself is laid waste. On this second occasion, Nebuchadnezzar "burnt the house of the Lord, and the king's house, and all the houses in Jerusalem . . . and the pillars of brass that were in the house of the Lord . . . and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon . . . so Judah was carried away out of their land."

Not surprisingly those who are left behind decide on a mass return to Egypt. But the prophet Jeremiah will tell us about this when we come to his own prophecy.

The true idea, of which the present symbolism of the death and destruction of the mortal body is the false concept, is man secure in his divine Principle, God, in accordance with the teaching of Science as Science, the sixteenth tone of the matrix.

In the course of this fourth appearing of the matrix structure there have been two outstanding features: first, the reigns of the two great kings, David and Solomon; secondly, the missions of the two great (former) prophets, Elijah and Elisha. As we have seen, Elijah and Elisha arrive on the scene as the joint saviour of Israel and Judah from the evil that befalls them following the death of Solomon, when the kingdom splits in two. Their purpose is to provide the spiritual answer to the approach of Assyria and Babylon.

When we come to the sixteen (latter) prophets, in their two groups of four and twelve, we shall find the remedy outlined by Elijah and Elisha presented in much greater detail. In fact, it is as if Elijah and Elisha give the generalities of the solution, while the sixteen writing prophets work out the practical rules.

But before we reach the books of the Prophets, there are the works of the Chronicler and the Sages to be considered.

## **I & II Chronicles Ezra Nehemiah Esther**

The Chronicler's contribution to the Old Testament is I & II Chronicles and Ezra and Nehemiah. As we have observed, I & II Chronicles cover largely the same part of the story as that contained in the four books of Kings, whereas Ezra and Nehemiah take the narrative forward into vast new spiritual realms. For a reason which we shall appreciate later, Esther, the last piece of Old Testament literature to be written, had to be added to the books of the Chronicler in order to complete their spiritual meaning.

Following the recapitulation given in I & II Chronicles, Ezra, Nehemiah and Esther form another coherent Scriptural unit; and it is in terms of their interrelatedness that we shall consider their unique teaching.

### **I & II CHRONICLES**

Were it not that I & II Chronicles emphasize a vital aspect of Old Testament revelation, their parallel relationship with the four books of Kings would seem to make them redundant. But this is not so. Anticipating the coming of Jesus, the Chronicler's deep concern is with the kingship of David and the Judaic royal line. His is almost exclusively the priestly point of view. He centres his attention on the temple in Jerusalem, and on life in the southern kingdom. By comparison, he almost ignores the northern kingdom.

While I & II Chronicles were compiled during the exile, Ezra and Nehemiah were written after the return. Tracing the lineage of David from Adam through and beyond the twelve sons of Jacob, the first nine chapters of I Chronicles are filled with meticulous genealogical lists. The evident intention is to put the Judaic dynasty into its proper world perspective. Chapter 10 brings us to the reign of Saul, which is quickly dismissed. This means that in chapter 11 the Chronicler reaches the heart of his story, namely, the crowning of the great king David, and the tremendous significance of this regarding the future history of Israel.

What does this emphasis point to in terms of scientific metaphysics? Surely that the divine purpose always reveals itself through an unbroken line of development. Extending through David to the kingship of Jesus,

this development brings to the consciousness of men fulfilment of the Davidic covenant. "Thine house and thy kingdom shall be established for ever . . . thy throne shall be established for ever," God declares in the covenant He makes with His beloved David. As the prophets are soon to foretell, fulfilment of this divine promise will come through the two Messianic missions of Christ Jesus and Christian Science, when the Principle of harmonious, universal being will reign supreme over the affairs of mankind.

To carry out his purpose, the Chronicler focuses our attention on the city of Jerusalem and its temple. The Old Testament *temple* like the New Testament *church* is a symbol of body. Jesus says: "Destroy this temple (body), and in three days I (Spirit) will raise it up" (S & H 27:12). At the close of II Chronicles, as at the close of II Kings, Babylon (because of Judah's sins) ravages this organic sense of temple, even as the priests and Romans (evidencing world sin) endeavour to destroy the body of Jesus. But just as Jesus rises from the tomb with a temporarily rebuilt body, so Judah, in the stories of Ezra and Nehemiah, is resurrected from Babylonian captivity and rebuilds her temple and city. Eventually, through Christian Science, the entire world body is destined to be resurrected and rebuilt, prior to its final translation.

The temple in the centre of Jerusalem encircled by the city walls, is our key to the Chronicler's metaphysical meaning. In Ezra the temple itself is restored; in Nehemiah the walls are restored. This is symbol. The reality of this twofold restoration will be shown forth individually by Christ Jesus, and collectively and universally by Christian Science. The temple accentuates the idea of centre, individuality, and manhood; the surrounding walls accentuate the idea of circumference, universality, and womanhood.

In the final chapter of II Chronicles the author takes the story a stage further than that reached in II Kings. According to the Bible, Judah endures Babylonian imprisonment for a period of seventy years, and in this last chapter the Chronicler spans the entire seventy years exile, and advances the story to where Judah is actually liberated from Babylon under the auspices of the king of Persia.

He records how the king of Babylon "burnt the house of God, and brake down the wall of Jerusalem [remember that temple and walls are specifically what Ezra and Nehemiah rebuild] . . . And them that had escaped from the sword carried he away to Babylon . . . until the reign of the kingdom of Persia . . . to fulfil three score and ten years."

This period of three score years and ten suggests the lifetime of a mortal. And thus Babylon portrays the complete mortal birth-death cycle, or the time of man's supposed exile from God. The figure "70" stands for this time-span on the individual scale, the figure "7000" (the seven thousand-year periods) symbolizes the same mortal cycle on the universal scale.

Having held Judah for seventy years, Babylon is overwhelmed by the powerful new empire of the Medes and Persians. Naturally, Judah hails Persia as a heaven-sent deliverer. And indeed, Judah's resurrection from her Babylonian tomb is sanctioned and encouraged by Cyrus the Persian king.

This is the way it is put in the last few verses of II Chronicles: "In the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom . . . saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."

Cyrus, upon whom is bestowed "all the kingdoms of the earth," typifies the Christ-idea as the saviour of the human race. The name Cyrus means "the sun," and also "the rays of the sun." The name Esther, when we come to it, means "a star." A star could be said to be an individual sun – an identity whose light is in itself. Cyrus is like the woman standing in the sun in Revelation, who symbolizes generic man. He is all the sun's rays shining forth at once, inseparable from their source, the sun.

And let us not forget that Cyrus is a Gentile. Isaiah refers to him in terms so exalted that they are used of no other figure in the Bible except Jesus himself. Isaiah records how God "saith of Cyrus, He is my shepherd, and shall perform all my pleasure . . . Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden . . ." (Isa 44:28).

*Science and Health* defines "sun" as the "symbol of Soul governing man, – of Truth, Life, and Love." We read elsewhere how the "ideal man corresponds to . . . Truth," and the "ideal woman . . . to Life and to Love" (S & H 517:8). Soul is Truth, Life, and Love as one identity, or embodiment. Soul, represented by the sun, is "outside the body" (S & H 510:16), not inside it. Soul cannot be "confined in body," but is reflected by body (S & H 467:18). The Gentile saviour of captive Judah comes from *outside* Judah. Unless Jesus' Christ identity – his true Soul identity – had been at work absolutely and unconditionally outside the mortal sense of body the resurrection could not have taken place. The saviour today of the Christian Science church organization is the absolute Science of Christian Science at work outside the sectarian concept. Nothing resurrects but the absolute. The resurrection is the living experience of *absolute Christian Science*.

## Absolute Science

By the time Jesus rose from the tomb he had vanquished the last enemy, death, and had "gained the solution of being" (S & H 314:8). His demonstration of Science was no longer at the point where Christian Science proves step by step the nothingness of matter, or evil. The *Us*.

enemy having been disposed of, there was no more evil to overcome. He was experiencing absolute Christian Science.

Of course Christian Science itself had always been absolute, it could not be otherwise; but now, for the first time (humanly speaking) Jesus was in the living consciousness of this great and eternal fact. *Absolute Science* had pronounced, and had proved, man's total *absolution* from sin and death.

We read in *Science and Health*: "When man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of God. Therefore he will be as the angels in heaven" (S & H 372:14). Jesus himself said: "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." At the resurrection, the forever wedlock of Judah and Israel, ideal manhood and ideal womanhood, were fully individualized in the consciousness of Jesus. Using our present symbols, the temple in Jerusalem was one with the surrounding walls; the individual and his world were one in perfect harmony, and man was as the angels.

Mary Baker Eddy writes ". . . absolute Christian Science may not be achieved prior to the change called death" (S & H 254:16). She does not say it *will* not be achieved, but that it *may* not be. In fact, under the heading of "man's present possibilities," she refers to our possible awareness here and now of a "new heaven and a new earth [a new built sense of identity]," without our having passed through the experience called death. This, she says, constitutes "a foretaste of absolute Christian Science" (S & H 572:20-573:28).

The eternal reality of which Judah's new built temple, and Jesus' new built body, are temporary symbols is the New Jerusalem itself (S & H 574-577). This is the city of spiritual wedlock, the city of the Lamb and the bride – one universal matrix city, in contrast to Babylon, the harlot city, from which Cyrus liberates Judah. New Jerusalem is the resurrection body of us all. Its ultimate symbol in the Christian Science textbook is a circle, or sphere, without boundary or limit. In Ezra and Nehemiah, this symbol of a circle, with its centre and circumference, is represented by the temple and walls of Judah's *new* Jerusalem.

### Centre and circumference one

The idea before us is of the God-like man inspired "to reach the absolute centre and circumference of his being." This must be so in order that we may come to the standpoint of Jesus at the beginning of the New Testament. What makes the attainment possible is the fact that God, who alone is man's life, is "at once the centre and circumference of being" (S & H 262:14, 203:32 – *ia*).

It is not too much to say that, from this point onwards, the idea of the centre of consciousness coinciding with its own circumference, is so immense in its spiritual meaning as to fill our whole horizon.

Rebuilding the temple in Ezra is the symbol of rebuilding the centre of individual being; rebuilding the walls in Nehemiah is the symbol of rebuilding the circumference. Individual unity with God, constituting the centre, must be reflected and practised throughout the whole of consciousness. This constitutes the circumference. Esther (the star) is where centre and circumference are found to be one in each spiritual identity.

### Seal of eternity set on time

During the Babylonian exile something took place historically which was so powerful spiritually that it may well have been the cause of Judah's liberation. This was the compiling (probably under the leadership of Ezekiel) of the fourth and last of the sacred Old Testament documents, the Priestly Document, where the emphasis is Science. This document included the revelation of the *seven days of creation* – the fundamental order of universal Science, which thereafter became the basis of the Bible.

Correspondingly, in the sepulchre, Jesus “set the seal of eternity on time,” and the senses beheld his bodily resurrection. What is this seal of eternity which all humanity must likewise set on time in order to be liberated from the same bonds of mortality? Primarily, it is the understanding of the Priestly Document's order of the “numerals of infinity, called *seven days*,” which “reveal eternity, newness of Life” (S & H 44:8, 520:10).

This fundamental order of divine revelation not only liberates Judah from her seventy years of Babylonian exile, and Jesus from the mortal sepulchre, it also introduces the liberation of mankind from *time* itself, by translating the *seven thousand-year periods*.

Some scholars believe that the Priestly Document was part of the law of God which Ezra took with him to Jerusalem when he went to encourage the work of rebuilding the temple.

Before we turn to the texts of Ezra, Nehemiah, and Esther, let us consider their spiritual structure. In Exodus, when Israel was delivered from Egypt, we watched the drama unfold according to the Christ order of the synonymous terms for God: Principle, Life, Truth, Love, Soul, Spirit, Mind. Now she is being delivered from Babylon at the other end of the scale, and once again the text conforms to this translation order. But in the following way: In our present reading, Ezra unfolds the tones of Principle, Life, Truth, Love, Soul, and Spirit, and Nehemiah the tone of creative Mind. For what Nehemiah presents is the complete unfoldment of the days of creation, where the universe is “image in Mind” (S & H 115:17).

### 5th tone of 4th period – Principle as Life –

Ezra, Nehemiah, and Esther flow without a break from the closing passages of II Chronicles, and in reaching them, we enter the fifth and last



tone of the fourth thousand-year period, and therefore of the fourth day of creation. This is Principle in its aspect as Life—Principle demonstrating itself to be Judah's resurrected, deathless Life.

## EZRA

**Principle** *Compulsion to rebuild:* Cyrus, under divine orders, issues a decree authorizing Judah to begin rebuilding Jerusalem. This reads: "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem." Cyrus, standing for the Christly operation of Principle, is the builder of Jerusalem, not Judah personally. Cyrus, king of the whole earth, is charged with the holy charge of building a new Jerusalem, as a symbol of the eternal, indestructible *New Jerusalem* itself.

Regenerate individuality, the true idea of Benjamin, necessarily comes back into the picture: "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem . . . Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods . . . All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem." Sheshbazzar is Zerubbabel, who is in charge of the work. The name Sheshbazzar means "sun-god protect the son," Zerubbabel means "born of Babylon." Interpreted spiritually, the sun-god (Cyrus) is protecting the son (Judah) from the belief that Judah was ever born of Babylon.

Only thought which is whole-hearted, which stems from Principle, and which sings for joy at the prospect of the work on hand, is qualified to take part in the building. For instance, the children of Barzillai (that state of thought which could only accompany David halfway over Jordan when David's kingdom was being restored to him), are unable to join in.

**Life** *A new start in life:* The foundations of a rebuilt sense of life must be laid in divine Principle. A tone of Life appears when, having set up the sacrificial altar on its base, the foundations of the temple itself are laid. This is followed by a united shout of thanksgiving, and a song of praise, as well as the noise of weeping.

"Therefore if any man be in Christ, he is a new creature," says Paul, "old things are passed away; behold, all things are become new" (II Cor 5:17). Joy at the appearing of the new is accompanied by sorrow at the passing of the old. "So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people . . ."

The last time Israel shouted collectively with a great shout was when the walls of Jericho fell. Now the walls of a new Jerusalem are soon to rise on the site of the old.

**Truth** *Man whole within himself:* The adversary seeks to hinder the work. Judah's adversaries are the Samaritans—those ex-Babylonians who occupied Samaria after the Assyrians had deported Israel. There can indeed be no substitute for true womanhood (Israel) in the consciousness of manhood (Judah). The Samaritans feign genuine interest and assistance, but the builders are awake to their deceitful motives. "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us." In the tone of Truth, Judah is whole within himself. His newly structured consciousness is formed from this very wholeness. What comes deceitfully from outside, therefore, is exposed by Truth to be an adversary.

Angry at being thwarted, the Samaritans hire counsellors to frustrate Judah's purpose. They claim that the king did not authorize the work, and that to allow it to proceed is against his economic interests. They say in a letter: "Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings."

If man rebuilds his body spiritually, then indeed he is no longer bound by material laws; no longer does he pay tribute to, or seek to maintain, the corporeal sense of man. The work of rebuilding is halted temporarily by this second Samaritan argument.

**Love** *The new temple finished:* In a tone of Love, through advice and help from the two post-exilic prophets Haggai and Zechariah, the work of rebuilding is resumed, and the temple completed. Haggai and Zechariah appeal to Darius, the new Persian ruler, to confirm that Cyrus did in fact authorize the work. Cyrus' original decree is found, and Darius, with a solicitude for the work equal to that of Cyrus himself, commands that it continue without further hindrance. When the temple is finished, it is dedicated with joy. "And they builded, and finished it, according to the commandment of the God of Israel . . . And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy."

**Soul** *Translation of the Christ-message:* The date is around 444 B.C., when Ezra, the scribe, the translator of divine law to the human understanding, comes from Babylon to Jerusalem, armed with the book of the law of God. Artaxerxes, successor to Darius, is on the throne, and his reverence for the work of rebuilding Jerusalem is equal to that of his two predecessors. He proclaims: "And I, even I Artaxerxes the king, do make a decree to all the

treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily . . . Whatsoever is commanded by the God of heaven, let it diligently be done for the house of the God of heaven.”

Clearly, the king of Persia is a symbol of the ministering Christ, and here, in a tone of Soul, Ezra brings this Christly comfort to sustain the builders in their work. Yet it is in Nehemiah, and not in Ezra, that Ezra actually reads to the people from the book which he has brought. Perhaps this indicates that the rebuilding of the temple is simultaneous with the rebuilding of the walls. Certainly in Science it is impossible to build the one without, at the same time, building the other.

**Spirit** *Purity and spiritual wedlock:* Having arrived in Jerusalem, Ezra is horrified to find that the people are already indulging in mixed marriages, and he sets out immediately to cleanse them of this. We have entered a tone of Spirit.

The work of rebuilding the body, prior to its ultimate translation, cannot be undertaken on a basis of mixing Spirit and matter. The “sons of God” must not be guilty of wedding themselves to the “daughters of men” as they were at the beginning of the second period. Judah should have learnt this lesson when he found it impossible to continue rebuilding the temple in partnership with the Samaritans.

Ezra reports: “The princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations . . . For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands.”

He implores the people of Judah: “Give not your daughters unto their sons, neither take their daughters unto your sons . . . that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.”

In this tone of Spirit, in the Christ translation order, that which is fundamental to a newly built, resurrection body is spiritual wedlock. We are close to the New Testament now, and to the advent of Jesus, and the questions which must be answered are like those asked at the end of the chapter “Marriage” in *Science and Health*, namely, “‘Do you have one God and creator, or is man a creator?’ . . . ‘Do you teach that Spirit creates materially, or do you declare that Spirit is infinite, therefore matter is out of the question?’ Jesus said, ‘The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.’” Unless these questions are answered positively the birth of Jesus cannot possibly take place.

Centred in Principle in the book of Ezra, our necessity is to look out upon the circumference of our being in Nehemiah, and, according to the workings of the two translations, behold this circumference—this “immediate object of understanding”—as an “image in Mind,” as the infinite creation of Mind, not matter, revealed by the *seven days* (S & H 115).

## NEHEMIAH

**Mind** *Creation as image in Mind:* The emphasis shifts from the centre of being, typified by the temple, to the circumference, typified by Jerusalem’s walls. The impetus behind the story of Nehemiah is one infinite parent Mind. The whole creation which surrounds us is image, idea, in our all-encircling Christ Mind. Then, in Esther (a star), the conjoined messages of Ezra and Nehemiah are individualized. There we look out from the stars upon the universe—each of us an individual star in an infinite firmament of stars.

The symbols which predominate in Nehemiah are thus the walls and gates of Jerusalem. The prophet Isaiah gives us their spiritual meaning. He says: “Thou shalt call thy walls Salvation, and thy gates Praise.” And elsewhere: “Salvation will God appoint for walls . . . Open ye the gates” (Isa 60:18, 26:1).

It is not really the walls of a city which are being built in Nehemiah; a twelfold paean of *praise* is being offered to Mind for what creation truly is, as the means of universal *salvation*.

The Psalmist tells us to magnify the Lord of hosts. Magnification and praise signify the same thing. The textbook refers to “Truth’s prism and praise” (S & H 558:13). The optical prism analyses light into a sevenfold spectrum of colours; the prism of Science analyses Being into Mind, Spirit, Soul, Principle, Life, Truth, Love. Praise is a lens, or magnifying-glass, synthesizing this analysis, and focusing it in individual consciousness. The temple in the *centre* of Jerusalem is where the universal *circumference* of Mind, Spirit, Soul, Principle, Life, Truth, Love is brought to an individual focus.

Christian Science says: “It only needs the prism of this Science to divide the rays of Truth, and bring out the entire hues of Deity, which scholastic theology has hidden. The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter” (Mis 194:13).

This is why, in Ezra and Nehemiah, the people sing so many praises. Spiritual and scientific praise magnifies the idea of God to such an extent that nothing unlike God remains in consciousness. Salvation is gained

through praising and imaging Mind, Spirit, Soul, Principle, Life, Truth, Love at each individual centre of world consciousness.

Truly Mind, Spirit, Soul, Principle, Life, Truth, Love is simultaneously the centre and circumference of being. So let us follow the Nehemiah story in the order of these seven terms.

*First day*  
Mind

In the tone of Mind, Nehemiah, cup-bearer to the king of Persia, hears in Babylon, that the walls of Jerusalem have been broken down and the gates burned with fire. He seeks the king's permission to go up to Jerusalem to rebuild them. The urge to repair a human situation comes from the situation as it divinely *is* – a forever undamaged image, or idea, in the infinite parent Mind.

*Second day*  
Spirit

Nehemiah arrives in Jerusalem, and the first thing he does is to make a complete survey of the broken down walls and gates. He encompasses spiritually the task ahead. In accordance with the heavenly firmament in the second day of creation, he takes an orderly preview of the purpose to which he is committed. But this idea of the salvation of the human through magnification of the divine arouses opposition. Samaritan interference, in the form of Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian, sets out to halt the work of restoring the walls, as it did before in the case of the temple.

*Third day*  
Soul

And the people said: "Let us rise up and build." In a tone of Soul, Nehemiah and his builders commence work. Gate by gate they restore the circuit of Jerusalem's walls until all twelve gates are repaired. (The foundations do not feature, because it was impossible for Babylon to destroy the city's foundations!) Taking the gates one by one they are: the valley gate, the gate of the fountain, the sheep gate, the fish gate, the old gate, the dung gate, the water gate, the horse gate, the east gate, the gate of Miphkad, the gate of Ephraim, the prison gate, at which point we return to the valley gate, having completed the twelfefold circuit.

The enemy does his utmost to hinder the work. Not only does he operate from outside Jerusalem as the Samaritans, but he seeks to disrupt the Israelites themselves. The effect on the workers causes them to *watch* as they have never watched before. The way in which Mary Baker Eddy insisted that her workers "watch" is well known. In her article "Watching *versus* Watching Out" she quotes the words of Jesus: "What I say unto you I say unto all, Watch" (My 232). Soul ensures the maintenance of the watch, so that the progress of the work is neither halted nor reversed.

Nehemiah reports how everyone watches against the adversary. "We made our prayer unto our God," he says, "and set a watch against them day and night . . . And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease." In rebuilding our consciousness of our world – in finding

the immediate object of understanding to be a twelvefold image in our own God-Mind—we must watch against the hidden, unconscious workings of the enemy, his claim to infiltrate unnoticed into consciousness and carry out his subversive activities unawares.

The methods the builders use are as follows: “Every one with one of his hands wrought in the work, and with the other hand held a weapon . . . And I said unto . . . the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.” Every builder assists every other in one whole working body when each loves the Science of man more than he loves himself. How else can the body be rebuilt? How else can it be one and indestructible?

Disruption comes when the rich set out to extort from the poor, thus reversing the truth of brotherly love. Nehemiah foils this internal evil. The situation is restored to normal when the rich agree to give back to the poor all that they have taken away.

The enemy feigns friendship. Nehemiah records: “Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them saying, I am doing a great work, so that I cannot come down . . . Yet they sent unto me four times . . .”

The hypocritical Samaritans then go to the other extreme. They charge the innocent with the crime of which they themselves are guilty. This “last infirmity of sin will sink its perpetrator into a night without a star” (S & H 564:8). Certainly the qualities seen in Esther are not found in the Samaritans. Nehemiah says to them: “There are no such things done as thou sayest, but thou feignest them out of thine own heart.” No such identity exists as the one which the physical senses say is man.

At last the wall is completed, in spite of the adversity. The work has been done divinely—by Soul made manifest as the identity of the Israelites, and not by the Israelites personally. Thus the enemy was “much cast down in their own eyes for they perceived that this work was wrought of our God.”

*Fourth day  
Principle*

Israel’s new Jerusalem, her rebuilt capital city, is peopled with the followers of Zerubbabel who came with him from Babylon, and who are listed at the beginning of Ezra. As if to indicate once more the simultaneity of rebuilding the temple and rebuilding the walls, exactly the same list of names that appears in Ezra is repeated in Nehemiah. When a circle is described, the circumference is drawn at the same time as one positions the centre, otherwise there is no circle.

When the people of Judah reside once more in their land, then (as we found in Ezra) Ezra himself arrives on the scene armed with the book of the law. His purpose is to furnish the people with the truth about themselves. He gives them the spiritual and original meaning of the

Scriptures, as being the spiritual and original meaning of man. Once he has done this, "all the people went their way . . . because they had understood the words that were declared unto them . . . And there was very great gladness." We read how, "day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days." Such is the importance of the seven days of creation (the basis of the Priestly document, the basis of the Bible as a whole) in building a new Jerusalem, and in providing a new start in life.

During a further seven days, they make themselves booths to dwell in. A booth is like a tent, and is transitory in function. Interpreted spiritually, the newly resurrected city, foreshadowing symbolically the body of resurrected man, is but "temporarily rebuilt" (S & H 576:17). Through this temporary rebuilding ascension is reached, as the moment of complete translation.

*Fifth day*  
Life

Israel's life-history, from Abraham her origin to the present rebuilding stage of her career, is recapitulated before the people. This story is not reviewed by Ezra or Nehemiah but by a collective body of "the seed of Israel" who have "separated themselves from all strangers," and therefore are truly individual. The real history of Israel is that, as the compound Christ-idea, she comes from Life and goes to Life, in accordance with the law of her eternally circulating, deathless life.

*Sixth day*  
Truth

Porters and singers are appointed to watch and praise. In watching we use the prism of Science to analyze and separate; in praising we use the lens of Science to synthesize and magnify. We praise God for being at once the centre and circumference of being; and we watch that this truth is so magnified in consciousness that it blots out all else.

This coincidence of centre and circumference characterizes the dedication of the rebuilt walls. Two companies of those that give thanks sing and make music together in the temple and on the walls at the same time. This is the way the text puts it: "Then I . . . appointed two great companies of them that gave thanks, whereof one went upon the right hand upon the wall . . . And the other company of them that gave thanks went over against them . . . So stood the two companies of them that gave thanks in the house of God . . . And the singers sang loud . . . for God had made them rejoice with great joy . . . so that the joy of Jerusalem was heard even afar off."

A paean of jubilation praises the Lord of Hosts. In the words of *Science and Health*, "A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain" (S & H 568:26).

*Seventh day* Lastly, in a tone of Love, Nehemiah pleads with his people to watch  
*Love* without ceasing that no Ammonite or Moabite ever again takes up his abode in their thought. Let nothing enter your city, he seems to say, which defiles or makes a lie.

There follows, in this seventh tone of the text, a long discourse on the sacredness of the sabbath, when labour ceases and creation is at rest. Mary Baker Eddy writes: "There *remaineth*, it is true, a Sabbath rest for the people of God; but we must first have done our work, and entered into our rest, as the Scriptures give example" (Mis 216:3).

Nehemiah closes his teaching in the way that Ezra closes his. The theme once again is the danger of mixed marriages. Mixing Truth and error, Spirit and matter, thwarts the purpose of the two translations, so conspicuous throughout these two books. If the sons of God continue to wed the daughters of men, as mythology says they did at the opening of the second period, resurrection and a temporarily rebuilt body is theoretical thinking only, and not man's actual experience. Typified by the holy city, New Jerusalem itself, Israel comes down from God out of heaven in accordance with the order of the first translation; she does not *fall* from God out of heaven, to join forces with a material way of life.

## ESTHER

The idea of our spiritual *centre* having been established in Ezra, and its complementary *circumference* in Nehemiah, we come to Esther where the two are one—where we are each a "star" in the firmament of heaven, embodying by reflection all other stars. Because spiritual individuality reflects the oneness and wholeness of Being, it is simultaneously at the centre and circumference of its universe.

Israel's Esther is the positive fact of which Babylon's Ishtar and Phoenicia's Ashtaroth are negative fables. Both Ishtar and Ashtaroth are representatives of the same mother goddess of fertility. Esther is surely the spiritual idea of woman, the true queen of heaven, royally crowned with her circle of twelve stars, whereby the elimination of all Israel's enemies is accomplished.

Esther, as we have already noted, is the only book in the Bible which does not use the word *God*. Is this because, in its spiritual meaning, it concerns the infinite Science of ideas, which *is* God?

Understood metaphysically, the story is about Christ and his body, or bride, which is generic man. Christ, the universal head, rules over Christianity, his own universal body. As portrayed by queen Esther, "Christianity, with the crown of Love upon her brow," must henceforth be Israel's "queen of life" (S & H 451:6).



The characters in the story are Ahasuerus the Persian king, Vashti his disobedient (Persian) queen, Esther his obedient (Jewish) queen, Mordecai, Esther's guardian, and Haman, an Amalekite descendant of king Agag, who is the enemy of all Israel.

In her relationship with mankind, Israel cannot possibly be the exclusive custodian of scientific truth. In the present story (as was the case with king Cyrus), Persia's Ahasuerus typifies the all-ruling, all-beneficent Christ, or Truth. Vashti, his Persian queen, is rebellious humanity—a body at variance with its governing head. Esther, his Jewish queen, is humanity as it really is—Christ's true body, or bride. Mordecai, whose name means "little man," is every one of us individually constituting, individually caring for, not only the Christ-body but also its governing head. Haman is personal vanity and egotism, the sworn enemy of this truly integral idea of man.

There is evidence that the story unfolds in the Christianity order of the synonymous terms for God: Principle, Mind, Soul, Spirit, Life, Truth, Love. Opening on a note of Principle, with the statement of Ahasuerus' excellent majesty and glorious kingdom, it ends on a note of Principle, where Mordecai, each little man, is promoted to a position of such greatness and worth that he is one with the king himself. This indicates the cyclic nature of the Christianity order—that it ranges from Principle to Love and from Love back to Principle. Our present reading is that the text presents the following twelvefold circle of tones: Principle, Mind, Soul, Spirit, Life, Truth, Love, Truth, Life, Spirit, Soul, Mind. At this point of Mind thought has returned once more to the Principle where it originates.

#### The flow from Principle to Love

Ahasuerus' glorious kingdom reaches "from India even unto Ethiopia." This description is more universal than anything we have heard of before. Having displayed to his subjects the marvellous riches of his kingdom, the king holds a feast for all the people, which lasts seven days. Arrangements are such that "none did compel." Except that Vashti is commanded to wear the crown royal, and to appear before the king, participation is voluntary—it is "according to every man's pleasure." But Vashti refuses to obey her husband the king. Interpreted spiritually, she refuses to accede to the demands of *Principle* regarding the crowning of generic man.

Disobedience to Principle implies that there is more than one mind. And here we arrive at the heart of the message. Ahasuerus says, in effect, 'This is a serious matter. If the queen disobeys the king, this means that at the centre of being the body is in revolt against its own unity. This will have disruptive repercussions throughout the circumference—wives everywhere will rise in revolt against their husbands.' Ahasuerus must therefore rid himself of Vashti, and find a queen who is loyal and obedient.

Paul writes in Ephesians, “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body” (Eph 5:22). The spiritual wedlock of Christ and his church is according to the law that all men have one *Mind*. This law says that whatever happens at the centre of being is reflected in everything that takes place at the circumference.

A tone of *Soul* comes when the true wife, Esther, is identified. Ahasuerus weds Esther, and sets the crown royal upon her head. At the same time Mordecai makes his appearance. Mordecai is not only Esther’s legal guardian, but to ensure that no harm comes to Ahasuerus either, he also sits in the gate of the king. As “a dewdrop reflects the sun,” so each of Christ’s “little ones,” in reflecting the “infinite One,” permits neither his sense of Christ, the head, to be violated, nor his sense of Christianity, the body (Pul 4:14). Clearly it is impossible to guard the queen without, at the same time, guarding the king.

In a tone of *Spirit*, it becomes imperative to separate between all that the selfless Mordecai represents, and the selfishness, vanity, and egotism which is Haman. Mordecai will have no dealings with Haman. He seems not even to acknowledge Haman’s presence. This is such a blow to Haman’s pride that Haman plots revenge. The textbook teaches: “This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind’s antagonism” (S & H 345:28).

Haman’s rage and antagonism is such that he seeks the destruction of all Jews everywhere – all those who are “scattered abroad and dispersed among the people in all the provinces of [Ahasuerus’] kingdom.” What he seeks, in the tone of *Life*, is the destruction of all the little individual Mordecais who, in reflecting the central unity of the king and queen, make up the universal circumference of being, and look upon Haman as human, material nothingness.

So long as Israel is scattered and dispersed she is vulnerable. Whereas, when parts are held together by the whole of which they are the parts, these parts are invulnerable. In a tone of *Truth*, Mordecai explains to Esther how she must intercede with the king on behalf of all the Jews whom Haman seeks to destroy. Unless she thus becomes their saviour, she herself will not escape destruction. Unless the body works together as one whole body, the body itself is in danger.

In a tone of *Love*, it is brought to the king’s notice how, on account of his constant watchfulness, Mordecai once saved the king’s life. For this the king decides to honour Mordecai. Haman thinks it is himself, Haman, whom the king delighteth to honour. The opposite is the case. Haman is compelled to array Mordecai in royal apparel, to set on his head the crown royal, and to lead him in triumph through the streets.

**The flow from Love to Principle**

From the tone of Love, in which Mordecai is triumphant and Haman is humiliated, we return to *Truth* again. At a banquet given by Esther, Haman seeks even to violate the majesty of the queen. He is the exact opposite of the faithful Mordecai who would preserve her body whole and intact. For his treachery, Ahasuerus hangs Haman on the very gallows which Haman had erected for Mordecai. Thus, "The only power of evil is to destroy itself. It can never destroy one iota of good" (S & H 186:19). This self-destruction of evil suggests an underlying tone of *Life*.

On a note of *Spirit*, the king decrees that Israel shall destroy all her enemies everywhere instead of herself being destroyed. This is the opposite of everything Haman intended. The king says to Esther and to Mordecai: "Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." Evil cannot reverse the dictum of Spirit that good (represented by Israel) is all, and evil (represented by Haman) is naught. The decree is published in every language of the king's province, so that all may understand.

*Soul* thus reverses the testimony of the senses. Everything Haman sought to do is turned to the contrary, for "the king granted the Jews which were in every city to gather themselves together . . . to cause to perish, all the power of the people and province that would assault them."

The feast of Purim, or feast of lots, that follows, indicates a *Mind* tone. Every generation, every family, every province, every city, is commanded to remember forever their victory over their enemy, Haman, who had "cast Pur, that is, the lot, to consume them, and to destroy them." Israel is indestructible only to the extent that she is of one *Mind*. Haman was steeped in superstition. He drew lots in order to discover the propitious moment for destroying the Jews. This is no part of the intelligent activity of Israel's all-comprehending parent Mind.

Returning again to *Principle*, the greatness of Mordecai, the little man, is established next to the king. "And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews."

Jews, in the spiritual sense, are not a God-chosen nation superior to other nations; a "Jew" is that spiritual quality in individual man (Mordecai) which chooses Principle instead of person to govern him.

Mordecai, who is every little man, and Esther the queen, who is the whole body of little men, are one with king Ahasuerus, the body's governing head. The conclusion which emerges from these symbols is that "each of Christ's little ones reflects the infinite One, and therefore is the seer's declaration true, that 'one on God's side is a majority' " (PuI 4:14). The I, or Ego, of each little one is the infinite One itself, as Jesus will fully demonstrate.

As far as the Scriptural narrative is concerned, the next recorded happening following the triumph of Mordecai, is the nativity of Christ Jesus at the opening of the New Testament. But before we reach this epoch-making event there are the Wisdom books and the Prophets to be considered. Surely Esther, the star, is the "daystar of divine Science" (S&H vii:11), on which Israel's Sages, the authors of her Wisdom literature, orient their spiritual position, and which, in the form of the teachings of the sixteen Prophets, guides them at last to the manger of Jesus.

## The Five Poetical Books

The glimpse we shall take of Israel's poetical books, or what is known as her wisdom literature, is for the purpose of seeing their indispensable position within the general canonical perspective.

Written by her wisemen, or, as they are called, her sages, Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon, reiterate, in an entirely different idiom, the idea which has persisted ever since Israel first crossed the Jordan, namely, the need "to preserve Christ's vesture unrent." Through the logic of these books of Wisdom, Israel's monotheism refutes the arguments of dualistic philosophizing which make up the general thinking of mankind.

### Divine wisdom versus human philosophy

*Message to The Mother Church, 1901* gives the spirit of the teachings of these five books. Mrs Eddy writes: "The unity and consistency of Jesus' theory and practice give my tired sense of false philosophy and material theology rest . . . The five personal senses can have only a finite sense of the infinite: therefore the metaphysician is sensual that combines matter with Spirit. In one sentence he declaims against matter, in the next he endows it with a life-giving quality not to be found in God! and turns away from Christ's purely spiritual means to the schools and matter for help in times of need. I have passed through deep waters to preserve Christ's vesture unrent" ('01.26:1).

However deep the waters, however virulent the opposition, the endeavour on the part of the sages, as well as the coming prophets, as well as ourselves today, is to preserve the divine Science of being in its purity and undividedness, without seam or rent.

To succeed in their great undertaking, it is essential for Israel's wise men to handle and annul the many subtle arguments of mortal mind, whose constant effort is to rend this garment into fragments, to dismember Christ's body into cliques and factions, defiling it with dualism and the viewpoints of many minds.

The contentions of the talking serpent, inherent in all human philosophy and scholastic theology, in everything in fact which is based on the "sensuous reason of the human mind" (S & H 111:3), are what these books handle and overthrow. Their call is for that measure of wisdom to be manifest in man which defeats the purpose of the serpent to deceive the

very elect. This wisdom is to the serpent as the philosophy of Christian Science is to all forms of sensuous philosophy.

The serpent, in order to rend the garment of Truth, is “every hour weaving webs more complicated and subtle” (S & H 102:19). Nothing defeats the arguments with which it indoctrinates mankind but the purity, consistency, and irrefutable logic of divine philosophy—that is, divine Science reduced to the absolute, all-translating system of ideas which is Christian Science, or the Word of God.

We read in the article on “Science and Philosophy”: “Christian Science refutes everything that is *not* a postulate of the divine Principle, God. It is the soul of divine philosophy, and there is no other philosophy. It is not a search after wisdom, it is wisdom: it is God’s right hand grasping the universe . . . It stands on this Scriptural platform: that He made all that was made, and it is good, reflects the divine Mind, is governed by it; and that nothing apart from this Mind, one God, is self-created or evolves the universe” (Mis 364:10).

Having told us that “the supposed coexistence of Mind and matter and the mingling of good and evil have resulted from the philosophy of the serpent,” the textbook continues: “Human philosophy has made God manlike. Christian Science makes man Godlike” (S & H 269:3). With this fundamental issue of a Godlike man on the one hand, and a manlike God on the other, the sages confront the thinking of the world. Due to the premise on which it builds, human philosophy cannot help making God manlike; whereas the Old Testament, the New Testament, and Christian Science (in their original spiritual meaning) make man Godlike.

In concert with the teachings of Christian Science, the five wisdom books advocate spiritual education based on spiritual sense, in contrast to scholasticism and intellectualism based on the evidence of the five physical senses. It seems we should think of Ecclesiastes as the Head of a School rather than merely a Preacher.

The paragraph under the caption “One school of Truth” (S & H 112) sums up much of the underlying substance of the five wisdom books. We read: “Is there more than one school of Christian Science? Christian Science is demonstrable. There can, therefore, be but one method in its teaching. Those who depart from this method forfeit their claims to belong to its school, and they become adherents of the Socratic, the Platonic, the Spencerian, or some other school. By this is meant that they adopt and adhere to some particular system of human opinions. Although these opinions may have occasional gleams of divinity, borrowed from that truly divine Science which eschews man-made systems, they nevertheless remain wholly human in their origin and tendency and are not scientifically Christian.” Remember that the celebrated Greek philosophers belong to this same fourth period of the human story as do Israel’s sages and prophets.

In Job, for example, personal opinions as to what is and what is not truth are particularly active. Job's friends seem unable to stop talking, and Job himself is bewildered. Their arguments undoubtedly have occasional gleams of divinity, but this is what makes them so subtle and deceptive. The reason they "remain wholly human in their origin and tendency" is that, divinely, there are no such things as half-truths, or fragmentary, isolated truths. Either what is stated is a whole truth (that is, reflects Truth's wholeness) or it is not scientifically true. This is why the serpentine doctrine of dualism, embodied in the tree of the knowledge of good and evil, is all evil. The tree of life alone is good, because this gives rise to no fragmentary half-truths. That which, in belief, is part truth and part error rends the seamless robe of Truth, and therefore, in Science, is wholly untrue.

No truth, no part of Truth, can ever depart from Truth's wholeness and remain true. If it did so depart, it would immediately become error and not truth. The word error implies a *departure from truth*. Likewise, no fragmentary so-called truth can ever be restored to the wholeness of Truth and remain what it was as a fragment. Fallen man, with his sin, sickness, and death, is the primordial myth that a part of Truth can be abstracted from one whole Truth, and the result remain true. Israel's purpose throughout the Bible, and throughout her dealings with the human race, is to replace the error of fallen man with the idea of one integral absolute Truth. This is her glorious monotheism, in contrast to mankind's dualism and polytheism.

**The five Wisdom Books and the five tones of the fourth period**

To confirm that the teaching of the Bible as a whole is focused (ideationally) in the five wisdom books, in the same way that the span of all seven periods is focused in the fourth period, a relationship arises between these five books and the five tones of the fourth period, and therefore between these books and all the books of the fourth period which have unfolded so far.

Let us examine this relationship of the five wisdom books with the five spiritual tones, and also with the fourth period literature from I Samuel to Esther. Remember that I Samuel relates to Principle as Mind, II Samuel to Principle as Spirit, I Kings to Principle as Soul, II Kings to Principle as Principle, and Ezra, Nehemiah and Esther to Principle as Life.

What is the idea that lies behind I Samuel? That of discarding the self-opinionated egotism of Saul for the non-opinionated truth of Principle, as expressed in the outlook of David. David typifies idea whose origin is divine Principle (Principle as Mind). This points also to the creative Word. As often happens in a tone of the Word, thought leaves that which is unprincipled and comes into line with Principle itself. This is precisely what *Job* does as he turns away from his so-called comforters and communes directly with the Word which is God.

II Samuel is the story of David's own reign. David is king of a united Israel, of the holy city of Jerusalem, and is therefore a figure of the Christ. Ideally, his reign (like the second tone of the fourth day of creation) shows forth heaven's government of earth, where heaven and earth are seen to be inseparable (Principle as Spirit). But David is also the sweet psalmist of Israel. And thus the hero of II Samuel is also (Scripturally) the author of the second of the five wisdom books, *Psalms*.

The subject of I Kings is the reign of Solomon, builder of the temple. Unlike the mobile tabernacle, the temple is a fixture—a symbol of the whole body of Israel held in divine Principle (Principle as Soul). Like the concept of church, the temple represents the living activities of Christianity. *Proverbs*, the third of the five poetical works, is known Scripturally as the Proverbs of Solomon. Solomon, in his wisdom, stands for the workings of Principle in a way that meets the people's needs. His Proverbs, it is said, are designed to meet the needs of the ordinary man.

The standpoint of II Kings is the absolute workings of Principle, seen in the translation of Elijah (Principle as Principle). But II Kings also recounts the fate of Israel when Principle is not adhered to. Through his constant reiteration that all mortality is "vanity under the sun," *Ecclesiastes*, the schoolmaster, teaches pure Science; and this is what Elijah proves at the beginning of II Kings, and what will save Israel and Judah from Assyria and Babylon if only they will obey the Principle involved.

Judah's return from Babylonian captivity is the subject of the three post-exilic books, Ezra, Nehemiah and Esther. In captivity she listens to her divine Principle and this brings her back to life (Principle as Life). As evidence of her resurrection, she rebuilds the centre and circumference of her being. The *Song of Solomon*, or Song of Songs, the fifth and last of the poetical books, depicts this same idea, but in different symbolism. It tells of the marriage of a bridegroom and his bride. Spiritual wedlock, symbolized by this marriage, is, as we have already seen, the criterion of resurrection, as signified by Judah's return.

Primarily we are concerned with *ideas*. Symbols may change, as they constantly do, but ideas, interpreting an eternal Principle, remain forever the same.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). If, in *Job*, we think of the I as lifted from a personal sense of ego to the Ego which is Principle, then, in *Psalms*, the I is this very Principle. In *Proverbs*, as a result, the true idea of I begins to permeate and transform the details of daily life. In *Ecclesiastes* we find ourselves proving



the allness of one divine I and the nothingness of vain egotism. This means that, as the bridegroom in the *Song of Songs*, we are lifted to the spiritual centre of being, and draw all men (the universal circumference, our bride) unto us.

Let us examine the fivefold message again, this time in relation to the two translations, and the way in which this loosens the grip of the five personal senses.

Through spiritual and scientific translation, "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" (S & H 116:5).

Why do the godly suffer? This is a constant question in the book of *Job*. Job is good, patient, and moral. Why, then, does he suffer so much? We are taught in Christian Science that we progress spiritually through "suffering or Science, or both" (Mis 213:5). In Science, Job is already an image of the divine Principle, Love, and not (as in material sense) a corporeal mortal, working his painful way out of a physical first degree, into a moral second degree, up to a spiritual third degree, in his longing to be one with God. Job must be disabused of this belief in order that he may commune with God directly and spontaneously in accordance with the meaning of the first translation. Then there is comfort, and divine Science, instead of suffering. Job's real 'suffering' lies in the fact that he must suffer evil beliefs to disappear from consciousness in the light of the appearing of spiritual ideas.

The *Psalms*, on the other hand, in their ceaseless magnification and praise of God, are already working basically from the standpoint of the first translation. Here, thought accepts the way in which the operation of the Christ translation solves all human problems. In *Psalms*, the divine message from God to man consistently speaks to, and comforts, the human consciousness. Job longs for this comfort; and when, at the end of the book, he communes with the Comforter itself, instead of his so-called comforters, he finds what he has been so desperately yearning for. Through *Job* we reach the standpoint of the *Psalms* which overflow with divine comfort.

*Proverbs* are maxims, or epigrams, which are dual in construction. There are two types of proverb: those that are synonymous, or where there is agreement between two component phrases, and those that are antithetic, or where there is disagreement. Is not this indicative of thought, positioned in the second degree, having to decide which way it shall go,

whether in the direction of the first degree or the third? A sense of choice seems to pervade Proverbs. Yet, in fact, wisdom is there all the time beckoning us in the direction of the third degree, and away from the first degree.

By contrast, *Ecclesiastes* is uncompromisingly scientific. Ecclesiastes says definitely that the third degree alone is real, and that the first degree is emptiness and vanity. The emphasis with Ecclesiastes is on the allness of Spirit and the nothingness of matter, whereby the garment of Christ is preserved unrent.

If Job tells us what not to do (that we do not try to work our way painstakingly upwards through the three degrees), then Psalms, Proverbs, and Ecclesiastes tell us what to do, namely, to be identified with the third degree. This means that here and now, at the point of the second degree, we prove the nothingness of the first degree. What makes this possible is that Job, at the end of his story, leads us to the point of spontaneous involvement with the operation of the first translation.

Looking beyond the immediate imagery of *Solomon's Song* to the idea of spiritual wedlock, we find the operation of the two translations in proper complementary balance. Through identification with the first translation, the second comes naturally into effect, and the wedding of the Lamb and the bride increasingly becomes our life-experience.

Remember that the purpose of this central fourth period, which closes the Old Testament, is to prepare us for the demonstrations of the Lamb of God which open the New Testament.

## JOB

Job's patience in tribulation, and his yearning for solace, comfort, and healing, is the dominant theme of his book. Are we not shown what is the wrong attitude and what is the right attitude in Christian Science practice towards the suffering patient? The entreaty wrung from the depths of Job's very soul is that his zealous comforters shall stop talking! He is sick unto death of their torrents of words. He asks only that he may be aware of the presence of God. "Miserable comforters are ye all," he cries out to the four of them in his agony.

But the arguments go on and on and on. The attempts to find a cause for error, to rationalize the evidence of the senses, to blame persons, the condemnation implicit in assuring Job that his suffering is only in his own thinking, etc., are void of healing. Indeed there can be no real healing until the philosophical, psychological, sectarian attitudes of the four

comforters yield to the fourfold Comforter itself.

"If hypocrisy, stolidity, inhumanity, or vice finds its way into the chambers of disease through the would-be healer, it would, if it were possible, convert into a den of thieves the temple of the Holy Ghost, — the patient's spiritual power to resuscitate himself" (S & H 365:25). Job's body is, in truth, the temple of the Holy Ghost which is in him, which he has of God. His only real body is the body of God, which belongs not to himself but to God. Self-resuscitating spiritual power liberated from within him, not theory superimposed from outside, is the Love-practice that heals.

The "tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (S & H 367:3).

Job's four comforters are the elderly Eliphaz, the elderly Bildad, the elderly Zophar, and the youthful Elihu. They counterfeit the one fourfold Comforter of the Word, Christ, Christianity, Science. They are four capable and erudite religionists, four intellectual dogmatists, well versed in the dialectic of theology and philosophy, but with no comfort in them. In fact there is no lasting comfort anywhere but in the unarguable Word of divine Science — the divine theology of the *Theos-Logos*, which is God Himself speaking.

Job sees the utter futility of trying to interpret human happenings with the sensuous reason of the intellect. Only the divine Principle of the universe can rightly interpret the universe; and when divine Principle does this, it explains the nature of both Truth and error. The flood of lifeless words reaches saturation point, and Job cries out in his anguish: "I know that my redeemer liveth . . . yet in my flesh shall I see God."

At the end of the book, this proves to be true. Divine Love comforts, heals, and blesses him abundantly. For Job there is "full compensation in the law of Love" (S & H 574:18). Thus "the Lord blessed the latter end of Job more than his beginning."

Job exclaims in his joy: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself [as mortality], and repent in dust and ashes." He has turned forever away from mortal egotism and mere human goodness to union with divine Principle, Love. Commenting on these words of Job, the textbook teaches: "Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for 'where your treasure is, there will your heart be also'" (S & H 262:24). Job's heart finds its treasure when, like the children of Israel reaching the promised land, he understands God for himself.

## PSALMS

Commentators agree that there are five books of Psalms. How the symbol *five* keeps recurring! First, there are five spiritually scientific tones in the fourth period, then there are five poetical books, and now we find that the second of these books is itself fivefold. In preparation for Jesus' demonstration of *Life* at the beginning of the fifth period, Israel's paramount need, in the fourth, is to be at one with the Principle of the universe and to cease to believe any more the evidence of the five senses.

The five parts into which the book of Psalms is divided correspond, say the scholars, to the five books of the Pentateuch, or the five books of the Law of Moses. A relationship exists, that is to say, between the five *Mosaic* books of the Law and the five *Davidic* books of the Psalms. Clearly, this confirms the words of *Science and Health* that "the [Mosaic] law of Sinai lifted thought into the song of David" (S & H 200:3).

The Pentateuch ranges from Genesis to Deuteronomy. Deuteronomy, as we have seen, closes the objective (wilderness) phase of Israel's career, and opens the door to the subjective phase (the promised land). The Psalmist presents this same development from Genesis to Deuteronomy subjectively, from the standpoint of the land itself.

Scholars say also that the five books of Psalms foreshadow the two Messianic advents. For this to be so, the law of Sinai in the third period would indeed have to be lifted into the song of David in the fourth. The law of Moses punishes the tribes of Israel for their sins. But no song is nearer to the heart of David than that of the sinless unity of Judah and Israel, destined to come to fruition in the fifth, sixth, and seventh periods as the world-saving missions of Christ Jesus and Christian Science, the manhood and womanhood of God.

Scofield tells us that Psalm 22 is the "holy of holies of the Bible." It reveals, he says, "all that was in the mind of Christ when He uttered the desolate cry, 'My God, My God, why hast Thou forsaken Me?'" This was the moment of final surrender of the testimony of the mortal senses. Psalm 60 is "an anticipation of what will be in the heart of Israel when she shall turn to Jehovah again," or when she is regathered to God at the time of the second advent. "Other Psalms," he says, are directly prophetic of "the sufferings of Christ, and the glories which should follow." Psalm 2, for instance, presents "Jehovah's Anointed as rejected and crucified . . . but afterwards set as King in Zion" (SRB p.599).

Thus the keynote of Psalms is Christ as the holy Comforter; Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (S & H 583:10); Christ, the Saviour that will in due course be represented by Jesus and Christian Science.

John Doorly showed his students how the book of Genesis relates with the infinite as Mind because it involves the idea of origin and creation; how Exodus relates with the infinite as Spirit because here Israel separates

herself from Egypt; how Leviticus relates to the infinite as Soul because Leviticus concerns the happenings within the tabernacle; how Numbers relates with the infinite as Principle because Israel advances through the wilderness only in the measure that she demonstrates the power of Principle; how Deuteronomy relates to the infinite as Life because Deuteronomy resurrects Israel's thought sufficiently to enable her to inherit the promised land.

If this order pertains to the Mosaic standpoint of the Pentateuch it must apply equally to the Davidic standpoint of the five books of Psalms. Indeed the Psalms of the fourth period lift the Pentateuch of the first three periods to the point of Principle itself (that is, to Principle as Mind, Principle as Spirit, Principle as Soul, Principle as Principle, and Principle as Life) where it merges into the song of David. Thus with the five books of the Psalms as with all five of the Wisdom books, we find our thought moving within the five fundamental tones of the fourth day of creation in preparation for the fifth, sixth, and seventh days of Life, Truth, and Love.

### PROVERBS

In "the Proverbs of Solomon the son of David," a father is said to instruct his son in "wisdom and understanding." These terms, wisdom and understanding, pertain specifically to the third degree of the scientific translation of mortal mind (S & H 116). The father schools his son in spiritual understanding in order that the son shall put this understanding into practice in his daily thought and deeds. Wisdom and understanding, reduced to rules for everyday conduct, would seem to be Proverbs' dominant theme.

Proverbs are popular by-words, regarded as the wisdom of the streets. Their purpose is the evangelization of the human sense of self, the "spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence" (S & H 272:19).

The two forms of proverb mentioned earlier involve parallelism. One is called synonymous, the other antithetic. An example of the synonymous proverb is: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." In this case, synonymous statements are joined by the conjunction *and*. An example of an antithetic proverb is: "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Here, opposing statements are joined by the conjunction *but*.

Although, in effect, he is consistently entreated by the father to devote himself to the third degree, the son, in Proverbs, operating at the point of the second degree, is having to decide whether to identify himself with the third degree of spirituality or the first degree of physicality.

Let us take one or two excerpts: "My son, hear the instruction of thy father, and forsake not the law of thy mother . . . My son, if sinners entice thee, consent thou not. . . Wisdom crieth without; she uttereth her voice in the streets . . . When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, and understanding shall keep thee." The standpoint of the third degree is clearly signified by the father's words: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding . . . Say unto wisdom, Thou art my sister; and call understanding thy kinswoman . . . Wisdom hath builded her house, she hath hewn out her seven pillars." The seven pillars of wisdom and the seven fundamental qualities of the third degree: wisdom, purity, spiritual understanding, spiritual power, love, health, holiness, are surely the same thing.

Proverbs shows us the need for reducing the language of Spirit in such a way that the 'man in the street' recognizes it in his own tongue, and understands that it relates to his own life. But this reduction does not imply weakening spirituality in order to make it materially acceptable. The moral qualities of the second degree are not third degree qualities watered down, they are transitory human symbols evidencing the fact that spirituality has appeared to humanity in a form that is living and real, and which therefore heals and translates.

## ECCLESIASTES

The "head of a school," in Ecclesiastes, teaches his pupils something much more absolute and radical than is the case with the father and son in Proverbs. Whereas Proverbs advocates turning away from the first degree to the third, Ecclesiastes wipes out the first degree altogether. There is really no choice, the schoolmaster tells us, the content of the first degree is vanity, nothingness, and only the spirituality of the third degree is truth. *Science and Health* confirms this when it defines the one as "unreality" and the other as "reality" (S & H 115-116).

This is the way Ecclesiastes puts it: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? . . . All things are full of labour . . ." The sum total of mortality, he implies, is vapidness, emptiness, nothingness; reality is constituted of immortality alone.

Mortality is a belief of time, which is unsubstantial; immortality is timeless and substantial. Hence we read: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun . . . I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."

Ecclesiastes scorns the materialist's efforts to build himself up on the basis of the first degree, and so make something out of nothing! He says reprovingly: "I made me great works; I builded me houses; I planted me vineyards . . . Then I looked on all the works that my hands had wrought . . . and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

He then puts forward the positive alternative. "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

He closes on the note: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." *Science and Health* says in explanation: "Let us hear the conclusion of the whole matter: love God and keep His commandments: for this is the whole of man in His image and likeness. Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love" (S & H 340:9).

All the time we feel our thought being drawn nearer and nearer to the teachings of the Prophets and the Gospels.

## SONG OF SOLOMON

Concerning the fifth and last of the poetical works, Mary Baker Eddy wrote in 1910: "Give us not only angels' songs, But Science vast, to which belongs The tongue of angels And the song of songs" (My 354:21).

The theme of "Science vast . . . the song of songs" is the spiritual wedlock of the bridegroom and the bride—the marriage of Christ and his body, or church, signifying once again, the indivisibility of the centre and circumference of being.

In the article "Emergence into Light," in her autobiography *Retrospection and Introspection*, Mrs Eddy illustrates spiritually, in terms of her own experience, the way in which the teachings of Ecclesiastes merge into those of the Song of Solomon.

Of "the illusion that this so-called life could be a real and abiding rest," she writes: "As these pungent lessons became clearer, they grew sterner. Previously the cloud of mortal mind seemed to have a silver lining; but now it was not even fringed with light. Matter was no longer spanned with its rainbow of promise. The world was dark . . ." It is as if she is saying, in the spirit of Ecclesiastes, 'all materiality is vanity under the sun.'

This does not mean, however, that our present world has literally to become dark and desolate: very much the reverse. The world dark, without a single gleam of light, implies the recognition, in Science, that mortality,

as such, is completely devoid of reality. And unless we face this truth fairly and squarely at this point of the Old Testament, the era of the human and divine coincidence, signified by the four Gospels at the beginning of the New Testament, cannot logically appear as the reality of our own lives. The fifth period of Life is the living demonstration of the Principle unfolded in the fourth period.

- The reference continues: "Thus it was when the moment arrived of the heart's bridal to more spiritual existence." Here the spirit of Ecclesiastes merges into the Song of Songs. "When the door opened, I was waiting and watching; and, lo, the bridegroom came! The character of the Christ was illuminated by the midnight torches of Spirit." The midnight hour is the moment of acknowledgment of the total nothingness of matter. "My heart knew its Redeemer. He whom my affections had diligently sought was as the One 'altogether lovely,' as 'the chiefest,' 'the only among ten thousand.' Soulless famine had fled. Agnosticism, pantheism, and theosophy were void. Being was beautiful, its substance, cause, and currents were God and His idea. I had touched the hem of Christian Science" (Ret 23:1-24). In this passage Mrs Eddy has quoted directly from the Song of Solomon.

Superficially, the Song of Solomon is a love poem about a shepherd boy and his sweetheart. At a much deeper level it is a beautiful metaphysical symbol of the wedding of the Lamb and his bride.

"He is altogether lovely," says the bride of her groom. "This is my beloved, and this is my friend, O daughters of Jerusalem." "He whom my affections had diligently sought was as the One 'altogether lovely,' " writes Mary Baker Eddy of this same immortal bridegroom.

Individual spiritual identity embodies in itself both bridegroom and bride. When, as bridegroom, we look out upon our universe from the central position of unity with God, the *I* has been lifted from person to Principle, and the circumference of our being (our bride) gravitates spiritually to this centre. Simultaneously, as bride, at the circumference, we are all the time being drawn to the one *I*, or *Us*, at the centre. In this "divinely united spiritual consciousness" (S & H 577:9), centre and circumference, bridegroom and bride, manhood and womanhood, subject and object, are one in eternal wedlock.

The simultaneity of the two translations, signified in this way by the teachings of Israel's wisdom literature, leads us to the climax of the entire prophetic age—the messages of the prophets themselves. Overshadowed by the Holy Ghost, the womb of Israel's prophetic consciousness is, at the close of this fourth period of Principle, pregnant with "the development of eternal Life, Truth, and Love" (S & H 588:7)—that is, with the reality underlying the last three periods.



## The Sixteen Prophets

To evaluate rightly the momentous stage in spiritual advancement which we reach with the sixteen prophets, it is more imperative than ever to look beyond historical, geographical, and national boundaries regarding Israel, ourselves, and our world, and to look instead into the universe of Principle and its infinite idea.

Gathering and focusing in one consummate outpouring all that the Bible has taught us so far, the sixteen latter prophets bring the Old Testament to a close. This marvel of inspiration and revelation reiterates the demands which Principle makes on us before our absolute Christ-selfhood, exemplified by Jesus, can be born at the beginning of the New Testament. And so although the prophetic message rings down the curtain on the Old Testament, this but marks the end of a long period of preparation which raises it again on the New.

As confirmed by Malachi, the last of them all, the prophets open wide the windows of heaven, through which Principle pours forth its universal blessing such that there is not room enough in the human experience to receive it. At this point of the fourth period, Israel's womb-like consciousness, as portrayed by her prophets, is wholly subject to the divine Principle, Love. Therefore, in the fifth period, its gates are open – the heavenly firmament is *open* – and its waters bring forth the abundant life recorded in the four Gospels.

Thus, within the development of the Scriptures as a whole, the sixteen writing prophets present us with the idea of the matrix of immortality for the fifth time.

Let us briefly summarize the appearances so far of this idea of self-revelatory, universal being which we call “the matrix.” The first time this pattern unfolded to us was in the era of the *patriarchs*, when Israel was in her infancy, and where it represented the eternal source of her being. The second time was in the book of *Deuteronomy*, where it took the form of an ordered understanding of Principle and its laws with which Israel must be identified. The third time was in *Joshua and Judges*. There it was the actual land of spiritual identity, which Israel was promised should be hers once she had identified herself with this Principle. The fourth time was in the *four books of Kings*, where it signified the universal idea, Israel, at-one with her all-governing Principle. In the fifth appearing, which we come to now with the *sixteen prophets*, its form is the total reality of mankind (the

symbol of which is Israel), which Principle holds within itself, and of which it is forever cognizant. In each successive presentation, the pattern remains the same, but the idea develops step by step according to divine order.

Israel, then, is type and symbol of the spiritual identity of the whole human race. The prophets in the fourth period stand for the virgin motherhood of all Israel—that motherhood which characterizes the race as a whole when humanity is conceived of spiritually. This ensures that, in the course of the fifth, sixth, and seventh periods humanity, as God knows it, will give birth to its own divinity as the indivisible expression of God.

The finite mortal senses misinterpret this stupendous happening. They view it, first, as the personal Mary and the personal Jesus; secondly, as the personal discovering and founding of Christian Science. Christ Jesus and Christian Science (as they are divinely) must therefore reverse the testimony of the mortal senses and interpret the two advents spiritually—that is, impersonally, scientifically, universally.

The virgin and her son are temporal organic symbols of the matrix calculus of infinity, and its timeless self-revelation. What the senses conceive of historically as the miracle of Mary and Jesus is the divine Principle of the universe expressing itself now as indivisible, indestructible Life. Hence the demonstration on the part of Christ Jesus of what *individuality* is. In Christian Science, this same Principle declares itself to be Truth and Love—that is to say, the demonstration becomes *compound* and *universal*. But there is no Life without Truth, without Love. Principle expresses itself simultaneously as Life, Truth, Love, without any time lag.

Returning to the fourth period, the prophets, like the Virgin-mother, are in self-conscious communion with God. The Holy Ghost, the “development of eternal Life, Truth, and Love” (the spiritual reality of the last three periods), overshadows their pure impersonal sense of being, and the idea of the manhood and womanhood of God, manifest in due course as Christ Jesus and Christian Science, forms in the womb of universal consciousness prior to its birth into the world—preparatory, that is, to becoming palpable to humanity.

It is recorded that Jesus once pointed to his disciples and to the multitude and said: “Behold my mother and my brethren!” Like the twelve sons of Jacob in the Old Testament, Jesus’ twelve disciples in the New Testament represent a spiritually regenerated human race. Not only do they typify Jesus’ brethren, therefore, but his mother as well. Jesus understood that he was Universe-born, instead of Mary-born, therefore he could solve individually the universal mortal problem. According to the Gospel of John, the starting-point of this solution was the occasion of the marriage in Cana of Galilee, when he said to the world’s concept of motherhood: “Woman, what have I to do with thee?”

Instructed in the teachings of the Old Testament (as revealed in Christian Science) we reach (at the stage of development represented by

the prophets) the “glorious perception that God is the only author of man.” That the twin advents of this man take place during the coming fifth and sixth periods is due to the way in which the prophets resolutely assail animal magnetism, which otherwise would obstruct the birth. The illumination of the prophets’ spiritual sense puts to silence “material law and its order of generation.” For unless the mortal sense of generation falls away, the Christ-idea cannot be born. Until the material order of generation is silenced through self-conscious communion with God, it is impossible for the demonstration of man’s sinless, deathless life to be made manifest (see S & H 29:14-30:1).

And so what we must steel ourselves for, as we follow the teachings of the prophets, is the most tremendous, unremitting denunciation of the workings of mortality that the world has ever heard. At the same time the teaching is a tender and moving outpouring of comfort and care for our total well-being.

### **The prophetic message as a whole**

Like the sixteen sections of the matrix which they pattern, the individual utterances of the sixteen prophets each relate with and reflect one another’s teaching thereby forming one divine integral revelation. Their canonical order is their spiritual order.

The books fall naturally into two groups of four and twelve. First there are the four from Isaiah to Daniel, known as the major prophets; then the twelve from Hosea to Malachi known as the minor prophets. Although Daniel was not at first classed among the prophets, the decision to place him after Ezekiel, together with his meaning within the perspective as a whole, compels us to regard Daniel as a fourth major prophet.

At the stage of development signified by the prophets – the point at which our culture of the idea of God becomes intuitively subjective – the figure of the divine matrix is best represented by a circle, rather than a square. The four books of Kings, for example, build up the columns of the matrix one by one according to the symbol of the square. But the prophets give a new and different aspect. In the survey from Genesis to Revelation carried out in this book, the prophets’ matrix takes the form of the centre and circumference of a circle, or sphere. The circle then embraces the square. Mrs Eddy is reputed to have said to a class of students: “Christian Science [is] a square to material sense, but to spiritual sense a sphere. The square is composed of 4 sides . . . The sphere of Christian Science is without limits; it is one and all and all because one” (*Course in Divinity and General Collectanea* p. 169).

In ancient times, mathematicians as well as mystics sought to solve the problem of ‘squaring the circle.’ A square inside a circle (both figures having the same centre) is, according to the discoveries of psychoanalysis, the basis of that ubiquitous psychic image (rising in dreams from the collective unconscious) known as the *mandala*. C. G. Jung says that the

mandala is a fusion of opposites (circle and square), and is the symbol of wholeness in man. It signifies, he says, man's true "individuation" (*Introduction to a Science of Mythology*, p.21-22).

This concept of the square in relation to the circle is familiar to the student of Christian Science. In his textbook, the description of the holy city, New Jerusalem, from which the figure of the matrix derives, is presented from two complementary points of view. The first is called "city foursquare" (S & H 575), the second "city of our God" (S & H 577). The first (with its four equal sides) is square in delineation; the second (with its four cardinal points of the compass) is circular. The first is the city of *divine Science*, which is referred to as "our city;" the second is the city of *Christian Science*, described as "the city of our God." In order to understand the one whole city, the one *Science* of being, both views are requisite.

Once again we see represented the manhood and womanhood, the head and body, of one whole Son of God. In wholeness lies individuality. Science (the city itself) comes to us individually (that is, indivisibly) as divine Science, and in this sense is our city. Christian Science restores all things, collectively and universally, to the source from which they emanate; in this sense the city is not *our city* but the *city of our God*.

This is not a fusing of opposites, but a marriage of viewpoints which are complementary. Man's wholeness and individuality, born of the fathomless Mind which is God, is the divine translation of the psychic mandala which comes to the surface of mortal consciousness from the depths of the collective unconscious.

In the Bible, the idea of the unity of centre and circumference first came to light in Numbers, when Israel arranged herself in geometric form for her journey through the wilderness. She was a fourfold centre (Levi and the tabernacle) and a twelvefold perimeter (the individual tribes). This pattern was suggested again in the missions of Elijah and Elisha. Elijah typified the centre and Elisha the circumference. (We remember how Elisha was ploughing with twelve yoke of oxen and he with the twelfth.) It came again in Ezra and Nehemiah with the rebuilt temple in the centre of Jerusalem surrounded by the walls with their twelve gates. But not until we reach the sixteen latter prophets, in their two groups of four and twelve, do we find the symbol fully developed, and spiritually comprehensive in meaning.

The major prophets are the circle's fourfold centre, and the minor prophets its twelvefold perimeter. At the centre, the Christ-idea (both head and body) is held in its divine Principle. At the circumference, twelve open gates send forth the idea to human consciousness as the truth about all mankind. This, in Science, is the world itself one with God giving birth to the reality and unity of its being. And thus, at the opening of the fifth period, the calculus of abundant life, propounded by the four Gospels, is born *to* the world *of* the world, as the world's own true identity. In the

remainder of the New Testament and in Christian Science, mankind returns through these same open gates into the heart of Principle. As we read in Revelation, the gates of the heavenly city open within and without.

Paul calls the city “the mother [matrix] of us all” (Gal 4:26). From this moment onwards, the immaculate conception with which we are presented is man as God’s reflection coming from, returning to, yet ever remaining one with, God.

### Scientific structure

Let us envisage the order and structure which underlie the unity of the sixteen prophets.

Because the symbol of this structure is primarily a circle rather than a square, thought starts out from Science itself (the matrix’s fourth column) instead of appearing to approach Science through the Word, Christ, and Christianity (the first three columns). The major prophets (which appear in the canon first) correspond to the four tones of the fourth column; the minor prophets (which follow) correspond to the twelve tones of the first three columns.

As we know, Moses’ golden candlestick is the model of the matrix’s fourth column, Science. Principle is the centre, and the three pairs of branches, Soul and Life, Spirit and Truth, Mind and Love, radiate outwards in ever-widening circles.

Represented by Daniel, the fourth major prophet, the spiritual idea of God, untouched by Babylon, is found in its Principle at the centre of universal being. Isaiah, Jeremiah, and Ezekiel have, as it were, reached out their all-embracing arms and have gathered and established the idea on this absolute foundation.

Instead of moving down the fourth column vertically in the familiar way, the prophets (in our present reading) start with the candlestick’s outermost branches and move towards the centre. They gather the world to God. That is to say, Isaiah corresponds to Mind and Love, in the tone of Science as Christianity; Jeremiah to Spirit and Truth, in the tone of Science as the Christ; Ezekiel to Soul and Life, in the tone of Science as the Word; while Daniel corresponds to Principle itself, in the tone of Science as Science.

Isaiah’s emphasis is that Principle’s universal purpose is eternally fulfilled (Love) at the point of its origin (Mind). This is infinity as the matrix of its own being, or Science as Christianity.

In the tone of Science as the Christ, where the synonyms are Spirit and Truth, Jeremiah’s emphasis is what the matrix forms and embodies, namely, the Christ-calculus. This is the “Spirit of truth,” the divine Comforter (John 14:17), which makes nothing of incarnate error. How to make nothing of the invader Babylon is precisely what Jeremiah teaches Israel.

Ezekiel, in the tone of Science as the Word, where the terms are Soul and Life, testifies to the sinless, deathless identity of the idea which Isaiah and Jeremiah have proclaimed. To the senses, Ezekiel is a captive in Babylon; but such is his understanding of man's incorporeality that he seems oblivious of being there. Because he identifies Life as all, Ezekiel lives outside the confines of the Babylonian tomb.

Daniel, in the tone of Science as Science, holds the idea in its universal Principle, while he explodes the dream of Babylonian exile on behalf of all mankind.

We come to the minor prophets. Let us think of them as twelve open gates through which the idea revealed by the major prophets is radiated to the world.

Here, our thought does not move down the matrix's first three columns vertically (as it does when the figure is a square) but across them horizontally in four groups of three tones. These four groups constitute three gates on the north (the Word), three gates on the east (the Christ), three gates on the south (Christianity), and three gates on the west (Science). (See Appendix diagram p.385.)

Thus, Hosea, Joel, and Amos correspond to the Word as the Word, Christ as the Word, Christianity as the Word; Obadiah, Jonah, and Micah correspond to the Word as the Christ, Christ as the Christ, Christianity as the Christ; Nahum, Habakkuk, and Zephaniah correspond to the Word as Christianity, Christ as Christianity, Christianity as Christianity; Haggai, Zechariah, and Malachi (the prophets of the return from Babylon) correspond to the Word as Science, Christ as Science, Christianity as Science.

The twelve-pointed star in the diagram (p.385) is formed by joining the four Word tones, the four Christ tones, and the four Christianity tones. Is this the star symbolized by Esther? Is this the star on which wise followers of the spiritual idea orient their position in the Old Testament in order to be guided to the birthplace of Jesus at the beginning of the New Testament?

## THE FOUR MAJOR PROPHETS

### (1) ISAIAH

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, *Declaring the end from the beginning, and from ancient times the things that are not yet done*” (Isa 46:9–10).

Perhaps the keynote of Isaiah lies in one supreme, transcendent idea, namely, that the end of all being (Love) exists from the beginning (Mind); therefore that the universe consists of the infinitude of God.

The marvellous outpouring of power and glory that comes to us as the prophecy of Isaiah ranges over sixty chapters of the canonical writings. It is written, we are told, in three distinct parts. Three different authors contribute to the book as a whole, and are known as I, II, and III Isaiah.

This knowledge helps us to simplify what would seem otherwise to be an overwhelmingly complex message. I Isaiah is written in pre-exilic days; II Isaiah (also known as Deutero-Isaiah) is written at the time of the exile; while III Isaiah (or Trito-Isaiah) is written after the return. At once we perceive the vast spiritual territory covered by the book as a whole.

Unfolding in the tone of Science as Christianity, Isaiah reflects and embodies the spirit of the entire matrix. This signifies that the idea which underlies all sixteen prophets (the matrix itself) is present from the beginning of their concerted message.

In the reading given in this book, I Isaiah relates to the matrix's first three columns, where the emphasis is the Word, Christ, and Christianity; II Isaiah relates to the first three tones of the fourth column – Science as the Word, Science as the Christ, Science as Christianity; while III Isaiah adds the final tone of all, Science as Science, thereby completing the sixteenfold structure. When, at the end of the book, Trito-Isaiah beholds his new heavens and new earth, he fulfils the work of Deutero-Isaiah, who has, in turn, fulfilled that of I Isaiah, just as this is true of the corresponding tones in the final model of the matrix.

Because of the vastness of the text, we can do no more in this chapter on the prophets than feel for the spirit of one or two representative statements from each of the main tones—from the Word, Christ, and Christianity sections of I Isaiah; from Science as the Word, Science as the Christ, Science as Christianity in II Isaiah; and from the final tone of all, Science as Science, in III Isaiah.

**I Isaiah**  
The Word

In the timeless eternity of four dimensional consciousness, creation is without beginning or end—the end is forever the beginning and the beginning forever the end. Isaiah writes: “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains . . . and all nations shall flow unto it . . . and he will teach us of his ways . . . and he shall judge among the nations . . . and they shall beat their swords into plow-shares . . . nation shall not lift up sword against nation, neither shall they learn war any more.” Isaiah is reading the content of the Mind which is Love; he foresees what is happening in the “last days” (the days of Christian Science), and the overturning and transforming of human consciousness which is taking place today.

Mary Baker Eddy writes in fulfilment of Isaiah’s prophecy: “When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard” (S & H xi:22). Isaiah foretells: “My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it,

and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, 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? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Mrs Eddy says that the Manual of The Mother Church of Christ, Scientist is "uniquely adapted to form the budding thought and hedge it about with divine Love" (Man 104). Isaiah's vineyard, tower, and fence, are all referred to by implication in her words regarding the mission of her church.

The solution to the problem of the wild grapes lies in individual cultivation of spiritual understanding. In contrast to the foregoing lament over the vineyard, Isaiah records how he "saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory . . . Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Spiritual individuality, voluntarily culturing the truth of being as universal Science and system, is the answer to the entanglements of religious organization devoid of scientific order.

This is the only time the Bible refers to the seraphims. Each one has six wings, just as the golden candlestick has six branches. The candlestick with its branches is a universal *letter* symbol, while the seraphims with their wings typify the individual *spirit* which moves and is alive. Their wings are Soul and Life, Spirit and Truth, Mind and Love, on either side of Principle, the divine Person of each. The seraphims individualize the structure and symmetry of the idea of God. "Here am I; send me," says that reflex image of the Principle of the universe which is Isaiah.

Manual, Mother Church, and branch church all feature prophetically and symbolically in the rod which grows from a parent stem, and the branch which grows from this stem's own roots but not from the stem itself. The rod corresponds to the Manual, the stem to the Mother Church, and the branch to the branch church. Individuality, rooted in the Principle of mankind, is the essential ingredient of the true branch church. Individuality is likewise the primal quality of that "millennial estate pictured by Isaiah," in which "The wolf also shall dwell with the lamb, And the leopard shall lie down with the kid; And the calf and the young lion, and the fatling together; And a little child shall lead them" (S & H 514:21).

Included in these passages, indicative of the creative Word, is the prophecy of the virgin who conceives a son, whose name is called Immanuel. The virgin to whom the child is born is us, man, in the universal reality of our being. World government and peace will be upon



the shoulders of this Son of *man*—this idea of our (man's) unity, indivisibility, and harmony in God.

The section ends with the joyful words: "Sing unto the Lord; for he hath done excellent things: this is known in all the earth . . . great is the Holy One of Israel in the midst of thee."

**I Isaiah**  
Christ

Divine revelation coming from God destroys incarnate evil coming from the so-called cosmic unconscious. The Christ section of I Isaiah concerns ten burdens on ten enemy nations, the first and most conspicuous of which is Babylon. Here Christ, the divine manifestation of God, the idea of divine Principle, Life, Truth, Love, Soul, Spirit, Mind, "comes to the flesh to destroy incarnate error" (S & H 583:10) through analysis, uncovering, and annihilation.

Christ, Truth, comes to the flesh to prove that man never, in the first place, fell away from Spirit, God, to be embodied thereafter in finite flesh. One of the outstanding features of the "burden of Babylon" is the familiar passage: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven I will exalt my throne above the stars of God . . . I will be like the most High."

Jesus says later on: "I beheld Satan as lightning fall from heaven." The name Lucifer means "light-bringer, day-star." Isaiah is disposing of the myth of mortality at the point of its supposed origin. He is handling the belief that the "daystar of divine Science" (S & H vii:11) ever asserted a will of its own contrary to the will of Principle, and thereby fell from Spirit to matter. If it had fallen from Principle in this way, divine Science would no longer be divine Science, but would have reversed its nature and character and become physical science instead; the Holy Ghost would have transformed itself into destructive electricity, or lightning, with all the potential thermal-nuclear activities which this involves.

**I Isaiah**  
Christianity

The theme changes. In "that day"—the day of the Science of Christianity—human consciousness will ferment, and will overturn, as the leavening, chemicalizing Christ, Truth, makes its universal impact. We read: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down . . ." There will be a levelling out of class barriers and hierarchical authority. Thus: "It shall be, as with the people, so with the priest; as with the servant, so with his master . . . the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly."

Compensation for this great world-upheaval lies in the fact that "in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought."

The people are consistently warned not to go down into Egypt in an effort to escape the turmoil. For the strength of Pharaoh shall be their shame, and trust in the shadow of Egypt their confusion. Therefore, says Isaiah, "Woe to them that go down to Egypt for help."

In place of Egypt there will be spiritual healing and redemption. So much so that "the desert shall rejoice, and blossom as the rose." Across the desert a highway will run, which will be called the "way of holiness." The ransomed of the Lord will discover this highway, and will "return, and come to Zion with songs and everlasting joy upon their heads."

I Isaiah covers the first 39 chapters of the book. His contribution ends with the history of how Sennacherib, king of Assyria, having conquered the kingdom of Israel, seeks to assault the kingdom of Judah. But Sennacherib fails to overcome Judah in the way he overcame Israel. God causes him to return to Assyria by the way he came, and there destroy himself. Babylon, not Assyria, is destined to devastate Judah. Indeed, at the time I Isaiah makes his prophecy the conquest of the second of the two kingdoms is imminent. Thus I Isaiah proclaims his message prior to the Babylonian exile.

**II Isaiah**  
Science as the Word

The prophecy of Deutero-Isaiah pertains to the period of the exile; it contains some of the most beautiful, inspiring, and heart-warming passages in the Bible. It radiates the spirit of the Comforter itself – that is, divine Science. According to our present reading, II Isaiah takes the three main themes of I Isaiah – his three long sections emphasizing the Word, the Christ, and Christianity – and presents them from the standpoint of Science. Hence the tones: Science as the Word, Science as the Christ, Science as Christianity.

We read: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished." This opening passage stresses the need for that state of spiritual preparedness in Israel which is characteristic of John the Baptist. She must prepare herself to *be* the pure Christ-idea. Hence II Isaiah continues the theme of the highway referred to by I Isaiah. He says: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain . . . The grass withereth, the flower fadeth: but the word of our God shall stand forever." This passage (Science as the preparatory Word) relates with the corresponding section in I Isaiah on the founding work of the Word itself. It prepares the way (like John the Baptist) for the coming of God's *servant*, in the tone of Science as the Christ.

**II Isaiah**  
Science as the Christ

This beautiful section of the text opens with one of the several "servant songs." The words apply, of course, to the Christ-idea at every stage of its

unfoldment, and therefore to its present status as Christian Science. II Isaiah writes: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street . . . He shall not fail nor be discouraged, till he have set judgment in the earth."

In the immediate context, Israel herself is God's servant. Hence the words: "I am the first, and I am the last; and beside me there is no God . . . I have formed thee; thou art my servant . . . Thus saith the Lord, thy redeemer, and he that hath formed thee from the womb . . . Declaring the end from the beginning, and from ancient times the things that are not yet done . . . I have spoken it, I will also bring it to pass." Again and again one feels from the discourse that the womb which forms the true servant of God is the Mind which is universal Love.

The references to Cyrus, king of Persia, Israel's deliverer from Babylon, also come in this part of the text. That which is formed in the matrix of Science is the Christ-identity of Israel herself, God's beloved son, who is also His adored servant. In the Christ section of I Isaiah, this identity blots out Israel's transgressions typified by the ten enemy nations. The universal idea of God, whose first name is Jacob, and whose surname is Israel, is in II Isaiah, gathered under the protection of the Holy One of Israel from the very ends of the earth.

## II Isaiah Science as Christianity

The servant songs continue, as do also the manifold references to the womb, or matrix, which gives Israel birth. Over and over again we are told how Israel's God is creator and king of the whole universe, over which He holds sovereign power. We are reminded that the entire creation is the work of God, and that whatever denies this glorious truth will be utterly wiped out of consciousness.

Actual deliverance from Babylon, at a time known to scholars as "the kingdom age," is particularly stressed in this part of the book. Principle thunders its wrath at Babylon: "There is no throne, O daughter of the Chaldeans . . . thou shalt no more be called, The lady of kingdoms . . . desolation shall come upon thee suddenly, which thou shalt not know . . . Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee."

Israel and Judah shall call themselves the holy city, and their deliverance from the dream of mortality is referred to again and again. The text reads: "Hearken unto me, O Jacob and Israel, my called . . . Go ye forth of Babylon . . . with a voice of singing declare ye . . . even to the end of the earth . . . The Lord hath redeemed his servant Jacob . . . the redeemed of the Lord shall return, and come with singing unto Zion . . . Awake, awake . . . put on thy beautiful garments, O Jerusalem . . . all the ends of the earth shall see the salvation of our God." From first to last, the vision of Isaiah encompasses nothing less than the ends of all the earth.

Destruction of the Babylonish sense of life is foretold in the references to the messianic lamb. When this lamb is brought to the slaughter, he does not give reality to mortality by opening his mouth in protest, but allows mortality to destroy itself. Proof of eternal, indestructible life is furnished by a lamb-like sacrifice of the mortal sense of life. Hence the call: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord . . . thy Maker is thine husband . . . The God of the whole earth shall he be called." All who thirst for immortal life may partake of it freely at its fountainhead. "Love is impartial and universal in its adaptation and bestowals," says the textbook with reference to this open fount (S & H 13:2).

Some of the most beautiful and powerful passages in the whole of Isaiah fall within this section of the text. Not only do they relate spiritually with the Christianity section of I Isaiah, but they also confirm the position of the book of Isaiah within the general prophetic matrix—that is, in relation to Science as Christianity, where the synonyms are Mind and Love.

### III Isaiah Science as Science

The writings of Trito-Isaiah pertain, as we have said, to Israel's post-exilic era, and therefore to her resurrection body. The vision is of new heavens and a new earth. The tone is Science as Science, focused in the term Principle.

The "high and lofty One that inhabiteth eternity, whose name is Holy," is the source from which the message comes. In the days to which the prophecy refers, Israel will call and God will answer; she will cry, and He will say, "Here I am." The result (as taught by Ezra and Nehemiah) is that Israel will become the "repairer of the breach, The restorer of paths to dwell in." She will rebuild her body on wholly spiritual foundations.

The demand for resurrection is imperative. Hence the sublime assurance: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee . . . the Gentiles shall come to thy light, and kings to the brightness of thy rising . . . thou shalt see, and flow together . . . the abundance of the sea shall be converted unto thee . . . thy gates shall be open continually . . ."

Through the mother-city's twelve open gates (typified later by the minor prophets) the universal Christ-idea will become perceptible to mankind. To signify this, in the post-exilic period, a new Jerusalem arises on the site of the old with new walls and gates. According to III Isaiah (and as we noted in the chapter on Ezra and Nehemiah), walls stand for Salvation and gates for Praise. Violence will no more be heard in the land of Israel's new built identity.

Instead, a standard will be lifted up before the people. Israel will be "called by a new name, which the mouth of the Lord shall name."

Applying these words to the twentieth century, Christian Science (Israel as she really is) will be "Sought out, A city not forsaken." Science will be "sought of them that asked not for me . . . found of them that sought me not." The world will come to itself. Through the work of the Science of Christianity, mankind will recognize its genuine spiritual being.

We arrive at the conclusion of the whole stupendous prophecy. Similar to the way in which St John concludes Revelation, Isaiah records the glorious words: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind . . . behold, I create Jerusalem a rejoicing, and her people a joy . . . before they call, I will answer; and while they are yet speaking, I will hear."

As if to epitomize the spirit of universal motherhood, and to assure us of the fulfilment of its great ingathering purpose, Isaiah says finally: "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God . . . Behold, I will extend peace to her [Israel, mankind] like a river, and the glory of the Gentiles like a flowing stream . . . As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem . . . For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

A great symphonic structure of interweaving spiritual tones, played by the orchestra of the universal family of man, and conducted by the Principle of the absolute oneness of being, sounds in our spiritual ears as we let the book of Isaiah unfold to us. The fulfilled ends of creation exist from the beginning – that is, at the point of their eternal origin. This surely is the key to Isaiah's divinely scientific message. The infinitude of identity which makes up our universe is a calculus of spiritual ideas held in the matrix of the divine Principle, Love. This truth, understood, delivers us from mythological, astrological, psychological Babylon, and builds our life anew.

## (2) JEREMIAH

In our present reading, Jeremiah corresponds (within the structure of the matrix) to Science as the Christ, where the synonyms are Spirit and Truth.

Behind the colossal character of Jeremiah lies the fortitude and integrity of foursquare man. With unshakeable firmness Jeremiah offers unyielding resistance to error on every side. He stands for the rocklike calculus of Spirit which grinds to powder everything on which it falls. His message, in consequence, unfolds in the Christ order of the synonymous terms for God: Principle, Life, Truth, Love, Soul, Spirit, Mind.

This explains why the book of Jeremiah is followed by a second book that bears his name: The Lamentations of Jeremiah. This consists of five

laments, uttered by the people of Judah when Jerusalem and the temple have been laid waste by Babylon, and the people themselves have been taken captive. Jeremiah is concerned with spiritual translation. While the book of Jeremiah itself relates to the first of the two translations (S & H 115), Lamentations relates to the second. Judah bitterly laments the loss of the organic sense of life which the sacking of Jerusalem has forced upon her.

Jeremiah is regarded by many as the greatest of the prophets. This is not surprising when we realize that what he expressly teaches Israel is *the way to make nothing of evil*. Evil is typified by Babylon. While Isaiah assures us that Babylon is in fact nothing, Jeremiah shows us the way of proving that Babylon is nothing. Ezekiel then stands for the proof itself. Finally, Daniel makes it plain that this proof applies not only to the people of Judah, but to the whole of mankind.

Isaiah himself is not involved with Babylon. Jeremiah is involved, but does not actually go to Babylon. Ezekiel is taken into Babylon, but seems oblivious of this once he is there. Daniel, like Ezekiel, actually takes part in the Babylonian experience.

The spiritual "tones" of the prophets cannot be confined. In addition to the order: Christianity, Christ, Word, relative to Isaiah, Jeremiah, Ezekiel, the order: Word, Christ, Christianity also obtains. For, clearly, what Isaiah elucidates is the great universal Principle, or Word, whereby the nothingness of evil is proved. Jeremiah, typifying the Christ, shows the way in which this proof takes place. But the proof itself, which comes with Ezekiel, necessarily involves Christianity. The simultaneity of this outward-inward, inward-outward movement (Christianity-Christ-Word, Word-Christ-Christianity), implicit in these three major prophets, hinges upon the teachings of Daniel, that the world in Science is not, and never has been, in bondage to Babylon. The pulsating movements of the spiritual universe are those of the body of Israel herself.

We are fast approaching the New Testament. What Jesus initiates in the fifth period of Life, Christian Science will emulate in the sixth and seventh periods of Truth and Love. But this reality of Christ and its Science must be already present in the fourth period of Principle, otherwise it cannot come to birth in the course of these last three periods.

Jesus puts into effect the Principle of God's allness and evil's nothingness as propounded by *Isaiah*. This Principle instructs him how to make nothing of mortality (death) according to the teachings of *Jeremiah*. At the crucifixion and entombment he proves the truth of these teachings as prefigured in the visions of *Ezekiel*. And he does this on behalf of the human race as a whole in accordance with the message of *Daniel*. What Christ Jesus does individually applies to all humanity in Christian Science.

How does Jeremiah teach us to make nothing of evil? This is the mighty question. The text contains an apparent paradox. Christ, as we know, demands constant and unyielding resistance to evil in every form. Yet the

cry of Jeremiah is: 'Do not resist Babylon; let her take you captive; go and put your neck under the yoke of the king of Babylon.' How do we assess spiritually such a seeming contradiction?

Confusion disappears when we turn to the example set by Jesus. In the coming New Testament, Jesus demonstrates in his own life all that the Old Testament teaches us as it ranges from Egypt to Babylon. Understanding Jeremiah's attitude to Babylon we understand Jesus' attitude to the crucifixion and entombment—that is, to the way in which mortality (death) claims to lay waste the organized temple, or body.

To resist Babylon is, in belief, to make something out of nothing. Jesus makes nothing of his enemies, including the last enemy, death. His policy of non-violence, non-resistance, accords with the words of Isaiah that he "opened not his mouth." But this does not mean to say that Jesus is pacific regarding the encroachments of evil. The reverse! In offering no resistance, Jesus offers total resistance. *He proves evil nothing*. Jesus faces up to evil. He, as it were, walks up to death, through it, and out the other side, proving as he does so that he is face to face with Life, God. To resist death is to become its victim, even as Abel was the victim of Cain.

What Jeremiah advocates is what Jesus advocates: 'Do not surrender to mortality, but *surrender mortality!* Otherwise mortality will destroy you.' If Judah refuses to surrender Jerusalem and the temple; if she identifies organic life with herself personally rather than with Babylon; if she fights to preserve her own so-called material existence, then Jerusalem and the temple will inevitably be laid waste. In the mortal concept, self-preservation and self-destruction are one and the same thing. To avoid death and destruction, mortality must be surrendered. Otherwise we surrender ourselves to mortality and its forces of self-destruction. In the words of Jesus: "He that findeth his life [in the organized temple] shall lose it: and he that loseth his life [goes forward into Babylon] for my sake shall find it" (Matt 10:39).

Jeremiah implores Judah to work out the problem of mortality through Science, and not through suffering. Either way she will be compelled to work it out. Resisting Babylon (seeking to preserve Jerusalem) she will do it through suffering. Going forward into Babylon (surrendering Jerusalem) she will do it through Science. Surrendering to mortality, suffering is inevitable; yielding up mortality, there is nothing to suffer. As in the case of Jesus, Judah's need is to go faithfully forward into Babylon, leaving Jerusalem and the temple behind. In Babylon (as in the sepulchre) God will prove to her that there is no Babylon, no death, only the presence of Life, God. Afterwards, like Jesus, she will return to Jerusalem and rebuild her body, prior to its final translation. Surrendering *now*, in Science, the organic sense of divisibility from God and our brother man, death is behind us not in front—our life is God, Life.

Let us take the tones of the Jeremiah text one by one in the Christ translation order.

**Principle** *Divine commission:* At the beginning of the record, in a tone of Principle, Jeremiah receives his Christly commission. He himself must be found equal to this great mission. That his mission is foreordained by the matrix of all creation (unfolded by Isaiah) is evident when Jeremiah is told of its (his own) pre-existence. "Before I formed thee in the belly I knew thee," God says to him, "before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." As matrix is to calculus, so Isaiah is to Jeremiah.

Jeremiah's task is to analyse, uncover, and annihilate error in a process of spiritual translation. Hence the words: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Note that the charge to build and plant comes after the command to uproot and destroy. "We cannot build safely on false foundations," the textbook tells us, "Truth makes a new creature, in whom old things pass away and 'all things are become new' " (S & H 201:7).

Knowing that the Christ purpose is to come to the flesh to destroy incarnate error, Jeremiah records how he is "full of the fury of the Lord . . . weary with holding in." Israel's unrepentant harlotry is the cause of all her trouble, and she will learn her lesson only if Babylon takes her captive. She has "played the harlot with many lovers," therefore "destruction upon destruction is cried; for the whole land is spoiled." The work which Jeremiah is commissioned to perform is that of uncompromising Principle. He must prove Principle absolute and divine.

**Life** *Willingness to yield up the organic sense of life:* Israel has put her trust in the organized temple (the belief that life resides in the body) instead of in the Principle which is infinite Life. God's words, uttered by Jeremiah, sternly reprove this false belief. He says: "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord . . . Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery . . . and burn incense unto Baal . . . Is this house, which is called by my name, become a den of robbers in your eyes? . . . the women knead their dough, to make cakes to the queen of heaven." The queen of heaven is the mother-goddess of fertility, referred to again at the end of Jeremiah when the people who are left behind in Jerusalem clamour to return to Egypt.

Only through yielding up the organized temple and going forward into Babylon, will Israel prove that Life is all and death has no dominion.

**Truth** *Man's health and wholeness:* With tremendous force and authority, Jeremiah uncovers the mortal errors that claim to operate as the consciousness of Israel. The section of the text in the tone of Truth consists of wholesale denunciations. When, at last, she can bear Jeremiah's deep, stern analysis no longer, Israel cries out to her God:



“Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise.” But the repentance is inadequate, and it comes too late. Nevertheless, because of what Israel is in Truth, she will, in due course, return from her self-imposed captivity, and “this city shall remain forever,” God assures her.

**Love** *Surrender self-love:* The presence and power of universal Love will compel her to give up self-love. Jeremiah tells her how disastrous it will be to try to hold on to Jerusalem with this false sense of pride and attachment. Israel believes, in her ignorance, that if Jerusalem is taken away from her she will be faced with a vacuum. If only she understood that “this seeming vacuum is already filled with divine Love”! Jeremiah tells her of the wonderful hour of development which is at hand if only she will be obedient, and that even if she clings to a “sense of personal joys,” spiritual Love will force her to accept what best promotes her growth. It is as if he asks her: ‘Would existence without the temple organization be to you a blank? Then the time will come when you will be solitary, left without sympathy. Thus God teaches you to lay down your fleshliness and gain spirituality. This is done through self-abnegation’ (S & H 266:6-19).

If she refuses to surrender self-love, Jerusalem will be destroyed before her eyes, and she will be helpless to prevent it. Such is the wine cup of Jehovah’s fury. The king of Babylon will carry her away captive. “He that abideth in this city shall die by the sword,” God says, “but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live.” Israel’s sins have brought her to the point of mortal extremity, but in Science this extremity is God’s opportunity. Such is the nature of Love that it will eventually restore her to the land, and there will be full compensation for all her tribulations. Thus “Judah shall be saved, and Israel shall dwell safely.”

**Soul** *Translation of sense testimony:* Again she is bidden not to resist what shall befall her, but to bring her neck under Babylon’s yoke. The evidence of the senses is wholly false; the reverse of this evidence is true. If she will obey the rule of translation, Soul will reverse what appears to be happening to her and will prove the nothingness of Babylon. This is the rule which Jesus obeys when facing the crucifixion, and the result is resurrection. The same applies to Israel.

According to her fidelity, Israel will receive a new covenant – she will enter the era of a new testament. Jeremiah is the prophet of this new covenant, and formulates the way it will work. He says: “And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord . . . After those days . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more

every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.”

If Israel obeys the rule of Soul – if she reverses sense evidence by offering no resistance to Babylon in the way Jeremiah advocates – she will find that heaven is within her subjectively and spontaneously, and she will cease her vain strivings to acquire it from outside. This is her *new* testament, her *new* covenant with God – the promise of the self-revelation of Christly perfection from within her own being.

**Spirit** *Go not back to positions outgrown:* In Israel’s belief, the Babylonian threat is so terrible that, in order to counter it, she seeks an alliance with Egypt. This is always mortality’s way. To offset organic death, it resorts to organic birth. The alliance fails, Babylon overruns the country, and the first deportation begins.

The best of the nation are taken to Babylon and only the dregs remain. Jeremiah elects to stay behind with the dregs. Those who are left in Jerusalem howl to go back to Egypt, and Jeremiah accompanies them even there. This is the nature of the Christ-spirit, it never abandons so-called mortal man however far he falls. The purpose of the Christ is to rid mortal man of his belief in mortality and thus save him from himself. Until the mortal is fully translated it cannot be abandoned. Never shall we rid ourselves of the belief that body is mortal except through Christly translation.

A certain Gedaliah is put in charge of the remnant left in Judea, but he is slain by Ishmael. As we remember, the original Ishmael was the son of Abraham and the Egyptian bondwoman Hagar. It is not surprising, therefore, to find this later Ishmael inciting the people to go back to Egypt. God says to them: “So shall my fury be poured forth upon you, when ye shall enter into Egypt . . . O ye remnant of Judah; Go ye not into Egypt.” Yet, “they came into the land of Egypt: for they obeyed not the voice of the Lord.” This return to positions outgrown is the antithesis of the tone of Spirit. The textbook teaches: “Spiritualism would transfer men from the spiritual sense of existence back into its material sense. This gross materialism is scientifically impossible, since to infinite Spirit there can be no matter” (S & H 75:8).

Jeremiah is bidden: “Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh’s house . . . Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid . . . And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death.” Thus organic death occupies the throne of organic birth.

In Egypt, despite Jeremiah’s entreaties, Israel offers sacrifices to the queen of heaven. Her excuse is: “Since we left off to burn incense to the

queen of heaven, and to pour out drink offerings unto her, we have wanted all things . . ." The mother-goddess is common to all the Semitic nations. In Egypt her name is Isis, in Babylon it is Ishtar. James Fraser in *The Golden Bough* shows that the Roman Madonna, also called "queen of heaven," is a derivative of the Egyptian Isis.

We are approaching the New Testament now, and the counterfact in Science to the mythical mother-goddess and her son is very close at hand.

**Mind** *Man's true origin:* Finally, Jeremiah enumerates the different incarnate errors which the Mind of Christ eliminates from Israel's consciousness so that she may realize her spiritual origin. These take the form of nine enemy nations. They range, as we might expect, from Egypt to Babylon, with Babylon supreme over all. They are: Egypt, Philistia, Moab, Ammon, Edom, Syria, Kedar, Elam, and finally Babylon herself, the harlot city, the opposite of the holy foursquare city which is the divine origin of us all.

## LAMENTATIONS

In the five dirges that make up the book of Lamentations, Jeremiah beseeches Israel not to distress herself over the loss of Jerusalem, not to bemoan the laying off of the organic sense of life, but rather to mourn it spiritually. In the measure that she does this, she will be amply compensated and blessed. He seems to say to her in the words of Jesus: "Blessed are they that mourn: for they shall be comforted."

The book is full of the comfort that will come to Israel if only she is spiritually minded enough to let the mortal go. If not, there can be no real comfort. She will find herself solitary, left without sympathy, faced with a seeming vacuum. Hence we read: "How doth the city sit solitary, that was full of people! how is she become a widow . . . among all her lovers she hath none to comfort her . . . Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness . . . she had no comforter."

Jeremiah implores Israel not to grieve because Babylon has sacked Jerusalem. He begs her, as he has done all along, to go forward into Babylon at God's command. There, a *new Jerusalem* will be revealed to her as the sole reality of what she thought was Babylon, and of which she was so afraid. The vacuum which she dreaded will be filled with Life and Love. Thus will the nothingness of Babylon be demonstrated, and she herself will return and rebuild Jerusalem, and enter into newness of life.

Lamentation's five poems seem to take our thought through an equivalent of the first five days of creation to the point of the surrender of the mortal sense of life. This implies that while the book of Jeremiah has the accent on the first of the two translations (translation from the divine

thought to the human), Lamentations accentuates the second, where the problem of mortality is in process of being solved, or where Science "reverses the evidence before the [five] corporeal human senses" (S & H 116:5).

### (3) EZEKIEL

The prophecy of Ezekiel develops through a succession of finely drawn apocalyptic images. It reaches its climax when the writer discloses his vision of Israel's incorporeal temple, or body, which Babylon has never touched.

Within the total prophetic matrix, Ezekiel corresponds to Science as the Word, where the synonyms are Soul and Life. Isaiah having emphasized the *matrix* as a whole, and Jeremiah having emphasized the *calculus* which the matrix embodies, Ezekiel puts the emphasis on the *numerals of infinity*, the elements out of which the calculus is formed, and the means of understanding what constitutes sinless, deathless man.

Ezekiel must put before Israel the Life which is Soul, and the Soul which is Life, in order that she may behold her identity as it really is, forever unspoiled by Babylon. Unless this happens, how can she possibly come up out of the Babylonian tomb with her body resurrected? That Ezekiel performs this inestimable service is not only evident from the text itself, but is also true historically. For Ezekiel, as we have said, is believed to have been the principal architect of the Old Testament's Priestly Document, based on the numerals of infinity, or the seven days of creation. It is not surprising, therefore, that when we ponder the book in its Science, we find it unfolding in the order of these same seven days. Ezekiel stands for the actual experience that even while Israel is lying apparently in the Babylonian tomb, her body is alive and unharmed.

So let us quote once more: "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life . . ." (S & H 520:10).

Time is symbolized by Israel's seventy years of Babylonian exile — the threescore years and ten of the life of a mortal as it ranges from the womb to the tomb. This is time on the individual scale. On the universal scale, its symbol is seven thousand years — the seven thousand-year periods which underlie the Bible as a whole, as well as the history of civilization.

There is little doubt that Israel's ability to rise regenerated into newness of life after her seventy years captivity, is due to the revelation of Soul and Life that comes to the prophet Ezekiel.

Unlike Jeremiah, Ezekiel has perforce to accompany Israel into Babylon, and he and Daniel are the prophets of the exile. Throughout the

book, Ezekiel calls himself the "Son of man." What he stands for spiritually is the Son of woman, or generic man. And this is precisely what Jesus shows his identity to be when, reversing the evidence of the entombing senses, he rises regenerated at the resurrection and proves his immunity from a maternal womb. Perhaps as we grow to understand Ezekiel and the wonder of the idea which lies behind his imagery, we shall perceive the state of consciousness which lifted Jesus from the grave. Certainly the feeling one has in pondering the message is that although Ezekiel is a captive in Babylon he is not conscious of Babylon at all. He lives in the reality of the New Jerusalem. Hence his vision ends with the measuring of Israel's ideal temple, or body. In view of this it is well to observe that throughout his entire discourse nothing condemnatory is said regarding Babylon. Ezekiel refuses to make something of nothing.

The tones of the days of creation, which unfold Ezekiel's message, are in each instance introduced by the fact that the "hand of the Lord" was upon him—a theme which occurs exactly seven times.

First day  
Mind

The first of Ezekiel's symbolic images is four living creatures. Here, at the beginning of his prophecy, Mind presents and thought accepts the four-dimensional calculus of reality as Israel's sinless, deathless body.

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself . . . out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man." The foursquare calculus, infinitely infolded within itself, is man in the spiritually generic sense as the true idea of Israel. "And every one had four faces, and every one had four wings." Each aspect of the four reflects every other aspect. The faces stand for identity, or Soul; the wings for individuality, or Life. Reflection is instantaneous, simultaneous, spontaneous; therefore "the living creatures ran and returned as the appearance of a flash of lightning." We read how "their appearance and their work was as it were a wheel in the middle of a wheel." In the "cycles of eternal existence" (S & H 319:13), that make up the movements of the infinite calculus, centre and circumference are immediately one. Spiritual truth flows ceaselessly from centre to circumference and from circumference to centre.

Arnold Toynbee, in *A Study of History*, uses the symbol of the wheel. Describing what he calls the movements of cyclic recurrence in the universe, he shows how minor repetitive movements bear on their wings major irreversible movements, and illustrates this by the rotating wheels of a forward moving vehicle. In Science, the revolving wheels are the numerals of infinity, as the tones of the synonymous terms for God. The vehicle, which is propelled forward by these rotations, is the divine infinite calculus moving within its matrix, and typified by Ezekiel's chariot.

This comprehensive vision comes to Ezekiel as a blaze of light. *Science and Health* teaches: “Mind is perpetual motion. Its symbol is the sphere. The rotations and revolutions of the universe of Mind go on eternally” (S & H 240:14).

The symbol changes to a flying roll. The idea is still one of spiritual evolution. The word “roll” is from the Latin for “wheel.” Ezekiel sees a scroll unfolding itself. He is told: “Son of man, eat that thou findest; eat this roll . . . cause thy belly to eat, and fill thy bowels with this roll that I give thee.” St John, in Revelation, is commanded to eat the little book (*Science and Health*); and the disciples, in the gospel, eat the Christ-body in order that they themselves shall be this body. Like the light of the first day of creation, the idea presented is the omni-act, the revolving movements, of the body of infinite Mind.

**Second day**  
Spirit

When the hand of the Lord is upon him for the second time, Ezekiel is called to be a watchman. Unless we are resolute watchmen we cannot, as we found in Ezra and Nehemiah, engage in the work of rebuilding the body after Babylon has been overcome. Inspired by Ezekiel, Israel, in Babylon, is learning to be a watchman. “And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel.”

The Spirit tone is a short one; it shows the necessity for remaining constantly in the sanctuary of Spirit, of being a vigilant porter at the door of thought, in order that Spirit (the firmament) can impart the understanding of its own infinitude, and destroy the belief that we live in Babylon.

**Third day**  
Soul

The vision of the four living creatures, in the first tone, causing Ezekiel to be a watchman in the second, enables him to storm Israel’s citadels of sin in the third – in a tone of Soul, correlative with the third day of creation. When the hand of the Lord is upon him for the third time, Ezekiel is told: “Son of man, take thee a tile . . . and pourtray upon it the city, even Jerusalem: And lay siege against it . . . and thou shalt bear the iniquity of the house of Judah forty days.” We are reminded of Jesus’ forty days in the wilderness, when he overcame Satan, or sin.

To lay siege to the sins of Jerusalem, Ezekiel must shut himself up in his house. He must understand within himself that sin (and therefore death) is not something going on ‘out there.’ And he can do this, as he himself explains, because from his youth up he has “not eaten of that which dieth of itself.” For the same reason Jesus experiences the resurrection. Immortality causes mortality (sin) to be self-destroying – to die of itself. To achieve resurrection, neither Ezekiel nor Jesus identify themselves with mortality and its sins.

Mary Baker Eddy writes of the way in which “spirituality lays open siege to materialism” (S & H 216:9); also of how “Jesus stormed sin in its

citadels and kept peace with God" (Mis 211:27). In his siege of Jerusalem, Ezekiel, like Jesus, forces sin to surrender unconditionally; he causes it to be self-seen and self-destroyed. He surrounds it on all sides at once. Besieging it completely, he allows it no way of escape.

During the siege, Ezekiel shaves his head. He divides the hair into three parts. One part he burns with fire, another he smites with the sword, and the third he scatters in the wind. Remember the story of Samson and his hair. Sin is the belief that the numberless individual identities which make up generic man can be cut from their divine roots. In himself, Ezekiel bears witness to the nothingness of the three foremost illusions of fallen man— sin, disease, and death.

**Fourth day**  
Principle

This leads, in the tone of the fourth day of Principle, to the dismissal of evil as one evil, or as the evil one. The theme is the personification of evil, the god of this world, the mental despotism, or animal magnetism, which Ezekiel must unmask (S & H 103:3).

Evil appears in the guise of jealousy. The "image of jealousy," which Ezekiel now shows us, epitomizes everything to do with the hidden, unconscious workings of primitive mortal mind.

He is brought "in the visions of God to Jerusalem, to the door of the inner gate . . . where was the seat of the image of jealousy, which provoketh to jealousy." God says to him: "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?" Ezekiel must understand the nothingness of unconscious animal magnetism, whose mythological images lie "hidden in the dark recesses of mortal thought" (S & H 102:18), ready to spring into uncontrolled expression under the general impulse of jealousy. "Then he brought me to the gate of the Lord's house which was towards the north; and, behold, there sat women weeping for Tammuz." Tammuz is the Semitic equivalent of the Greek god Adonis.

We read in the chapter "Marriage" in *Science and Health*: "Jealousy is the grave of affection" (S & H 68:9). And elsewhere of "Envy, the great red dragon of this hour" (Mis 254:18). This section in Ezekiel is by far the longest in his prophecy. It ranges over 25 chapters. It contains terrible denunciations of Israel's lewd harlotry, and of the many enemy nations such as Egypt and Babylon, Edom and Phoenicia, who have aided in her defilement. The tremendous force with which Jeremiah assailed animal magnetism in his prophecy is increased here by the spiritual detonations of Ezekiel. The need is to bring the "sword" of true manhood "against all flesh from the south to the north." This sword "contemneth the rod of my son, as every tree." It vanquishes "the sword of the great men that are slain, which entereth into their privy chambers." "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is," says Israel's divine Principle that shall "judge thee in the place where thou wast created, in the land of thy nativity."

There is the vision of the seething pot, the scum of which rises to the surface. With growing vigour Ezekiel continues to devastate animal magnetism. "Woe to the bloody city," he says, "to the pot whose scum is therein . . . For her blood is in the midst of her . . . that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, and her great scum went not forth out of her . . . Son of man, behold, I take away from thee the desire of thine eyes with a stroke . . . Forbear to cry, make no mourning for the dead." In terms such as these Ezekiel denounces the efforts of carnal belief to hold Israel captive in the grave of mortal body.

The purpose of Principle in these closing stages of the fourth period is to bring unconscious "scum" to the surface of consciousness so that it may pass away. In no other way can the birth of Christ Jesus take place at the beginning of the fifth period.

We read in the textbook's third chapter: "The mental chemicalization, which has brought conjugal infidelity to the surface, will assuredly throw off this evil, and marriage will become purer when the scum is gone" (S & H 65:29). The harlotry of Israel, her self-divorcement from God, is seen in the conjugal infidelity, the evil scum, which, as it is thrown off, makes way for the resurrection sense of wedlock. Hence the note on which "Marriage" closes: "But they which shall be accounted worthy to obtain . . . resurrection from the dead, neither marry, nor are given in marriage." Israel's resurrection takes place symbolically as her return from Babylon to Jerusalem.

**Fifth day**  
Life

The hand of the Lord is upon Ezekiel for the fifth time. The tone is the fifth day of Life. The deadness of an organic sense of life is likened to the dead letter of a lifeless lip-service to God which, because it is devoid of love, is cold and inanimate. Israel listens to the words of Ezekiel, "but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness."

The selfish shepherds of Israel are condemned for leaving their flocks to be scattered and destroyed. They feed themselves but do not search out the flock. Therefore, says the Lord, "I, even I, will both search my sheep, and seek them out . . . I will set up one shepherd over them, and he shall feed them . . . and [I] will . . . cause the evil beasts to cease out of the land." Clearly this alludes to the coming of Jesus in the fifth day of Life.

Israel has fallen victim to a dead spirit of moralism and a dead technological letter. She has multiplied her words against God, and has been "taken up in the lips of talkers." As the spiritual reversal of this, the text has much to say about the multiplication which shall take place in Israel when she sows her land anew. God assures her: "Behold, I am for you, and I will turn unto you, and ye shall be tilled and sown . . . And I will multiply upon you man and beast . . . A new heart also will I give you, and a new spirit will I put within you . . . I the Lord build the ruined



places, and plant that that was desolate . . . and they shall know that I am the Lord." Thus life takes the place of death when scattered Israel is resurrected and restored to her own land.

**Sixth day**  
Truth

The form which the answer to this deadness takes is not however given until we reach the tone of the sixth day of creation, and the sixth synonym, Truth. Then we are shown the "valley of dry bones," and the way in which these become the living structure of spiritual consciousness, which is Israel herself as the idea of God.

Again "The hand of the Lord was upon me . . . and set me down in the midst of the valley which was full of bones . . . behold, there were very many in the open valley; and, lo, they were very dry." There is no life, no movement, in the dead, dismembered letter of Science.

Ezekiel is bidden to address the bones: "O ye dry bones . . . I will cause breath to enter into you, and ye shall live . . . I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." "And as I prophesied," Ezekiel says, "there was a noise, and behold a shaking, and the bones came together, bone to his bone." A fragmentary array of truths are never living truths until seen in their integrity as constituting one whole Truth. Only in their living wholeness do the numerals, calculus, and matrix of the divine system of Truth form the actual structure of Truth itself.

The text continues: "Then said he unto me, Prophecy unto the wind . . . Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live . . . and they lived, and stood upon their feet, an exceeding great army. Then said he unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts . . . Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

Through divine inspiration, which is the breath of Spirit, God, Ezekiel foresees the resurrection of Israel from her Babylonian grave, and the restoration of her body to a new sense of life. Remember it is the "whole house of Israel"—the wholeness of Israel as both Judah and Israel, manhood and womanhood— which is necessarily represented in this sixth tone of Truth. This is why, in the books of Ezra and Nehemiah, the temple and walls, as the centre and circumference of consciousness, typify the simultaneous resurrection of both these aspects of man.

**Seventh day**  
Love

Just as we did not see the *life* of the fifth tone until we came to *structure* in the sixth, so now, we do not see the beauty and perfection of the structure until we come to the seventh tone of Love, correlative with the seventh day of creation.

The prophecy rises to its mighty climax in the vision of Ezekiel's temple. In the words of Paul used in *Science and Health* to elucidate the seventh day of creation, we arrive at the "measure of the stature of the fulness of Christ" (S & H 519:20). Ezekiel beholds the foursquare structure of Truth and Love, the matrix calculus of eternal Life, as the only body Israel has ever had, and therefore that which resurrects the temporal human concept of body. The idea of foursquareness permeates this concluding section of the book.

Ezekiel is taken to the top of "a very high mountain, by which was as the frame of a city on the south." Remembering that in Jeremiah the "queen of heaven" is organic motherhood which the Christ-idea must needs translate, it is interesting that an alternative rendering of "queen of heaven" is "frame of heaven." Is not the foursquare matrix of immortality this very frame of heaven?

The idea of scientific measurement dominates Ezekiel's description of man's ideal temple, or body. The word "measure" is from the same root as "dimension." What Ezekiel beholds is Israel's spiritually dimensional consciousness. A man with a measuring reed stands in the gate measuring the beauty and perfection of her divinely structured, deathless body. In Revelation, this same structure, in the shape of the holy city itself, is likewise measured. In Revelation, he who measures is an angel who is a man, whose final calculation is the measure of himself. Israel, generic man, must measure (divinely) the stature of her own Christ-being, and in so doing measure up (humanly) to this stature. She must understand her identity in terms of the line, plane, space, and fourth dimension of scientific consciousness.

Spiritually dimensional consciousness is that ideal "structure of Truth and Love" (S & H 583:12) in which no part can depart (or be abstracted) from the holiness of the whole, because Love holds all in one.

Once he has described his vision, Ezekiel is bidden to "shew the house to the house of Israel . . . and let them measure the pattern." "Shew them the form of the house, and the fashion thereof," he is told, "that they may keep the whole form." Israel must understand that this beautiful impregnable temple is her own original spiritual selfhood, her divinely structured resurrection body, forever unravaged by Babylon.

Surely this measure of the stature of the fulness of Christ not only brings Israel up out of Babylon but, correspondingly, resurrects Jesus from the grave at the beginning of the fifth period.

#### (4) DANIEL

Although, textually, the book of the fourth major prophet is short by comparison with the other three, its message is so vast, so fundamental, so

comprehensive, that, in the words of *The Scofield Reference Bible*, it “sweeps the whole course of Gentile world-rule to its end in catastrophe, and to the setting up of the Messianic kingdom” (SRB p.898). Daniel foresees the resurrection of the whole human race from Babylonian servitude, and the ultimate reign of the kingdom of heaven on earth.

Within the frame of the matrix as a whole, Daniel corresponds to the sixteenth and final tone, Science as Science, with the synonymous term Principle. In Science as Science the universe is interpreted by its divine Principle, and therefore can be understood.

The exploration of reality made by Daniel differs from that other mighty survey carried out by Isaiah. Daniel corresponds to the golden candlestick’s central, foundational shaft; Isaiah corresponds to the candlestick’s two outermost branches rooted in this shaft. Perhaps it could be said that Daniel pertains especially to the idea that the whole is greater than the sum of its parts. For just as the candlestick’s three pairs of branches stem from one central shaft, so the book of Daniel embraces within it the essential ideas of the other three major prophets. In confirmation of this, the book unfolds in four main divisions, giving the general tones of the Word, Christ, Christianity, Science.

The name Daniel means “God is judge.” Daniel is the reverse of Dan in his aspect as animal magnetism (S & H 583:26). Underlying the message of Daniel is man and the universe one with Principle (*divine* ‘magnetism’), whereby everlasting judgment is passed on Babylon (*animal* magnetism).

As in the case of Ezekiel, the setting of Daniel is the seventy years span of Israel’s Babylonian exile. Thus Daniel’s symbolism, too, bestrides the full range of organic life, or the period of man’s supposed deportation from God. But because Daniel’s “time of the end” looks forward to the salvation of mankind as a whole, it could be said that he relates to the span of the seven thousand-year periods, or the time during which the problem of life in matter is solved on the universal scale.

Babylon thus becomes the comprehensive symbol of life in matter, or mortal body. Animal magnetism declares that man enters this body at birth and (after a sojourn of threescore years and ten) vacates it at death. If it were true that an animal magnetic force did in fact steal man away from God, passing him through one mortal body in order to imprison him in another, this would be the worst of all possible crimes, and the work of the murderer from the beginning. It would be the equivalent of crucifying the Son of God. The demonstrations of Jesus prove that both criminal and crime are a dream, and that neither really exists. Just as it is impossible for a principle to be robbed of its idea, so it is impossible for man to be abstracted from the oneness and wholeness of God. Only to mortal sense is the Lamb of God slain from the foundation of the world. Once the truth is accepted in divine Science, each of us, like the innocent Lamb, is alive for evermore.

Prophesying the Christ’s second advent, and the time of the great

tribulation (which historically is in progress today), Jesus refers us to the book of Daniel. We read in Matthew 24: "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places . . . When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains . . . but for the elect's sake those days shall be shortened."

Foretelling the fury of the ferment which accompanies the overthrow of animal magnetism (described in Bible language as the end of Gentile world-rule), Daniel refers to "the abomination that maketh desolate." In a single succinct phrase he pinpoints primitive evil as the abomination which, unless it is reversed and translated by the Science of Mind, will desolate mankind. Yet neither Daniel nor Jesus tells us what the abomination is. The text implies that we understand its meaning only through divine revelation. We must approach this symbol, therefore, in the spirit of the words of Jesus that, whoso pondereth deeply the inspired Scriptural text will be led to evaluate rightly the "abomination of desolation."

Suffice it to say here that the word "abomination" is used throughout the Scriptures with reference to the worship of idols. To abominate means to turn away from with the deepest disgust and loathing. The textbook speaks of loathing sin and rebuking it "under every mask" (S & H 30:28). It uses the word "loathe" in connection with morbid cravings, appetites, and drunkenness.

"Desolate" is from a root meaning "alone." "It is not good that the man should be alone," says the Lord God in Genesis. So Adam is divided into Adam and Eve. Translated divinely, *alone* means *all one* with God. Hence "happiness . . . cannot exist alone, but requires all mankind to share it" (S & H 57:18). Clearly, the "abomination of desolation" does not enter the spiritual wedlock of God and man which characterizes resurrection.

**Word** *Understanding Science:* The opening section of Daniel, in a main tone of the Word, tells us of the need to understand Science in its absolute purity in order to be untouched by animal magnetism, and so prove the impotence of Babylon.

The story is about Daniel and his three Hebrew friends, Shadrach, Meshach, and Abednego—the four of whom typify spiritually the Word, Christ, Christianity, Science. For just as the term Science includes within it the signification of the other three terms, so Daniel, the book's principal character, includes the qualities represented by his three friends.

There is no blemish in any of them. All four are "well favoured, and

skilful in all wisdom, and cunning in knowledge, and understanding science." Of supreme importance for the work that lies ahead is this quality of purity, or having no blemish.

Nebuchadnezzar, king of Babylon, endeavours to defile this purity by compelling his four prisoners to eat Babylonian food. But they refuse. Only by abstaining from the meat and drink of Babylon, and digesting and imbibing instead the letter and spirit of the pure Science of being, can they hope to reverse the false evidence of the senses which says that they are in captivity in Babylon. As a result of their steadfastness we read that "at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

**Christ** *Science the interpreter:* In the Christ section of the text, Daniel (in Babylon) interprets Nebuchadnezzar's dreams in much the same way that Joseph (in Egypt) interpreted the dreams of Pharaoh.

What do all these dreams typify? Surely, the Adam-dream of life in matter from which Israel, asleep in this belief, needs to be awakened. The hypnotic dream of the birth-death cycle, or the time of her supposed exile from the promised land, is that from which all the prophets strive to rouse her.

The dream is in two phases. The first concerns belief in inanimate matter, and is typified by the Babylonian image made up of the different metals; the second concerns animate matter, and is illustrated by the vision of the tree.

Until the divine Principle of the universe interprets the universe in Science, there is no true understanding either of what the universe is or of what it is not. Evidently Daniel has "thoroughly learned and properly digested" the divine Science of being. Evidently he has reached "the range of fetterless Mind" and knows "the past, the present, and the future." In fact, he knows "the truth more accurately than the astronomer can read the stars or calculate an eclipse" (S & H 84:3-85:6). Thus he is able to give the correct interpretation of Nebuchadnezzar's dreams, which the Babylonian astrologers, necromancers, and clairvoyants fail to do. Consequently Daniel is raised to a position of authority in Babylon, as Joseph was in Egypt.

The king has forgotten the first part of his dream—the part that deals with the inanimate, unconscious level of mortal belief—but he remembers the second part, which has to do with the animate, conscious level.

Through his practice of immortal Mind-reading, in contrast to the psychology methods of mortal mind-reading, practised by the Chaldeans, Daniel reveals to Nebuchadnezzar the deep and secret things of Science that will be made known to mankind in the "latter days." He says: "Thou, O king, sawest, and behold a great image [matter as an image in mortal mind] . . . and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his

legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces . . . and the stone that smote the image became a great mountain, and filled the whole earth."

This stone, like the one used by David to slay Goliath (exile), is the untouched calculus of Spirit which smites matter in its dual foundations and causes the entire illusion to disintegrate and disappear. The stone itself grows into a great mountain, and fills the whole of consciousness. This stone is Israel herself coming from God, the absolute answer to dualistic Babylon.

The different metals stand for different world empires, all subservient to Babylon, the golden head of them all. Once he realizes that his dream foretells Babylon's downfall, Nebuchadnezzar sets up an image entirely of gold. This is the assertion that Babylon herself constitutes the whole material world. Anyone who refuses to worship this golden image which Nebuchadnezzar the king has set up is cast into a burning fiery furnace.

The immediate victims of the devouring flames are Daniel's three friends Shadrach, Meshach, and Abednego, who decline to idolize the image of matter which is held in mortal mind. Instead, they worship Spirit, the subjective state of immortal Mind. "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God," says the incredulous king, when he comes to see the destruction wrought by the flames of lust and hate. Shadrach, Meshach, and Abednego know that the only real flames are those of the Holy Ghost, divine Science, which is present with them, and which indeed *is* them.

Nebuchadnezzar recounts to Daniel the second part of his dream—the part which he remembers. He says: "I saw, and behold a tree in the midst of the earth . . . and the height thereof reached unto heaven . . . and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree . . ."

This time, it is not a heaven-sent "stone" smiting an inanimate idol, but a heaven-sent "watcher" ordering the felling of a live tree. The command is to "leave the stump of his roots in the earth." The phallic symbol of the upright tree stump was common, we are told, to all Semitic fertility cults. It is found in Old Testament lore under the name "asherah," meaning "upright, erect." It is said to be the reason why Yahweh, in his relations with the faithless harlot, Israel, is known as the "jealous God." (See article on "The Asherah," CB Appendix 42). The phallic idol, whether in the form of tree-stump or stone, is but a surface symbol of the unconscious, thrusting egotism of primitive mortal mind. We are fast reaching the New Testament, where God is Father of the Christ-idea that is born to human consciousness.

The tree, like the golden image, signifies Nebuchadnezzar himself. This is evident when both king and tree are identified with the beasts of the earth. Daniel tells the king that his dwelling will be with the beasts of

the field, that he will eat grass as oxen, and that he will be wet with the dew of heaven until "seven times" shall pass over him. Then he will be saved from himself. Ceasing his mortal arrogance, he will bless the most High and "praise and extol and honour the King of heaven." In other words, "mortal mind . . . is a myth, and must by its own consent yield to Truth" (S & H 151:31).

There are not two attractions, contending with one another for supremacy. There is not a harlot city, Babylon, as well as a bridal city, New Jerusalem. The first is but the false mortal concept of the second. The problem of mortality is solved on the basis of the sole reality of immortality. Hence the Christly transformation of Nebuchadnezzar from animality to spirituality.

### **Christianity**

*Science the deliverer:* The topics in Daniel's Christianity section are, first, the fall of the kingdom of Babylon and, secondly, the rise of the kingdom of the Medes and Persians. The first includes the episode of the writing on the wall; the second concerns the inflexibility of Media-Persia's laws.

King Belshazzar, Nebuchadnezzar's successor, holds a feast at which the sacred vessels looted from the temple in Jerusalem are desecrated. During the drunken orgy a hand writes on the wall (near where the golden candlestick is standing) the four words: Mene, Mene, Tekel, Upharsin. None of Babylon's soothsayers can interpret these words, and once again Daniel is called in to do so. They foretell the fall of Babylon, and this strikes terror into the heart of the king.

Their meaning, Daniel says, is numbered, numbered, weighed, divided. "God hath numbered thy kingdom, and finished it . . . Thou art weighed in the balances, and art found wanting . . . Thy kingdom is divided, and given to the Medes and Persians."

In their association with the golden candlestick, surely the four words stand for the numerals, calculus, matrix, and system of the universal Science of man. Only these elements of the bridal city are truly capable of bringing about the downfall of the harlot city.

Thus the empire of the Medes and Persians arises and overwhelms the Babylonian empire, and sets Israel free.

But the law of the Medes and Persians, by which the new regime is governed, is rigid and inflexible and "altereth not." Daniel's enemies use this law in an effort to enforce his obedience to the Persian king Darius, instead of to God. Only the law of Principle really altereth not, and Daniel refuses to honour personal dictatorial decrees. Before Israel can rebuild Jerusalem she must understand that neither can man be encased in a mortal body, nor can the absolute Science of his being be made, as it were, to set hard in a humanly prescribed legal mould.

Daniel's refusal to subscribe to Persia's dogmatic laws, means that the good king Darius has no alternative but to have him thrown to the lions. Shadrach, Meshach, and Abednego (in relation to Babylon) were cast into

a fiery furnace; Daniel (in relation to Media-Persia) is cast into a den of man-eating lions. This, figuratively, is what happens when the advancing spiritual idea challenges the dead, legalistic letter of the law.

Daniel is full of moral courage, the quality of "the lion of the tribe of Juda" (S & H 514:10). Spiritual translation of the animalistic concept of life leaves the human unscathed. Only when humanity fights animality as reality does it get itself torn to pieces. To Darius' overwhelming relief, God sends His angels and shuts the lions' mouths. When, however, Daniel's assailants are cast into the den instead of Daniel, their bodies are so brittle that the lions "brake all their bones in pieces or ever they came at the bottom of the den . . . So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

Does not the double kingdom of Media and Persia typify the letter and the spirit of the universal Science of Life? When letter and spirit are one and indivisible they deliver Israel from Babylon; but if in belief they are two separate factors both become the prey to the single-minded materialism of the next world-empire to appear—Greece.

**Science** *Science the deliverance:* The fourth main section, in the tone of Science, concerns Daniel's interpretations of his own dreams, rather than his interpretations of Babylon's dreams. These are called his "night visions." They foreshadow the uncovering, in the latter days, of the supposititious workings of involuntary, unseen evil. Writing of these days, Mary Baker Eddy says that "Science only can explain the incredible good and evil elements now coming to the surface" (S & H 83:6). She is referring to that which comes to consciousness as the natural self-revelations of Truth, and to the surfacings of the so-called unconscious stratum of mortal mind, called the collective unconscious.

Daniel dreams that "the four winds of the heaven strove upon the great sea." In mythology, the sea is the symbol of the psychic unconscious. As we have already seen, it is interpreted by mythologists as the "mother of all that lives." The four winds of the Spirit of God correspond to the four sides of the holy city, the true "mother of us all." When the new heaven and new earth appear in Revelation, as the result of the mission of the God-crowned woman and her child, there is no more sea—no more unconscious source of conscious human experience.

In Daniel's first vision four great beasts rise up out of this sea of matter, or unconscious mortal mind. They are the antitheses of the Word, Christ, Christianity, Science, which come down from God out of heaven. The fourth beast is "dreadful and terrible, and strong exceedingly." He has ten horns. Among these arises a "little horn," which speaks great things. This little horn appears again in the second dream, and is evidently a very important symbol.

The second dream is about a fight to the death between a he-goat and a ram. The he-goat has one horn, the ram has two, and the he-goat is easily



the victor. In his choler, and in the fury of his power, the single-horned goat casts the double-horned ram to the ground and destroys him ruthlessly.

Historically, the two-horned ram is the empire of the Medes and Persians, while the all-conquering Greek empire under Alexander the Great (which is the next world power to arise) is the one-horned goat. An important feature of Media-Persia is the religion of Zoroaster, whose teachings on the warfare between good and evil exert great influence on early Christianity. Similarly, classical Greece is the cradle of the single-minded materialism of modern Western physical science. Certainly, in the twentieth century world, to which Daniel's symbols are prophetically related, Western physical science has demonstrated its devastating power over dualistic religion.

When the goat has waxed very great, his great horn is broken. Its place is taken by four other horns. From one of these comes a "little horn," which waxes "exceeding great." This is the second version of the little horn of the first dream. Historically, the vision is about the carve-up of Alexander's empire at his death amongst his four generals. One of these divisions includes Syria. The little horn is supposed to represent the Syrian tyrant Antiochus Epiphanes who desecrates Israel's temple in 175 B.C. by sacrificing a sow on the sacred altar. This starts the Maccabean revolt on the part of the outraged Jews, and is the time when the book of Daniel is reckoned to have been written.

The little horn magnifies himself "even to the prince of the host." This shows the horn as the negative of which the archangel Michael is the positive. Because it enters into and defiles Israel's holy sanctuary, the symbol of her true body, Daniel specifically identifies it as "the abomination that maketh desolate." Of this heinous and abominable pollution, perpetrated by the king of Syria, the body of Israel must be cleansed.

The horn is the symbol of aggression and strength. We read in the Christian Science textbook: "The belief of sin, which has grown terrible in strength and influence, is an unconscious error in the beginning" (S & H 188:4). If the origin of sin is unconscious nothingness, then however gigantic its build-up, it must always remain myth, like its origin.

Spiritual strength, characteristic of Michael, is the reversal in Science of physical strength (nerve, muscle, sinew) symbolized by the "little horn." In Revelation, Michael (manhood) leads the hosts of heaven against the great red dragon, because he is fortified by Gabriel (womanhood). Michael and Gabriel work conjointly in Daniel even as they do in Revelation (S & H 567). The closing chapters of Daniel teem with references to strength—the spiritual strength wherewith Daniel is strengthened, in contrast to the strength of the little horn.

Daniel's dreams pertain to "the time of the end" — to "the end of error, when all discord will be swallowed up in spiritual Truth" (S & H 96:19).

“Understand, O son of man: for at the time of the end shall be the vision,” Gabriel tells him. “O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright . . . I am come to make thee understand what shall befall thy people in the latter days . . . fear not: peace be unto thee, be strong, yea, be strong . . . there is none that holdeth with me in these things, but Michael your prince.” That which stands upright and delivers Israel from Babylon is the manly strength of spiritual understanding in contrast to the little horn.

“At that time,” the last chapter declares, “shall Michael stand up, the great prince which standeth for the children of thy people.” Finally, Daniel is told: “Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” Time disappears when the numerals of infinity, the uncapitalized elements of Mind, Spirit, Soul, Principle, Life, Truth, Love, translate the dream of thousand-year periods, and dispel the myth of mankind’s Babylonian exile.

The creative “I” of the divine Principle, Love, stands in the midst of its own eternal universe. This surely is the idea which the major prophets, in their harmony and unity, utter most powerfully of all. By contrast, the abomination of desolation, standing in Israel’s holy temple, is the basic illusion of the Adam-dream. Cosmic consciousness is a state of divine self-revelation. We are being led to the birth of our own Christ-selfhood at the beginning of the New Testament. That which reveals itself to itself, and in so doing forms in consciousness the image which is man, is He whom Jesus calls “Father.”

#### THE TWELVE MINOR PROPHETS

The minor prophets—the twelfefold circumference of the circle whose centre is the four major prophets—perform, as we have said, the double function of closing the door on the Old Testament and opening it simultaneously on the New.

Presenting the idea of the matrix of immortality for the fifth time in the Scriptural order, the sixteen prophets prepare the way for us to enter the fifth period itself. They portray the waters of the “open firmament” (fifth day of creation) bringing forth abundantly mankind’s eternal life. The demands of the Old Testament having been met, we reach, at the beginning of the New Testament, the point where individual being is the outcome of Principle—where we are *sent* by this Principle to transform the world, in accordance with the example of Jesus.

We are truly born again. The means of spiritual birth lies in understanding the nothingness of death—understanding the nothingness of mortal creation, which the deep divinity of the Old Testament has, from the beginning, been teaching us. Because the matrix of immortality is

simultaneously the origin and ultimate of life, so, in the dream of mortality, the fleshly womb and earthly tomb are complementary concepts.

Isaiah, Jeremiah, Ezekiel, Daniel, having established that the idea of God (represented later by Christ Jesus and Christian Science) is held in its Principle at the centre of universal Being, the minor prophets, which we come to now, show the order whereby this idea is born to world consciousness, for the purpose of bringing about the redemption and translation of mankind.

By the time the Old Testament closes, this idea constitutes the universe; it fills the womb which has conceived and formed it throughout the first four periods. Ideally, we have reached the centre and circumference of individuality, or the *self*. It remains, in the last three periods, for us to experience the unending birth of this self—to be conscious of Principle showing itself forth as us, its own idea.

Let us touch one by one on the messages of the minor prophets, typifying the twelve “gates” of the circumference of the circle that enfolds this foursquare idea. What is foreshadowed is the crown of twelve stars which adorns the head of the woman (generic man) in Revelation, as she brings forth her man child. At the same time, what is put to silence is the birth-death cycle of Babylonian horoscopy, and the order of material generation. Remember that to cast a horoscope is to cast a *nativity*. Mary Baker Eddy writes of Christ Jesus that “his nativity was a spiritual and immortal sense of the ideal world” (Mis 74:14).

## (1) HOSEA

### The Word as the Word

The name means “salvation,” the same as Joshua, and Jesus. How natural, then, in view of the approaching birth of Jesus, that Hosea should correspond to the first of the twelve open gates through which salvation comes—salvation that lifts mankind out of the depths of Babylonish whoredom.

“And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer . . . which conceived, and bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.”

Our thought returns to the reference to Jezreel in II Kings where, in the reign of Ahab and Jezebel, Israel committed her greatest whoredom. Hosea is referring to the blood of Naboth in the story of Naboth's vineyard, which was located in Jezreel. In their worship of Baal and Ashtaroth, Ahab and Jezebel had, in effect, slain the heir of their Lord's

vineyard in order that the inheritance might be theirs—so that they themselves might possess what rightly belongs to God. For this, the blood of Jezreel must be avenged, and this is done through what the word *Jezreel* means, namely, “God sows.” When God, not man, sows the seed of the manhood and womanhood of God in the womb of human consciousness, the whoredom of mortality ceases; the vineyard of life belongs to Life, and there is salvation for mankind.

As we have realized, the prophets gather into one transcendent epitome all the major teachings of the Old Testament. Beginning with the patriarchal period (Abraham, Isaac, Jacob, and Joseph), where the seed of the world’s true identity (Israel) is sown in consciousness by God the Father, the prophets bring into focus the whole mighty process of world salvation. The idea that God, not man, “sows,” is surely the fundamental theme of Hosea’s prophecy.

As in the case of the major prophets, the epoch anticipated is “that day.” “And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth.”

The subject is spiritual fertility. From the heaven to the earth, from the earth to the corn, from the corn to the wine, from the wine to the oil, all processes of creation and productivity must respond spiritually to the call of Jezreel. The idea that God is Father applies not only to man, but to all creation. The seed of true manhood—the seed of the spiritual idea of God—must be conceived and allowed to germinate, instead of being cast out of the vineyard, rejected by the builders of an organic sense of life.

The message concludes on the same note: “Ephraim [Joseph, Israel] shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.” Because God is the sower of the pure Israelite seed, this seed will inevitably bear fruit and fulfil its divine purpose.

In this tone of the creative Word, we acknowledge God (Principle) as the true source of human identity. Once this idea takes possession of consciousness whoredom disappears, and the first gate on the north opens.

## (2) JOEL

### Christ as the Word

Scholars agree that the significance of the little book of Joel is tremendous. Joel means “Yahweh is God.” We come to the tone of Christ reflecting the Word, and to the second gate on the north.

From the opening chapter onwards, the idea of spiritual fertility persists. The text reads: “That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm

eaten; and that which the cankerworm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep . . . Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.”

What has caused Israel’s pitiful lack of spiritual fruitage? Unless it is understood that the seed of her identity is sown by God the Father, pests of palmerworms, locusts, cankerworms, and caterpillars inevitably come upon the scene and devour what she believes she has propagated personally. These forces of destruction are fundamentally lust, malice, revenge, deceit, covetousness, etc., which *Science and Health* calls an “army of conspirators” and says are “appetites to be abandoned” (S & H 404:5, 405:10).

When, however, God sows (in Hosea) then (in Joel) consciousness is fertile and conception takes place. When God not man is acknowledged as Father “the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.” The reason this army of conspirators is God’s army is because the devastation it causes forces mortals to turn from matter to Spirit for reality, and thereby find salvation.

Joel foreshadows what is to happen on the day of Pentecost following Jesus’ ascension; and this, in turn, foreshadows what is destined to take place “in the last days,” when Christian Science is at work in world consciousness. Perhaps it is this far-reaching vision which gives rise to Scofield’s surprising statement that “Joel . . . gives the fullest view of the consummation of all written prophecy” (SRB p.930).

“And it shall come to pass,” Joel writes, “that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions” (see Acts 2:17). This prophecy relates to the time when human consciousness is filled with the Holy Ghost, as on the day of Pentecost – when a common mother-tongue, a means of spiritual communication among men, reveals itself divinely, and puts itself into universal expression.

In anticipation of this, Joel cries: “Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.”

When (in a tone of Christ as the Word) the spiritual seed is accepted and conceived in its universal meaning (as implied in the message of Joel) the second gate on the north opens, and we move to a stage of spiritual gestation, or where human consciousness bears the idea.

## (3) AMOS

**Christianity as the Word**

Amos, the third minor prophet, brings us to our third gate on the north, *Christianity as the Word*. The name Amos means “burden,” and the symbol he uses is labour—the oppression of the poor by the rich. Following the impartial outpouring of the Spirit in Joel, Amos looks forward to a just and equitable human society. Amos’ ideal is that “the rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father” (S & H 518:15).

Consciousness labours to bring forth. Because of oppression by the rich in matter, consciousness travails in birth, and is pained to be delivered. Amos reproves the oppressors: “Hear this word, ye kine of Bashan . . . which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink . . . I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.” Jesus said: “Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Matt 5:3).

The spiritual idea, represented by the poor in spirit, seems to be in the very gate of the womb, pushing against the sin in Israel which would impede the spiritual birth. It is as if an “infant Christianity,” or “Christian Science infant” (Mis 15:29, S & H 463:17), is ready to be brought forth. Yet those who “drink wine in bowls, and anoint themselves with the chief ointments: but . . . are not grieved for the affliction of Joseph” would, in their ignorance, deliver Israel to Assyria instead.

Amos asks: “By whom shall Jacob arise? for he is small . . . Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small.” The answer comes: “I will set a plumbline in the midst of my people Israel.” *When Israel measures herself spiritually according to God’s standard of truth and equity, she will bring forth the Christ-idea.*

The prophecy concludes with the assurance: “Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.” *There will be no more labour, no more tilling the soil to make it fruitful, no more destitution imposed by the belief that matter not Spirit is substance. In the words of Genesis, every plant of the field and every herb of the field is already embodied in Israel’s identity before it is in the earth.*

No longer will humanity labour its way in poverty up to God; man and woman (Judah and Israel) will be found coming forth from God together, already richly endowed with their true Christ-identity.

**(4) OBADIAH****The Word as the Christ**

The tiny prophecy of Obadiah brings us to the tone of the Word as the Christ, and to our first gate on the east. Its single theme is a denunciation of Jacob's twin brother Esau (Edom). Esau is red and hairy, and stands for animality. As such he is no part of Jacob's real identity. Hence, in the story of Jacob and Esau in Genesis, Jacob translates this false sense of Esau into the expression, or "face," of God (Gen 33).

We read in Obadiah: "How are the things of Esau searched out! how are his hidden things sought up! . . . For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off forever . . . the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble . . . and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

Through the idea that God sows (in Hosea), that spiritual conception takes place (in Joel), that there is spiritual travail (in Amos), we reach the understanding (in Obadiah) that an animal counterpart does not lie entwined with our real selfhood in the womb of consciousness.

**(5) JONAH****Christ as the Christ**

The fifth minor prophet is Jonah, who is our second gate on the east. Jonah means "dove." This immediately relates him with "divine Science" (S & H 584:26), and therefore with the integrity of Christ as the Christ.

In line with this, Scofield says that Jonah "typifies Christ as the sent One, raised from the dead, and carrying salvation to the Gentiles" (SRB p.943). The story is about Jonah's divine commission relative to the people of Nineveh (Assyria). It foreshadows the mission of Jesus relative to all mankind.

Jonah fears he will not be able to discharge the mission with which he is entrusted, and there is a violent chemicalization of consciousness. He is in a ship at sea, and a tempest arises. Knowing that he himself is the cause of the tempest Jonah bids the ship's crew throw him into the waves. Swallowed by a whale, he spends three days and nights in the animal's belly. This points prophetically to Jesus' three days and nights in the sepulchre, when he proves the unreality not only of the mortal tomb but also of the mortal womb. But whereas Jesus did not feel personally responsible for his mission, Jonah does feel responsible for his, and this is the cause of his doubts and difficulties.

In Obadiah only one kind of identity occupies consciousness. To demonstrate this identity as the spiritual selfhood of mankind is the holy mission with which Jonah is charged. Jonah's necessity, like our necessity, is to prove himself equal to his mission by faithfully discharging it – by

bringing to birth the spiritual idea of God as the saviour of the human race.

He is entrusted with the salvation of Nineveh, capital of Assyria, the nation that takes Israel captive. *Because of Nineveh's (the world's) great sins*, the moral Jonah would like to see her punished. But this is not the Christ way. Christ does not destroy sinning mortal man; Christ replaces the mortal appearance with the immortal image of God. The idea that is born to the world (in the fifth period), as a result of the work of the sixteen prophets (in the fourth), is charged with the accomplishment of this very translation.

It is true that under the impact of the Christ, evil as a false concept destroys itself, and this makes it appear as if Christ destroys evil. But Christ is commissioned only to translate. Desiring that the world (Nineveh) should be punished, as Jonah seems to, we have not impersonalized evil, and therefore we are *not equal to our mission* of salvation and translation. In this case a worm destroys the gourd that otherwise protects Jonah from the sun.

## (6) MICAH

### Christianity as the Christ

Acceding to the attitude demanded in Jonah ensures that spiritual identity will be safely born – that what Principle has predetermined as our Christly mission will be faithfully and impersonally accomplished. Micah foresees *this work of redemption beginning to take place*. The tone is Christianity as the Christ, which opens our third gate on the east.

“Yet will I bring an heir unto thee,” says the text. “The breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them.” It is as if the Christ-idea, the kingly head of the universal body of man, is passing “through the open gate of Christian Science” (S & H 535:15), in the process of spiritual birth.

Hence: “Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city . . . thou shalt go even to Babylon; there shalt thou be delivered . . . thou, Bethlehem Ephratah [birthplace of Jesus], though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel . . . this man shall be the peace, when the Assyrian shall come into our land . . . He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

These words from Micah are quoted by Mrs Eddy when she acknowledges her appointment in 1907 as “Fondateur of the Association for International Conciliation.” She writes: “May the fruits of said grand



Association, pregnant with peace, find their birthright in divine Science . . . Individuals, as nations, unite harmoniously on the basis of justice, and this is accomplished when self is lost in Love – or God's own plan of salvation. 'To do justly, and to love mercy, and to walk humbly' is the standard of Christian Science" (My 283:12).

The idea which Micah presents in the tone of Christianity as the Christ is the advent of world unity and peace in what scholars call the kingdom age. Christianity (body) under the control of Christ (head) is this very association of the brotherhood of man, bringing into human expression conciliation and peace.

Micah declares at the end of his prophecy: "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." That which God swore to each patriarch in turn was: "In thee and in thy seed shall all the families of the earth be blessed." That which blesses and reconciles all the families of the earth is surely the original "heir" of God which today is being born to the world as the universal Science of Christianity.

## (7) NAHUM

**The Word as Christianity** Nahum means "consolation," and his message, in the tone of the Word as Christianity, becomes our first gate on the south.

He teaches that once the foregoing spiritual idea has been duly revealed it dissolves the authoritarian concept of itself, typified by Nineveh. Humanity need feel no loss of identity when this dissolution takes place, for what the senses fear as a material vacuum is already filled with universal Love. Thus there is consolation.

Nahum records: "There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor . . . Thus saith the Lord . . . now will I break his yoke from off thee, and will burst thy bonds in sunder . . . Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!"

In 1889, when Mary Baker Eddy dissolved her first central church organization she referred to these words of Nahum. She wrote: "I recommended that the church be dissolved . . . This measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power. The history of that hour holds this true record. Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on. A new light broke in upon it, and more beautiful became the garments of her who 'bringeth good tidings, that publisheth peace' " (Ret 44:23).

There was immediate consolation (Nahum) for the members of her church in the form of this great revival of love, prosperity, and spiritual

power. Under divine guidance, her followers had (symbolically), through the dissolution of material organization, agreed unanimously to lay down the mortal sense of life, and to enter upon an era of spiritual organization (body) instead.

Thus, as Nahum declares: "The gates of the rivers shall be opened, and the palace shall be dissolved. . . . Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back."

## (8) HABAKKUK

### Christ as Christianity

Habakkuk means "embrace." The tone now is Christ reflecting Christianity. Following the dissolution of the organic sense of life, in Nahum, we come, in Habakkuk, to the outcome of this, or to where divinity (Christ) embraces humanity (Christianity) "in Life and its demonstration" (S & H 561:16). This longed-for state of "human and divine coincidence" opens our second gate on the south.

The prophecy reads: "Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you. . . . Art thou not from everlasting, O Lord my God, mine Holy One? We shall not die. . . . Thou art of purer eyes than to behold evil, and canst not look on iniquity."

The wonder to which Habakkuk refers, and which is wrought "in your days," is the revelation of the Science of *absolute good*. In the immediate experience of Israel this delivers her from the heathen Chaldeans. The *Principle of the Science of good* is of purer eyes than to behold evil, it knows no such thing as evil, therefore it eliminates evil from human experience. This is Science as divine Science made humanly apprehensible as Christian Science—Christian Science itself being simultaneously absolute and applied.

Christ as Christianity, within the frame of the matrix, teaches that in Science there is but one "plane" of consciousness (see Appendix p.382). In this case, the human and divine are one in coincidence, and humanity lives in the embrace of divinity.

In the spirit of Habakkuk, in *Unity of Good*, we read of the wonder that "God knows no such thing as sin" (Un 1:3). God destroys sin, but does not know sin. *What God knows regarding sin is its eternal non-existence. This*, says Mrs Eddy, "may justly be characterized as *wonderful*."

Habakkuk continues: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." *Unity of Good* says: "'Wait patiently on the Lord;' and in less than another fifty years His name will be magnified in the apprehension of this new subject." This is where, in accord with the words of Habakkuk, the author foresees human thought advancing from

an elementary "Science of physical harmony" to the absolute Science of "God's blindness to error and ignorance of sin." This absolute "perfection of the infinite Unseen" confers the power which corrects and heals humanity (see Un 6-7).

Scofield says that Habakkuk "alone of the prophets was more concerned that the holiness of Jehovah should be vindicated than that Israel should escape chastisement" (SRB p.955). Habakkuk is more interested in absolute Truth than in solving problems of dualism.

## (9) ZEPHANIAH

### Christianity as Christianity

Zephaniah, in the tone of Christianity as Christianity, opens our third gate on the south. The name means "Jehovah has hidden; protected of Jehovah."

His stirring proclamation is that "the day of the Lord is at hand." He writes: "The great day of the Lord is near, it is near, and hasteth greatly . . . the mighty men shall cry there bitterly . . . Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger." *Science and Health* says that "During this final conflict" those who "discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection" (see S & H 96-97).

Then comes Zephaniah's supreme prophecy. As this world upheaval develops, he foretells, God will "turn to the people a *pure language* that they may all call upon the name of the Lord, to serve him with one consent" (*ia*).

The solution to the awful turmoil lies in a language of absolute ideas, universally adaptable spiritual values, born to a world divided against itself as a stable means of communication. Understanding a common Principle, men understand each other. Each man learns to love his neighbour (generic man) as his true self. Thus "the Lord thy God . . . will save, he will rejoice over thee with joy; he will rest in his love."

The *symbol* of this language (and therefore the means whereby humanity may learn to speak it) is the language of capitalized, synonymous terms for the infinite which, in the "great day" to which Zephaniah looks forward, lies *hidden* in the Christian Science textbook, and is *protected* there until the time is ripe for it to be discovered and understood (refer meaning of "Zephaniah"). This, fundamentally, is the language of Mind, Spirit, Soul, Principle, Life, Truth, Love, teaching what the universe is constitutionally, and the Word, Christ, Christianity, Science, teaching how the universe *operates* structurally. Each term refers to infinity, or God.

God declaring His Word (language), and man appointed to voice the Word of God, are one and simultaneous. This language of Spirit is the language voiced by the disciples on the day of Pentecost, and understood by men out of every nation under heaven, each in his own tongue. Such a language is inherent in the idea of God which the fourth period prophets are bringing to birth, and which will appear and bless all the families of the earth in the three succeeding periods.

Zephaniah's prophecy closes with the assurance: "At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

### (10) HAGGAI

#### The Word as Science

The coming of Zephaniah's "pure language" means that (ideally) mankind's exile from God is over and the period of rebuilding can begin. Haggai, Zechariah, and Malachi, the three remaining prophets, lead us therefore into the post-exilic era, where body is absolved from mortality and the grave and "temporarily rebuilt" (S & H 576:17).

No wonder the name Haggai means "festal." His prophecy, in the tone of the Word as Science, is our first gate on the west. The "Science" tone enters for the first time into the messages of the minor prophets. This is what we would expect once the exile is ended, and the human has a new built identity.

Haggai's theme concerns the building of the universal "house of the Lord," in contrast to the little privately owned "cieled houses" of men. He says: "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built . . . Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? . . . Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm . . . Ye looked for much, and, lo, it came to little . . . Why? saith the Lord of hosts, Because of mine house that is waste, and ye run every man unto his own house."

Echoing the words of Haggai, Mrs Eddy is reported once to have said to her students: "I gave so much, and you have done so little with it." Two factors are to blame: an organized collectivism, on the one hand, and a disorganized, segregated individualism, on the other. The word "individual," as we have often noted, means "not divisible." Hence spiritual and scientific individuality does not exist in isolation. It is impossible to segregate it from the one whole body of man, or the universal "house of the Lord." However proud we may be of them, our privately owned cieled houses, our little personal achievements, must be

transformed and translated, through wedlock with one another, into a spiritually structured universal consciousness, symbolized in Haggai as the *house of the Lord*. Reflecting this one house, or body, constitutes individuality in Science. Zephaniah's pure language is the means whereby a false sense of individualism yields to a truly universal and scientific outlook, and therefore to individuality itself, in Haggai. Then our day by day human experience becomes spiritually collective, or compound.

"Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying . . . Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?"

When, at the resurrection, Jesus presented what appeared to the senses as his original material body absolved from death and the grave, he finally proved that body is spiritual and not material. Mortal man, loving his belief of life in matter, prefers the first of the two houses to the second. But, in Science, "the glory of this latter house shall be greater than of the former, saith the Lord of hosts." With all its material and personal splendour the former is subject to destruction and death; the latter, which has so much less to offer the senses, is in process of merging into eternal life.

## (11) ZECHARIAH

**Christ as Science** If the new language (in Zephaniah) causes the segregated sense of self to yield to a new universal integrity (in Haggai), then Zechariah's "Branch" (which is one of the principal themes in his prophecy) is scientifically structured individuality reflecting in itself the individual, collective, and universal truth of mankind. In the inspired provisions for the Christian Science Church, each individual *branch* reflects one universal self-governing *Branch*, so that all constitute together the new "house of the Lord."

The tone of Zechariah is the Christ in its Science, and is our second gate on the west. The book teems with apocalyptic symbolism, similar to that found in Ezekiel, Daniel, and Revelation. Zechariah foreshadows the order and categories of the pure Science of Christian Science, the reality underlying the symbol of the Christian Science branch church.

He records these words of Jehovah: "Hear now, O Joshua the high priest . . . behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." How often throughout the Old Testament, in a tone of Christ as Science, the symbol of the stone, or rock, has appeared, typifying the divine infinite calculus. The essence of the Science of Christ is Principle, God, analyzed and understood through the *seven eyes* of Mind, Spirit,

Soul, Principle, Life, Truth, Love, and operating as the *stone* of the Word, Christ, Christianity, Science.

“And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.”

According to Revelation, the two olive trees are the “two witnesses,” the manhood and womanhood of God, the Bible and *Science and Health*, Christ Jesus and Christian Science— seen here by Zechariah in intimate association with seven golden candlesticks, and therefore with the Science order of the synonymous terms for God. Zechariah calls them “the two anointed ones, that stand by the Lord of the whole earth.”

Reference is made to a “great mountain.” The question is asked: “Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” Again, a symbol of the system of capitalized terms for God! This idea of divine capitalization is the headstone, or capstone, of God’s great mountain. In the article on “Capitalization,” we read that the correct use of capital letters in Christian Science “caps the climax of the old ‘new tongue’ ” (My 225:7). Scientific capitalization is both the beginning and the end, the *foundation stone* and *capstone*, of the language spoken in the house of the Lord. In the text, “the hands of Zerubbabel hath laid the foundation of this house; his hands shall also finish it.” Everything in God’s universe comes from, and returns to, the one divine Principle, Love.

“Take silver and gold, and make crowns, and set them upon the head of Joshua,” Zechariah is told, “And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord.” Joshua, identical with Jesus, signifies that state of consciousness which leads the children of Israel into the promised land, whether this is represented as taking place symbolically in the Bible’s third thousand-year period, here at the close of the fourth thousand-year period, or in what the prophets call “the last days,” under the auspices of the absolute Science of Christian Science. The self-governing branch church, as founded by Mrs Eddy, is the symbol of this man whose name is “The BRANCH,” and who is *generic man*. Because it is “dependent upon no material organization” (S & H 509:3), this branch is Israel’s new built, resurrection body.

## (12) MALACHI

**Christianity as Science**

Malachi completes the twelfold circle drawn by the minor prophets. The name means "my messenger." Coming in the tone of Christianity as Science (the Science of Christianity, or Christian Science), Malachi epitomizes in one short message the entire prophetic purpose. He embodies in himself the spirit of all God's messengers.

"Behold, I will send my messenger, and he shall prepare the way before me," God says to him, "and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant."

The purpose of the sixteen prophets, like that of the Old Testament as a whole, is, as we have said, to prepare the way for the revelation of the Son of God (the world's twofold saviour, Christ Jesus and Christian Science) to appear initially at the opening of the New Testament.

The Bible and *Science and Health* teach that messengers and their messages are one and the same thing, namely, "angels" – "God's thoughts passing to man" (S & H 581:4). As we shall learn from Paul in Hebrews, God's ministering angels precede, in our experience, the coming of His all-inclusive Son. The absolute divine idea (Son) develops through an unfoldment of ideas (angels). These prepare the way for us to accept the idea in its oneness and wholeness, and discover our reality as this idea. At the close of the Old Testament, the angels have completed their preparatory work, and we arrive at the fulness of the Son himself, beginning with the New Testament. (When we come to Hebrews, the last of the Pauline epistles, we shall find that it occupies the same position in the pattern of the matrix as does Malachi, the last of the minor prophets.)

"Return unto me, and I will return unto you," God says to Israel through Malachi. "Will a man rob God? Yet ye have robbed me . . . even this whole nation." With the coming of the New Testament, the proof is at hand that God has never been robbed of His Son. On behalf of the human race, Christ Jesus will prove that animal magnetism never wrested man from the Father-Mother God and put him in a mortal body. In Science there is no interruption of the eternal spiritual order, no temporal exile of man from God.

Focused initially in Elijah, the prophetic purpose has been to teach man's fundamental unity with God, so that mankind can at last be regathered to God. Jesus will say of Elijah (whom he likens to John the Baptist): "Elias truly shall first come, and restore all things" (Matt 17:11). This work of first restoring all things *to* God, in order, secondly, to witness all things coming forth *from* God, summarizes the mission of Israel's prophets, and therefore of the Old Testament.

Hence the words of Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of

heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Throughout this stupendous prophetic era, emphasis is laid on Israel's natural spiritual fertility— Israel, the living representation of generic man, typified later by the woman in the Apocalypse who brings forth her man child. But, necessarily, the prophets also expose and denounce the claims of animal magnetism, the prospective devourer of the woman's son.

Therefore, says Malachi, "The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble . . . But unto you that fear my name shall the Sun of righteousness arise with healing in his wings . . . Behold, I will send you Elijah [Elias] the prophet before the coming of the great and dreadful day of the Lord."

As the prophet messengers (summarized in Malachi) are to the New Testament, so John the Baptist is to Christ Jesus, and Elias to universal Christian Science.

The prophetic message has turned full circle. God has sown the spiritual seed, and the fruit is ready to be reaped. The sixteen prophets have carried out their guiding mission, and their star radiates its light. Our vision henceforth is outwards from the Principle which is Life, Truth, and Love. Israel, the woman, the world as it truly is, is clothed with the healing rays of the Sun of righteousness. Her womb teems with the true identity of mankind. She is about to confront the material world with the reality of its own being.

Quoting from Isaiah, the first of the prophets, and the one whose vision epitomizes the matrix as a whole, Mary Baker Eddy writes: "'For unto us [universal man] a child is born, unto us a son is given: and the government shall be upon his shoulders.'"

She concludes the essay in which this reference appears with the words: "The shepherds shout, 'We behold the appearing of the star!' — and the pure in heart clap their hands" (Mis 166-168, "A Christmas Sermon").



## The Four Gospels

As the fourth day of creation and the fourth thousand-year period merge into the fifth day and the fifth period, the heavenly firmament's gates are open, and the waters of the matrix of universal Love bring forth abundant life. Historically, according to the evidence of the corporeal senses, Jesus is born of Mary.

"I am come that they might have life, and that they might have it more abundantly," says Jesus. 'Let the waters bring forth abundant life,' the fifth day of creation says correspondingly. As the outcome of what the first four periods have meant to us, we have reached the point of *life*; we are the very idea of God showing forth Principle spontaneously.

The personal senses marvel at the phenomenon of Mary and Jesus, and at Jesus' demonstration of deathless life. But spiritual sense, penetrating sense evidence, looks at the underlying spiritual cause that determines the outward appearance. To spiritual sense, at the opening of the fifth period, the eternal Principle (or Person) of the universe declares itself to be Life. Because Life is the oneness and indivisibility of Being, the Principle of the universe shows itself forth as one and indivisible— that is, as individual.

Hence what Jesus brings to light is the true idea of individuality. As a result, the mortal sense of individuality passes from his experience. Reflecting in itself the indivisibility of Life, individuality, as exemplified by Jesus, is undivided from the whole of creation.

This means to say that Life, in order to be Life, must, at the same time, be Truth and Love. Principle and its universe are *at once* Life, Truth and Love. Christ Jesus, showing forth divine manhood, appears historically at a time corresponding to the fifth day of creation, where the accent is Life; Christian Science, showing forth divine womanhood, appears at a time corresponding to the sixth and seventh days of creation, where the accent is Truth and Love. But eternal Principle, having revealed itself as Life, does not wait another nineteen centuries before declaring itself to be Truth and Love. Principle expresses itself simultaneously as Life, Truth and Love.

The manhood and womanhood of God, typified in the Old Testament by Judah and Israel, and thereafter by Christ Jesus and Christian Science, are indivisibly one. They are the opposite of the two sex concepts to which the personal senses testify. Individuality, in order to be individuality, must reflect in itself the collective and universal wholeness of being. At the

same time, the collective and universal must be one and indivisible – that is, constituted of individuality. Manhood (*the one*) is not manhood unless it embodies womanhood (the all); and womanhood (the all) is not womanhood unless it expresses and reflects manhood (the one). Christian Science teaches that in the idea of all-in-one and one-in-all lies “the inalienable, universal rights of men” (My 247:1).

As idea sent forth to prove its Principle, Jesus’ necessity is to show that he is Universe-born, not Mary-born; that he belongs to eternity, not to time. *The same is true of Christian Science.* To dissolve mortality in the way Jesus does, individuality, in Science, must find itself born of the spiritual universe, and therefore universal in nature. In the sight of Principle, the one Christ and the one Christian Science are sent forth together now and forever as *one compound idea*. Only in this timeless spiritual wedlock are they mankind’s saviour from sin and death.

When the “I” thus goes to Life, Truth and Love, personal egotism yields to Principle. The issue is not what Mary is doing, what Jesus is doing, what any person or persons are doing, but what Principle’s self-revelation is as a *matrix calculus* of ideas. What the senses outpicture as Mary and Jesus, or Mary Baker Eddy and the Christian Science movement, are, in Truth, simultaneous unfoldments of *this mother-son relationship* taking place timelessly, now.

As we have said, God’s beloved Israel in the Old Testament is type and symbol of the human race. Israel, in the spiritual transparency of her real identity, is represented by the sixteen prophets. Once the testimony of the senses is penetrated, Mary, the mother of Jesus, is seen to individualize this universal, prophetic consciousness. Jesus, in consequence, is individuality which is *universe-born*. The calculus of God’s ideas is the matrix of its own being. Matrix and calculus are inconceivable apart from each other – hence the term *matrix calculus*. The concepts Mary and Jesus, Mary Baker Eddy and the Christian Science organization (as formed by her), are sense images, the reality of which is the human race *one with God*, giving birth to itself as the Son of God.

Jesus’ career unfolds in the order of the seven days of creation. Spiritually understood, it reveals “eternity, newness of Life,” and cannot be reckoned in terms of time (S & H 520:10). “Father . . . I have finished the work which thou gavest me to do . . . glorify thou me,” he says in the spirit of the seventh day of creation when his career is drawing to a close. *Jesus does not live in time but as the consciousness of eternal creation.* He individualizes universal being as unfolded by the seven days. Of necessity, therefore, he individualizes the seven periods also. If this were not so – if Jesus did not focus individually all that is signified by the seven thousand-year periods – he could not solve, in the way he does, the universal problem of mortality, or time.

The record of his God-impelled achievement appears in the Gospels of Matthew, Mark, Luke, and John. The inspiration behind these four

biographies is the Word, Christ, Christianity, Science. In fact, the four Gospels are to Christ Jesus what the four sides of the Holy City are to Christian Science.

Each Gospel accentuates a particular, indispensable view of Jesus' lifework. In order to furnish one whole conception, each is essential to every other; each reflects in itself the elements of the other three. Thus, in our survey of the Bible as a whole, the Gospels present us once more with the pattern of the foursquare matrix. They constitute the matrix's *sixth* appearing. Following the work of the sixteen prophets, we arrive, with the four Gospels, at the actual *form* of the idea that first took root in our awakened consciousness at the time of Israel's patriarchs.

In his notes on the Gospels, Scofield describes most helpfully their matrix structure. The terms he uses relate metaphysically with the Word, Christ, Christianity, Science. Matthew he says, has the emphasis on Jesus as King, Mark on Jesus as Servant, Luke on Jesus as Man, and John on Jesus as Son of God. But, he continues, "not only so: for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man" (SRB p.990). Each office reflects in itself the other three offices, and the result, as we shall see, is a further matrix of sixteen tones. The idea of God, represented by the four Gospels, is one whole immaculate conception.

Matthew tells Jesus' story through the four tones of the *Word*, Mark through the four tones of the *Christ*, Luke through the four tones of *Christianity*, and John through the four tones of *Science*.

**Individual fulfilment of the seven days of creation and the seven thousand-year periods**

To perceive the way in which Jesus' career (requiring all four Gospels to describe it) follows the order of the seven days and seven periods, let us imagine *the four different versions blended together to form a single record of his life*. Examining this synthesis spiritually and scientifically, certain outstanding happenings characterize not only the seven days of creation but also, necessarily, the seven periods.

**First day  
First period**

*Science and Health* speaks of the "spiritual origin of man, the divine Science which ushered Jesus into human presence" (S & H 325:27). The first day of creation, signifying man's spiritual origin in contrast to the material origin of Adam (as given in the myth of the first thousand-year period), is represented by Jesus' advent, or nativity. As Jesus himself says, his original identity is the *light* of the world. This is the "light" of the first day of creation, chasing away the darkness of a mortal sense of origin. Using the symbols of light, and the bread that comes down from heaven, Jesus declares, in effect, that the source of his being is the eternal parent Mind.

**Second day**    The second day and second period are indicated by his baptism. This, as  
**Second period** we have seen, is twofold. He is baptized with water by John the Baptist, and with the Holy Ghost by his heavenly Father. Water stands for repentance – repenting of the belief of having been born of the flesh, born of a woman, such as applies to mortal man. Simultaneously as he comes up out of the waters of *Jordan*, the Holy Ghost comes down from heaven and identifies him as the Son of God. In accordance with the symbolism of the second day of creation, Spirit imparts the *understanding* (the waters above the firmament) that enables him to come up out of the *fleshly sense of life* (the waters beneath the firmament). His consciousness is submerged in Spirit, flooded with spiritual understanding. Like Noah, in the second period, he is equipped with an ark of pure understanding whereby to rebirth his consciousness of himself and his world. He sees, in the holy Spirit, his own divine reality as the foursquare identity of mankind. This is his “bride” (the holy city in Revelation is the bride of the Lamb) to which he weds himself in order to solve the problem of a dual sense of life. Correspondingly, in Christian Science, we understand the Christ-body through the influx of the meaning of the capitalized terms for God. This system of ideas is our true universal body to which we wed ourselves.

**Third day**        The third day and third period are typified in Jesus’ career when,  
**Third period** furnished with the understanding of what his body really is, he goes into the wilderness (like the children of Israel in the third thousand-year period) and overcomes the temptations of Satan. He overcomes in himself the liability to sin. In accordance with the third day of creation, the waters under the heaven (the human concept) are gathered together unto one place (are identified with the universal Christ-idea), and his humanity finds its true form. Jesus relates himself humanly with the divine reality of mankind. Thereby human and divine are one in *identity*. Because the human reflects the divine, it is as immune from sin as the divine itself. Jesus is aware that subject and object are one in Soul, and therefore that everything everywhere is the operation of Soul.

**Fourth day**        Following the experience in the wilderness, his period of public ministry  
**Fourth period** begins. This stage of Jesus’ mission corresponds to the fourth day of creation and the fourth thousand-year period. The emphasis is on Principle’s absolute, infallible *government* on earth as it is in heaven. Symbolized by the celestial system of the fourth day of creation, and by the teachings of the prophets in the fourth period, heaven controls absolutely all happenings on earth. In his relationship with his surrounding world, Jesus proves, in every particular, the allness of what his Principle is and the nothingness of what it is not. Revolving in the universe of Principle, he heals every phase of sin, disease, and death among the people. Because the human (earth) is a reflection of the divine (heaven), humanity has no ego of its own. Divinity is humanity’s only Ego. Jesus is not looking up to

Principle, from a supposed position outside of Principle, he is looking out from Principle upon Principle's own universe—upon Principle itself. His "I" is the Principle of all that exists, and which governs itself harmoniously. He lives, moves, and has his being in an eternally self-governing, self-regulating, all-harmonious universe. Because no inharmonious condition exists in this universe subjectively, it does not exist there objectively either.

**Fifth day  
Fifth period**

In the fifth stage of his career, corresponding to the fifth day of creation and the fifth thousand-year period, Jesus enters Jerusalem. Here the crucifixion leads to the resurrection. The accent is on infinite Life. Because, historically, he himself appears at the opening of the fifth period—because, in the idiom of the fifth day, he comes that the world might have more abundant *life*—this stage of Jesus' development marks the very crux of his mission. He proves that Life is indivisible (therefore deathless), and that this is the life of all mankind. In accordance with the teachings of the prophet Jeremiah, he does not seek to perpetuate the temple (mortal body), but puts his neck under the yoke of the king of Babylon unresistingly. Opening not his mouth, obeying not his own but his Father's will, he goes forth obediently to face the crucifixion. He lays down the mortal sense of life once for all. He proves that there is no Babylon. New Jerusalem is the all-in-all of his being. All is Life and there is no death. The motives of the real world towards him (Principle's world) have already been proved in the fourth stage of his mission. This world has neither the ability nor the will to destroy him. If it had it would destroy itself. Jesus' resurrection is the proof that life is not organically self-destroying, but perpetually self-renewing.

**Sixth day  
Sixth period**

The sixth day of creation and the sixth thousand-year period are typified in Jesus' career by the interval between the resurrection and ascension, when he exercises the full *dominion* of man in God's image, as described in the sixth day. He is in himself, both man and woman. Individuality that embodies the true idea of its world, is every whit whole in Truth. Jesus is conscious of that dominion over all the earth which Christian Science (the spiritual translation of physical science) promises mankind in the sixth thousand-year period. As he himself says: "All power is given unto me in heaven and in earth." All things are put under his feet. Objectively as well as subjectively, subjectively as well as objectively, his divinity as the Christ, Truth, has absolved the human concept from all sin, disease, death, and the grave.

**Seventh day  
Seventh period**

The seventh day and seventh period are signified by Jesus' final act of translation, popularly called the *ascension*. As the last vestige of sense evidence disappears from consciousness, the senses themselves say that Jesus has gone away— that he has returned to the place where he used to

be before he appeared on earth. But this is not true. The ascension is the final proof that the individual and his world never at any time, departed from the presence of their divine Principle, Love, Spirit, never having been translated into matter, matter does not have to be re-translated back into Spirit. Jesus does not go anywhere. He remains where he is eternally – in heaven and on earth at the same time. The same is true of us all. Heaven and earth are one and indivisible. The only thing that goes away is the mortal illusion that they are two. This illusion is replaced by the universe of divine Science, the universe of eternal Love, the matrix calculus of infinity, which is destined to impel itself on the thought of mankind in the course of the seventh millennium.

**“Wholly symmetrical; the one altogether lovely”  
(Mis 167:6)**

Let us examine this sevenfold order again; not, this time, as a sequence of events unfolding from the first to the last (as presented by the seven days of creation), but from the standpoint of the all-embracing Principle in the centre of the panorama, wherein the outward and inward movements of Mind and Love, Spirit and Truth, Soul and Life (symbolized by the branches of the golden candlestick), describe the pulsations of the universe. As we do this, let us bear constantly in mind that God is at once the centre and circumference of His own universe. Eternally, the living, flowing, circulating universe, individualized in Jesus, moves from and to its divine Principle, Love, whilst always remaining in and of this Principle.

We are glimpsing the wholly symmetrical, altogether lovely structure of the Christ-idea. This idea is the universal Science of being elucidated for human comprehension through the three outstanding synonymous terms for Science: divine Science, absolute Christian Science, Christian Science, as we find them employed in *Science and Health*.

To solve the problem of mortality, we understand *Science* as simultaneously *divine* and *Christian*, and the *Christian* aspect as simultaneously *absolute* and *applied*. Christian Science (“Science as applied to humanity” – S & H 127:16) is fundamentally absolute, for only the absolute is capable of disposing of duality, and therefore of solving the problems of humanity.

**divine Science**

As we have already noted, the textbook defines *divine Science* as the spiritual origin of man which ushered Jesus into human presence. But if divine Science (Science in its oneness and indivisibility, wherein divinity and humanity are one) is Jesus’ origin, it must be his ultimate as well. That is to say, his coming from the Father (advent) and his going to the Father (ascension) denotes the cyclic movement of his being in eternal divine Science. There is spiritual symmetry, therefore, between the beginning and end of his life-mission, even as there is between the outermost branches of the golden candlestick, where the terms are Mind and Love.

**absolute Christian Science**

But knowledge of the oneness of being in divine Science must, for the practical purposes of human demonstration, be reduced to understanding in the form of the system of ideas which is Christian Science. As we have said, these ideas are absolute because they are ideas of the oneness and indivisibility of divine Science. As an infinite structure of harmonious, classified relationships, this system of ideas is *absolute Christian Science*.

Divine Science, reduced to these ideas, pours into the consciousness of Jesus at his baptism, and fills him with spiritual understanding. He is submerged by the holy Spirit in the awareness of his universe as the universe of Mind, Spirit, Soul, Principle, Life, Truth, Love, operating as the Word, Christ, Christianity, Science.

In the second stage of Jesus' mission, these ideas do not apply themselves to the solution of mortal problems, any more than they do in the sixth stage. In the second stage, application has not begun; in the sixth stage (the period between the resurrection and ascension), application is over, for the last enemy, death, has been overcome. When we consider the second and sixth stages, therefore, the emphasis has shifted to absolute Christian Science. Like the first and the last, these two stages of Jesus' career are spiritually symmetrical and reciprocal, like the corresponding branches of the candlestick, where the synonyms are Spirit and Truth.

**Christian Science**

It is in the third stage that the need for application arises; for this is where (resulting from the understanding gained in the second stage) Jesus confronts and overcomes sin. He must prove that man is as immune from sin humanly as he is divinely; that the human reflects and patterns the divine; that the two are one and indivisible in accordance with divine Science. The emphasis shifts, therefore, from absolute Christian Science to *Christian Science*, or to where the problem of mortality is in process of being solved. This continues until the close of the fifth stage, where Jesus overcomes death. The reason he can make nothing of death in the fifth stage is because he has already made nothing of sin in the third. Thus the third and fifth stages are a further expression of spiritual symmetry, like the inner branches of the candlestick, where the terms are Soul and Life.

**Science**

This brings us to the central, all-embracing fourth stage. Looking out from the Principle of his universe – having no “I” but Principle – Jesus' world is the innermost harmony of his own being as this is in Science. The structure of scientific consciousness, symbolized by the system of capitalized, synonymous terms for God (the spiritual equivalent of which came to him at his baptism), is the only world he has, the only world there truly is. Inasmuch as he heals all manner of sin, disease, and death among the people the emphasis is still on Christian Science. Here, however, he is not healing himself subjectively of sin and death, but is ridding himself objectively (in terms of his apparently outside world) of every fundamental phase of mortal belief. In stages three, four, and five, his

thought moves from the subjective to the objective, then back again to the subjective, all within the compass of his own God-being.

So all-embracing are the implications of this central, fourth stage of his mission that what we see here is *Science itself operating simultaneously* as divine Science, absolute Christian Science, and Christian Science. Correspondingly, the central shaft of the golden candlestick holds within it the activities of its three pairs of branches.

His I is the Principle of all mankind. Jesus is at work in the eternal oneness of Being. Having no other I, no other Self, he is Being itself at work. The sum total of All moves every part of its own allness in harmony with every other part.

Thus he corrects error scientifically. The meaning of error is, as we have seen, a wandering or a departure from truth. But the thought of Christ Jesus never departs from the oneness and wholeness of Truth. To him, man has never departed (fallen) from God; therefore the correction of error is instantaneous. The break-up of Truth – the fall of man – is a nonsensical lie. The error to be cast out of consciousness in order to heal the sick is the myth that man was ever cast out of God. At once, man is the operation of divine Science, absolute Christian Science, Christian Science – that is, of Science itself.

Regarding the correcting of error in Christian Science, Matthew's Word emphasizes the *order* according to which the mortal problem is solved; Mark's Christ emphasizes the divine *means* for solving it; Luke's Christianity emphasizes the solution actually *taking place* through the restoration of all things to God; and John's Science emphasizes the fact that from everlasting to everlasting the problem is *already solved*.

### **Simultaneity of the four Gospels**

The Gospels, we might say, are synonymous in their relationships. Each differs from the others in certain particulars, yet all four refer to the activities of the same Christ-idea.

In terms of their coincidences and peculiarities, it is interesting to note that, according to students of the New Testament, 42 per cent of Matthew is peculiar to Matthew and 58 per cent coincident with the other three Gospels. In the case of Mark, only 7 per cent is peculiar to Mark, while 93 per cent is coincident with the other three. With Luke, 59 per cent is peculiar to Luke and 41 per cent coincident with the other three. With John, 92 per cent is peculiar to John, and only 8 per cent coincident with Matthew, Mark, and Luke (*A Guide to the Gospels* p.436 – W. G. Scroggie). Luke, then, is almost the exact complement of Matthew, while John is almost the exact complement of Mark. These assessments serve to confirm the reciprocal relationship which we know exists between *Word* and *Christianity*, and between *Christ* and *Science*.

When we turn to the texts themselves, and follow their teachings



throughout the sixteen tones of the foursquare matrix, let us realize that it is always the total matrix which determines every one of its tones. Also, because each Gospel tells basically the same story, the operation of Matthew's Word is simultaneous with Mark's Christ, Luke's Christianity, and John's Science. The fulness of one undivided universe lies at the back of all the recorded happenings. In God's creation, where Jesus is at work, all is simultaneity, spontaneity, instantaneity. Because he is in communion with an ordered universe, he is instantly supplied with the ideas he needs for resolving each mortal problem.

1st tone of 5th period  
–Life as Mind–

Advancing from the fourth period to the fifth, and from the Old Testament to the New, we enter the first tone of the fifth day of creation – Life in its aspect as Mind. This tone relates specifically to the mission of Jesus as recorded in the four Gospels. Jesus stands for individuality (Life) inseparable from its divine origin (Mind).

## MATTHEW

In purely technical terms, Matthew is the story of the Word of Life in divine Science revealing itself as the Word of Life, Truth, and Love in absolute Christian Science, unfolding through the order of Mind, Spirit, Soul, Principle, Life, Truth, Love, in Christian Science, within the framework of the Word as the Word, the Word as the Christ, the Word as Christianity, the Word as Science.

The Word as the Word  
Mind Spirit Soul

Matthew traces Jesus' genealogy all the way from Abraham at the beginning of the patriarchal period. This was where the divine matrix unfolded to us for the first time, and was the point at which God the Father sowed the seed of man's divinity in the womb of human consciousness.

At the beginning of Matthew, correlative with this patriarchal era, the Holy Ghost overshadows Mary's pure spiritual sense with the understanding of man's true origin. Mary's acceptance and conception of the idea of humanity's original divinity appears to the senses as the divine Science of being ushering Jesus into human presence.

But belief in the material origin of man, represented by Herod, seeks to devour the child as soon as he is born. So Mary's husband Joseph (like an earlier namesake) takes Mary and Jesus down into Egypt for safety. While Mary is the realization that God, Spirit, is the creator of man, Joseph realizes that matter is not man's creator. Egypt is the supposition that the Christ-idea is propagated organically, and safety lies in discovering that such a belief is powerless to harm the idea. Because of this immunity, the danger from Herod subsides, and the holy family comes up out of Egypt, even as Israel did in the Old Testament.

The saying, "Out of Egypt have I called my son," has first to be uttered regarding Israel, the *Word*; then regarding Jesus, the *Christ*; later, it will apply equally to *Christianity*; and later again to *Science*.

At his baptism in Jordan, the holy Spirit (which has already overshadowed the consciousness of Mary) imparts to Jesus the understanding that God is not only Father but Mother as well. He and his world are born of Spirit, God. From this moment onwards, the belief of being born of a woman (like John the Baptist) must be repented of step by step until it is finally eliminated altogether. What Jesus beholds through the symbol of the dove is the "body" that has really given him birth. This body is man, the spiritual idea of God, the foursquare Christ-body, the mother, the woman, whom he makes his "bride."

Armed with this understanding, he is led by the same Spirit into the wilderness to be tempted by sin for forty days and nights. As we have already seen, once the human is identified with the divine (once it is understood that humanity is divinity's reflection) the human is as immune from sin as the divine. Jesus proves this in the wilderness, even as (ideally) Israel did when Moses instructed her in the law of God reduced to the moral law. Note the impulse of Mind, Spirit, Soul in this opening section of the text.

**The Word as the Christ  
Soul Principle Life**

Jesus is assured that the human and divine are one in identity, and that this identity is free from sin. Because he himself is without sin subjectively, he can minister to the needs of mankind objectively. He chooses his first four disciples. These four initiate the foursquare idea of generic man. Jesus must prove that this same coincidence, this same sinlessness, applies equally to mankind as a whole as it does to himself. At once he heals "all manner of sickness and all manner of disease among the people."

He delivers his famous Sermon on the Mount to the multitude, much as Moses delivered Deuteronomy to Israel prior to her entry into the promised land. The multitude represents the Christ-body. Contrary to the evidence of the senses, the multitude consists of the foursquare Spirit that appeared to Jesus at his baptism, and which is typified by his four early disciples.

The Sermon is a general statement of Principle. Having delivered it, Jesus starts to perform the many and varied individual healings that are recorded in Matthew's Gospel. Looking at his world from the standpoint of Principle, he sees God's reflection everywhere. Everything before him is the body of Christ – Principle's idea, or reflection of itself. This body (his body, everyone's body, Principle's own divine system, or body) is neither leprous, palsied, nor fevered; in fact it is incapable of sin, disease, or inharmony of any kind.

"Follow me; and let the dead bury their dead," Jesus says to the wavering thought of mankind desiring to enjoy the best of two worlds. This

arouses storms and emotions, all of which must be stilled. In the process of calming them, the swinish elements of the carnal mind drown in the waters of their own beliefs. On the basis of the unreality of these beliefs, Jesus forgives humanity its paralyzing sins. Knowing that mortality is not the matrix of immortality, he heals a woman of a hemorrhage that has lasted twelve years. At the same time he raises the body of a twelve-year old girl from the dead. In Israel's experience in the Old Testament, she takes possession of her twelvefold promised land, symbolizing her true body. In this section of the Gospel, note the impulse of Soul, Principle, Life.

**The Word as Christianity  
Life Truth**

The number of disciples increases to twelve. In the tone of the Word as Christianity, Jesus sends these twelve into the world to follow the example which he has set. In the Old Testament, in the book of Judges, Israel put into practice in her own experience what she had been taught by Joshua.

Jesus' disciples are not a personal following; but John the Baptist's disciples are. John's disciples go out to see a person, Jesus says. The followers of Christ go out to understand a Principle – to follow step by step the scientific unfoldment of Principle.

David ate the shewbread without permission from the priests. Jesus cites this incident when his disciples pluck corn on the sabbath, and he himself denounces ecclesiastical officialdom. Immediately he restores a withered hand. He demonstrates to the temple (body) that monopolistic Pharisaism cannot dry up the natural output of spiritual power. For the same reason, blindness and dumbness are healed. The self-controlling body of Christ is neither withered, blind, nor dumb. Organized restrictions have never been imposed upon it. Therefore it is free to be itself. Turning from sense evidence, he stretches forth his own two hands and identifies his disciples as his mother and his brethren.

A sequence of seven parables illustrates the workings of the kingdom of heaven on earth. Coincidentally, John the Baptist, who has passed moral judgment on the sensualism of Herod, loses his head. When a body is severed from its head, both head and body die. But the head which is Christ cannot be cut from its body (generic man), and so both remain alive.

With five loaves and two small fishes Jesus feeds the five thousand. Life (the five) is everywhere present and unexpendable when found to be Spirit (the two), and not absorbed in matter. In this case, matter is not matter but symbol, and symbol is reproduced by the idea that is symbolized so long as the symbol is required. This reverses the limiting evidence of the five physical senses, and the five thousand are fed. 'Be not afraid of discordant sense testimony, all men have one I,' implies the master of divine metaphysics to his storm-tossed disciples when he descends from the mountaintop and walks to them over the troubled sea.

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man," is his rebuke to hypocritical

Pharisaism. But this does not apply to the woman from Syrophenicia. She is a *humble Gentile, not an arrogant Jew. Because she sees in Jesus the Christ of all mankind, she is eager to eat the crumbs of truth that fall from Truth's table. As a result, her daughter is healed. Afterwards, Jesus feeds a multitude, four thousand strong, with seven loaves and a few fishes, and they gather up seven baskets of crumbs. Multiplication of the symbol through reflection of true substance does not waste or deplete this substance one iota.*

The tone is the Word as Christianity, and Jesus refers to his "church." This is the Christ-body, which is universal man. The rock on which it is built is Peter's understanding that the Son of (generic) man is the Son of the living God. All men everywhere are one in Christ. This realization implies spiritual not material birth-giving, and the need to surrender the mortal sense of life. Yet Peter resists the thought of the impending crucifixion, and Jesus rebukes him severely. "Get thee behind me, Satan: thou art an offence unto me," he says. The understanding of what Life is must be seen to demonstrate the nothingness of death.

Jesus shows his disciples that "organization and time [the opposite of the church, his body] have nothing to do with Life" (S & H 249:19). Peter, James, and John accompany him up a mountain, and witness his transfiguration. Before he proves the nothingness of death he must bear witness to the allness of Life. Moses and Elias are with him on the mountain. *Elias represents Christian Science (S & H 585:10). Jesus displays the radiant truth that past (Moses) present (Jesus) and future (Elias) are all one now. Peter misunderstands, and wants to build three separate tabernacles for Moses, Jesus, and Elias. But it is the spiritual unity of past, present, and future which is truly the Father's "beloved Son."*

At the foot of the mountain, a father's lunatic son is healed. Jesus stills the convulsions which his understanding of Life (Father) brings to the mortal sense of creation. He points to the childlike qualities of innocence, spontaneity, etc., as qualities of the kingdom of heaven. This leads to a dispute with the Pharisees on the question of marriage. The highest earthly estate, Jesus says, is to be a eunuch for the sake of the kingdom of heaven. "What therefore God hath joined together, let not man put asunder," he declares regarding the manhood and womanhood of God, *from whose wedlock springs eternal life.*

The idea of Life (individuality) in relation to Truth (the corporate whole) is outstanding in this third section of Matthew's text.

**The Word as Science  
Life Truth Love**

The tone changes to the Word as Science. The theme is total Christly surrender of the mortal sense of life. A rich young man is bidden to leave his sense of personal possessiveness and to be identified instead with true Christian values. All the workers in God's vineyard receive in the end the same reward. *The wife of Zebedee is rebuked for her selfish ambitions regarding her two sons. As a result, two men are healed of blindness.*

Jesus enters in triumph into Jerusalem. He cleanses the temple (body) of its self-centred corruption and commercialism. Through the symbol of the barren fig tree, he curses the fruitlessness of materialism. The parable of the wicked and ambitious husbandmen shows how the builders of an organic way of life reject the thought of a calculus of ideas, in which man possesses nothing of his own but reflects spiritually what belongs to God.

Jesus' denunciation of the Pharisees and Sadducees is followed by his prophecy of world upheaval in the days of the second advent. He bids the world watch against the "abomination of desolation, spoken of by Daniel the prophet." As the midnight hour approaches, he says, men must be like the five wise virgins in his parable, and be ready for the bridegroom's coming.

The Passover, eaten on the night before the crucifixion, closes forever "Jesus' ritualism or concessions to matter" (S & H 33:1). The period of "suffer it to be so now," which began at his baptism, is over. Organic life is fully repented of and is in process of dissolution. "Suffer it to be so now: for thus it becometh us to fulfil all righteousness," he had said to John the Baptist. As crucifixion leads to resurrection all righteousness is fulfilled. Jesus has suffered mortality to be progressively nothing all the way up to this moment of grace.

Jeremiah told Judah not to resist going forward into Babylon. Jesus prays in Gethsemane: "O my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt." Jesus confronts death (Babylon) knowing that if he does this spiritually and scientifically he will find that all is Life.

The textbook says that he "bore our sins in his body;" that the "real cross, which [he] bore up the hill of grief, was the world's hatred of Truth and Love" (S & H 53:25, 50:30). His cross is the heavy body of world sin—hatred of mankind's true body as the structure of Truth and Love. Yet the matrix calculus of Truth and Love, the true Mother-Son relationship, rolls the stone "from the cave's mouth," and Jesus steps forth from the tomb. Spiritual obstetrics dissolves material obstetrics—that is, it dissolves belief in the sinning, dying concept of man.

At the resurrection, the material sense of body, absolved from birth and death, is temporarily rebuilt. As we have seen, the equivalent of this in the Old Testament is the building of Judah's new Jerusalem following the release from Babylon.

"Lo, I am with you always, even unto the end of the world," is, according to Matthew, Jesus' final assurance to his joyful disciples. These words contradict the testimony of the senses that Jesus has left them for a far-off heavenly realm. The world's belief in a matter universe has been finally eliminated from the consciousness of Jesus. Nothing else has disappeared.

Note the impulsion of Life, Truth, Love underlying this final section of Matthew's text, as that which is *with us—is us, always.*

## MARK

The Gospel of Mark is the story of Christ, Truth, in divine Science, speaking to humanity as the Christ of Truth, Life, and Love in absolute Christian Science, through the translation order of Principle, Life, Truth, Love, Soul, Spirit, Mind, in Christian Science, within the framework of Christ as the Word, Christ as the Christ, Christ as Christianity, and Christ as Science.

**Christ as the Word  
Principle Life**

Mark's Gospel, like John's, gives no account whatever of Jesus' conception, birth, or genealogy. Matthew and Luke alone do this. Mark is compelled to stress the Christ's absolute divine origin. This rids humanity of belief in fleshly birth, and so saves it from incarnate error. To Mark, Mother is God. Hence Mary is not mentioned. Note that the terms which define "Mother" in the *Science and Health* Glossary are the same as those which open the Christ order, namely, Principle, Life, Truth, Love. Mark tells the story of Jesus' nativity simply with the words: "The beginning of the gospel of Jesus Christ, the Son of God."

To Mark, Jesus' identity is like that of Melchisedec, described by Paul in Hebrews as "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God."

But in order for this Son of God to be the Saviour of humanity, the human Jesus must be baptized of John in Jordan at the same time as being baptized from heaven with the Holy Ghost. This twofold baptism illustrates the way in which the two translations (S & H 115-116) operate together as one, and in so doing heal and save mankind.

The events recorded by Mark are largely the same as those in Matthew; but Mark's statements are shorter, simpler, and more direct.

To begin with, the dominant idea is the One. Jesus teaches as "one that [has] authority." The unclean spirit which asks to be let alone, but which is cast out of the man in the synagogue, addresses him as "the Holy One of God." The tone is Principle at the beginning of the Christ order. Jesus retires to a solitary place where he is alone (all-one) with this Principle. This true aloneness (oneness with God) enables him to heal a lonely, isolated leper. The result is the opposite of loneliness. All men seek for him, and come to him from every quarter. Principle, Life, is expressed in a true and impersonal sense of individuality.

A patient sick of the palsy is "borne of four." These four let the man down through the roof into the midst before Jesus. "Son, thy sins be forgiven thee," is Jesus' instant treatment. Never having fallen away from God, man is not held in the grip of paralyzing sins. The truth behind his apparent loss of voluntary movement is man as the foursquare holy city coming down from God out of heaven. Because his emphasis is *Christ*, Mark lays great stress throughout his Gospel on this idea of coming down

from God out of heaven. Hence the man's four companions let their patient down through the roof.

It is useless for humanity to try to patch up an old material way of life, as advocated by John the Baptist. Old things must pass away and all become new. Life is always new when it comes forth directly from divine Principle, God. Instead of becoming withered by old Pharisaical laws and customs, men should be like David and partake of the shewbread outside the bounds of a personal sense of authority. Jesus' real mother and brethren are the surrounding multitude who freely and spontaneously accept what he is teaching.

**Christ as the Christ  
Truth**

In the tone of Christ as the Christ, the emphasis is translation – Christ as “the divine message from God to men speaking to the human consciousness” (S & H 332:10). Through the parable of the sower, for instance, Jesus shows the way in which the seed of Truth is divinely sown and propagated in the soil of human consciousness.

“Let us pass over unto the other side,” he says. Desiring to cross the sea of mortality we should identify ourselves with that which is divinely self-propelling, instead of trying to steer ourselves humanly. When they are on the water, Jesus sleeps by the rudder of the ship, and a storm arises. “Peace, be still,” says the all-controlling Christ, Truth. “And the wind ceased, and there was a great calm.” On the other side of the lake the legion of unclean spirits which infest the Gadarene demoniac drown in the sea of their own swinish elements, the nothingness of the psychic unconscious.

Jairus is the ruler of the synagogue. Nerve claims to be a “ruler of Body” (S & H 437:1). But when nervous disorders are overruled by Christ – when the body's nerve messages are translated into one omnipresent Christ-message – not only does the woman's twelve-year old issue of blood cease, but Jairus' little twelve-year old daughter awakens from her dream of death. Brain controlling body through nerve-messages must be replaced in human thought by the true head-body relationship of Christ (head) and man (body).

Knowing that the body of the Christ-idea can never be parted from its controlling head, Jesus sends his twelve disciples into the world in pairs. Their work is to put into expression the two translations. But in the case of the evangelizing John the Baptist, his head is cut off from his body. The multitude of five thousand hungry people who surround Jesus are as sheep without a shepherd, that is, a body without a head. Jesus feeds them with five loaves and two fishes. When all are satisfied, twelve baskets of fragments are gathered up. The apparently scattered Christ-body is fed only when it is properly gathered into one fold – that is, under one head.

The head is the “I” of the body. When this I walks over the elements of mortality unafraid, the body is not afraid either. The people touch the border of Jesus' garment and are healed. Identification with the divine

Science of man “woven into one web of consistency without seam or rent” reveals the body completely whole.

Reflecting this wholeness within himself, man is not defiled by what seems to be outside. He is clean externally and internally. But the hypocritical Pharisees are defiled by what is within them and blame what is without. If the messages that come apparently from without are the same as those which come divinely from within, then, as Jesus proves, man is neither deaf nor dumb.

For the same reason, seven loaves and a few small fishes satisfy the four thousand. Reflection does not expend the substance it reflects. Hence, seven full baskets of fragments are gathered up. Moreover, the substance itself being infinite, the symbol which reflects this substance (the loaves and fishes) is not limited either.

Healing the blind man in two stages indicates that vision itself is twofold. The need is to “see” ideas; and idea (as defined in the two translations) is both a subjective “image in Mind,” and “the immediate object of understanding.” This is the idea which Peter sees, when, in answer to Jesus’ question, “Whom say ye that I am?” (what is the immediate object of understanding?), Peter replies, “Thou art the Christ” (an image in Mind).

**Christ as Christianity  
Love**

This part of Mark’s text opens with that preview of ultimate Christly perfection known as the transfiguration. Jesus puts before Peter, James, and John convincing proof that all past, present, and future being (typified by Moses, himself, and Elias) is here and now on one plane of consciousness, and does not live in three separate tabernacles of time. This shining glory of the Christliness of all things is “my beloved Son,” says the Father’s voice from out of the cloud.

At the foot of the mountain the convulsions that tear the son of mortal fatherhood are healed by this true Father-Son relationship. But *prayer* (in respect of the first translation) and *fasting* (in respect of the second) alone bring such healing to pass. And so, whereas the transfiguration reveals the allness and ever-presence of Life (first translation), the coming crucifixion is for the purpose of proving the nothingness of death (second translation).

Little children play an important part in this section of the text. Childlike innocence and receptivity to good, in contrast to greedy ambition and acquisitiveness, are the qualities men need most. These qualities reflect not only the Christ-idea but also the Principle which commissions the idea. They are involved in the true sense of marriage, and answer the Pharisees on the subject of divorce. They would enable the young man, rich in materiality, to leave his sense of personal possessiveness and follow the Christ-example. Blind Bartimaeus possesses no light of his own; Christ, the light of the world, is Bartimaeus’ light, and this truth heals him of blindness.



Jesus enters Jerusalem. "Blessed is he that cometh in the name of the Lord," the people shout. But, from the spiritual point of view, their thought is as fruitless and sterile as a barren fig tree. It is like the commercialism that pollutes the temple. The real house of God, "called of all nations the house of prayer," is the Christly body of mankind. The temple must therefore be cleansed of its material greed and corruption.

Through the parable of the wicked husbandmen, and their treatment of their master's heir, Jesus shows how the builders of a selfish way of life reject an impartial, equitable calculus of relationships. The thought which accepts and loves this headstone of the corner is typified by the woman, widowed from reliance on substance-matter, who, "of her want," throws her two mites into the treasury. Hers is the state of thought that keeps the two great commandments; she loves God supremely by loving her neighbour as herself. She is one who will wisely watch and pray for the Christ's second coming as revealed in Christian Science.

**Christ as Science  
Soul Spirit Mind**

Christ as the Word has accentuated Principle and Life; Christ as the Christ has accentuated Truth; Christ as Christianity has accentuated Love; and now, fourthly, Christ as Science unfolds the tones of Soul, Spirit, Mind. This fourth section of Mark's Gospel disposes finally of the belief that body is material and therefore subject to death.

In the house of Simon the leper a woman anoints Jesus' head with ointment. She typifies, it seems, ultimate grateful acceptance on the part of the whole world of the Christ Science, and its rejection of the ingratitude (the commercialism and vested interests) which characterizes Judas Iscariot.

At the passover, Jesus explains to his disciples the truth about the universal body of man. His hour has come at last, and, in the garden of Gethsemane, he begs the disciples to watch with him "one hour." This is the "hour" in which (in Revelation) the harlot Babylon falls. This is the moment of Jesus' final proof that man's identity is of divine origin.

Deserted and alone (so it seems to the senses), Jesus holds "uncomplaining guard over a world." In Science, this is Principle holding guard over its own beloved Christ-idea, which is the world's spiritual reality. In order to experience this divine guardianship, Jesus turns "forever away . . . from sense to Soul" (S & H 48:4-9).

A Soul tone blends to a Spirit tone. Because man was never born into matter, he does not die out of matter. Because "Spirit never entered matter" it is "therefore never raised from matter" (S & H 76:11). In overcoming the last enemy, death, Jesus is really overcoming the first enemy, birth.

It is said that at the *ninth* hour the Son of God gives up the ghost. Yet, at this moment, Jesus is filled as never before with the breath of Spirit, or the Holy Ghost – that is, with the understanding of what truly gives him birth. The rock in which the body is laid is the opposite of the matrix of

everlasting life, embodying the precious calculus of ideas which is man. Joseph, the husband of Mary, never violated with mortality the virgin womb in which (to the senses) the body of Jesus began; likewise Joseph of Arimathaea has never allowed death to enter the virgin tomb in which this body will supposedly end. As Spirit's reflection of itself, man is inseparable from the Father-Mother God; and this truth rolls from consciousness the adamant belief in material birth and death.

Resurrection leads to ascension. That man's origin is the eternal parent Mind is fully and finally demonstrated. Appearing first to Mary Magdalene, Jesus promises the disciples that they shall see him in Galilee (meaning "circle"). Throughout his lifework, the operation of the two translations has proved progressively that man revolves in the orbits of Mind, that he comes from Mind and returns to Mind. This is the gospel which must be preached to all the world, and heard by every creature.

## LUKE

Mark has the accent on the *Son of God*, and therefore on the motherhood of God; Luke has the accent on the *Son of man*, and therefore on this motherhood reflected in generic man. In the teachings of Luke, the Son of man comes to save and restore that which (to the senses) is lost. Renan wrote that *Luke's Gospel is the most beautiful book that has ever been written.*

Luke, the physician, is also the author of the Acts of the Apostles. The standpoint from which he writes is Christianity. In *Matthew's Word*, we see Jesus solving the problem of being according to divine order; in *Mark's Christ*, we see him as the very idea, the emanation of Principle, which brings this solution to pass; in *Luke's Christianity*, we see the actual working out of the solution through the restoration of individual world-consciousness to God.

The spiritual pattern within which Luke unfolds his story is thus the *return* aspect of the Christianity order of the synonymous terms for God. Because all things must at last be found in Principle, we begin, in Luke, with the tones of Life, Truth, and Love (presenting the idea of man's individual, collective, and universal reality), and then follow the restoration of this ideal, through Spirit, Soul, Mind, to the Principle on which it is based. This means that the framework within which the work is done is: Christianity as Science (where the tones are Life, Truth, Love), Christianity as Christianity (where the tone is Spirit), Christianity as Christ (where the tone is Soul), leading to Christianity as the Word (where the tones are Mind and Principle).

When the human problem is thus in process of solution, the accent, as we know, is on Christian Science. But the impulsion which puts Christian

Science into operation is, in Luke's Christianity Gospel, the Christianity of universal Love in divine Science, appearing as the Christianity of Life and Love in absolute Christian Science.

In Luke, as the successor to Mark, the emphasis shifts from Christ, the (individual) *head*, to Christianity, the (universal) *body*.

**Christianity as Science**  
**Life Truth Love**

Christianity in its Science is expressed through the three terms Life, Truth, Love. The idea of "one Father [Life] with His universal family [Truth], held in the gospel of Love" (S & H 577:3) is divinely imparted to human consciousness for the purpose of restoring mankind to the Father-Mother God.

Whereas Mark makes no reference at all to Jesus' birth, Luke records this in a wealth of detail. And he would seem to do so through a microscopic epitome of the tones of the matrix. Four main tones make up this opening section of the text: first, the announcement of the coming of John the Baptist; secondly, the announcement of the coming of Jesus; thirdly, the birth of John; fourthly, the birth of Jesus. Thus the Word prepares the way for the Christ, even as Christianity prepares the way for Science.

The birth of John and the birth of Jesus are almost simultaneous. The detail is beautiful beyond words. At first Zacharias and Elisabeth are barren. We learn in *Science and Health* that unless we are grateful for "Life, Truth, and Love . . . we cannot conceal the ingratitude of barren lives" (S & H 3:27). Evidently Zacharias and Elisabeth accept with gratitude the idea of infinite Life, Truth, and Love.

The angel Gabriel announces to Zacharias the advent of John, and this is followed by the announcement to Mary of the advent of Jesus. In due course Mary goes to visit Elisabeth. When the women meet, John leaps into life in the womb of Elisabeth the moment he is conscious of the presence of Jesus in the womb of Mary. The human leaps for joy at the presence of its own divinity, the moment this divinity comes to salute its humanity. Remember it is Mary who visits Elisabeth, not vice versa.

Elisabeth says to Mary: "Blessed art thou among women, and blessed is the fruit of thy womb . . . whence is this to me, that the mother of my Lord should come to me?" Mary responds: "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour . . . from henceforth all generations shall call me blessed."

In a tone of Christianity, John is born. "And thou, child, shalt be called the prophet of the Highest . . . To give knowledge of salvation unto his people by the remission of their sins," his father Zacharias says to him. This phrase "knowledge of salvation" is, as we have already noted, rendered "Science and Health" in Wyclif's translation of the Bible ('02.16:4). Today we know that the initial purpose of the Christian Science textbook is to prepare the way for the revelation of this textbook's absolute, universal Science, which shall supersede sectarian religion.

In a tone of Science, Jesus is born. "Glory to God in the highest, and on earth peace, good will toward men," sing the multitude of the heavenly host to shepherds who are watching for his coming. "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."

Luke alone refers to Jesus' boyhood. He records the incident in the temple when Jesus is twelve years old. "Wist ye not that I must be about my Father's business?" he asks Mary and Joseph who seek him sorrowing. From the beginning of his career he must establish the fact that he belongs to one universal Father-Mother God, and not to Mary and Joseph personally.

**Christianity as Christianity  
Spirit**

The lovely section on Christianity as *Christianity*, impelled by the *infinite* as Spirit, opens with Jesus' baptism. As in the case of Matthew and Mark, this teaches us that, through the continuous influx of spiritual understanding, material belief must be progressively repented of, until it disappears altogether.

Christian Science "floods the world with the baptism of Jesus" ('02.5:6). That this baptism points to the spiritual translation of the whole human race is indicated when, immediately after it, Luke traces Jesus' genealogy back through the line of Mary to "Adam, which was the son of God." What appears to the senses as the Adamic race is in truth the Son of God. Luke's great family tree contains exactly seventy-four generations. Today, in Science, the *seven* and the *four* teach the restoration of man to God by revealing man's original divinity. Luke's need, in Christianity, is to show that the sole reality of the mortal Adam is Christ, the Son of God.

Understanding this, Jesus overcomes Adamic and Satanic temptations. But to the thought which believes in material origin, such an idea is unacceptable. Personal sense precludes a prophet from being accepted in his own country. Mortal mind seeks to thrust Jesus out of his own city, and to "cast him down headlong" from the brow of the hill.

He begins his healing ministry. The miraculous draught of fishes illustrates to his first four disciples that universal humanity is already enveloped in the divine Science of man – that is, in the "net" of primeval spiritual reality, which is without seam or rent.

The truth behind the net full of fishes leads to the healing of the man full of leprosy. The net let down into the deep and raised up again, prefigures also the healing of the man sick of the palsy, who is let down through the tiling into the midst before Jesus, and who rises up healed. That which comes forth whole *from* God, restores humanity whole *to* God.

After accomplishing many individual healings (detailed also in Matthew and Mark), Jesus distinguishes between the missions of John and himself. Mary Baker Eddy says that to "one 'born of the flesh,' . . . divine Science must be a discovery" (Ret 26:22). *John the Baptist is that state of thought which, being "born of a woman," discovers divine Science; but to*

Jesus, born of the “kingdom of God,” divine Science is the subjective revelation of his own being. The least particle of Christ’s divinity is therefore greater than the whole of John’s humanity.

Discovery of the Science of Spirit causes us simultaneously to repent of the flesh. There follows, therefore, the story of Mary Magdalene, the penitent harlot, and the way in which she acknowledges and adores her newly discovered Christ-identity. She anoints Jesus’ *feet*. Mary Baker Eddy records her own discipleship in similar terms. She writes of how she too began “at the feet of Christ and with the numeration table of Christian Science.” She tells how she never departed from the “absolute simple statement” of the allness of Spirit and the nothingness of matter “all the way up to the infinite calculus of the infinite God” – that is, up to the *head* of Christ (’01.22:15). Through the orderly culture of her spiritual discovery, the Magdalen typifies humanity laying down the harlot sense of self and becoming, metaphorically, the bride of the Lamb.

**Christianity as the Christ  
Soul**

The section concerning Christianity as the Christ is in the tone of Soul, and opens with the parable of the sower. Once the seed of humanity’s real selfhood is sown in human consciousness, it becomes self-propagating. We see from the text that this seed is the idea of the Word, Christ, Christianity, Science. Immediately he has taught the parable, Jesus turns from the mortal sense of “mother” and “brethren” to the surrounding multitude, and declares: “My mother and my brethren are these which hear the word of God, and do it.” His mother and his brethren are those who receive and cultivate the heavenly sower’s seed – that is, who conceive and give birth to the Christ-idea, as the divine reality of man.

Luke recounts the many demonstrations of spiritual power that have featured already in Matthew and Mark. Beginning with the stilling of the tempest, these include the feeding of the multitudes, the transfiguration, and the healing of the father’s epileptic son. “Let the dead bury their dead: but go thou and preach the kingdom of God,” Jesus says to a would-be disciple wavering between loyalty to God and loyalty to mortal fatherhood.

Luke alone records the sending forth of the seventy disciples. On their return, Jesus tells them how he “beheld Satan as lightning fall from heaven.” He says: “Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” Sending the seventy into the world reverses the myth of fallen man, and signifies the restoration of mankind to its original unfallen estate.

The parable of the good Samaritan illustrates the practice of the two great commandments to love God supremely by loving one’s neighbour as one’s self. To obey these commandments is to inherit eternal life. This involves the true sense of service. Mary serves both God and man by sitting at the feet of Christ, instead of being like Martha “cumbered about much serving.”

Jesus teaches his disciples the Lord's Prayer. *Science and Health* calls this the "prayer of Soul" which "covers all human needs" (S & H 14:23, 16:11). In this prayer the body (man) acknowledges its divine parentage. "Blessed is the womb that bare thee," says a certain woman. "Yea rather, blessed are they that hear the word of God, and keep it," is Jesus' poignant reply. There follows, significantly, a tremendous denunciation of Pharisical hypocrisy.

"O Jerusalem, Jerusalem, which killest the prophets," Jesus cries, "how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" The real Jerusalem is the home, or heaven, of all humanity. Paul calls this the "Jerusalem . . . above . . . which is the mother of us all" (Gal 4:26). Jerusalem beneath, over which Jesus sorrows, is, according to the definition in the textbook, "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride." (S & H 589:12).

**Christianity as the Word  
Mind Principle**

The idea which dominates the fourth section of Luke's Gospel (Christianity as the Word) is humanity's restoration to the source (Mind) from which it has seemingly been lost, and the recovery of its unity with God (Principle).

The parables of the wedding feast and the great supper teach us that only through a deep humility does mankind rise to this exalted, ultimate position. Principle's purpose is to have its house filled with individuality which is dispossessed of personal aggrandizement. A tower is being built, Jesus says, and the cost which everyone must count before he can help to build is that of parting with the mortal sense of ego; otherwise he will be unable to finish what he has begun.

The parables of the lost sheep, the lost piece of silver, the prodigal son, all tell of the restoration to an original owner of what has supposedly been lost. Humanity will be received "into everlasting habitations," even as Lazarus, the humble beggar, is received into the bosom of Abraham in heaven, while the materially rich Dives suffers far off in hell. The kingdom of God, to which man is restored through having unselfed the mortal ego, is neither here nor there physically, but within us spiritually.

Jesus forecasts the coming of Christian Science. The healing Science of Christianity is the means whereby spiritual restoration, or spiritual recovery, actually takes place. He speaks of "the day when the Son of man is revealed," and likens it to the days of Noah. An ark of spiritual understanding will save man from the floods of corruption, and the permanent reality of himself and his world will be born of this understanding.

The parable of the nobleman who goes into a far country to receive a kingdom, and of his servants whom he commands to make proper use of what he has given them before he comes again, reiterates the present persistent theme of working out the problem of salvation through the

restoration of all things to Mind, God. The stumbling block is material riches; whereas the beggar for spiritual riches, blind to materiality, is healed of material blindness.

In the final tone of Principle, Jesus ascends up in triumph to Jerusalem. At the descent of the mount of Olives multitudes acclaim him. The coming *ascension* of Christ into heaven will lead, on the day of Pentecost, to the *descension* of generic man from heaven. No longer will the world be "a den of thieves." No longer will it appear as if man has been thieved from his rightful owner. The world will be cleansed, and will be a true "house of prayer" for mankind.

As in Matthew and Mark, the parable of the wicked husbandmen tells of the rejection by priestcraft of the vineyard's rightful heir. Yet the stone which these builders reject will become, in the end, the headstone of the corner. Then the great problems of resurrection, marriage, progeny, etc., which Jesus discusses in this part of the text, will be solved. The need is to be like the poor widow woman who possesses nothing of her own, and casts her last two mites into the treasury.

"There shall not be left one stone [of the temple of mortality] upon another, that shall not be thrown down," Jesus says. When "wars and commotions . . . fearful sights and great signs" come to pass, a mouth of wisdom shall be given the true Christian, which all his adversaries "shall not be able to gainsay nor resist." The material sense of heaven and earth will inevitably pass away, but the "words" that proceed out of the mouth of Principle, which are the stones of the true temple, and constitute the real heaven and earth, will never pass away.

Jesus and his disciples eat the passover. Humanity must learn to *pass over* from mortality to immortality. This is done through spiritual *translation* of the old way of life, not its destruction, or death. We achieve this translation in the measure that each one eats (understands) the Christ-body as constituting his own body.

Gethsemane sees the final surrender of human endeavour and human will to the one divine will. The myth of an original willful rebellion of man against God yields to the absolute oneness of Principle and idea.

Mass mesmerism, generated in the so-called collective unconscious, causes the mob to identify itself with the murderer Barabbas ("son of a father") rather than with Christ (the Son of God). Luke alone reports Jesus, on the way to the crucifixion, as turning to the daughters of Jerusalem with the words: "Weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare."

In the dream of life in matter the Son of God is crucified between two robbers – a temporal past, and a temporal future – belief in organic birth and belief in organic death. Past regrets and future fears rob mortals of the living now. Animal magnetism, inseparable from the myth of time, supposedly robs God of His Son, and murders him. Not the Son of God,

but the world's belief in mortal sonship is what suffers, is crucified, and dies.

Luke lays great emphasis on the women. These "followed after," "beheld the sepulchre . . . how his body was laid," and came and "found the stone rolled away from the sepulchre." That which rolls the stone from the mouth of the tomb is woman's understanding of scientific obstetrics—the workings of the matrix calculus of life.

On the walk to Emmaus, in the light of the resurrection, the disciples see the risen Jesus for the first time. During this walk, he opens their understanding that they might understand the scriptures, and all slowness of heart and lack of spiritual perception disappears. This is the moment when, "beginning at Moses and all the prophets" he expounds to them "in all the scriptures the things concerning himself." As we have found throughout our Biblical journey, the Scriptures, in their scientific meaning, reveal pre-eminently "the spiritual origin of man" (S & H 534:7). Truly, the foursquare matrix of immortality is the Key to the Science of the Bible. The crucifixion having rent in twain the veil of the temple (body), the disciples, at the resurrection, enter the understanding of the origin and ultimate of man.

At the point of the Glossary in *Science and Health*, the Key to the Scriptures has turned in the lock and the door into the Bible is open. The translation of the Bible's literal, surface meaning into its profound spiritual meaning (as taught by the Glossary) signifies the restoration of the entire human concept to God. The Glossary, therefore, relates to the operation of *Christianity*. This is why, in the Glossary, the synonymous terms for God are in the Christianity order. Inevitably, Luke's Christianity Gospel closes on the note of Jesus' revelation to the disciples of the original meaning of the Scriptures.

The description of the ascension reads as follows; "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." This is Luke's final word on the restoration of all things to Principle. But such parting is the evidence of the senses only. The teaching of Christian Science is that "Soul never saw the Saviour come and go, because the divine idea is always present" (Un 59:17). Man never fell from grace, necessitating restoration.

## JOHN

*The Century Bible* makes the following helpful and instructive comment regarding the four Gospels. It says: "If the first Gospel represents Jesus in relation to the Jewish past, the second to the Roman present, the third to the Greek future: the fourth may be said to depict him in his relations to the universe, in that eternity in which past, present, and future are alike



included. In keeping with this is its frequent use of the word *kosmos* . . .” (“The Gospel of St John Introduction” p.25).

The word “cosmos” is translated “world” in the Authorized Version. The fourth Gospel, being the Science Gospel, is concerned with nothing less than world, or universe. So different is John’s treatment of Jesus’ life from that of the other three evangelists, that John’s is sometimes known as the “spiritual” gospel in contrast to the “bodily” gospels. The Word, Christ, and Christianity of Matthew, Mark, and Luke are reflected in a more spiritual and scientific degree in John’s Science of the Cosmos.

Cosmos relates to Logos, or Word, and is the subject of John’s opening paragraphs on which the whole of his Gospel is based. The definition of *cosmos* is: “. . . order, harmony . . . The doctrine of the universe; the system of law, harmony, and truth combined within the universe” (SRD). In the case of John, we feel ourselves in the midst of an infinitely inclusive, self-comprehending universe – in the realm of Science itself as the matrix calculus of Being.

Science and logic, as we know them today, have their origin in the Greek civilization of the Western world which flowered so magnificently in the first millennium B.C., that is, in the fourth thousand-year period. Correspondingly, in the East at that time, religion flourished as never before. When the fourth millennium merged into the fifth, and Christianity was born, it became imperative to explain Jesus’ teachings logically and scientifically, in order that Christianity might be propagated throughout the world. Initially, it fell to the Apostle John, through his adoption and adaption of Greek ideology, to wed together religion and science in his account of Jesus’ life.

Whether in the fourth Gospel, his three Epistles, or the book of Revelation with its preview of Christian Science, the keynote of the writings of John is always Science, in which letter and spirit, science and religion, are inseparable and complementary.

Stated technically, the impulsion at work in the Gospel of John is the Science of divine Principle Love in divine Science, appearing as the Science of Truth and Love in absolute Christian Science, unfolding through the order of Soul and Life, Spirit and Truth, Mind and Love, and Principle in Christian Science, within the framework of Science as the Word, Science as the Christ, Science as Christianity, and Science as Science.

**Science as the Word  
Soul and Life**

“In the beginning was the Word, and the Word was with God, and the Word was God.” This is John’s great opening theme.

To Heraclitus, the Greek “Logos” (translated Word) signified the regulating principle of the universe. Mary Baker Eddy defines the Word as “the Principle of Christian Science” (Mis 363:24). That the Word is *with* God and at the same time *is* God, means that “Principle and its idea is one, and this one is God . . .” (S & H 465:17). The oneness of Principle and

idea, God and His Christ, defined scientifically through the two ranges of capitalized terms, Mind, Spirit, Soul, Principle, Life, Truth, Love, and Word, Christ, Christianity, Science, constitutes the universe, or cosmos. Therefore "God is the sum total of the universe" (Mis 105:32). Thus the "only begotten Son, which is in the bosom of the Father" (the theme at the heart of John's Gospel) is the idea of Principle, which expresses Principle, and which remains forever in and of Principle.

Jesus is ceaselessly at work in the self-contained, self-determined, self-fulfilled system, or universe, of infinite Principle, and never outside. We knew this would be so from what the prophets taught us; we realize that it must be so from what Matthew, Mark, and Luke teach us; but it remains for John to establish absolutely that it *is* so.

The note on which John's Gospel opens is correlative with the note on which it closes: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself [cosmos] could not contain the books that should be written." A *word* is that which is spoken, written, or read. The record of the universe and the Word which *is* the universe are one. The self-revealing Word and the self-revealing universe are one and the same reality. Jesus is conscious of being the divine Word because his Ego is the Principle of the universe. John's supreme service to humanity is that he makes it impossible for us to think of Jesus personally.

A dominant symbol in the opening section is *water*, signifying the primal element of the creative Word, and defined by the synonyms Soul and Life.

John contrasts the mission of the all-powerful Word, represented by Jesus, with that of John the Baptist sent from God to prepare the way for the Word's acceptance – that is, for the Lamb of God to take away the sin of the world. Thus John's baptism by water and Jesus' baptism by the Holy Ghost work hand in hand. As Jesus says afterwards to Nicodemus, these two baptisms of water and the Spirit are the means whereby humanity is born again, and the sin of the world is purged.

This idea is further presented at the marriage in Cana of Galilee when Jesus turns the water of repentance into the wine of the Spirit. "Woman, what have I to do with thee?" he says to the mortal sense of parenthood. His need is to turn human thought away from the flesh "born of the flesh" to the spirit "born of the Spirit."

"The wind bloweth where it listeth," he tells Nicodemus, "so is every one that is born of the Spirit." Spirit is omnipresence, and that which is born of omnipresence is itself omnipresent, and not personally localized or channeled. This means it is born of the universe – reflects the oneness of God, Christ, man. Only then is it truly individual. "He must increase, but I must decrease," John the Baptist says regarding these two alternative propositions of impersonal and personal birth-giving.

At Jacob's well, Jesus talks with the Samaritan woman who has had five

husbands. He tells her about the truly creative waters of life which are within her, in contrast to that sense of creativity that comes from outside through the five physical senses. The water that I give to man, he says, "shall be in him a well of water springing up into everlasting life."

Having raised the nobleman's dying son, he makes the impotent man at the pool of Bethesda (with its five porches) every whit whole. The evidence of the five senses (porches) is that man is not whole, and must therefore be made whole. Jesus knows that from all eternity man is made whole by God, and that this fact in Science changes sense testimony.

**Science as the Christ  
Spirit and Truth**

We come to the chapters on Science as the Christ, where the accent is Spirit and Truth. The symbol changes from water to *bread*. "Thou the water, the bread, and the wine" says the hymn (Mis 399:15). It is as if the Gospel's first section emphasizes water and wine, while the second emphasizes bread. The *elements* of the first section take *form* in the second. The keynote now is Christ sent from God, and described as bread that comes down from heaven.

Jesus certainly beholds the bread of life (his own spiritual selfhood) coming from its divine source when he feeds the five thousand with five loaves and two fishes. In Science, man lives by (indeed man *is*) that which comes forth out of the mouth of God. He does not live by that which is fed into him from outside himself.

This is made beautifully clear in the discourse on the bread of life. Jesus says to the people: "My Father giveth you the true bread from heaven . . . I am that bread of life . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you . . ." John indeed makes it impossible for us to think of Jesus according to the evidence of the five personal senses. In Science, man is idea; everything about him is infinite.

Knowing how hard it is for personal sense to accept this idea of man, Jesus asks: "Doth this offend you?" Many have already turned back to their old habitual ways of thinking, and so he asks the twelve: "Will ye also go away?" Simon Peter replies for them all. "Lord, to whom shall we go?" he says, "thou hast the words of eternal life. And we believe and are sure that thou art that Christ the Son of the living God." The people themselves respond by asking: "Do the rulers know indeed that this is the very Christ?"

That which sees fallen man is fallen man. That which sees the Son of God is the Son of God. Jesus refuses to accept the Pharisees' judgment regarding the woman taken in adultery. He writes on the ground—returns their accusations to dust, nothingness. When he looks up at the woman, her accusers are no longer there. The Pharisaism which believes that man is fallen and a sinner, is itself the adulterer, or fallen man.

Jesus sets up an absolute line of demarcation between these two

opposite viewpoints. "Ye are from beneath; I am from above," he tells the Pharisees. "ye are of this world; I am not of this world." The Pharisees bitterly resent this scientific assessment. "We be not born of fornication," they say. "we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me . . . Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning." His concluding words: "Before Abraham was, I am," are more than they can bear, and they take up stones to cast at him.

Ideas of unparalleled import follow one another in scientific order. The final incident in this section is the healing, at the pool of Siloam, of the man born blind. The name Siloam means "Sent." The fact in Science is that man is idea, and idea can never be cut off from the Principle which sends forth the idea. For man to be born blind is for material birth supposedly to have cut him off from his divine source—for human conception to have turned light into darkness. Jesus impersonalizes this claim of evil scientifically. "Neither hath this man sinned, nor his parents," he says, "but that the works of God should be made manifest in him."

Blindness (fallen man) is not a material condition, but the impossible supposition that light can be cut off from Light. Hence Jesus' awareness that his own Christ-being is the *light of the world*.

He anoints the man's eyes with clay, bidding him wash this away in the pool of Siloam. Light sends forth itself, light. The light which is one with its source, and which is man, dissolves the dark, adamic, clay sense of man. The man is no longer blinded, therefore, by the myth of mortal origin. He sees that Christ, his light, (which is himself), was never *born* materially. "Whereas I was blind, now I see," he says.

"I am come into this world, that they which see not might see; and that they which see might be made blind," Jesus tells the people. Just as matter is blind to Spirit, so Spirit is blind to matter. Spirit sees only its own infinitude, and therefore sees that there is no matter.

**Science as Christianity  
Mind and Love**

The section in the tone of Science as Christianity opens with the discourse on the "one fold, and one shepherd." It ends with the prayer on behalf of all humanity: "Father . . . that they all may be one." In Science, the Mind which is Love restores mankind to its true parentage, where *one* is *all* and *all* are *one*.

There is but one way to God, Jesus tells the Pharisees, and it is useless for men to try to climb up into the sheepfold by some other way. This way is first to come forth from God. The end and the beginning are the same. Only thieves and robbers try to climb up to God from a basis of matter. "I am the door of the sheep," he says, "by me if any man enter in, he shall be saved, and shall go in and out, and find pasture . . . I am come that they might have life, and that they might have it more abundantly . . . there shall be one fold, and one shepherd . . . I and my Father are one."

We come to the story of the raising of Lazarus, and one wonders why John's Gospel alone records this. It is as if Science only can explain it, and therefore Matthew, Mark, and Luke leave it for John to relate. This mighty demonstration of divine power and presence furnishes Jesus with the necessary objective proof of the nothingness of death, that must precede the final subjective proof, when he himself rises from the grave. Certainly, the two situations (Lazarus' resurrection and Jesus' resurrection) are remarkably complementary.

In the case of Lazarus, Jesus is on the outside of the grave, which is sealed with a great stone; later he will be on the inside. With Lazarus, the mourners take away the stone which they themselves have placed in position; later, he (Christ) will roll it away himself. Lazarus has lain in the grave "four days already;" Jesus will lie there three days. The total number of "days" required for the complete resurrection of the human concept is *seven*. As we have found, the first four of these (as confirmed by the first four thousand-year periods) accentuate the objective approach to life; the last three accentuate the subjective standpoint of life itself.

"And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always . . . And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes . . . Jesus saith unto them, Loose him, and let him go." Jesus does not wait for material evidence to change before acknowledging the deathless perfection of God and man. He knows that the demonstration is already made divinely, before it is reflected humanly—before it is objectified to human perception. In this case, sense evidence is compelled to change, and conform to the facts of Science.

After Lazarus is restored to life, Caiaphas the high priest wants not only to put him to death again, but to kill Jesus as well.

Lazarus' sister Mary was represented in Luke's Gospel as the Magdalen. Here, in John, she anoints Jesus' body "against the day of [his] burying." She prepares for his proof of the nothingness of death. This so enrages the priests that they entice Judas Iscariot to act as Jesus' betrayer. Judas has the bag. He is a thief who would climb up into the sheepfold by some other way.

As Jesus enters Jerusalem certain Greek Gentiles express their desire to see him. The moment the outside world responds in this way to the presence of Truth he knows that his hour is come. "Now is the judgment of this world," he says, "now shall the prince of this world be cast out." Once the Christ appears in its Science it is lifted up from the earth and draws the world unto it. Priestcraft, the prince of this world, is then no more.

It is as if John alone understands Jesus' meaning. At the passover, this beloved disciple, the author of Revelation, the forecaster of Christian Science, leans on Jesus' bosom and lies on his breast. John prefigures the womanhood of God which reveals Christian Science to the world.

"That thou doest, do quickly." Jesus bids Judas, who departs into the night. Jesus has washed the disciples' feet. They must, like him, be pure and humble before God. With their right foot upon elementary, latent error, and their left foot upon error's visible forms (S & H 559:2-8), they will have power over Judas, and prove man's immunity from death.

The words, "Take, eat; this is my body," (with the accompanying symbols of bread and wine) are not used in John as they are in the other three Gospels. John is concerned with what body actually *is*. Jesus, in John, tells the disciples about the Comforter, divine Science. This, he says, is "the Spirit of truth" which (like himself) "proceedeth from the Father," which "dwelleth with you, and shall be in you." The purpose of the Comforter is to teach the world all things and lead it into all truth. That which truly comforts mankind is the revelation of the motherhood of God, appearing through a system of spiritual education, the workings of which is man himself as the Christ-body birthing his own being.

The disciples are perplexed at Jesus' explanations, and he has need to clarify his meaning. Accordingly, he makes a simple fourfold statement of how the Word, Christ, Christianity, Science solves the problems of humanity. He says: "I came forth from the Father [Word], and am come into the world [Christ]; again, I leave the world [the problem solved in Christianity], and go to the Father [Science]." "Lo, now speakest thou plainly, and speakest no proverb," is the disciples' glad response.

This spiritually cyclic statement regarding the workings of Principle is the reality, in divine metaphysics, that lies behind the fourfold cycle in today's science of cybernetics. Jesus' overwhelming desire is that, first the disciples, and then the world, shall know that when truth speaks to humanity it is sent by its Principle and is not voiced personally. The disciples are convinced at last. They assure him: "By this we believe that thou camest forth from God."

Perhaps the underlying principle of modern *cybernetics* (input-process-output-feedback), working in conjunction with the science of *ecology*, may come to serve as a teaching symbol of the Principle of divine Science. Certainly the prayer of intelligent twentieth century man is that the world may be one world, which is the prayer offered by Jesus at the close of this section of the text. He pleads: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me."

**Science as Science  
Principle**

If we cite Jesus' words to Mary and John from the cross, we touch, perhaps, the essence of the final, sixteenth section of the four Gospels, Science as Science, expressed through the term Principle.

The text reads: "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour

that disciple took her unto his own home." It is as if Jesus says to his world: 'Humanity, take the matrix of immortality into your subjective consciousness; understand it, cherish it, love it; for then, as the calculus of God's ideas, you will rise universally from the dead.'

In John, the arrest, trial, and crucifixion, follow the same order as in the other Gospels. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," Jesus says to Pilate. "What is truth?" Pilate asks. With the words, "I find no fault in him at all," Pilate answers his own question. Truth is indeed the Son of God in whom is no element of error.

The two angels who appear to Mary Magdalene at the time of the resurrection are surely the twofold truth that the man of God's creating has neither birth nor death. Though the mortal senses, viewing this man, may see him as a gardener, after the form of Adam, this does not make him mortal man. The man of the seven days of creation, whose body is (to the senses) temporarily rebuilt at the resurrection, is not a man who tills the ground.

"Peace be unto you: as my Father hath sent me, even so send I you," are the words with which the resurrected Jesus greets the joyous disciples. "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." The timeless, spaceless fourth dimension of Spirit is in the midst of them, and they in the midst of it. It inspires them with the understanding of the order, harmony and unity of their world.

The final episode in the fourth Gospel is what *Science and Health* calls the "last spiritual breakfast." This takes place "in the bright morning hours at the joyful meeting on the shore of the Galilean Sea." Jesus' resurrection is also his disciples' resurrection. It raises them "somewhat from mortal sensuousness . . . into newness of life as Spirit." The glorious truth dawns that life (small l) is Spirit (capital S)! This is indeed a new light.

Consciousness receives the holy Comforter, the Holy Ghost, or Christianity in its Science. The standpoint of the resurrection is the standpoint from which alone genuine Christian Science operates. In other words, this is "the morning meal which Christian Scientists commemorate" (S & H 34:29-12). Universal Christianity, which follows in the wake of Christ Jesus, is really the divine Science of Christianity – that is, Christian Science.

Hence Peter questions Jesus regarding the mission of the beloved John. Jesus replies: "If I will that he tarry till I come, what is that to thee?" Spiritually recognized, John is the universal, unseen *Science* of Jesus' own mission. It is John, therefore, who receives Revelation on the island of Patmos, and whose spiritual potential carries in world consciousness to prepare mankind for the second advent.

As we come to the Acts of the Apostles, and the spiritual leaven, which is John, starts to ferment the whole of human thought, the second phase of the Christ-mission can be said to have already begun.

## Acts of the Apostles

The teachings of Jesus begin to radiate from their centre in Jerusalem towards their world circumference. The reason for this is that "God is at once the centre and circumference of being" (S & H 204:1).

Jerusalem is the scene of Jesus' resurrection, and Christianity (as it is divinely) is the living spirit of the resurrection revealing itself to be world-wide. Christian Science is the Science of this original Christian movement. It is the *understanding* of Jesus' resurrection resurrecting all mankind.

At the beginning of the fifth period, following the mission of Jesus, the era of Christianity (both Biblically and historically) opens with the Acts of the Apostles. Christianity's teaching is interpreted by the twenty-one Epistles that follow the book of Acts. Then, as prophesied in Revelation, the Bible's final book, Christianity's mission is fulfilled in the sixth and seventh millennia, when its absolute Science is at last brought to light. Thinking of the Bible as a whole in relation to the four sides of the holy city, the Old Testament corresponds to the *Word*, the Gospels to the *Christ*, Acts and the Epistles to *Christianity*, while Revelation looks forward to *Science*.

Just as the story of Israel in the Old Testament ranges, in the main, from Egypt to Babylon, so the story of Christianity in the New Testament ranges from Jerusalem to Rome. Between these complementary stories, the lifework of Jesus unfolds from the womb to the tomb. Whatever the symbolism, at whatever stage of the development, the purpose of the spiritual idea of God is to prove itself birthless and deathless.

According to sense evidence, Jerusalem is the birthplace of Christianity. Through the ministry of Paul, as recorded in the latter part of Acts, Christianity reaches Rome. There, some three centuries later, according to this same material evidence, Christianity dies. Healing ceases and ritualism takes its place. But just as Israel is resurrected from Babylon, and Jesus from the Jerusalem sepulchre, so Christianity, some twelve centuries after its Roman capture, is, in a measure, resurrected from Rome. Its reformation begins. Protestantism, coming at the beginning of the sixteenth century, prepares the way for Christian Science at the end of the nineteenth century. To this same mortal sense, the womb and the tomb of Christian Science is its own denominational religious organization centred in Boston, America.

Mankind's metropolises are counterfeit symbols of the one holy city of the Word, Christ, Christianity, Science, defined by Paul as the "mother" of



us all. This universal matrix-city, with its four equal sides, comes to humanity to reveal and to prove that the mortal concepts of Babylon, Jerusalem, Rome, and Boston have never, and can never, entomb the foursquare idea of God, which is this very city. The Son of God comes to prove his own birthless, deathless reality. The Son of God is never entombed within his own body. The body of Christ (universal man) is indeed the immortal womb of Christ, but never its mortal tomb.

Today, the revelation of the absolute Science of being marks the beginnings of the resurrection of Christian Science. But this revelation, too, must include the understanding that an organic terminology is neither its womb nor its tomb. Freed from the dangers of enslaving technology, our thought returns to the exemplar, Jesus, and to his living demonstration that organic body is neither the birthplace nor deathplace of man. The purpose of all forms of spiritual and scientific symbolism is to teach humanity to liberate itself from the confines of mortal body.

Christianity's journey from Jerusalem to Rome, described in the book of Acts, typifies the world setting in which the Christianity of the Epistles is propagated. Correspondingly, in the Old Testament, Israel's journey from Egypt to Babylon is the background against which the original Judaism of the Prophets is propagated. We come to the conclusion that there is a reciprocal relationship between all that the Prophets stand for as they close the Old Testament, and all that the Epistles stand for as (in conjunction with Revelation) they close the New Testament. This means, in summary, that the Prophets are to the Gospels as the Epistles are to Revelation. Or, again, Word is to Christ as Christianity is to Science.

Following the first eight chapters, the outstanding figure of Acts is Paul. Paul is Christ's Apostle to the Gentiles. Christianity, in the care of Paul, moves steadily outwards from its Jewish centre, Jerusalem, to its Gentile circumference, the World. The Christian convert, Paul, typifies in himself world conversion to Christianity – translation, that is, from an attitude of rejection and persecution to one of acceptance and dedication. Spiritually, Paul is the founder of Western Christian civilization which, in the course of the sixth thousand-year period, becomes world-enveloping. For just as a world-embracing Roman Empire is the requisite setting for the first Messianic advent (Christ Jesus), so Western Christendom must likewise become world-embracing as the setting for the second Messianic advent (Christian Science). The individual Jesus is counterfeited by the personal god-king Caesar; universal Christian Science has as its counterfeit the impersonal physical sciences. Only in respect of its scientific technology does Western civilization conquer the world; Western man does not conquer the world culturally through his sectarian Christian religion.

Despite his auspicious Christian beginnings, Western man's Christianity degenerates into moralism and ritualism, in which the spirit and letter of original Christianity are for the most part dead. In the affections of Western man, Christianity's place is taken by a materially scientific technology

which is exceedingly virile and alive. Christian Science is born into a technologically Westernized world for the purpose of translating this world into what the Bible calls the kingdom of heaven on earth – that is, into the divinely self-governing world civilization depicted in Revelation. In this world of Truth and Love, Science is not physical. Truth is not a soulless legalized letter divorced from the spirit of the brotherhood of man, which is the essence of the religion of Love. In the holy city, the letter of Science, stressed by the term Truth, is inseparable from the spirit of Science, stressed by Love.

Through the advent of the sciences of ecology and cybernetics in the closing decades of the twentieth century, the physical sciences and arts, hitherto fragmentary and disconnected, are becoming unified and interdependent. This means in practice that their status is changing from counterfeit to symbol. They are beginning to reflect the diversity in unity which characterizes Science itself. In the form of symbol, instead of counterfeit, the civilized world can be translated by the idea it symbolizes into this very idea. No longer need it be divided against itself, and therefore self-destroying.

A language of mutual understanding, a common mother tongue, a means of universal communication, must impel itself divinely on the consciousness of mankind. Through such a language, Jesus' scientifically Christian prayer, "Father . . . that they all may be one," will begin to be realized and fulfilled. A mode of spiritual intercourse binds one-in-all and all-in-one.

The language of timeless ideas speaking to receptive hearts today as the language of the system of absolute Christian Science, founds this spiritual mother tongue. As we begin the story of Acts, and the events of the day of Pentecost instruct us regarding the true meaning of Christianity, we are shown a practical working model of the way in which an infinitely diverse world understands and responds to a common spiritual tongue. In fact, we are provided with an illustration of what must increasingly occupy the thought of humanity as it crosses the threshold from the sixth to the seventh millennium.

### **Scientific structure**

Basically, Acts is written from the standpoint of Christianity. The book is in two parts: the first emphasizes the work of Peter, leading to that of Paul; the second concerns the great world mission of Paul himself. While Peter's place is with the Church in Jerusalem, as Christianity's Jewish centre, Paul takes Christianity further and further afield into its Gentile circumference. It could be said that Paul represents the Church Universal built on the Rock represented by Peter. Christ is the foundational headstone, the Church is his universal body.

The structure of Acts is according to the Christianity order of the synonymous terms for God. The tones that unfold the first part of the book

are Principle, Mind, Soul, Spirit, Life, Truth, Love; in the second part, we start with Life, Truth, Love, and return through Spirit, Soul, Mind, to Principle. The cyclic operation of Christianity is thus encompassed. Radiating from its Principle (typified by Jerusalem), Christianity radiates to this Principle (symbolized initially by Rome). This is understood spiritually by the fact that God, Principle, is at once the centre and circumference of being.

But as well as the tones of the *seven*, the operation of the *four* is also evident. Starting with Christianity as the Word in the tone of Principle, we move to Christianity as the Christ in the tone of Mind, to Christianity as Christianity where the terms are Soul and Spirit, and to Christianity as Science where they are Life, Truth, and Love. In the “return” journey, in the second part of the book, Christianity as Science is expressed through Life, Truth, and Love, Christianity as Christianity through Spirit and Soul, Christianity as the Christ through the term Mind, so that in Christianity as the Word we have returned once more to Principle.

We must remember also that as soon as the Apostles begin their work, we enter the second main tone of the fifth day of creation, and of the fifth thousand-year period, Life as Spirit. As we have said, the events of the day of Pentecost foreshadow the advent of Christian Science. Inevitably, therefore, Mary Baker Eddy says that what she glimpsed at the time of her discovery in 1866 was the great fact of “Life in and of Spirit” (Mis 24:15). Jesus, having shown forth life of divine origin in the tone of Life as Mind, individuality everywhere is increasingly filled with the Holy Ghost—in the tone of Life as Spirit.

As discussed on p. 46, this is the last of the tones of the days of creation, and of the thousand-year periods, to feature in this book. This is because the scope of the book is specifically the message of the Bible, and the Bible (as far as its compilation is concerned) is finished in the first century of the Christian era where the tone is Life as Spirit. The remaining tones, from Life as Soul to Love as Love, lightly touched upon at the end of Chapter 2, are implicit in the book of Revelation which we reach in Chapter 16. Thus the Bible from Genesis to Revelation is complete in itself, and this book is likewise complete.

2nd tone of 5th period  
– Life as Spirit –

### ACTS (Part I)

**Christianity as the Word  
Principle**

“And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb” (Rev 21:14). Unless Jesus’ *twelve apostles* are consciously working from the standpoint of the Principle to which the Christ-idea is ascended—unless Christendom’s *twelve foundations* are understood to be in heaven, in Principle—Christianity cannot begin its great world mission of restoring humanity to heaven, to Principle.

Acts begins, therefore, by recounting Jesus' ascension. "Wilt thou at this time restore again the kingdom to Israel?" the disciples ask him. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." The disciples wish to know if the universal Science of Jesus' teaching will come and restore mankind to God immediately, and Jesus indicates that the world must undergo a process of preparation first. Therefore he says to them: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And . . . two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The meaning of Galilee is "circle." Ascension, therefore, is necessarily followed by descension – withdrawal to divinity must always be followed by return to humanity for the purpose of solving the problem of being. This completes the scientific circle.

Returning to Jerusalem, as Jesus commanded, the disciples meet together with one accord under one roof. The "women, and Mary the mother of Jesus, and . . . his brethren" are with them. The presence of the foursquare matrix is essential to the demonstration of spiritual unity and accord.

Because of the defection of Judas Iscariot, the disciples are only eleven in number, and the twelvefold crown is incomplete. Clearly, this must be remedied before Christianity's world mission can begin. The question arises as to whether "Joseph called Barsabas, who was surnamed Justus," or Matthias, whose name means "gift of God," shall fill Judas' place. Mere moral justice is no substitute for the depravity and physicality of Judas. Genuine spirituality, implicit in the gift of God, is the quality required. And so Matthias is elected. Spiritual unity, reciprocity, and wholeness determine that thought is proceeding from divine Principle, that *one* is in *all* and *all* are in *one*, and therefore that Christianity is in operation.

#### **Christianity as the Christ Mind**

There follows, on the day of Pentecost, the spontaneous influx of the Holy Ghost. Not that the disciples first congregate humanly, and then the Holy Ghost descends; but that being divinely and scientifically "with one accord in one place" is the quality of the Holy Ghost itself, wherein the human and the divine are one. This oneness has nothing to do with a band of people as such. What the senses behold as the united body of disciples is an essential, exemplary symbol of the human race as a whole in the divine reality of its being – all humanity in reciprocal accord, based upon one Principle, having one Mind. The descent of the Holy Ghost is the Christ-identity of the human race born in Christianity. What humanity is at last (in divine Science) must be accepted from the first (on the day of Pentecost),

otherwise humanity's divine reality is not present in world consciousness to prepare the way for its full-orbed appearing.

Mary Baker Eddy writes that "the disciples met together in an upper chamber . . . were of one mind." She adds: "We, to-day, in this class-room, are enough to convert the world if we are of one Mind" (Mis 279:22). She distinguishes between early historical Christianity (mind – small m) and the time of the divine Science of Christianity (Mind – capital M). In Science, Christianity in its aspect as Christ is the total embodiment of the human race proceeding from one parent Mind.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

According to Jesus, "The wind bloweth where it listeth . . . so is every one that is born of the Spirit" (John 3:8). The happenings of the day of Pentecost illustrate the world being born again. This is made possible by the advent of what Zephaniah called a *pure language*. The Holy Ghost (represented humanly by the united disciples) speaks to the world in a language of ideas which the world already understands – with which it is spiritually and inherently familiar. In Science, man *is* this language of ideas; he already is the state of mutual understanding and instant communication which is the activity of these ideas. In what the disciples are voicing, mankind recognizes its true mother tongue, or the language of unfallen man. The devout Jews "out of every nation under heaven" who are in Jerusalem at the time, symbolize the human race, in all its diversity, understanding what the one Spirit is imparting, each man in his own tongue.

Not only is the pure language referred to by Zephaniah being put into expression but, as Peter points out to the multitude, the prophecy of Joel is in process of fulfilment too. "This is that which was spoken by the prophet Joel," Peter says, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy . . . I will pour out in those days of my Spirit; and they shall prophesy." At the beginning of the Christianity epoch mankind is baptized with the Holy Ghost, just as Jesus himself, at the beginning of his career, was baptized with this same Holy Ghost. The Pentecostal happening foreshadows the coming of Christian Science, which "floods the world with the baptism of Jesus" ('02.5:8).

The church (body) of Christ has begun to be demonstrated humanly. The universal holy city has begun to come down from God out of heaven. When this church has postulated an organic symbol of itself (the early Apostolic Church), and this has developed (eighteen centuries later) into the Church of Christ, Scientist, then the original spiritual body of Christ must dissolve its temporal symbol, as the prelude, in "the last days," to

world resurrection from the mortal sense of life. For, as Peter brings out in his address, Christianity stems from the resurrection. Without the resurrection, Christianity has no real basis on which to build, no real purpose to fulfil, is without a genuine premise or conclusion.

Luke records the heartening words: "And all that believed were together, and had all things common . . . And they, continuing daily in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart . . ."

**Christianity as Christianity  
Soul, Spirit**

Because of what Christianity as the Word and Christianity as the Christ have achieved through the workings of Principle and Mind, mankind's actual salvation starts in Christianity as Christianity, where the tones are Soul and Spirit. This means to say, *the era of apostolic healing begins.*

We read how "Peter and John went up together into the temple at the hour of prayer . . . And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful." This certain man is mankind lame from the belief of having been born of an organic temple, or body. Humanity's spiritual identity, typified here by the manhood of Peter and womanhood of John, as they enter the temple together, invokes the healing power of Truth and Love with which to correct error. The values they express are the spiritual opposites of "silver and gold." "In the name of Jesus Christ of Nazareth rise up and walk," they command. The body stands on its feet. The church, as the "structure of Truth and Love," "conceived and born of Truth and Love," is built on "foundations of Truth and Love" (S & H 583:12, 463:14, 558:16). *Until this is understood, the human concept is a lame counterfeit of body instead of its balanced, mobile symbol. The tone outstandingly is Soul.*

"There is none other name under heaven given among men, whereby we must be saved," Peter says. "There is no other way under heaven whereby we can be saved," writes Mary Baker Eddy, except "self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of *his spiritual identity as the child of God*" (Mis 185:7). The pride of personal priestcraft resents this thought of self-renunciation. "And they [the priests] called them, and commanded them not to speak at all nor teach in the name of Jesus." But Peter "filled with the Holy Ghost" is undeterred. "This is the stone which was set at nought of you builders," he tells them, "which is become the head of the corner."

The tone of Spirit comes when Ananias and Sapphira, in selling their possessions on behalf of the church, keep back part of the price for themselves. They are not whole in their service and devotion. Declining to lay their earthly all on the altar of Spirit, they are not scientifically pure. This is death to the body in Christianity, and both Ananias and Sapphira die.

The Jewish teacher Gamaliel says to the enemies of Christianity: "If this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

**Christianity as Science  
Life, Truth, Love**

In the tone of Life in Christianity as Science (the Science of Christianity, or Christian Science) it is found expedient to set in motion the elements of a church organization. Seven deacons are appointed to manage church affairs. "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business," the twelve apostles bid the church membership. In the Christian Science *Church Manual* there are precisely seven Officers, and the order in which they are presented is the Christianity order of the synonymous terms for God (Man 21).

Chief among the deacons are Stephen and Philip. Their thought is conspicuously non-ecclesiastical. Stephen, full of faith and power, is the first Christian (after Jesus) to undergo martyrdom. The reason is plain. "And all that sat in the council [the Jewish synagogue in contrast to the Christian church], looking steadfastly on him, saw his face as it had been the face of an angel." An angel typifies the standpoint of the resurrection, and the *absolute*. Stephen's outlook is that "organization and time have nothing to do with Life" (S & H 249:19). He declares that "the most High dwelleth not in temples made with hands; as saith the prophet." The opposition is ferocious. "When they heard these things . . . they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God . . . And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." That which stands on the right hand of Principle is absolute Life, Truth, and Love. "Then they . . . ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul."

Our introduction to Saul (later Paul) is thus at the scene of Stephen's martyrdom. Saul, at this stage, typifies world *opposition* to Christianity; later he will stand for world *conversion* to Christianity. Then he will be renamed Paul.

In a tone of Truth, Philip plays the leading role. Under his leadership the first missionaries set out from Jerusalem to Samaria. The first wave of spiritual radiation travels from Jerusalem, capital of Judah (manhood), to Samaria, capital of the old kingdom of Israel (womanhood).

Philip meets an Ethiopian eunuch. This man "of great authority" sits in his chariot reading from the book of Isaiah. He is studying the passage: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." When Philip tells the eunuch about Jesus and the resurrection, the eunuch is converted to Christianity and is baptized. They never see each other again. We are shown the impersonal basis on which Philip propagates Truth, or Christ. "Leaving the seed of

Truth to its own vitality [as Philip does], it propagates: the tares cannot hinder it" (Mis 111:15).

"The greatest wrong is but a supposititious opposite of the highest right" (S & H 368:1). The Love tone begins when Saul is converted to Christianity. From being Christianity's most virulent opponent, suddenly his character is transformed, and he becomes its most devoted, whole-hearted exponent. The name of this "colossal character" (Mis 360:7) is accordingly changed from Saul to Paul. Paul is a spiritual colossus because of his inestimable service to the outside Gentile world.

So sudden and powerful is the light that floods him on the road to Damascus that it makes him temporarily blind. Paul, in Christianity, literally extends the light of the Christ to become the light of the world. The vision of a world other than the world of Christianity is taken away from him until he understands the world to be the world of Christ.

From Paul (the Gentile circumference of the Christianity circle) the story returns to Peter (the Jewish centre). Simon Peter is a guest in the house of Simon, a tanner. A tanner cleans and processes the skins of animals. Cornelius, a Roman centurion, a convert to Christianity, is told by an angel to persuade Peter to come and lodge in Cornelius' house. Peter goes on to the roof of the tanner's house, and there he has a vision. Hungry for Christian converts, he beholds heaven open "and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean." Peter is rebuked severely for this unspiritual, unchristian attitude. "What God hath cleansed, that call not thou common," the voice tells him. "This was done thrice: and the vessel was received up again into heaven."

Evidently some spiritual cleansing and spiritual tanning needs to take place in Peter's own thought in order that the fourfold net of fourfooted beasts can be caught up again into heaven. Peter foresees Christianity restoring the material world to God by cleansing and converting the animal concept of man. This cleansing process is soon to be represented by Paul's three missionary journeys. Hence the vision is repeated three times. But conversion, as such, is a misapprehension of the method of divine Love. Only because the sheet first comes down from heaven, with its animals *already clean before God*, will it ever be taken up again into heaven.

Peter is forced to admit, regarding Gentile conversion to Christianity, that "God is no respecter of persons." Yet a great controversy over circumcision arises between him and Paul. Peter contends, in effect, that the Gentile circumference of the Christianity circle must be circumcised like its Jewish centre. Paul strongly disagrees.

Paul wins the day for the Gentiles. Circumcision, he argues, does not apply to the outside world. Christianity is universal, not esoteric, all-



inclusive, not a sect. The experiences of newcomers are not those of Israel's pioneers. Organizing mankind in conformity with rules requisite in the beginning of the founding mission is not only unnecessary but Christianly and scientifically absurd. Already the world is Christianity, and Christianity is the world. The world in Christianity comes forth clean from God. To believe otherwise is to misunderstand the method of translation and therefore of Christianization. "What God hath cleansed, that call not thou common," Peter was told. And so "they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost."

The first Gentile converts are Romans of Antioch, where the name *Christian* is used for the first time.

We are shown what constitutes fundamental human resistance to Christianity. The object lesson is Herod the king. "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration . . . And the people gave a shout, saying, It is the voice of a god, and not of a man." As we shall see through the ministry of Paul the deification of human personality, rather than the worship of Principle, is what primarily opposes the spiritualization and Christianization of mankind. "And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

Whether depicted by Herod, or by the Caesar of the whole Roman world, there is no truth in the belief that man is God. What ecclesiastical Christendom will endeavour to propagate, and what Paul must forestall in his missionary journeys, is the incarnate error of believing that the corporeal Jesus is God.

## ACTS (Part II)

The purpose of Paul's three journeys into the Graeco-Roman world is to reveal to this world its true Christian status, and dispossess it of the pagan mythology that God is incarnate in mortal man. Paul's fourth and final journey (which closes the book of Acts) is to Rome itself, where he is taken as Caesar's prisoner. As the capital city of the whole civilized world, Rome is Christianity's goal. Christianity must prove that as the real identity of a Romanized world, it cannot be held captive by this world. Later, Christian Science must do the same thing in respect of a Westernized world.

**Christianity as Science**  
**Life, Truth, Love**

Christianity in its Science, expressed through the Trinity of Life, Truth, and Love, extends Christianity beyond its Jewish centre and reveals its universal Gentile nature. Life, Truth, and Love are the triune Principle, or Person, of the Godhead, who is Father, Son, and Mother in Himself. Humanity finds its identity in the Science of Christianity in the measure

that Life (Father) disposes of belief in organic fatherhood, Truth (Son) disposes of belief in organic sonship, and Love (Mother) disposes of belief in organic motherhood. Paul's first missionary journey is accordingly impelled by Life, the Father.

*First missionary journey:* Historically and geographically Paul reaches Cyprus. Interpreted spiritually, the first necessity of an expanding Christianity is to handle incarnate error as represented by the sorcerer Bar-jesus.

The name Bar-jesus means "son of Jesus." Paul addresses him: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." Jesus taught: "Call no man your father upon the earth: for one is your Father, which is in heaven." To Jesus, the infinite Godhead, Life, Truth, and Love, is the only creator of man. No truth is more fundamental to Christ and to Christianity than that God, not man, is Father. "Son of Jesus" is divinely and humanly impossible.

If man, not God, is really the father of man, or if it is really Paul and Barnabas, and not God, who heal the man in Lycaonia lame from his mother's womb, then the pagan people of Lystra are right in concluding that "the gods are come down to us in the likeness of men." Just as the first healing in Christianity (by Peter and John) was of a *Jew* lame from his mother's womb, so the first *Gentile* healing (by Paul and Barnabas) is also of a man lame from the belief that man, not God, is the creator and father of man. Christ's Christianity handles the one evil, or evil one, at its roots when it denounces the original lie of the mythological serpent, "ye shall be as gods," and replaces this with the Science of "Our Father-Mother God" (S & H 16:15-27).

*Second missionary journey:* On Paul's second journey, where the emphasis shifts from Life to Truth, Christianity reaches Europe. Paul is inspired to carry Christianity to the Greek mainland, to such centres as Athens and Corinth. This is because the next phase of error which Christianity must handle (as world opposition to its teachings) is classical Greek philosophy, which the Roman world has adopted and adapted to suit its own requirements.

This philosophy focuses in the doctrines of the Epicureans and Stoics. The Epicureans have no time for reason; their outlook is based on experience only. Pleasure and happiness, they say, not absolute truth, is the goal for which man should strive. Stoicism, on the other hand, is based on intellectual egotism and pride, and on human ability to reason about God. It turns away from pleasure and pain, and from external good and evil. It could be said that Epicureanism has a taste for the spirit without the letter, and Stoicism a taste for the letter without the spirit. But Truth, as presented in Christianity, involves the balanced relationship of both letter and spirit,

manhood and womanhood, the ideal and the real, the absolute and the applied. Christ, Truth, the true knowledge of God, consists of spiritual agreement between these pairs of concepts, not their philosophical argumentation.

Accordingly, the second missionary journey concentrates on Athens, the seat of philosophy and learning. On Mars Hill, Paul delivers his celebrated oration on the unknown God, whom the Athenians ignorantly worship. "As I passed by," he says, "and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD . . . Him declare I unto you." Paul explains how God is the creator of all things, and has "made of one blood all nations of men for to dwell on all the face of the earth." We, as man, "live, and move, and have our being" in God, as His offspring, he tells the Athenians. The question, therefore, is: what constitutes divine sonship? Sonship lies in *being* the understanding, or idea, of God, which lives and moves in God. "Father-Mother is the name for Deity," the Christian Science textbook declares correlatively, "which indicates His tender relationship to His spiritual creation. As the apostle expressed it . . . 'For we are also His offspring' " (S & H 332:4).

On the subject of human philosophy, *Science and Health* says that there is only "one school of Truth," that such schools as "the Socratic, the Platonic, the Spencerian . . . may have occasional gleams of divinity, borrowed from that truly divine Science which eschews man-made systems," but that "they nevertheless remain wholly human in their origin and tendency and are not scientifically Christian" (S & H 112:6).

Thus Christianity, under the leadership of Paul, analyzes and handles paganism and agnosticism in the Graeco-Roman world. It shows that these doctrines have no place in genuine Christianity, and are therefore no part of the world's true identity.

*Third missionary journey:* With the third missionary journey, in the tone of Love, the geographical focus is Ephesus. Ephesus is the religious centre, in the Mediterranean world, for the worship of the goddess Diana. Diana is the Roman version of the many-breasted pagan fertility deity, known as the Great Mother Goddess. Because of her association with the moon, Ephesian artisans make silver images of Diana, and also silver shrines at which the people come and worship. By contrast, the birth-giving mother in Revelation has the moon under her feet.

The commercially successful Ephesian craftsmen are furious at Christianity's affront to their goddess. "Not alone at Ephesus, but almost throughout all Asia," they say, "this Paul hath persuaded and turned away much people . . . So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth . . . Great is Diana of the Ephesians." Certainly no image is more adored and revered throughout the world than that of human motherhood.

On the first missionary journey, Life, Truth, and Love handle the organic sense of fatherhood from the standpoint of Life, the Father; on the second journey, Life, Truth, and Love handle the organic sense of sonship from the standpoint of Truth, the Son; on the third journey, this same holy trinity of Life, Truth, and Love handles the organic sense of motherhood from the standpoint of Love, the Mother. Hence the teaching of *Science and Health* that “self-abnegation . . . is a rule in Christian Science”—a rule which interprets God “as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother” (S & H 568:30). Later, the dogma of the Holy Trinity will become a fundamental doctrine of Roman Christendom, and the subject of many heresies.

Paul’s third journey stresses the need on the part of the Gentile circumference (in gratitude for the truth of Gentile identity that has come from the Jewish centre) to send gifts of money to the church in Jerusalem. Paul decides to take these gifts to Jerusalem himself. Spiritually, this alms-giving betokens the return to divine Love of the good that has first come from Love, and the translation of the world from paganism to Christianity as a result. But Paul is warned how the Jews will pervert this circulation of love by interpreting it materially. They will say it is the duty of the Asian children to supply their Jerusalem mother financially, for the purpose of sustaining her.

The Jews will lay hold on Paul and he will be their prisoner, and afterwards they will transport him bound to Rome. “And . . . a certain prophet, named Agabus . . . took Paul’s girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.” Therefore his companions beseech him not to go back to Jerusalem. But Paul pays no heed. He is aware of Christianity’s long-term purpose. His vision is spiritual, scientific, universal; theirs is short-sighted and personal. “What mean ye to weep and to break mine heart?” he asks, “I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus . . . The will of the Lord be done.”

In the case of Jesus, the Christ-idea faced the arrest, trial, crucifixion, and entombment; in the case of Paul, Christianity faces a corresponding sequence of situations. Just as it was necessary for Jesus to be bound in Jerusalem and imprisoned in the tomb, so Paul must first go back to Jerusalem in order to be taken a prisoner to Rome. The emphasis has shifted from the individual Christ to universal Christianity. Spiritually translated, Paul’s journey from Jerusalem to Rome typifies the birthless, deathless movement of Christianity itself—the spiritual idea of God and man transforming the civilized world.

**Christianity as Christianity  
Spirit, Soul**

The remainder of Acts is concerned with Paul’s return to Jerusalem, and his journey from there to Rome. This part of the story begins in the tone of

Christianity as Christianity, where the terms are Spirit and Soul.

The Jerusalem mob is inflamed at the way Paul has presumed to convert Gentiles to Christianity, without regard (apparently) for Judaic laws, particularly the rite of circumcision. A frenzy is whipped up by Asian Jews. "This is the man," they cry, "that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place." Rome, famed for her ability to administer law, takes charge of the situation, and saves Paul from his fellow Jews. A Roman captain arrests him, and the long series of trials begins.

"And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? . . . Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born." Paul is both Jew and Gentile. God is at once the centre and circumference of being. Christianity (as represented by Paul) knows that, in truth, the Roman world is the kingdom of heaven, the holy city, where all reflect the One which is All, and therefore where all are free. Under the heading "Native freedom," the textbook declares: "God made man free. Paul said, 'I was free born.' All men should be free" (S & H 227:16).

With Roman permission, Paul defends himself before the Jewish Sanhedrin. But the Jews are incensed beyond control. Paul is comforted by a vision of Jesus. He sees Jesus standing by his side and saying, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Christianity must be taken to Rome in order, eventually, to be resurrected from Rome. As Israel came up out of Babylon, and Jesus out of the tomb, so, at last, Christianity will be freed from Rome. This same liberation will also apply in the case of Christian Science.

Neither is Rome the tomb of early Christianity, nor is it the womb of later Christianity. When Christianity is Romanized by the Emperor Constantine in the fourth century, this appears as the death of early (healing) Christianity. When Western Christian civilization begins to rise from the ashes of the old Roman Empire later in the Middle Ages, this appears as the birth of later Christianity. Not Rome, but Christianity itself—the Christianity of Jesus and Paul—is the womb whereof the real identity of the present world-encompassing Western civilization is born. Freedom is claimed by Western man as the keynote of his society. When this world-society understands its identity in terms of the original Science of Christianity (Christian Science) all mankind will echo the words of Paul, "I was free born."

Following his plea to the Sanhedrin, Paul is sent to Caesarea to be tried by Felix, the Roman governor. Metaphysically, the story enters the tone of Soul. The charge is heresy. Paul defends himself by showing the contradictory nature of the Pharisaical argument. The Pharisees denounce

him for preaching the very doctrine which they themselves profess to believe, namely, resurrection. He says: "Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." Were there no resurrection there would be no Christianity, and therefore no salvation for the race. Even Felix is touched by the magnitude of the resurrection issue. Trembling, he says to Paul: "Go thy way for this time; when I have a convenient season, I will call for thee."

Paul's third trial is before Festus, Felix's successor, and this is when he lodges his appeal to Caesar. But does Paul really desire to appeal to the personal Caesar? Paul never ceases to appeal to Principle, and this divine appeal causes him to do the right thing humanly. Paul's real appeal is to Soul, which reverses the evidence of the personal senses. Festus says to him: "Hast thou appealed unto Caesar? unto Caesar shalt thou go."

At his fourth trial he faces Agrippa. Christianity before Agrippa reminds us of Christ before Pilate. Paul asks him: "King Agrippa, believest thou the prophets? I know that thou believest." Agrippa replies: "Almost thou persuadest me to be a Christian." Summing up the case, the king gives his verdict: "This man doeth nothing worthy of death or of bonds . . . This man might have been set at liberty, if he had not appealed unto Caesar." Pilate said of Jesus, "I find in him no fault at all." But just as Israel was impelled to go to Babylon, and Jesus to the tomb, so Christianity is divinely impelled to go to Rome. In no other way can Soul reverse the evidence of the senses and reveal the free and universal nature of the Christ-body.

#### **Christianity as the Christ Mind**

Christianity as the Christ, operating through the omnipresence of Mind, sets in motion this final Pauline journey. Jesus prayed that the world might know that God had sent him. In giving itself back to divine Principle, Christianity, represented by Paul, must likewise prove that its origin is the universal parent Mind.

There is a great storm at sea. Elementary mortal mind rages against the elements of Mind, of which Christianity (and therefore the world) is constituted. But to Christianity there is "no vapid fury of mortal mind" (S & H 293:21), whether this fury is *unconscious* (the sea) or *conscious* (the land). The ship, in which Paul is prisoner, is wrecked off the island of Malta. Yet not one of the ship's company perishes. Immortal Mind makes nothing of the so-called unconscious source of error's visible forms. Paul reports how "There stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar."

Once the company and their prisoners are safely washed ashore, the fundamental danger facing Christianity is re-enacted. Paul, having thrown a poisonous viper from his hand into the fire, and having shown himself unharmed, is hailed by the islanders as a god. On behalf of Christianity, Paul has the wisdom to handle and reduce to nothingness the claim of the

original talking serpent, that men shall be as gods. After this, many of the islanders are healed of diseases. Such is the power of the Mind of Christianity – the Mind of the universal body of man.

**Christianity as the Word  
Principle**

In the final tone of all – Christianity as the Word – Paul arrives in Rome. From its origin in Principle (typified at the beginning of Acts by Jesus' ascension, and by the disciples as a body working from the ascension standpoint), Christianity is represented as having circled back to Principle, once it has reached Rome. Interpreted spiritually, the Roman Empire, and therefore the world, is the kingdom of heaven (Christianity) under the government of absolute Principle. The successor civilization to the Roman Empire is, as we realize, the present Western Christian society into which Christianity's original divine Science has been born.

Paul, in bonds, approaches the city. Roman Christians come out to meet him, to thank him, and encourage him. In Rome, the centurion delivers him to the captain of the guard, and he is "suffered to dwell by himself."

"Yet was I delivered prisoner from Jerusalem into the hands of the Romans," he explains to the Jews of the city, "Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of . . . because that for the hope of Israel I am bound with this chain."

For the hope of this same Israel, Jesus, the representative of the Christ, was bound; and now Paul, the representative of Christianity, is bound. Christ the head, and Christianity the body, together constitute one world. The divine purpose behind the experiences of both Jesus and Paul is the hope of deliverance for the human race from the binding restrictions of the mortal sense of life.

The book of Acts closes with these words: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." It would seem from the text that Paul is free in Rome, and not a prisoner at all. Nor is there record of his ever appearing before Caesar, which was the apparent reason for his journey. Nor, we are told, is there evidence of his having died in Rome a martyr's death.

Paul in Rome, the point at which we leave the Acts of the Apostles, is, spiritually translated, the symbol of birthless, deathless Christianity under the government of its world-wide Principle. What could be more natural, therefore, as we come to the Epistles (where the actual teachings of Christianity are laid before us), than to find the first epistle of all addressed to the Romans? Romans is the first of the fourteen Pauline epistles.

Surely nothing can be nearer, dearer, or more real to our hearts throughout the entire Bible than the living love which fills the Epistles, and which therefore fills and constitutes man.

## The Twenty-One Epistles

The Epistles form the last integral group of canonical writings before the book of Revelation brings the Scriptures to a close. They present us with the pattern of the matrix for the seventh and last time in the Bible. In this seventh appearing, the ascending Scriptural order reaches its natural climax, where it signifies the restoration of humanity to its original unfallen estate—the home, or heaven, of the Principle which is Love.

Just as the Prophets, writing against the background of Israel's journey from Egypt to Babylon, teach pure Judaism, and comprise the two categories of *four major prophets* and *twelve minor prophets*, so the Epistles, written against the background of Christianity's journey from Jerusalem to Rome, teach pure Christianity, and comprise two similar categories, the *fourteen Pauline Epistles*, from Romans to Hebrews, and the *seven General Epistles*, of varying authorship, that range from James to Jude.

Again, just as the Prophets represent the matrix as a circle, or sphere, for the first time, so (in our present reading) the Epistles assume this figure, for the second time. The one is the complement of the other. In the case of the Prophets, the major prophets (the centre of the circle) precede textually the minor prophets (the circumference). In the case of the Epistles, the Pauline epistles (which form the circumference) precede the General epistles (the centre). Paul's concern is primarily with the outside Gentile world, and his inspired purpose is to draw this world back to its true Israelite centre, or its unfallen unity with its divine Principle, Love.

Three fundamental spiritual factors thus stand out to us which together epitomize the entire Scriptural teaching. They are the *Prophets*, the *Gospels*, and the *Epistles*. The true idea of man and the universe, found in the Gospels, is, in the Prophets, held in the heart of its timeless Principle. This idea comes from Principle, returns to Principle, yet remains forever within the embrace of its determining, all-governing Principle. The impact which the idea makes upon human consciousness disabuses mankind of the belief that man ever fell away from God. This regathers humanity (as the idea itself) to its original unfallen position. The actual point of restoration is represented by the third of the above three factors, the Epistles.

It could be said that a subjective-objective movement (Prophets leading to Gospels) is complemented by an objective-subjective movement (Gospels leading to Epistles). Christian Science, appearing historically in the sixth



thousand-year period, furnishes the Science of this spiritual rotation, and relates it with the teaching of the sixth day of creation, where man is God's reflex image. Reflection signifies simultaneity and instantaneity, in contrast to processes of history and time. Instantaneously, unfallen man comes from God and returns to God as God's reflection of Himself. Spiritually understood, Prophets, Gospels, and Epistles are three facets of one timeless happening, namely, the instantaneity of divine reflection wherein man is the image of God.

The standpoint of the Prophets is that the Christ-identity of mankind (found in the Gospels) is born *of* the womb of eternal Life. The standpoint of the Epistles is that, in consequence, the whole human race is born *into* the womb of eternal Life. Simultaneously as the gates of the heavenly matrix open to emit the idea to the world, so they open to receive the world back into their embrace in the form of the idea itself. Man as the unfallen reflection of God makes nothing of the myth of fallen man. Thus the fifth day of creation depicts life as coming from its divine source (the fishes), and soaring back to its divine source (the birds).

In her article, "The New Birth," Mary Baker Eddy uses terms which help us to appreciate this idea of *coming forth from*, signified by the Prophets, and *going back to*, signified by the Epistles. She writes of the "centripetal" and "centrifugal" forces of "spiritual gravitations" (Mis 19:25). Centrifugal means impulsion outwards *from* a centre of rotation; centripetal means impulsion inwards *to* a centre of rotation. Spiritually the two are one, forever maintaining the equilibrium of being.

Inevitably, the Epistles conclude with Jude's doxology as an acknowledgment of the truth of unfallen man. He writes: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." *Science and Health* expresses this idea scientifically when it says: "Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history" (S & H 471:1). As anticipated on p.7 of this book, the vast complexities of the Scriptures as a whole have led us to an idea which is profoundly simple.

## Spiritual structure

The word *epistle* is from the same root as *apostle*, meaning *to send*. The Christly message of resurrection is, from its centre, Jerusalem, sent forth into the world, as the absolute truth about the world. The world, in consequence, returns regenerated to its divine centre, whence the message comes. The epistles of James, Peter, John, and Jude signify this Jerusalem centre. Those of Paul concern the Gentile circumference, whose capital city is Rome. Note, therefore, how Paul's epistles are named according to the recipients of the messages, while the others are named according to the

senders. It could be said that the Pauline group emphasizes the objective aspect of identity, and the other group the subjective. Paul's epistles range from Romans (the outermost reaches of the spiritual radiation) to Hebrews (the point at which this radiation returns to its centre).

Presented graphically, the structure before us is a further fourfold centre and twelvefold circumference. The question arises, therefore, as to why, in the case of the Prophets, the numbers of writings are actually four and twelve, and, in the case of the Epistles, fourteen and seven. It would seem, with the fourteen epistles of Paul, that the three Pastoral epistles (I & II Timothy and Titus) constitute, spiritually, a single tone. They concern three phases of the single theme of early church organization. The number of tones associated with Paul is thus reduced from fourteen to *twelve*. With the General epistles, the tones are determined by the *four* senders. Translated into basic idea, the twenty-one epistles thus present us once more with a twelvefold circumference and a fourfold centre.

Within the pattern of the matrix, the twelve tones that make up the first three columns correspond to the epistles of Paul; the remaining four tones, that make up the last column, correspond to those of James, Peter, John and Jude. Compare this with the pattern formed by the Prophets, where the matrix's last column corresponds to the four major prophets, and its first three columns to the twelve minor prophets. Recall also the idea of the twelve open "gates" furnished by the minor prophets.

In the reading given the Epistles in this book, our three gates on the north are Romans, I Corinthians, II Corinthians, in the tones of the Word as the Word, Christ as the Word, Christianity as the Word; our three gates on the east are Galatians, Ephesians, Philippians, in the tones of the Word as the Christ, Christ as the Christ, Christianity as the Christ; our three gates on the south are Colossians, I Thessalonians, II Thessalonians, in the tones of the Word as Christianity, Christ as Christianity, and Christianity as Christianity; and our three gates on the west are I & II Timothy and Titus (one gate), Philemon, Hebrews, in the tones of the Word as Science, Christ as Science, and Christianity as Science.

The purpose of these twelve tones is to lead us to the matrix's fourfold centre, namely, to James in the tone of Science as the Word, to the two epistles of Peter in the tone of Science as the Christ, to the three epistles of John in the tone of Science as Christianity, and finally to Jude in the tone of Science as Science.

Expressing this idea diagrammatically, we arrive at the chart drawn up on p.387 of the Appendix. Compare this with the corresponding Prophets' chart on p.385. Consider also the diagram illustrating the relationship between Prophets, Gospels, and Epistles on p.388.

### **Letter and spirit one**

Having outlined, in this way, the *letter* of the two categories of epistles, let us turn to their *spirit*.

The teaching of the Pauline epistles is that “works” (pertaining to an inflexible sense of Old Testament “law”) are outgrown in Christianity. The Christian, Paul says, is one who comes forward from the old Judaic standpoint of law to the new Gospel standpoint of faith. In other words, Paul bids us advance from “works” to “faith.”

But this is only the first step. The General Epistles complement the Pauline. The standpoint of James, Peter, John, and Jude is that “faith without works is dead” – understanding without demonstration is valueless, nonexistent. And so, while Paul plants Christianity on foundations of spiritual understanding (in Greek, faith implies understanding), the General Epistles teach that out of understanding must flow demonstration, otherwise it is not understanding. In genuine Christianity, understanding and demonstration are interdependent, simultaneous.

## PAULINE EPISTLES

### ROMANS

#### The Word as the Word

Romans points to no less a concept than the whole civilized world. In giving our world (ourselves) back to God in Christianity, we must have a right attitude towards world conversion – that is to say, regarding its translation from paganism to Christianity, from matter to Spirit, from fragmentation to wholeness, from an apparent body of mortality into the body of Christ.

Paul bases our thought on the simple, elementary order of Mind, Spirit, Soul. In the measure that consciousness partakes of this order, the first gate on the north opens, and our world begins to be restored to its original unfallen position.

The world in Science is image in Mind. Coming from Mind, returning to Mind, remaining forever in and of Mind, this image (idea) reflects the substance of Spirit – is Spirit’s reflection of itself. This reflection is the world’s sinless identity as it exists in infinite Soul. Such an idea is the reverse of the evidence of the physical senses regarding the race of Adam.

Let us look at one or two of the subjects in Paul’s text. He writes: “I thank my God through Jesus Christ for you all, that your faith is spoken of *throughout the whole world*” (*ia*). Then comes the following momentous statement: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.”

The world as it really is (invisible to the senses) teaches us about itself through the symbols in which it temporarily appears (is understood by the things that are made). Christian Science teaches: “Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand” (Mis 60:28).

A white object viewed through a sheet of blue glass is not a blue object. Ignorantly imagining that it is blue is like believing that the world of Spirit is a matter world. Thus "Christ Jesus' sense of matter was the opposite of that which mortals entertain . . . His earthly mission was to translate substance into its original meaning, Mind" (Mis 74:13). Jesus viewed humanity from the standpoint of divinity, not divinity from the standpoint of humanity. To him, humanity was a symbol in process of translation, not a mortal counterfeit, sinning and dying.

Paul enlarges on vain imaginings. He says of the mortal sense of man: "Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man . . . Who changed the truth of God into a lie." The purpose of Christianity is plain. It is to translate back into a state of incorruption that which the senses say is corrupted. The lie facing humanity, which Christianity dispels, is the supposed translation of Spirit into matter, necessitating a re-translation back into Spirit. The universe in Science is the forever uncorrupted reflection of Spirit. (The word "corrupt" is from "to break" – implying fragmentation of the oneness of being.)

Mortal corruption is unnatural. Paul writes: "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another." Christianity analyzes and eliminates a suppositional perversion, an apparent inversion, of what is true.

Healing, in Christianity, is the conversion of a perversion. World conversion *to* Christianity is world translation *by* Christianity. The world is Christianity, and Christianity is the world. Our world has never been converted into a perversion of itself, necessitating re-conversion.

"Spiritual teaching must always be by symbols" (S & H 575:13). We read elsewhere in the textbook: "Divine metaphysics reverses perverted and physical hypotheses as to Deity . . . and shows what this inverted image is meant to represent" (S & H 111:14). Again: "The human mortal mind, by an inevitable perversion, makes all things start from the lowest instead of from the highest mortal thought. The reverse is the case with all the formations of the immortal divine Mind" (S & H 189:18).

Our world is made up of formations of Mind which are reflections of Spirit, and which, in turn, are identities of Soul. These identities reverse the evidence of the senses which present a materially perverted image of them. In the degree that physical perversion yields to spiritual conversion, our consciousness of our world is in process of translation.

Paul develops this same idea when he considers the subject of "the law." Jesus said he had not come to destroy the law but to fulfil it. Unless the Old Testament law evolves into the New Testament gospel, it becomes a rigidly organized perversion of God's irreversible law. In this case symbol has been perverted into counterfeit. Paul describes such formalism as "outward

circumcision,” and pleads for “circumcision of the heart.” This is the standpoint of the gospel, which includes the living spirit of the law, not its dead letter.

He writes: “Not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts.” Christianity, stemming as it does from spiritual Israel, is the true identity of the Gentile world. It is the world’s revelation of the reality of its own being. Christianity, therefore, is not something to be superimposed upon the world, but understood as coming forth from the world.

Paul continues: “By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” Forbidding man to sin, the law presupposes him a sinner, broken away from God. But the gospel revelation of Jesus Christ is that man is the son of God. Paul tells the Romans that man does not climb up to God from the standpoint of Adam, but comes forth from God from the standpoint of Christ. He then ascends the scale of being in the only possible way.

“Do we then make void the law through faith?” Paul asks, “God forbid: yea, we establish the law.” Indeed, the gospel fulfils the law. Demonstrating that man is sinless destroys sin scientifically, and this fulfils the moral law.

Paul, therefore, contrasts Adam, who is sin, and for whom the law came into being, with Christ, who is sinless, and through whom comes salvation. He writes of the gospel standpoint of the “glorious liberty of the children of God.” The textbook interprets this as the freedom of all the “citizens of the world” from sin, disease, and death—that is, from mortality (S & H 227:24).

After discussing at length the need for the Christian to love his neighbour as himself—to realize that because all men *have* one Mind therefore they *are* one body—Paul concludes his letter to the Romans with that fundamental precept of Christianity, that there be no divisions among the brethren. He has explained to the Romans the law of universal love.

## I CORINTHIANS

**Christ as the Word** Having signified, in Romans, the Christian attitude towards world conversion, Paul, in the first of his letters to the Corinthians, offers the means for accomplishing this. The tone is Christ as the Word, and is our second gate on the north. It would seem that the epistle as a whole unfolds in the order of the Christ translation, illustrating how, in Science, divine metaphysics is reduced to a system of universal ideas that all may understand.

I Corinthians opens where Romans finishes, with a plea for no schisms in the body. Paul implores the Corinthian brethren to abide in the Christ-Principle. He says: "I beseech you, brethren . . . that there be no divisions among you; but that ye be perfectly joined together in the same mind." The Corinthians have been fooled into thinking, "I am of Paul; and I of Apollos and I of Cephas; and I of Christ." So, Paul asks decisively, "Is Christ divided?"

Behind the belief of a separate Apollos, a separate Peter, a separate Paul, and a separate Christ, lies the absolute unity of the Word, Christ, Christianity, Science. This idea teaches men to be one with God, and therefore one with each other. Christ shows forth the integrity and harmony of all things. Therefore, says Paul, "other foundation can no man lay than that is laid, which is Jesus Christ."

We come to the heart of I Corinthians. The text reads: "There are diversities of gifts, but the same Spirit . . . there are diversities of operations, but it is the same God which worketh all in all . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit . . . to another the gifts of healing by the same Spirit . . ."

I Corinthians teaches the synonymy, in Christianity, of spiritual individuality. The parallel, in the divine Science of Christianity, is a living system of synonymous ideas of God. In this system, we each reflect the identity of all in order to be ourselves. Synonyms are words which *differ* from one another in some particular meaning (diversities of gifts), yet all refer to the *same* identity (the same Spirit). A scientific letter of synonymous terms for God is our means of understanding the synonymy of individuality itself, as the living spirit of Christianity.

Hence Paul continues: "All these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ . . . For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you . . . Now ye are the body of Christ, and members in particular." The body of Christ, the universal church of Christianity, comprises an infinite diversity of individual identity held in reciprocal, harmonious unity. The means of understanding this body, and therefore of *being* this body—the means of converting, or translating, our present sense of a dismembered world—is the language of the system of synonymous terms for God, revealed in Christian Science.

This is the language of universal Love, the letter of which is inseparable from the spirit. Paul says: "Though I speak with the tongues of men and of

angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal." The letter of *Science* without the spirit of *Christian Science* (where letter and spirit are one) is "pulseless, cold, inanimate" (see S & H 113:3-8, where the heading is "Principle and practice").

On the other hand, the spirit without the letter is of no lasting value, because it is incomprehensible. This is the topic which Paul turns to next. Spirit and letter one and indivisible show forth Christ as the Word. In converting the world to Christianity, the living spirit must animate the scientific letter, otherwise the spirit is not genuine, and the world will not listen.

Paul discourses on this great fundamental truth. He writes: "He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth, speaketh unto men to edification . . . He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church." An unknown tongue which no one can understand is a personally subjective religious spirit without a scientific letter. Whereas he that "prophesieth" imparts to others, through an intelligible letter, the truth which he has received. Hence: "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding [letter] also: I will sing with the spirit, and I will sing with the understanding also."

The result is the properly balanced Christian outlook which is requisite for demonstration. Finally, in I Corinthians, Paul shows how this perfect unity of letter and spirit was exemplified in the resurrection and ascension of Jesus. There, in the fulness of scientific translation, mortal mind disappeared, and everything everywhere—the immediate object of understanding—was, to Jesus, an image in eternal Mind (S & H 115).

## II CORINTHIANS

### Christianity as the Word

If Romans outlines the order of world translation, and I Corinthians the means for accomplishing this, II Corinthians is the point where we start practising. The tone is Christianity as the Word, the third gate on the north. Humanity begins to give itself and its universe back where they belong.

The keynote of the message is the comfort and grace of unselfed love. Paul writes of "the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble . . ." Mary Baker Eddy writes of "where heart meets heart reciprocally blest" (Mis 207:2). Paul's letter is alight with his own heartfelt, universal love which, as it enfolds and comforts the Corinthian brethren, is a reflection of divine Love. In fact, the love wherewith Paul loves mankind is the return to Love of the very love that first emanates from Love.

“Ye are our epistle written in our hearts,” he says, “written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” We read in *Science and Health*: “Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term *man*” (S & H 258:31). The “epistle” which Science sends into our world today is the idea of all humanity held in the heart of divinity. It tells of the forms of living love embraced in one infinite Mother Love.

To love one’s neighbour as one’s own true self is to be part of the Christ-body, and therefore to be reconciled to God. It signifies that “old things are passed away,” that “all things are become new,” that “all things are of God.” Paul writes of how God “hath reconciled us to himself by Jesus Christ.” Therefore, he says, “we pray you in Christ’s stead, be ye reconciled to God.”

Through the grace of unselfed love we *are* reconciled to God. We give ourselves and each other back where we belong. Paul commends the Corinthians for exemplifying the desire of the true Christian to give himself to God. They have shown this by their generosity in giving to the work of the church. Because of “the grace of God bestowed on the churches of Macedonia,” these churches “first gave their own selves to the Lord, and unto us by the will of God.”

In II Corinthians we give back to God what first comes to us from God in I Corinthians, namely, the spiritual synonymity of individuality which constitutes our being as man.

“Every man according as he purposeth in his heart, so let him give,” Paul writes, “not grudgingly, or of necessity: for God loveth a cheerful giver . . . Thanks be unto God for his unspeakable gift.” Unselfed love restores to the Giver the love which the Giver Himself has bestowed.

Signified by the first three epistles, Romans, I Corinthians, II Corinthians, which open our three gates on the north (the three Word gates), the world, in the consciousness of individual man, begins its homeward journey.

## GALATIANS

**The Word as the Christ** A cogent warning arrests our thought. The tone is the Word as the Christ. The message of comfort and love, which pervades II Corinthians, is followed, in the letter to the Galatians, by a stern admonition against being trapped once more by sinister encroachments of *the law*. This topic of the law was first handled in the epistle to the Romans. (Within the frame of the matrix, note the relationship of Romans to Galatians – p.387.)

Beware the subtle infiltrations of legalistic organizers, Paul counsels the Galatians. Defence against this in Science is through Soul, Principle, and



Life. Once we are identified (Soul) with universal Principle, and our individuality (Life) emanates, in consequence, from this Principle, we are no longer identified with personally dominated legal institutions. Galatians is known as the "Magna Charta of Christian liberty." It advocates spiritual freedom and self-government.

The fickle Galatians, whom Paul addresses, are not Greeks but Gauls. Just as non-Jews are gentiles, so non-Greeks are barbarians. Because the Galatians are barbarians they have fallen victim to Judaizing missionaries from Palestine. These have sought to bind the Galatians within obsolete confines of the old Judaic law. So Paul writes: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel . . . there be some that trouble you, and would pervert the gospel of Christ." He gives them the answer in terms of his own experience. He says: "When it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me . . . immediately I conferred not with flesh and blood." The Galatians have been seduced into conferring with an outgrown parent organization which Paul himself has left behind. "False brethren unawares," he says, "came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."

"O foolish Galatians," he chides, "who hath bewitched you, that ye should not obey the truth? . . . Christ hath redeemed us from the curse of the law . . . Wherefore the law was our schoolmaster to bring us unto Christ." Thus the Old Testament brought us to the New. This likewise describes the purpose of the Christian Science church organization in leading thought to the universal Science of Christian Science. In neither case does the one make the other void, but fulfils the other's original mission. Trouble arises when the old does not move forward into the new, but seeks to maintain an obsolescent authority.

In a passage which pinpoints the entire message, Paul contrasts the two standpoints. He says: "For it is written, that Abraham had two sons, the one by a bondmaid the other by a freewoman . . . he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise . . . these are the two covenants; the one from the mount Sinai, which gendereth to bondage . . . and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all . . . Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman . . . brethren, we are not children of the bondwoman, but of the free."

Like Romans, Galatians condemns the doctrinaire Jewish demand for circumcision of the Gentiles. When Abraham first circumcised his son, this symbolized the impossibility of circumscribing organically the idea of God. But Judaism, between the Testaments, perverted this symbol into the very circumscription which circumcision set out to prevent. So it is with all monolithic organizations, ecclesiastical or political. Hence Paul's continued

warning: "If ye be circumcised, Christ shall profit you nothing . . . every man that is circumcised . . . is a debtor to do the whole law . . . brethren, ye have been called unto liberty."

The close of the chapter "Animal Magnetism Unmasked," in *Science and Health*, alludes to Paul's "great epistle to the Galatians." Under the heading "Proper self-government," it refers to the American nation's Declaration of Independence as applying also to Christian Science. Just as America freed herself from bondage to a dictatorial mother country, so must Christian Science learn to assert its own freedom from outside maternal control. Likewise must the Galatians free themselves from bondage to the old Judaic law, thereby exemplifying spiritual liberty on behalf of all mankind.

## EPHESIANS

**Christ as the Christ** After the warning given in Galatians, Ephesians is a wholly positive spiritual message. In the tone of Christ as the Christ, it points to the ideal Christian church—the church spiritual and inorganic, the very body of Christ.

It rings with the tones of Truth, Love, Soul, Spirit. The ideal church is the "structure of Truth and Love" (S & H 583:12) which, as the sinless body of mankind (Soul), is unassailably integral and pure (Spirit). It was at Ephesus that Paul denounced the goddess Diana.

Paul writes of God's "mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places . . . and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."

To a greater extent than in any other epistle, Ephesians uses the symbolism of the "head" and "body" of Christ, as the two essential, complementary aspects of the Son of God. Within the totality of the Son of God, no part is separate from any other part. Because the individual and his universe are naturally, spiritually one, one is in all and all are in one.

"For he is our peace," Paul says, "who hath made both one, and hath broken down the middle wall of partition between us . . . for to make in himself of twain one new man, so making peace . . . In whom all the building fitly framed together groweth unto an holy temple in the Lord." The Christ-body, God's holy temple, the true idea of the Christian church, is (in modern terms) the matrix calculus of Truth and Love, in which all things are fitly framed together, and are spiritually structured and whole.

The message continues: "There is one body, and one Spirit, even as ye are called in one hope of your calling . . . One God and Father of all, who is above all, and through all, and in you all . . . Till we 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 fulness of Christ." Paul reaffirms how Christ "is the head . . . from whom the whole body fitly joined together and compacted by that which every joint supplieth . . . maketh increase of the body unto the edifying of itself in love." Soul is the body of Truth and Love, which is totally enfolded within itself. To be itself, each individual identity reflects every other, and as such is the reflection of God, Spirit.

This divine wedlock of head and body, Christ and man, precipitates humanly the symbol of monogamous marriage. One husband and one wife point to one Principle and one idea. Hence Paul's plea: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself . . . For we are members of his body . . . I speak concerning Christ and the church." The indivisibility of the infinite all brings into expression the wedding of the individual and his world. Understanding his world as it really is, the Christian loves it as himself, and so finds his true body. The world-embracing nature of his new individuality clothes him in the "armour of God."

Paul ends his epistle to the Ephesians with a treatise on Christian armour. He begs his brethren: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." For, he says, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." The rulers of the darkness of this world are, in modern terms, the mythological archetypes of the psychic unconscious. But the Christian is clothed in a panoply of light, and the ruler of his world – this present, only world – is not a mythological pantheon of *gods*, but one absolute universal *God*.

## PHILIPPIANS

**Christianity as the Christ** Philippians, in the tone of Christianity as the Christ, opens our third gate on the east. Full of the spirit of reciprocal love, it is the natural outcome of Ephesians. In Philippians, the ideal church of Ephesians is put into living expression. The individual must maintain a state of Christly relationship with his brother man. The keynote, therefore, is Christianity individualized – that is to say, Christ lives by reflection in individual man.

Because the Christians of Philippi have not left their first love, they are Paul's joy and crown. The epistle's theme is the joy of spiritual relationships that abound in Christianity, where we all are one in Christ. This is true happiness – happiness born of Truth and Love, happiness which is unselfish, happiness which "cannot exist alone, but requires all mankind to share it" (S & H 57:18).

Philippians concerns the inward joy which the Christian feels despite outward circumstances. This inner happiness enables Paul to make nothing

of his bonds. Out of the depths of an unselfed love, he assures his brethren that he has them in his heart; that they are all partakers of his grace. He tells them how greatly he longs after them—longs for their love to abound more and more. As he gives to them, so let them give to him. He shares with others his deep spiritual happiness; but this must become reciprocal on the part of all mankind.

Whereas II Corinthians emphasizes the primary idea of giving back to God what God has first bestowed, Philippians emphasizes the corollary of this, namely, giving to, and accepting from, each other. The pulsations of love which animate the body of Christ thus become our own experience, and control the harmony of our bodies.

The plea to "let each esteem other better than themselves," is perhaps the essence of Philippians. Paul writes: "For to me to live is Christ, and to die is gain." He longs for the death of mortal belief. Here is an example of how his great unselfed love cares for his brethren. He says: "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you . . . Fulfil ye my joy . . . Look not every man on his own things, but every man also on the things of others."

The message concludes: "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord . . . Rejoice in the Lord always: and again I say, Rejoice." In the spirit of reciprocal love, the faithful Philippians are bidden to "joy and rejoice" in the one whole body of Christianity, even as this body rejoices in them. The unique characteristic of the church in Philippi, Paul says, is this church's ready participation in the work of "giving and receiving."

## COLOSSIANS

**The Word as Christianity** The beautiful spiritual freedom which we experience in giving and receiving from each other in Philippians is followed, in Colossians, by another stringent warning similar to the one in Galatians. (Note the relative positions of Galatians and Colossians in the matrix—p.387.) This epistle becomes our first gate on the south.

The warning in Colossians is the complement of that given in Galatians. Galatians bids us beware of tyrannical outside influences seeking to return us to positions outgrown. Colossians commands us to guard against inside influences that would make us uncritically expansive in our acceptance of new ideas. In the practice of giving and receiving (in Philippians) we must (in Colossians) watch that we do not accept blindly every notion put before us in the name of Christ, or Truth. Paul warns the Colossians against the dangers of religious syncretism. The need, he implies, is to learn the art of impersonal spiritual analysis. Everything must be examined critically in the

uncompromising light of Principle, in order that we are not subtly deceived. The danger is no longer that of being exclusively organized, as in Galatians, but of being inclusively massed, in our desire to be universal man.

Paul, in Colossians, is handling the incipient heretical philosophy later known as Gnosticism. The Gnostics took from the religions and philosophies of their day all that they believed was knowledge of truth, and syncretized it. The Christians at Colosse are in danger of being influenced by this kind of teaching. They are tempted to mingle their Christianity not only with Greek philosophy but also with the many religious mystery cults that flourish throughout the Mediterranean world. In this way, impurity and confusion are liable to invade their thoughts and their lives.

Paul writes to them: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding . . . and increasing in the knowledge of God . . . Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son . . . Who is the image of the invisible God, the firstborn of every creature." Then comes the warning: "This I say, lest any man should beguile you with enticing words . . . Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." These traditions of men and rudiments of the world were embodied in the teachings of Gnosticism.

The answer today lies in the rudiments (or fundamentals) of the healing system of Christian Science. This infinitely diverse, yet unitary system of ideas is the divinely scientific reality which lies behind the practice of religious and philosophic syncretism, or the amalgamation of different intellectual concepts, purporting to build up one whole truth. Scientific Christianity, whose elements all stem from the same divine Principle, is the reverse of what appears to the senses as the joining together of the intellectual fragments that make up the thought of the world. The Word in its aspect as Christianity, which is the tone of Colossians, is the infinitely individualized expression of one divine Principle, or Word.

Paul continues: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Uncritical acceptance of whatever is offered us in the name of Truth betrays an unwise "voluntary humility," the opposite of the unselfed love, and true humility, that characterizes Pauline Christianity.

## I THESSALONIANS

**Christ as Christianity** The church in Thessalonica is reputed to be a model Christian church; we are not surprised, therefore, to find ourselves in a tone of Christ as Christianity. Having handled, in Colossians, the dangers of philosophic syncretism, we are qualified, in I Thessalonians, to accept the divinely synchronous system of ideas which constitutes Christ as Christianity. We are free to reflect the body of Christ in the form of the infinitude of ideas that make up this body.

I Thessalonians is the first of the epistles to anticipate the second Messianic advent, or the coming of Christian Science. We are free to accept the divine Science of Christianity (Christian Science) in I Thessalonians only if we have duly heeded the warning given in Colossians. For only then is it safe to give to, and receive from, each other, in accordance with the teaching of Philipians.

Paul writes to this model Christian church: "Ye were ensamples to all that believe in Macedonia and Achaia . . . how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead . . ." The second advent is foreshadowed. Christ Jesus having proved the nothingness of death, the coming of Christian Science is the advent of Life for all mankind.

An "ensample" (from the word "sample") signifies a complete reflection of a whole. An ensample partakes of every quality of the whole of which it is a sample. Individual ensamples are in no danger from uncritical syncretism (Colossians), but are free to participate in the living Science of Christianity, foreseen in I Thessalonians.

"For what is our hope, or joy, or crown of rejoicing?" Paul asks, "Are not even ye in the presence of our Lord Jesus Christ at his coming?"

Lying at the heart of this epistle is the idea of only one real *plane* of consciousness (see matrix diagram, p.382, Christ as Christianity). Paul writes: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." This surely points to the human and divine coincidence—to "divinity embracing humanity in Life and its demonstration" (S & H 561:16)—as the universal truth of man's being revealed in Christian Science.

The theme continues: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child . . . Therefore let us not sleep, as do others; but let us watch and be sober." Each Christly advent comes as a thief in the night because it steals away from us the mortal belief in a self stolen from God.

"Wherefore comfort yourselves together," Paul concludes, "and I pray

God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

## II THESSALONIANS

**Christianity as Christianity** II Thessalonians, in the tone of Christianity as Christianity, is the last of the gates on the south. The message is the inevitable outcome of I Thessalonians.

The teaching now is that the immanent presence of Christian Science forces hidden evil to come out from under cover and destroy itself; and this is essential before humanity can experience Christian Science itself as the reality of universal being.

The Thessalonians are perplexed, and Paul writes to comfort them. He says: “To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.” In Christian Science, divine metaphysics is reduced to a system of absolute angelic values which men can identify and understand. This reduction of divinity to human comprehension destroys hidden evil “in flaming fire.”

He comes to the heart of his message. He writes: “We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him . . . Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.”

We can go on talking, thinking, reading, and writing *about* Christian Science, but the palpable reality of Christian Science itself, which is our own spiritual selfhood born of God, cannot come unless it is preceded by the falling away first of the man of sin or son of perdition.

“Man of sin” can apparently be translated “man of lawlessness.” Every mortal is this man of lawlessness, inasmuch as he derives from the original mythological premise of a celestial rebel against God in heaven—an heretical revolutionary willfully desiring to revolve in an orbit of his own independent of God. Clearly this man of lawlessness is the man for whom the law was instituted; and we cease to be a celestial rebel only when, in our growth heavenward, the gospel of Christ and Christian Science supersedes the need for disciplinary law.

Paul’s description of the “son of perdition” reminds us of Daniel’s description of the “abomination of desolation,” namely, that “he shall exalt himself, and magnify himself above every god” (Dan 11:36). Paul writes that the son of perdition “opposeth and exalteth himself above all that is called God . . . so that he as God sitteth in the temple of God, shewing himself that he is God.”

This heretical mortal concept will be consumed by the Lord “with the spirit of his mouth” and destroyed “with the brightness of his coming.” As

we noted in the section on Daniel in Chapter 12, "Science only can explain the incredible good and evil elements now coming to the surface" (S & H 83:6). Today, in world consciousness, the man of sin is being brought to the surface of human thought to an extent unknown before. At the same time, the incredible good of Science itself is becoming more and more evident.

"Finally, brethren," Paul writes, "pray for us, that the word of the Lord may have free course, and be glorified . . ." The glorified Word, moving freely throughout the world, is Christian Science at work. Hence the plea by Mary Baker Eddy: "Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close" (No 45:24). Material history draws to its close when the revelation of eternity dissolves the myth of a primordial, lawless rebellion of man against God. Christian Science is the universal revelation that man never rebelled, never fell, was never turned into a man of sin.

In the matter of rebellious heresy, three aspects confront us, corresponding to the *three degrees*. There is the Son of God, incapable of rebellion, who never leaves the care of Principle and its scientific discipline (third degree); there is the heretical son of perdition who is always excommunicated from this Principle (first degree); and there is the true heretic, who secedes from an organic, dying sense of life and so, to human sense, returns home to God (second degree). The third degree makes nothing of the first, and so brings salvation to humanity through the workings of the second. As the would-be perpetrator of organic life, dictatorial material organization, alias mortal body, is the archheretic, the son of perdition, the offspring of mortal mind.

For an illustration of the way in which the problem posed by these three factors is resolved, we are led to the three Pastoral Epistles, concerned with the organizing of the early Christian Church.

## I & II TIMOTHY, TITUS

**The Word as Science** The tone of the Word as Science, comprising all three Pastoral Epistles, presents us with the first gate on the west. One by one, from Romans onwards, the Epistles teach the way in which the universal Christ-idea translates humanity from paganism to Christianity by ridding it of the organic sense of self.

A pastor is the shepherd of a flock. The following gives the Christianly scientific idea of pastor: "Your dual and impersonal pastor, the Bible and 'Science and Health with Key to the Scriptures,' is with you; and the Life these give, the Truth they illustrate, the Love they demonstrate, is the great Shepherd that feedeth my flock, and leadeth them 'beside the still waters' " (Mis 322:10). The Bible (Word of Life), together with *Science and Health*



(structure of Truth and Love), give us the true idea of church, of which the early Apostolic Church, and the later Church of Christ, Scientist, are symbols requisite in the beginning of humanity's Christian development (Mis 359:2). The Holy Ghost, eternal Life, Truth, and Love, is the real Pastor, or Shepherd, of the race.

But, we ask, if ecclesiastical organization is not to endure, why is it required at all? As the Bible has frequently taught us (for instance, through the story of Abraham and Hagar, and later through Moses and his associations with Midian), it is essential, in the beginning, to postulate material organization in order that the spiritual idea shall prove itself inorganic. Under the leadership of Mary Baker Eddy, Christian Science put before the world an organization which was self-dissolving; and it would seem as if Paul's need regarding early Christianity is to do the same thing. If, however, this material organization, "requisite only in the earliest periods of Christian history," is not self-dissolving, it becomes the tool of ecclesiastical despotism. As we learnt in the case of Israel and Babylon, mortal man's desire to perpetuate his mortality leads inevitably to his death.

We read, therefore, of material organization having its "value and peril" and "uses and abuses" (Ret 45:5-15). It is as if, in I Timothy, Paul tells us of organization's value and uses; in II Timothy of its peril and abuses; and that, in Titus, his purpose is to bring the church back from the state of disobedience into which it has fallen to one of spiritual rectitude.

I Timothy, then, emphasizes the early human need for organization; II Timothy, the ruin that comes if, after the leader's departure, there is disobedience to his (or her) divine provisions; Titus emphasizes reinstatement of the leader's purpose through the work of local churches.

Paul writes in I Timothy: "But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient." As we said regarding II Thessalonians, the law is instituted on behalf of the man of lawlessness. As soon as the law has done its work, and the gospel reveals man as righteous, disciplinary law, with its accompanying material organization, is obsolete.

Paul appoints Timothy to the bishopric of Ephesus, and to be an apostolic delegate. As we remember, Ephesus is the centre for Diana worship.

*The Companion Bible* makes an interesting comment on the duties entrusted to Timothy. It says: "To Timothy were given the earliest instructions for orderly arrangement in the church, these instructions being of the simplest nature . . . 'altogether of an ethical, not of an hierarchical, kind.' These directions afford no warrant whatever for the widespread organizations of the 'churches' as carried on to-day" (CB p.1799).

With the words: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called," Paul brings his first pastoral letter to a close.

II Timothy now concerns the ruin that inevitably befalls the church if there is heretical departure from original, simple, apostolic doctrine.

“Study to shew thyself approved unto God,” Paul admonishes his beloved Timothy, “a workman that needeth not to be ashamed, rightly dividing the word of truth.” He warns: “In the last days perilous times shall come. For men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins . . . Ever learning, and never able to come to the knowledge of the truth.”

A flippant, superficial grasp of the letter of Science is valueless, but *study*, whereby we show ourselves approved by divine Principle, is indispensable. Paul continues: “From a child thou hast known the holy scriptures . . . All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” Note the four terms: the *doctrine* of the Word, the *reproof* of the Christ, the *correction* that comes in Christianity, and the *instruction in righteousness* which is Science.

The Scriptures, spiritually adhered to in their universal meaning, make heresy and apostasy impossible. Today, the Bible and *Science and Health* are a single impersonal pastor and teacher. Departure from what these textbooks represent, namely, the Principle of one all-inclusive Being, must, in the end, bring spiritual ruin.

Paul goes on: “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course . . . Henceforth there is laid up for me a crown of righteousness.” The leader’s passing is at hand. After he has left them, his followers must abide strictly by the rules he has laid down. This was Israel’s need in the Old Testament with regard to Moses; it is the church’s need in the New Testament regarding the teachings of Paul; it is the need today regarding Mary Baker Eddy’s provisions for the advancement of Christian Science.

Scofield says of I Timothy: “As the churches of Christ increased in number, the questions of church order, of soundness in the faith, and of discipline became important. At first the apostles regulated these things directly, but the approaching end of the apostolic period made it necessary that a clear revelation should be made for the guidance of the churches. Such a revelation is in First Timothy, and in Titus . . . Well had it been with the churches if they had neither added to nor taken from the divine order” (SRB p.1274). Note the parallel with the instructions left by Mary Baker Eddy in her Church Manual, forbidding her officers either to take from, or add to, her prescribed rules and by-laws (Man 105).

In his comments on II Timothy, Scofield tells us how the Asian churches (led by Ephesus) “turned away from the doctrines of grace distinctively revealed through the Apostle Paul.” Paul’s key-phrase, he says, is: “‘All they which are in Asia be turned away from me’ . . . This was the proof that already the apostasy had set in in its first form, legalism” (SRB p.1279).

This too is significant, when we remember how, following Mrs Eddy's passing, her Manual was immediately submitted to human law for interpretation. Her church, which she had "rescued from the grasp of legal power" and "put back into the arms of Love" was, unwittingly, put back again into the grasp of *legal power* (Mis 140:22). There followed, ten years later, the decision by the Supreme Court of Massachusetts to grant the church's Directors absolute control over the Christian Science organization; then, in 1971, came a ruling by the United States Senate to give them copyright ownership of *Science and Health* which, in 1907, when she ceased to copyright it, Mrs Eddy had virtually bestowed upon the world.

In Titus, Paul continues his indictment of heretics, and condemns the lust for "filthy lucre." Outside the arms of Love, religious organization becomes a seed bed for commercialism, careerism, and vested interests.

Paul writes to Titus: "There are many unruly and vain talkers and deceivers, especially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." The antidote to this perverted course of action is "the kindness and love of God our Saviour . . . the washing of regeneration, and renewing of the Holy Ghost." In other words, the church must be *reborn*.

According to Scofield, the distinction between the teachings of I Timothy and Titus is that in I Timothy "sound doctrine is more prominent . . . in Titus the divine order for the local churches" (SRB p.1283). In the parallel case of the Church of Christ, Scientist, the message to Titus relates to the *branch churches*. For it is to branch churches that the "washing of regeneration" applies. Following the translation of the central Mother concept, the Christian Science church organization is designed to be "temporarily rebuilt" in the form of spiritually self-governing branch churches only. "Behold the man whose name is The BRANCH," says Zechariah, "he shall build the temple of the Lord."

In her autobiography, *Retrospection and Introspection*, after recording the way in which, in 1889, she dissolved her first central organization, Mary Baker Eddy inserts the hymn, "Feed My Sheep." It pays tribute to the one impersonal Pastor, or Shepherd (Ret 44-46).

The poem has three verses which, upon examination, may be seen to relate to the three Pastoral Epistles. For instance, compare the spirit of I Timothy with verse 1:

"Shepherd, show me how to go  
O'er the hillside steep,  
How to gather, how to sow, -  
How to feed Thy sheep . . ."

Compare II Timothy (forecasting ruin through disobedience) with verse 2:

Thou wilt bind the stubborn will,  
Wound the callous breast.

Make self-righteousness be still,  
Break earth's stupid rest . . .

Compare the message to Titus, with its plea for the washing of regeneration, with the poem's third and final verse:

So, when day grows dark and cold,  
Tear or triumph harms,  
Lead Thy lambkins to the fold,  
Take them in Thine arms;  
Feed the hungry, heal the heart,  
Till the morning's beam;  
White as wool, ere they depart,  
Shepherd, wash them clean."

## PHILEMON

**Christ as Science** The little epistle to Philemon is in the tone of Christ as Science. It concerns a slave who, having been converted to Christianity, returns home to his Roman master from whom he ran away. This illustrates the way in which Christianity absolves man from the sin of having supposedly rebelled against God, and restores him to his Master. Thus Jesus presented "his *material* body absolved from death and the grave" (My 218:14) prior to being restored to the Father. Restoration to what is called "the right hand of the Majesty on high" is the subject of the last of Paul's epistles, Hebrews, which comes after Philemon.

If (as taught in the Pastoral Epistles) the requirements of a temporarily instituted religious organization are properly complied with, then penitent humanity is forgiven its rebelliousness, and the result is regeneration.

The slave is Onesimus, his Roman master is Philemon. Paul is responsible for having converted both master and slave to Christianity. Paul begs Philemon to receive Onesimus back into his household, and in so doing forgive him utterly.

The name Onesimus means "useful," Philemon means "loving." "Useful" is an attribute which Mary Baker Eddy frequently employs with reference to material organization. She speaks of organization as being "useful to the Cause;" she tells her church officers to retire to "higher usefulness in this vast vineyard of our Lord" (Ret 85:7, My 250:10); and, as already noted, she writes of organization's "uses and abuses." Organization serves a truly useful purpose only if it fosters that degree of spiritual development which dissolves organization. Otherwise it becomes abusive.

To Paul, Onesimus is "my son." Onesimus typifies Paul's own self returning to God, absolved from sin, and so reborn. The lawless heretic which, to mortal sense, has deserted its Lord, is organic life. But once this rebellious sense of life dissolves in the baptism of Christian conversion, restoration is assured, and the wayward servant is restored to God absolved from death and the grave.

Of course, nothing really returns to God but that which first comes from God, namely, Christ in its eternal Science, the tone determining this epistle.

The relation of Paul to Onesimus is evident in Paul's words to Philemon: "I beseech thee for my son Onesimus whom I have begotten in my bonds . . . thou therefore receive him, that is, mine own bowels . . . he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee . . . If thou count me therefore a partner, receive him *as myself*" (*i a*).

In its spiritual signification Paul's letter to Philemon is of far greater consequence than a mere plea to a Roman nobleman on behalf of a rebellious slave. It is a prayer to God, in Christianity, on behalf of the human race. The spiritual dissolution of the organic sense of life, simultaneous with the absolution of penitent humanity from the sin of heretical secession, brings about the restoration of mankind to its original home, or heaven. Hence the subject of Hebrews is man's final restoration to the Majesty on high.

## HEBREWS

### Christianity as Science

Whoever is the author historically, Hebrews, from both the Biblical and spiritual standpoints, is the last of the fourteen epistles of Paul, and the indispensable forerunner to the seven General epistles. It is the sublime consummation of all Paul's Christian teaching.

The apostle to the *Gentiles* addresses the *Jews*. In doing so, he completes the twelvefold spiritual circle that began with his letter to the Romans. The Gentile circumference of universal being is at the point of returning to its Jewish centre. In fact, Paul's epistles from Romans to Hebrews signify spiritually the whole Gentile world passing through the gates of the holy city to rest on man's original divine foundations. What does this mean in practice? Understanding, spiritually and scientifically, the *resurrection and ascension of Jesus* we find ourselves restored to the unity of God—we find we *are* the Christ-body.

The tone is Christianity in the aspect of Science, and constitutes our third gate on the west. At this point of the Science of Christianity, or Christian Science, all twelve gates of a seemingly lost Paradise have been reopened for mankind. But man regains his Paradise only as he awakens to the fact in Science that Paradise was never lost. He *finds* himself "unfallen, upright, pure, and free" (S & H 171:6—"Paradise regained"). He is born anew *into* the heavenly foursquare matrix. Commenting on the early Genesis curse on Eve, the textbook asks: "When will man pass through the open gate of Christian Science into the heaven of Soul, into the heritage of the first born among men?" (S & H 535:15). Surely Paul's epistles represent

nothing less than mankind's passing through the open gate of Christian Science into the universal homestead of Love, Jesus having first offered up the mortal sense of origin (as Hebrews puts it) "once for all."

Following the teaching in Philemon (the release of humanity from enslavement to mortal body), the keynote of Hebrews is that the Son of God, having "purged our sins, sat down on the right hand of the Majesty on high." To this end, Hebrews teaches the way in which the true idea of priesthood dissolves hierarchical priestcraft.

It contrasts the priesthood of Christ (prefigured in Genesis by Melchisedec) with the old hereditary Levitical priesthood. This calls for a review of the story of Israel and her tabernacle as given in Leviticus and Numbers. The Levitical priesthood is useful in its place in the Old Testament, provided this place duly yields to the New Testament's one High Priest, and does not become a dictatorship.

In the Levitical tabernacle, Aaron, the high priest, passed once a year through the veil into the holy of holies in order to commune with God. This was when Israel was subject to the disciplinary statutes of the moral law. Now that she has entered the era of the gospel – now that she has developed from Judaism to Christianity – her outlook has radically changed. She has found her identity in Christ, Truth, itself. She no longer needs an outside priesthood (an outside motherhood) to connect her with her divine source. At the crucifixion, the veil of the temple of mediatorial priestcraft was rent in twain from top to bottom. Through the resurrection and ascension, Christ Jesus, the new High Priest of mankind, entered the holy of holies of the Majesty on high. The living reality of the Shekinah, or Tabernacle, makes priestcraft obsolete. Man (body) in and of Christ (the head of the body) is in immediate communion with his divine Principle, Love. The descent of the Holy Ghost on the day of Pentecost signified that this absolute demonstration of divinity applies to all humanity.

Melchisedec, we remember, appeared to Abraham following the latter's victory over five kings – that is, over the five corporeal senses. At that early point in the Scriptures, the seed of humanity's original divinity was sown in human consciousness. Melchisedec (like Jesus) brought forth bread and wine. He explained to Abraham the truth about humanity as the universal body of Christ. From that moment, as we have seen, this seed developed from within itself, until here, at the point of the Epistles, we behold it in full flower. It has become nothing less than the living experience of man's unity with God.

According to Paul, in Hebrews, Melchisedec is "King of Salem . . . King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." As the type of the Christ-ideal, he is King of the New Jerusalem, the city where, as the result of the ministries of Jesus and Paul, the Gentile world finds peace and home.

Hebrew's opening theme is the relationship of *angels* to the *Son of*

God. Paul establishes the truth about angels and their inseparability from God, in order that the General epistles—the epistles sent out from Jerusalem itself—can finally affirm that there are not, and never were, any fallen angels.

We read: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son . . . Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?”

*Science and Health* defines Christ, the Son, as “the divine message from God to men speaking to the human consciousness” (S & H 332:10). “Angels” are “God’s thoughts [messages] passing to man” (S & H 581:4). The first definition shows the idea of God whole and indivisible; the second refers to the countless individual identities of being which make up this wholeness. We are able to journey successfully through the Old Testament and reach the New Testament, because God sends His angels to guide us on our way. The New Testament standpoint of the Son is then “so much better than the angels.”

The Son is every whit whole, and the whole is greater than any particular part, or parts, which serve to form the whole. He is greater than the sum of all the parts of which the whole is formed. In Hebrews, Paul traces one by one the succession of Old Testament figures (the individual parts) that lead to the revelation, in the New Testament, of one whole Son of God.

In the Christian Science textbook, the difference between angels and Son is represented by the difference between divinely uncapitalized terms (signifying man) and divinely capitalized terms (signifying God). In our early experience, uncapitalized “angels” spiritualize our daily lives in order to lead us to the capitalized idea of God Himself. This idea is “Son.” The idea of Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science, is one whole divine idea, one integral Son. The capitalized terms then embody the uncapitalized terms, just as the Son embodies the angels. Therefore, as Paul says, we come to “mount Sion . . . the city of the living God . . . and to an innumerable company of angels . . . to the general assembly and church of the firstborn . . .”

We arrive at the resurrection body of us all. No longer joining one with another to create, or form, an organic body, we are, in our divinely structured relationships, as the angels of God in heaven. Every identity constituting the Christ-body lives at the point of spiritual and scientific wedlock with all other identities. This is our resurrection body.

The Son who is thus so much better than the angels, the angels themselves, and man who (to human sense) is made “a little lower than the angels,” relate, in the language of divine metaphysics, with the three synonymous terms for Science: divine Science, absolute Christian Science,

and Christian Science. *Science and Health* says that “when man demonstrates Christian Science absolutely . . . he will be as the angels in heaven” (S & H 372:14). Absolute Christian Science is specifically the standpoint of the resurrection, where the last enemy, death, has been overcome. The “Son,” in divine Science, reveals himself through the “angels” of absolute Christian Science, in order to dispose of the myth of “fallen angels” (the mortal sense of man) at the point of *Christian Science*. Hence in Christian Science, or “Science as applied to humanity” (S & H 127:16), “Thou hast put all things in subjection under his [man’s] feet.”

To make this glorious truth available to mankind, Jesus Christ offered up himself *once for all*. “Then said he, Lo, I come to do thy will, O God . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all . . . this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God . . . For by one offering he hath perfected for ever them that are sanctified.”

The words “once” and “all” are clearly of great significance. As the time element fades, and eternity takes its place, “once” is no longer regarded historically, but as the operation of the One *now*. In Science, the *One* (capitalized) embodies the *all* (uncapitalized). *The eternal life of the One* is *at once* the Life of all. The nothingness of death with regard to the individual Christ Jesus is *at once* the nothingness of death with regard to us all.

As the marvellous teaching of Hebrews draws to its close, Paul refers to Jesus Christ as “the same yesterday, and to day, and for ever.” *Science and Health* says correlatively: “Life is, like Christ, ‘the same yesterday, and to-day, and forever.’ Organization and time have *nothing to do with Life*” (S & H 249:18).

As Paul knows so well, “There remaineth therefore [in the New Jerusalem] a rest to the people of God” – a rest on the “right hand of the Majesty on high.” Christian Science confirms: “There *remaineth*, it is true, a Sabbath rest for the people of God; but we must *first have done our work*, and entered into our rest, as the Scriptures give example” (Mis 216:3).

In his actual experience, as we have found, Paul travels from Jerusalem to Rome; in his systematic teaching of Christianity, in his epistles, he travels from Romans to Hebrews. Hence, when we come to the General Epistles we have, ideally, returned home to the apostles in Jerusalem, where we enter into our rest.

#### GENERAL EPISTLES

There are Gentiles who live at the Jewish centre of the circle, just as there are Jews who live at the Gentile circumference. Spiritually interpreted,



this must be so, for God is at once the centre and circumference of being.

James, the first of the Jerusalem writers, addresses his letter to "the twelve tribes which are scattered abroad." This scattering refers to the dispersion of Israel among the nations of the world that began at the time of the captivities. That Israel was scattered far and wide is itself a symbol, just as her eventual regathering is a symbol. It teaches that the idea of God does not exist alone at the centre of being but radiates out to the circumference as well, leavening and transforming with its spiritual idealism the whole of human consciousness. Israel is the world, and the world is Israel. Israel's purpose is always to regather the human race into the fold of universal Love.

Moving from the twelfefold circumference (signified by the Pauline epistles) to the fourfold centre (signified by the General epistles) we merge, in the matrix, from the first three columns to the fourth—that is, from the Word, Christ, and Christianity to Science. James' one epistle relates to Science as the Word, Peter's two epistles to Science as the Christ, John's three epistles to Science as Christianity, and finally the single epistle of Jude pertains to Science as Science. James accentuates Life and Soul, Peter accentuates Truth and Spirit, John accentuates Love and Mind, and Jude accentuates Principle.

Mary Baker Eddy refers to a book called *Thoughts on the Apocalypse*. A quotation reads: "The church at Jerusalem, like a sun in the centre of its system, had other churches, like so many planets, revolving around it. It was strictly a *mother* and a ruling church." She comments: "According to [this] description, the church of Jerusalem seems to prefigure The Mother Church of Christ, Scientist, in Boston" (My 13:4). She writes elsewhere of her Mother Church as symbolizing man's "home, and *heaven*" (Pul 11:8). The seven General epistles signify, spiritually, our coming to rest in the holy city—the matrix of all creation.

The standpoint of *faith*, required by the Pauline epistles, must be demonstrated now as *works*. Resulting from the influx of the Holy Ghost on the day of Pentecost, humanity (ideally) returns to its divine origin. This appears humanly as the demonstration of healing, as proof, and as works. The real identity of humanity having been born *of* the kingdom of heaven, mankind (accepting and understanding this identity) is born *into* the kingdom of heaven.

Remember that Peter, James, and John were present at Jesus' transfiguration. They saw timeless being. Moses, Jesus, and Elias showed them past, present, and future glorified in the living *now*. The first three authors of the General epistles were witnesses to the Life which "was and is and shall be, whom nothing can erase" (S & H 290:1).

## JAMES

**Science as the Word** James, as we have observed, writes his letter to the tribes of Israel scattered throughout the world. His plea is for patience and wisdom—the patience and wisdom of a divine sense of motherhood, which ensures that birth is natural and safe—which ensures universal regathering.

“A double minded man is unstable in all his ways,” he says. The continuous temptation to mother, teach, and gather things humanly becomes, in Science, the joyous opportunity for thought to yield to the motherhood of God—to the truth of God as Mother, and generic man, not persons, as showing forth this motherhood. The holy matrix city is the perfect mother of us all. At once James writes: “My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

In its treatise on “scientific obstetrics” (S & H 463), the thirteenth chapter of the textbook recalls these words of James. “When this new birth takes place,” it says, “the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled her perfect work.” Elsewhere we read: “Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must ‘have her perfect work’” (S & H 454:22).

Conceived of spiritually, patience has to do with order, not with time. It is involved in the natural unfoldment of the “numerals of infinity, called *seven days*.” The revelation of eternity—newness of Life—signified by the seven days of creation, is the work of Science as the Word, bringing to birth, wisely and patiently, the body of eternal life.

James continues: “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” He says that of God’s “own will begat he us . . . that we should be a kind of firstfruits of his creatures.”

We are the body of sinless, deathless being when we fulfil the law of spiritual relationships in the details of daily life. James writes: “If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin . . . For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” Christian Science teaches: “To obey the principle of mathematics ninety-nine times in one hundred and then allow one numeral to make incorrect your entire problem, is neither Science nor obedience” (Mis 118:8). Identifying ourselves with the numerals of infinity, as constituting the integrity of the universe and man, none of life’s details are insignificant. The oneness of being in divine Science demands the correct accounting of each new detail of life as it unfolds in Christian Science.

“For as the body without the spirit is dead, so faith without works is dead also,” James says, as he denounces the deadly poison of the malpractising tongue that defiles the whole body. Man’s *words* in Science are the constituent elements of God’s divine *Word*. Then his words are wisdom, and not the poison of the talking serpent.

James continues his theme of patient motherhood, and of the fruits of spiritual birth. “Be patient therefore, brethren, unto the coming of the Lord,” he says, “Behold, the husbandman waiteth for the precious fruit of the earth . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”

The patient and orderly birth of the numerals of infinity within our own being means that our identity (in Soul) and our individuality (in Life) partake of the nature of the ideas of God. We are born into the universe of Mind, Spirit, Soul, Principle, Life, Truth, Love. Humanity is restored to divinity. Uncapitalized being is (in the language, or Word, of Science) the body of capitalized Being. The hitherto scattered body of man is gathered and classified under one capital Head.

## I & II PETER

### Science as the Christ

The epistles of Peter are in the tone of Science as the Christ. The synonyms now are Truth and Spirit. The accent has shifted from *numerals* to *calculus*. I Peter concerns the foundational rock (the headstone, or calculus) which enables II Peter to expunge from consciousness the myth of fallen angels – that is, thoughts which have severed themselves from this rock, and believe that the uncapitalized ideas of God can become detached from the capitalized Godhead.

Like James, Peter teaches that we must rejoice to suffer for righteousness’ sake, in contrast to suffering as the result of sin. Those whom he addresses are strangers scattered throughout Asia. He bids them “greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.” The trial of their faith, he tells them, is “much more precious than of gold that perisheth;” therefore they should not find it difficult to rejoice.

The theme of spiritual obstetrics continues, for Peter likens the recipients of his letter to “newborn babes.” Christians, he says, have come “as unto a living stone, disallowed indeed of men, but chosen of God, and precious.” As individual “lively stones” (uncapitalized) they are “built up a spiritual house, an holy priesthood” unto one living (capitalized) stone. For confirmation of this he quotes the prophet Isaiah: “Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be

disobedient, the stone which the builders disallowed, the same is made the head of the corner.”

A “stone most precious” is the description given the holy city in Revelation. Today, this precious spiritual stone, or rock, is the matrix calculus of the Science of man founded on the capitalized terms for God. It is the holy Comforter of Spirit and Truth compelling the regeneration of mankind.

The two epistles of Peter correspond to the workings of the two translations. In I Peter the living stone descends from God out of heaven in accordance with the first translation; in II Peter this disposes of the myth of fallen man, in accordance with the second.

The way this is put in II Peter is that “the day star” of divine Science shall “arise in your hearts” and destroy “any private interpretation” of the Scriptures. For, says Peter, “the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” The daystar of divine Science is the opposite of the self-willed, self-opinionated Lucifer, in the prophecy of Isaiah, who, unlike the holy city which comes down from God out of heaven, *fell* from heaven to earth.

Our need, therefore, is to understand the original God-inspired meaning of the Bible, and avoid “damnable heresies.” In Science, fallen angels are personal and private interpretations of the Scriptures—interpretations which have fallen away from the Bible’s original meaning as the (capitalized) Word of God.

Peter cites the instances of the flood, at the time of Noah, and the burning of the cities of Sodom and Gomorrah, in the days of Abraham, as evidence that “God spared not the angels that sinned.” With “eyes full of adultery . . . beguiling unstable souls,” these sinning angels are the antitheses of the thoughts of the prophets who, hearing the Word of God, compiled the Scriptures impersonally and faithfully.

In order that we may approach the real Scriptural meaning—the divine Science of the Bible from Genesis to Revelation—Peter makes the following basic and profound statement. He says: “BELOVED, BE NOT IGNORANT OF THIS ONE THING, THAT ONE DAY IS WITH THE LORD AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY.” Relating the seven days of creation (upon which the Bible as a whole is based) with the seven thousand-year periods of the history of civilization (during which humanity solves the problem of time and mortality), Peter, in this one sentence, provides the essential framework within which to understand the Bible’s original meaning, and therefore the meaning of Life itself. In the light of scientific Scriptural revelation, there are no fallen angels.

Peter concludes: “The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation

and godliness, Looking for and hasting unto the coming of the day of God . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

When Science as the Christ puts into operation the two aspects of translation indicated in I & II Peter, the myth of fallen man is, in the words of *Science and Health*, “swallowed up in the infinite calculus of Spirit” (S & H 209:29).

## I II & III JOHN

### Science as Christianity

John, the beloved, writer of the fourth Gospel, to whom is attributed the compiling of Revelation, is also, the author of the next three epistles. Their standpoint is Science in the aspect of Christianity, where the synonyms are Mind and Love. The paramount theme of John’s epistles is that *God is love* – the infinite, eternal, universal Love which is the Mind of generic man.

“That which was from the beginning” is a phrase repeated over and over again, and is the keynote of all three epistles. This means that being is fulfilled in Love at the point of its origin in infinite Mind. (We are reminded of the message of Isaiah which, in the matrix of the Prophets, occupies the same position as do these letters of John in the matrix of the Epistles – Appendix p.385, 387.)

The words that begin the first epistle are almost identical with those which open John’s Gospel. I John reads: “That which was 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 . . .” It is not expressly stated to whom the letter is addressed, except to “my little children.” Let us assume, therefore, that, in the tone of Science as Christianity, it is sent to regenerated mankind.

John says: “Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning . . . this is the message that ye heard from the beginning, that ye should love one another.” When Jesus bade the disciples love one another, and called this his *new commandment*, the two great commandments to love God supremely and to love one’s neighbour as oneself were reduced to this one simple command. To love one another spiritually is to love God; to love God is to love one another; for God and man are one. To love one another in Science as Christianity is to be born into the womb of deathless life. Thus John writes, “*We know that we have passed from death unto life, because we love the brethren.*”

There follows his supreme treatise on love, and its relation to continuous, unending life. We read: “Beloved, let us love one another: for

love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love . . . Herein is love, not that we loved God, but that he loved us . . . Beloved, if God so loved us, we ought also to love one another . . . If we love one another, God dwelleth in us, and his love is perfected in us . . . God is love; and he that dwelleth in love dwelleth in God, and God in him . . . There is no fear in love; but perfect love casteth out fear . . . We love him, because he first loved us . . . he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? . . . this commandment have we from him, That he who loveth God love his brother also . . . every one that loveth him that begat loveth him also that is begotten of him . . . whatsoever is born of God overcometh the world . . .”

As Jesus himself demonstrated, love (uncapitalized), the reflection of Love (capitalized), overcometh the world. We can scarcely doubt, from these words of John, that through spiritual and scientific love for one another we are born into the realm of the Mind which is Love, or the consciousness of deathless being.

John's second epistle is very brief. It is written to an “elect lady and her children.” Some scholars say this refers to the Jerusalem mother church and her branches, rather than to a family of people as such.

The original theme continues: “And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another . . .” He warns the lady and her children, whom he loves in the truth, about the many deceivers who are come into the world, who would cause them to do unchristian things. If any one comes to visit the lady and brings not the “doctrine of Christ,” which is the doctrine of the unity of “the Father and the Son,” John begs her not to receive him into her house.

John sends his third letter to a single individual, and it is likewise very short. In spirit, it is akin to what he wrote to the lady and her children. He addresses himself now to the “wellbeloved Gaius, whom I love in the truth.” Gaius is a very ordinary Roman name, and the implication is that, in his third epistle, John is speaking to each one of us individually, or to every so-called common man.

Gaius entertains and nourishes *strangers*; he offers unselfish hospitality to visitors, and John commends him highly for this. In this respect he is quite unlike the selfish Diotrephes, who loves to have preeminence for himself, and will not receive the brethren. The name Diotrephes means “nourished by Zeus.”

We read in *Science and Health* how “Science is the ‘stranger that is within thy gates,’ ” and also how a stranger is the “guest of God” (S & H 146:20, 254:32). A spiritual stranger is each new idea of God that comes to us to be entertained. What Gaius embraces so hospitably are ideas which

have their home in the Mind which is Love. These are his brethren. Diotrophes, on the other hand, "casteth them [the brethren] out of the church." Diotrophes is exclusive and religious in his outlook; Gaius is inclusive and scientific. To love as Gaius loves is truly to be "born of God," and therefore to pass "from death unto life." To love as Gaius loves is to be the faithful reflection of Love.

While the lady in the second epistle is liable to entertain the wrong kind of visitor, Diotrophes, in the third epistle, rejects the right kind. Gaius entertains only the right kind. That is to say, Gaius loves in the way we are all taught to love in John's first epistle. In the thought of Gaius, the world has its home and heavenly rest in the heart of the God who is Love.

## JUDE

**Science as Science** Finally, there is the little epistle of Jude, impelled by the idea of Science as Science, and expressed through the synonym Principle. Jude writes to all those who are "sanctified by God the Father, and preserved in Jesus Christ, and called." Like II Peter, his topic is the fallen angels.

The name Jude is identical with Judas in Judas Iscariot. What is being obliterated as the Epistles come to a close, is that state of thought which would betray and murder the Son of God by rebelling against the will of Principle.

Accordingly, Jude denounces "the angels which kept not their first estate." He takes our thought back to the story of Noah, and to the world-wide corruption and violence that necessitated the drowning flood. Because Jude is the last Scriptural message before Revelation (which foretells the coming of Christian Science) it is well to remember how Jesus likens the days of Noah to the time of the second advent. In Revelation, the original Noahic flood becomes the flood of the great red dragon. Christian Science is the saviour of the world because it swallows up in translation this otherwise engulfing flood. In giving birth to the Science of Christianity, as constituting its own real being, the world swallows up the myth of its own wilful wickedness and fallen state of thought.

Historically, Jude is denouncing a sect of professing Christians called Docetists. These people argue that because Spirit and flesh are opposites, and because Spirit has no actual knowledge of the flesh, Christians are free to enjoy the best of both worlds. Goodspeed writes that "they felt so secure in their spirituality that they thought it did not much matter what they did in the flesh, and so they permitted themselves without scruple all sorts of indulgence. Such people could not help being a scandal in the churches . . ." (*The Story of the Bible* p.132).

This corruption of Christian principles is the same in essence as the sin of the fallen angels in the second thousand-year period that called forth

the purifying flood. It condones the intermarrying of the sons of God (Spirit) with the daughters of men (flesh). As we learnt from the story of Noah, this supposed mixture of opposites produces gigantic evil.

Whereas Jesus exemplifies unfallen manhood, the promiscuous angels typify fallen man. In human belief, the latter is the betrayer and murderer of the former. This is Judas in relation to Jesus. As described in the first chapter of Acts, Judas Iscariot “purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.” The evil in question is primitive human will.

Christian Science teaches that “will—blind, stubborn, and headlong—cooperates with appetite and passion.” It likens human will-power to a “headlong cataract” (S & H 490:8, 192:13). First and foremost, Science comes to the flesh to exterminate rebellious, self-seeking human will as the mythical cause of a fallen human race.

Jude’s closing doxology holds us to absolute infallible Principle, from which man has never strayed. He writes: “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.”

The textbook teaches correlatively: “To him [man] belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate” (S & H 258:26).

The Epistles have unfolded the matrix of immortality for the seventh and last time in the Bible. Through this Biblical range of matrices, the music of the Science of Life has sounded the development of its fundamental scale up to the seventh note. The spiritual idea of God, symbolized by Israel, has risen to the point where it signifies the human race as a whole restored to its original unfallen position of absolute unity with God.

Yet there is a further step. An eighth note, expressing in itself the full compass of the octave, must sound. This is foretold in the book of Revelation. That is to say, it is sounded by the idea which Revelation forecasts, which is the coming to mankind of Christian Science, and its textbook *Science and Health*. For Christian Science is none other than the Bible’s original, underlying *Science* as it ranges from Genesis to Revelation.



## Revelation

Whether or not the apostle John actually wrote Revelation is of far less importance than the fact that what Revelation stands for spiritually is what Jesus' beloved disciple, John, stands for, namely, the vision of forthcoming Christian Science. Within the Bible's total scientific meaning it is essential that the authorship of Revelation be attributed to St. John.

Recorded in the first century of the Christian era—that is, at the beginning of the fifth thousand-year period—Revelation depicts prophetically, through apocalyptic symbols, the advent, in the sixth period, of Christian Science, and its scientifically structured textbook.

In the development as a whole, which we have now followed from Genesis to Revelation, *Science and Health* with its *Key to the Scriptures* furnishes, as we have said, the eighth appearing of the foursquare matrix. This consummate appearing is to the sevenfold scale in the Bible as the sounding of the octave is to the diatonic scale in music. With the advent of the Christian Science textbook, sequence becomes simultaneity. Compassing the octave in music invites, at the same time, the playing of the scale's fourfold *chord*. Here, individual notes harmonize, and order has developed from sequence to structure. In terms of our own experience, Life is *now*, not something for which we have to wait. As Revelation puts it, "the time is at hand."

Relief, satisfaction, and a feeling of fulfilment comes to the listener when the first seven notes of the musical scale have led to the sounding of the eighth note. How much more is this so when, in the scale of life itself, the Bible leads to *Science and Health*. The seventh note in music is called the *leading* note. As the sevenfold career of Jesus led to the descent of the Holy Ghost on the day of Pentecost; as the founding mission of Mary Baker Eddy led to the revelation of the absolute Science of her discovery; so the sevenfold scale of matrices in the Bible leads to *Science and Health* as the original compelling Science and system of its own orderly unfoldment.

The eighth note is the first note played again an octave higher. Likewise, the idea presented in the Christian Science textbook is the key that unlocks the Bible *from the beginning* and also fulfils it *at the end*. Because Revelation forecasts the mission of Christian Science, the Bible is a complete survey in itself of human translation and salvation, spanning

the full range of the seven thousand-year periods as the time it apparently takes the idea of God to accomplish this salvation.

### **Science and Health with Key to the Scriptures**

There are a total of eighteen chapters in the Christian Science textbook. The seventeenth of these, "Glossary," was added in order to give the metaphysical meaning of Bible terms (S&H 579:4). The eighteenth, "Fruitage," is a collection of healing testimonials— healings that came solely from studying and pondering the book (S&H 600:4). The first sixteen chapters, therefore, constitute the body of the book itself, and these furnish comprehensively the pattern of the foursquare matrix. "Glossary" and "Fruitage" signify this matrix at work in us and as us, bringing spiritual translation and healing.

The first four chapters, from "Prayer" to "Christian Science versus Spiritualism," accentuate the four tones of the *Word*; the second four, from "Animal Magnetism Unmasked" to "Footsteps of Truth," accentuate the four tones of the *Christ*; the third four, from "Creation" to "Christian Science Practice," accentuate the four tones of *Christianity*; the last four, from "Teaching Christian Science" to "The Apocalypse," accentuate the four tones of *Science*.

### **The Apocalypse**

The sixteenth and last of these chapters, *The Apocalypse*, has for its subject the book of *Revelation*. A short excerpt from Revelation 10, practically the whole of Revelation 12, a short excerpt from Revelation 21, and the 23rd Psalm, together with the interpretation of all these passages in the light of Christian Science, make up this chapter. Examination shows that the chapter itself has precisely sixteen sections, and that these correspond, section by section, with the sixteen chapters of the textbook as a whole. Just as the one whole matrix is epitomized and focused in its sixteenth and final tone, so the whole of *Science and Health* is epitomized and focused in its own sixteenth chapter. The 23rd Psalm, which appears as the sixteenth section of this chapter, thus sums up the teaching of the chapter itself. This implies that in the 23rd Psalm lies the essence of the book of *Revelation*, and therefore the very essence of Christian Science.

### **23rd Psalm**

In the 23rd Psalm, divine Love is the shepherd of mankind, and therefore there is no *want*. The resources of the matrix of the motherhood of Love are represented as inexhaustible and everpresent. Because substance is the substance of idea, not matter, man lives in a universe where everything is infinite. At the point of development represented in "The Apocalypse" by the 23rd Psalm, humanity has been weighed in God's balances and is not found *wanting*. These balances are the allness of Spirit, on the one hand, and the nothingness of matter, on the other. Subject and object being one in identity neither is in want of the other. Manhood and womanhood are one and indivisible. Manhood does not lack womanhood, and womanhood does not lack manhood. In the symbol of music, the sevenfold

scale no longer yearns for its eighth note. The Bible is one with *Science and Health*, and neither is in need of the other. Together, the Bible and *Science and Health*, as we have already cited, stand for the Pastor, or Shepherd, of the universal church of Christ, which is *generic man* (Mis 322:10).

### Revelation 10, 12, and 21

The question arises as to why the particular extracts from chapters 10, 12, and 21, taken from Revelation's total of twenty-two chapters, are all that is needed to fulfil the requirements of the chapter "The Apocalypse"? Also, why is most of the chapter devoted to Revelation 12?

Revelation 12 prophesies the founding of Christian Science in world consciousness at the end of the nineteenth and beginning of the twentieth centuries. The divine idea which underlies the imagery of this particular chapter ushered Christian Science into human consciousness and fulfilled the mission of Mary Baker Eddy. Clearly, the writing of *Science and Health* was the pinnacle of Mrs Eddy's lifework. It is essential, therefore, that Revelation 10, in which the angel brings the "little book" from heaven, should be considered in immediate relationship with Revelation 12.

Just as the personality of Jesus yields to *Christ*, so that of Mary Baker Eddy yields to Christian Science, the universal Christ-body, the true idea of *man*. The God-crowned woman in Revelation 12 does not refer to Mary Baker Eddy personally but, as the text itself says, to "generic man" (S & H 561:22). Man in the universally generic sense, as the spiritual identity of mankind, gives birth to a "man child," and is thus the *mother* of Christian Science. No one knew this at the time but Mary Baker Eddy, hence her individuality uniquely reflected and showed forth this motherhood. But generic man is not only the *mother* of Christian Science, he is its *leader* as well. Hence the statement made by Mrs Eddy in 1901 that her successor as leader of the Christian Science movement would be "man the generic term for mankind" (My 347:5). Man is self-mothered and self-led when he is mothered and led by his divine Principle, Love.

Christian Science itself is symbolized by the holy city of Revelation 21. This city is the nonsectarian *Science* of Christian Science, which is being understood today through the system of capitalized, synonymous terms for God that permeate *Science and Health*. This Science and system of the *seven* and the *four*, together with the different combinations of Life, Truth, and Love, and also the different synonymous terms for Science itself, was necessarily written into the Christian Science textbook during the lifetime of Mrs Eddy, and therefore during the period represented by Revelation 12. But it was not discovered and understood until after the founder's mission was fulfilled, when (ideally) generic man had succeeded to the leadership.

The Christian Scientist John W. Doorly was the first to discern the spiritual and scientific meaning of the synonymous terms for God as they

range throughout the textbook. In due course, his work revealed the matrix-like structure of the book as a whole. His researches into the God-inspired text thus brought to light the profound scientific meaning of the city foursquare of Revelation 21.

Hence the spiritual inseparability of chapters 10, 12, and 21 of *Revelation* as found in "The Apocalypse" in *Science and Health*.

The discovery of this Science of timeless ideas, hidden in the depths of the textbook, enables us today to continue the development of Christian Science from the point where its founder left it. We can begin to "bridge over with life discerned spiritually" the fatal interval of organization and time that has claimed to intervene in the historical picture since her passing in 1910 (S & H 598:26, 249:19).

Bridging this interval we shall, secondly, bridge the much greater interval between today and the happenings of the day of Pentecost, which immediately followed Jesus' ascension. Bridging this second interval, we shall, thirdly, begin to take up the position of sinless *humanhood* prior to the supposed Edenic expulsion. Finally, and fourthly, we shall find ourselves at the point of timeless unity with God, where a primordial intrusion of evil into the kingdom of divine Science, resulting in the myth of rebellious, fallen man, never took place.

Thus, in *Science and Health*, Revelation 10 is followed immediately by Revelation 12, and Revelation 12 by Revelation 21, with no "death" intervals between. The purpose of this immediacy is to teach the *uninterrupted "life" of man*. However, in the book of *Revelation* itself, chapter 11 intervenes in the one instance, and chapters 13-20 in the other. Revelation 11 is the story of the two dead and resurrected "witnesses," typifying Christ Jesus and Christian Science, the Bible and *Science and Health*. These are dead when not understood, but alive for evermore when Science has explained them (S & H 334:26). Chapters 13-20 have for their main subject the judgment and fall of Babylon; and Babylon, in the Old Testament, is associated with Israel's captivity and apparent death. While *Science and Health* presents the ideal workings of Principle, the Bible illustrates the way in which the Christian Science story has unfolded in human experience.

The *harlot* city, Babylon, is the antithesis of the *bride* city, New Jerusalem; and the mother of harlots must fall to her doom before the Lamb's wife can appear. Ideally, Babylon (death) is eliminated in the course of the founder's mission, as represented by Revelation 12. Therefore, in *Science and Health*, New Jerusalem (life) follows immediately in the wake of this mission.

Mary Baker Eddy writes that Revelation 12 "typifies the divine method of warfare in Science, and the glorious results of this warfare" (S & H 568:6). This confirms the relationship between this chapter and her own mission, for she records elsewhere that "from first to last, The Mother Church [the focus of her founding activity] seemed type and shadow of

the warfare between the flesh and Spirit" (Pul 20:14). Once divine Principle is understood and obeyed, the mother of harlots is no more; Babylon can no longer prevent New Jerusalem from appearing. A "new heaven and a new earth" result from the work of the God-crowned woman, and there is "no more sea." Man need not pass through the "transitional stage in human experience called death" any more (S & H 572:23). In mythology, as we have noted, the sea stands for "the mother of all that lives."

The chapters that follow Revelation 12 (with its divine method of warfare) depict, we are told, "the fatal effects of trying to meet error with error." This order of Revelation 12 leading to Revelation 13 and beyond, is the same as "the order used in Genesis. In Genesis, first the true method of creation is set forth and then the false. Here, also, the Revelator first exhibits the true warfare and then the false" (S & H 568:8). The true method of creation is presented by the *seven days of creation*, the false method by the myth of Adam and Eve.

The warfare in Science which renders Babylon obsolete is waged in Revelation 12 against the great red dragon. This dragon (so we learn from the text) is the final version of the talking serpent which deceived Adam and Eve. Hence the parallel between the true and false methods of *warfare* and the true and false methods of *creation*.

Jerusalem means "city of peace." New Jerusalem is a state of spiritual *world peace*. But instead, the career of Mary Baker Eddy is followed almost immediately by a prolonged period of world war.

Revelation 13, where the fatal effects of trying to meet error with error begin, is the story of two beasts. The first rises up out of the sea, the second out of the earth. These are the servants of the great red dragon, and promote the dragon's purpose to deceive and destroy the world. But this can take place only if the teachings of *Science and Health* are not understood. For *Science and Health* has two "feet," or "foundations" – a twofold spiritual power which curtails the activities of the beasts. "And he [the angel with the little book] set his right foot upon the sea, and his left foot on the earth." This prevents the beasts from rising up out of the sea and out of the earth. In its own words, the textbook's right foot, or dominant power, is "upon elementary, latent error" (sea), while its left foot, or secondary power, is "upon visible error and audible sin" (earth).

The understanding of the Christian Science textbook renders inoperable what psycho-analysis calls the *unconscious* and *conscious* strata of the human mind. In the myth of mortal mind, the unconscious stratum determines the conscious, and is the unseen source of all human bondage.

In 1908, Mary Baker Eddy added to the textbook the following admonition: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (S & H 442:30). When it is understood that *Science and Health's* dominant power is on the "sea," and its secondary power on the "earth," mental

malpractice cannot harm humanity either when asleep (the unconscious level of mortal belief) or when awake (the conscious level); for the two beasts of Revelation 13 are thereby prevented from operating. The concept of *sea* and *earth* (where earth is the outcome of sea) is replaced in Revelation 21 by *heaven* and *earth* (where there is no more sea). In this case, earth is the outcome of heaven—conscious human experience is born of the matrix of unfathomable Mind, and not of a mythological cosmic unconscious.

### Opening the Sixth Seal

One of the principal subjects in Revelation is the opening of the book sealed with seven seals. This is done by a Lamb that had been slain, but which is resurrected—that is, alive for evermore. The ability of the Lamb to break open the book's seals causes all creation to rejoice. When the seals are loosed, the book reveals life as it really is—a universe of boundless Life, Truth, and Love. The Lamb performs this work on behalf of the whole human race.

*Science and Health* says that the twelfth chapter of Revelation has “a special suggestiveness in connection with the nineteenth century,” and adds: “In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age” (S & H 559:32).

As we have seen, Revelation 12 refers particularly to the founding of Christian Science, that takes place mostly in the nineteenth century. But that which has reference to the *present age*, namely, the opening of the sixth seal, implies something much vaster in scope than the closing decades of the nineteenth century. It includes the close of the nineteenth century, but very much more besides. Note how, in the sequence of the chapters, the opening of the sixth seal takes place in Revelation 7 whereas that which refers to the nineteenth century does not come until Revelation 12.

A book has necessarily to be written in linear or sequential form. But the overall vision of Revelation, like that of *Science and Health*, is structural and not linear. We begin to solve the mystery of Revelation in the measure that we view its manifold images *panoramicly*—that is, in their relationship with one another outside a sense of time. For example, the sounding of the trumpets does not really follow the opening of the seals as two separate events. From beginning to end all is one great cosmic happening, relating to the simultaneity of the system of ideas that constitutes Christian Science.

Historically, we are told, the opening of the sixth seal corresponds to six thousand years since Adam. But does this imply that a further thousand years must elapse before the seventh seal is loosed? *Science and Health* appears during the sounding of the sixth trumpet in chapters 9 and 10. But without the “little book” none of the seals can be unloosed, for it alone has the Key that opens them. Yet the opening of all seven seals takes

place in chapters 6, 7 and 8. Again, all seven seals dissolve, and all seven trumpets sound, *before* the mission of the God-crowned woman in chapter 12. Yet, without the mission of the woman none of these happenings really take place. Again, inasmuch as the pouring of the seven vials, the judgment and fall of Babylon, the final revelation of the New Jerusalem, (which come after chapter 12) are all implicit in the teachings of *Science and Health*, they pertain to the mission of this same God-crowned woman. And inasmuch as this mission unfolds, necessarily, under the auspices of the opening of the sixth seal, it is evident that the opening of this particular seal is of paramount significance in the message of Revelation as a whole.

Indeed, the symbols that appear from chapter 1 onwards (such as the seven golden candlesticks, the seven Spirits of God, the key of David, the four beasts, the twenty-four elders, and so on) all relate to fundamental concepts found in the "little book," and therefore relate to the work of the woman, and therefore to the opening of the sixth seal.

It seems that when human development reaches the point of six thousand years since Adam all seven seals are liberated. This is because Christian Science and its textbook, in opening up the spiritual and original meaning of the Bible, enables humanity to perceive for the first time the spiritual and scientific contemporaneity of all human civilization and history. There shall be "time no longer," says the angel in Revelation 10 when he brings the little book from heaven.

Remember it is a *resurrected* Lamb, typical of the resurrected Jesus, who opens the seven seals, and who sees life panoramically instead of in a time sequence. Therefore, in Luke's Gospel, it is not until after the resurrection that Jesus opens his disciples' understanding that they might understand the Scriptures. Correspondingly, in our own day, it was only when thought had been liberated from organizational Christian Science that it could unlock the Bible from beginning to end with the *Key to the Scriptures* which is *Science and Health*. John W. Dooley began this work at the time of his excommunication from the church body.

Let us note carefully the following. In the ordered footsteps of Jesus' lifework (which we traced in Chapter 13 of this book), the period between the resurrection and ascension constituted the *sixth* stage of his mission. This corresponds to the *sixth* day of creation (in which man has dominion over the earth) and to the *sixth* thousand-year period (which includes the advent of Christian Science with its inherent world dominion). During this sixth (resurrection) stage of Jesus' experience he took the limits off his disciples' understanding by unlocking the meaning of the Scriptures. This sixth major step in his development, together with its equivalent in Christian Science, loosens from world thought the seven binding seals of mortal ignorance and time.

The Lamb opens this vital sixth seal in Revelation 7. Four angels stand on the four corners of the earth, holding the four winds of the earth. The living spirit of the Word, Christ, Christianity, Science is at work in human

consciousness. Another angel ascends from the east having the seal of the living God. This is the seal of eternity which, in the sepulchre, Jesus set on time (S & H 44:8). It operates as a matrix of *spiritual education* and moulds human consciousness in the likeness of God. Rooted in the seven timeless days of creation this educational system dissolves the myth of mortality and time represented by the thousand-year periods.

As touched on in the Introduction to this book, the seals of mortality, which none but the Lamb can loose from the book of life, are the literal, sequential, time sense of the Bible which keep the Bible's scientific meaning hidden from human sight. Like the angel with the seal of the living God, the Lamb has in his possession the solution to the problem of being; therefore he can break open the seals, and enable abundant, indestructible Life to flood the consciousness of mankind. No wonder the scene is of unparalleled cosmic rejoicing!

Typical of generic man himself, "an hundred and forty and four thousand of all the tribes of the children of Israel" are sealed in their foreheads with this seal of the living God. The matrix of spiritual education is set in motion on a world scale. The servants of God are impressed in their foreheads with their Father's image, and ignorance, the mark of the beast, the alternative impress, is erased. *Science and Health*, based on its system of capitalized, synonymous terms for God, and brought to light during the opening of the sixth seal, is this *seal of the living God*.

Mary Baker Eddy writes: "The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science" (Mis 358:4).

Once the sealing is accomplished – once the students have graduated, and the honours are conferred – "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues [stand] before the throne, and before the Lamb, clothed with white robes, and palms in their hands." This is the human race having come out of great tribulation, and having washed its robes and made them white in the blood of the Lamb.

Gathered under the wings of the divine Science of man, revealed at the opening of the sixth seal, is everything in Revelation that has led up to this point, and also all that unfolds until the end of the vision. Let us therefore touch on certain outstanding issues that range throughout Revelation as a whole, bearing constantly in mind their relationship to Christian Science, and to the teachings of *Science and Health*.

## From Revelation 1 to Revelation 22

The message concerns infinite life, which flows from eternal Life, or Being. Timeless self-existence is everywhere self-expressed. Through the seven Spirits which are before Life's throne, the Life which is, and which was, and which is to come is in timeless communion with its own being.



The end is from the beginning. Life is the forever circulation of life, without beginning or end. "I am Alpha and Omega, the beginning and the ending . . . the first and the last," declares the trumpet voice of eternal Life.

The message is addressed to the seven churches which are in Asia. The church of Christ is the body of Christ, governed by one head. *Seven Spirits* communing with *seven churches* denotes that the happening is universal.

Spiritually, John is us. The voice behind him is the voice behind us. We are looking out from infinite Life. When we turn and face the voice, we are looking into infinite Life. We are looking out from Life and back to Life simultaneously. Turning, we see seven golden candlesticks. The voice of Life, or Being, is the voice of Mind, Spirit, Soul, Principle, Life, Truth, Love, the source of our illumination. The Son of man stands in the midst of these candlesticks, with seven stars in his hand. God and man are one. The Son of man, our (man's) Son, is therefore the Son of God. He is the full sevenfold idea of Principle in the midst of the divine order of Mind, Spirit, Soul, Principle, Life, Truth, Love.

Science dispels mysticism. The Son of man interprets the vision. Principle explains itself through its idea. The seven candlesticks are the seven churches themselves to whom Life's message is addressed. The seven stars are the angels, the absolute identities, of these seven churches. The churches are all humanity. The sole reality of mankind (the seven churches) is thus Mind, Spirit, Soul, Principle, Life, Truth, Love (the seven candlesticks). This is man's celestial reality which overcomes the mortal sense of man, in order that ignorance shall disappear from consciousness and humanity be saved through spiritual enlightenment.

The resolution of the mystery is that Mind, Spirit, Soul, Principle, Life, Truth, Love reveals itself to itself through its idea, man. In this divine self-reflection man gives birth to the Son of man, which is himself as the Son of God. Hence the relationship between the seven churches and the seven candlesticks, in the midst of which stands the Son of man.

The churches are synonymous in character, like the candlesticks or synonymous terms. They embody the synonymy of countless individuality which is man. The symbol "seven" signifies the full and perfect idea of Principle. The Son of man, linked in the text with the Spirit of God, addresses the angel (the absolute identity) of each church in turn in order to eliminate from consciousness the dual sense of man. We are witnessing the activity of Science: Science as divine Science, speaking as absolute Christian Science, and solving the problem of duality at the point of Christian Science. Each church, understanding what its identity is, overcomes what this is not.

Let us touch on the message to the *sixth church*, the church of Philadelphia, the "church of brotherly love," corresponding to the *sixth seal*. "He that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth," is the description given the Son of man

when he addresses the angel of this particular church. The key of David is the Key to the Scriptures in *Science and Health* (S & H 499), and signifies the Lamb-like state of spiritual understanding which unlocks the Bible's seals. Because, through brotherly love, it sacrifices the mortal sense of self, the church in Philadelphia is rewarded as follows: "I will write upon him the name of my God, and the name of the city of my God . . . I will write upon him my new name." Mary Baker Eddy predicts the possibility that "in the twentieth century [sixth period] . . . Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists" (Pul 22:9).

The sixth church having been given a Key, we read regarding the seventh (Laodicea): "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The *Son* of man, being set down in the throne of Principle, *man* himself necessarily sits in this same throne. Because in Truth they are one in coincidence, the human enters the presence of the divine simultaneously as the divine enters the presence of the human.

The key opens the door of heaven. Immediately we are "in the spirit" inside. Principle is enthroned in the centre of its universe, surrounded by all its creation. Our vision of the heavenly kingdom is a vision of the content of infinite Mind. "Thou hast created all things, and for thy pleasure they are and were created," cry four and twenty elders to the One who sits on the throne. This symbolism in Revelation 4 is quickly identifiable with certain basic precepts which we meet with in *Science and Health*. The twenty-four seats are the twenty-four questions in "Recapitulation," the twenty-four elders, who sit in the seats, are the answers to these questions. Then there are *seven* lamps of fire, which are the *seven* Spirits of God. At the same time, *four* beasts (in company with the four and twenty elders) emerge out of the midst of the throne.

The enthroned One holds in his right hand the book sealed with the seven seals. It is imperative for mankind that these seals be loosed. The Lamb who alone is worthy to do this likewise comes forth from the midst of the throne. His seven horns and seven eyes are "the seven Spirits of God [therefore the seven lamps of fire, therefore the seven synonymous terms] sent forth into all the earth."

In Science, creation is already of the nature of Mind, Spirit, Soul, Principle, Life, Truth, Love. We read in *Science and Health* that "Spiritual evolution alone is worthy of the exercise of divine power" (S & H 135:9). The entire cosmos acknowledges with rejoicing the worthiness of the resurrected Lamb (spiritual evolution in contrast to material creation) to take the book, use his divine power to open the seals, and thereby redeem the human race.

One by one the seals are broken. According to divine order, the seal of

eternity is set on time. The seven days of creation, unfolding the cosmos as it really is, translate the thousand-year periods of human history, and in so doing swallow up time. Human consciousness undergoes fermentation, upheaval, and change. "Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth" (S & H 223:28).

Correlative with the opening of the seven seals, seven angels sound seven trumpets, and judgment is passed on error. In terms of our human experience, and according to the Christian Science textbook, these soundings are seven successive calls of wisdom "in the growth of Christian character." Instead of a final day of judgment, the "judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error" (S & H 291:7-31).

During the sounding of the *sixth* trumpet, corresponding to the opening of the *sixth* seal, a mighty angel brings the little open book (*Science and Health*) from heaven. Again the symbol of the "four" is prominent. There are four horns on God's altar, and four angels "bound in the great river Euphrates" are loosed. There shall be *time no longer*, the angel says on behalf of all creation.

The dominant power (right foot) of the book is upon primordial belief in the collective unconscious; its secondary power (left foot) is upon the supposedly conscious outcome of this. Note how *Science and Health* is open, whereas the Bible was sealed (closed). When the little book's key opens the Bible, the Bible is no longer closed. John, like ourselves, is bidden to eat (understand) the book from beginning to end. As Israel ate the passover lamb, so the body of Principle, symbolized by this book, becomes our true body. The body of the book and the body of the resurrected Lamb are the same spiritual body.

We come to chapter 11. God's two witnesses, the Bible and *Science and Health*, are represented as rejected (not understood) by the Gentile world. The bodies of the manhood and womanhood of God lie dead in the streets of Sodom and Egypt. But the "Spirit of life from God" (the living Science of them both) enters into them, and they are resurrected. As a result, the seventh trumpet sounds and the entire human condition is changed. The "kingdoms of this world . . . become the kingdoms of our Lord, and of his Christ."

Our vision throughout is of the heaven into which we entered originally when the key first opened the door. Almighty Life "which art, and wast, and art to come" is still the central figure. Before this Life the four and twenty elders capitulate continually. At last the temple of God is opened in heaven, and we see "in his temple the ark of his testament." The ark is the means of man's union with God. Man is in a state of "self-conscious communion with God" (S & H 29:32), with no obstructing veil between. The curtain is thus lifted on the *God-crowned woman* – that is, on God and (generic) man in everlasting spiritual wedlock.

The great wonder of the woman in heaven is countered mythologically by a great red dragon in heaven. The woman is man as he really is, the dragon is the serpentine (Adamic) sense of man. The woman is great with child. At the point in history of the opening of the sixth seal the world is pregnant with the truth about itself. The dragon seeks to devour the child as soon as he is born. Animal magnetism would break up the oneness of being into organic sects and fragments. The woman, on the other hand, gives her child whole to God; she preserves his divine integrity. Her child is "caught up unto God . . . found in its divine Principle" (S & H 565:27), safe from the persecuting dragon. Eating the little book saves us from being devoured by the dragon—that is, from being destroyed through disintegration. The two archangels, Michael and Gabriel, the manhood and womanhood of Truth and Love (S & H 567), cast the dragon into nothingness, and there is salvation for mankind. The woman's man child is our own divinely mature manhood always at the point of unfolding childhood.

But Truth and Love are also the feet of the angel who brings the little book from heaven (S & H 558:16). In this "mighty angel" Michael and Gabriel combine as one. "These angels deliver us from the depths" (S & H 567:3). It is thus Gabriel's power over the sea and Michael's power over the earth that neutralize the beasts of Revelation 13. These two beasts of *lust* and *hypocrisy* (S & H 567:28) are the twin agents of the great red dragon. "Woe to the inhabitants of the earth and of the sea!" says the text, when the deceiving dragon has been expelled from heaven and cast into the earth.

His nothingness must be established *on earth* as well as *in heaven*. As the text of "The Apocalypse" shows, this means, in practice, that *divine Science* and *Christian Science* must be found to operate as one.

None of the inhabitants of the earth and the sea, whether they are small or great, rich or poor, free or bond, may buy or sell unless they have the "mark, or the name of the beast, or the number of his name" stamped in their right hands, or in their foreheads.

We are still in the scene of the opening of the sixth seal. Those who can neither buy nor sell unless they are impressed with the mark of the beast are the antitheses of the hundred and forty and four thousand who have their Father's name written in their foreheads, as recorded in Revelation 7. These, now, in company with the Lamb, sing a new song of rejoicing. They do this "before the throne, and before the four beasts, and the elders," showing that the setting is still the original heaven depicted in Revelation 4. The hundred and forty and four thousand rejoice in the understanding that human consciousness (earth) is born of unfathomable Mind (heaven), and does not come up out of the depths of the collective unconscious (sea).

The earth is in process of being reaped, and we arrive at the fall of Babylon. The fully ripe clusters of the vine of the earth are cast into the

“winepress of the wrath of God.” Judgment is still being passed on evil; therefore we are still in the scene of the sounding of the trumpets. When the trumpets first sounded, “the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.” Here, in Revelation 15, we are told once again that “the temple of the tabernacle of the testimony in heaven was opened.” Man’s unity with God (typified by the woman in Revelation 12 who appears when the ark is revealed in heaven) ensures the fall of the harlot Babylon.

But is there a harlot as well as the woman? Not in Science. The woman is soon to appear as the holy city, New Jerusalem, the bride and wife of the Lamb, in contrast to the harlot city, Babylon. In the sense that “the greatest wrong is but a supposititious opposite of the highest right” (S & H 368:1), the one is the reverse presentation of the other.

The “seven golden vials full of the wrath of God” which seven angels, emerging from the temple, pour upon the earth, are vials of consolation as well as of wrath. These seven angelic vials, full of seven plagues, have “full compensation in the law of Love.” That which our “suffering sense deems wrathful and afflictive” is, in Science, the very presence and activity of divine Love (S & H 574:17-30). Love demands perfection, and what appears as the wrath of God is the actual perfection of Love itself eliminating imperfection.

The pouring of the vials corresponds with the sounding of the trumpets. The purpose of both sequences is to bring judgment on the harlot Babylon, and on the great red dragon with which she is identified.

The name in her forehead is “Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.” Decked in purple, scarlet, and precious stones, the great whore sits on many waters. These are “peoples, and multitudes, and nations, and tongues”—that is, the mortal race of Adam. Her cup is “full of abominations and filthiness of her fornication,” and she is drunk with the blood of saints. She is carried on the back of a scarlet coloured beast, typical of the red dragon.

Chapters 17 and 18 describe intimately the state of thought which is Babylon. Time after time we read how her fall takes place *in one hour*. “Babylon the great is fallen, is fallen . . . utterly burned with fire . . . Alas, alas, that great city Babylon . . . for in one hour is thy judgment come . . . in one hour so great riches is . . . come to nought . . . in one hour is she made desolate.” The text continues: “And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”

At the last supper, prior to the crucifixion, Jesus “knew that his hour was come” (John 13:1). Speaking to the disciples of a woman in travail he said that her “hour” is come. “Could ye not watch with me one hour?” he pleaded with his disciples, as he was about to dissolve the birth-death cycle, typified in the Bible by Babylon.

Once Babylon has fallen, the multitude of the human race – the many waters on which the harlot sat – is released to appear in its true identity. The jubilant cry goes up, “Alleluia: for the Lord God omnipotent reigneth.” This is accompanied by the announcement of the marriage of the Lamb and the bride. We read: “Let us be glad and rejoice . . . for the marriage of the Lamb is come, and his wife hath made herself ready . . . Blessed are they which are called unto the marriage supper of the Lamb.”

A marvellous moment follows. The vision that arises foreshadows the absolute Science of Christian Science. Scofield calls it “the second coming of Christ in glory” (SRB p.1348). A rider on a white horse is followed by armies of riders all on white horses. The Leader’s name is “Faithful and True,” and also “The Word of God.” He is clad in a vesture dipped in blood. His appearing is the signal for the final battle of Armageddon to begin. The only leader today is God’s impersonal Word.

In order to defeat the dragon, and liberate mankind from his subtle deceptions, Christian Scientists must be faithful and true to the Word of God as taught by the Bible and *Science and Health* in their spiritual and scientific wedlock. The wedding of these two textbooks and the wedding of the Lamb and the bride are two aspects of the same wedding. Faithfully wedded to the divine *Word* – coming forth together from the same divine source – we, man, are the *Christ, Christianity, Science*, bringing to birth the holy city of Revelation 21, as the true idea of ourselves and our world.

Infidelity to God’s Word is the result of Babylon’s seduction and captivation of mankind, as instigated by the dragon and his two beasts. To overcome this, an “angel standing in the sun” (identical with “the woman” of Revelation 12 – S & H 561:8) sets in motion the battle of Armageddon, during which the rider on the horse and his armies cast the dragon and his beasts into a lake of fire and brimstone.

To secure the victory, an angel comes down from heaven “having the key of the bottomless pit and a great chain in his hand.” He binds the dragon for a thousand years and seals him up in the pit. The pit of the psychic unconscious, with its primordial time sense, and archetypal myths, is indeed bottomless. The further thought goes back in time the more insoluble becomes the problem of origins. Mary Baker Eddy once wrote that the thousand years referred to in this text is a “unit of nothingness” (*Essays and Other Footprints* p.137). The “numerals of infinity called seven days” being units (ideas) of eternity, the thousand-year periods of time are, as time, units of nothingness. The dragon “loosed a little season” signifies his ultimate dissolution. The key, the chain, and the seal, which achieve this dissolution are the same key to the Science of the Scriptures, the same chain of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the same seal of the living God which seals in their foreheads the hundred and forty and four thousand at the opening of the sixth seal.

This vanquishment of animal magnetism is called the first resurrection. “Blessed and holy is he that hath part in the first

resurrection: on such the second death hath no power." Let us always remember that the Lamb which accomplishes the opening of the seals is a *resurrected* Lamb. Primarily, what Jesus overcame at the crucifixion was the *first death*, or birth into matter. The bride which he wedded thereafter as his body was the foursquare matrix of eternal life over which the *second death* (death itself) has no power. Mary Baker Eddy once said that "to be born into the belief of matter is the last enemy to be overcome—death—physical life." She added: "Mankind has reached the last enemy and knows it not" (*Collectanea* p.31).

The holy city of Revelation 21 is the goal of all human society. Faithful and true to the Word of God, humanity *is* the Christ, Christianity, Science. We are man in God's image when we come forth together from the divinely creative Word as one harmonious Christ-body. Then we are the Lamb wedded to the bride.

The textbook says of this boundless spiritual habitation, or body: "The Lamb's wife presents the unity of 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" (S & H 577:4).

"And there shall be no more curse." In the Bible's final chapter, Revelation 22, the curse on Adam to till the soil, and on Eve to bring forth in sorrow, is removed forever. The threat of an inordinate population explosion by the end of the twentieth century—the belief that the resources of Adam's earth are incapable of satisfying the demands of Eve's progeny—no longer imperils mankind. Instead, the tree of life (womanhood) is fertilized and nourished by the river of life (manhood), that proceeds out of the throne of God and the Lamb.

The Lamb and his bride have become the "Lord God Almighty and the Lamb." The world's (bride's) reality is the self-revealing Word of God. Everything everywhere is Mind, Spirit, Soul, Principle, Life, Truth, Love declaring their own infinitude. The tree of life, which bears her twelve manner of fruits, and whose infinitely individual, in-breathing leaves are for the healing of the nations, is the foursquare matrix of the Word, Christ, Christianity, Science, the source of every man's boundless life.

The symbol of this inexhaustible storehouse of Life, Truth, and Love, is the sixteen chapters of *Science and Health*—the Christian Science textbook, in its matrix structure, voicing THE WORD OF GOD.

Finally, therefore, let us glance at the spiritual correlation, which we now know exists, between the sixteen chapters of the textbook and the sixteen sections of "The Apocalypse," its own sixteenth chapter. This will sound for us the eighth note of our spiritual octave, the first seven of which the Bible has already fathomed.

The following is a brief summary, touching the way in which the idea that unfolds from Genesis to Revelation is thus fulfilled in *Science and Health*.

- The Word as the Word** 1. *“Prayer” – the angel with the little book:* God’s work is done. Infinity is wholly accomplished. Love has already bestowed all good. Mind already knows all – embodies all reality. Desiring to be this work of wisdom is fundamental prayer. Our prayer is to *be* humanly what we *are* divinely. The all good, already bestowed, already received and accepted, which we learn about in the first chapter, “Prayer,” is signified by the contents of *Science and Health* as a whole – that is, by the “little book” which features in the first section of “The Apocalypse.” This book states comprehensively the Word, or Principle, of Christian Science, which we are bidden to assimilate from beginning to end. Unless, in this way, the end is from the beginning, there is no possibility of the idea of God unfolding from beginning to end according to the order of the sixteen chapters.
- The Word as the Christ** 2. *“Atonement and Eucharist” – God-crowned woman:* Nothing in the Word of God can be taken out of context. Every detail of God’s universe (Word) has “part” with every other detail “in the at-one-ment with Truth and Love.” As taught in the chapter “Atonement and Eucharist,” the individual Jesus proved this universal oneness and wholeness on behalf of all mankind. He illustrated and demonstrated it in his own being through his relationship with his surrounding world. Coming forth from the unity of the Word and returning to this unity, he proved the nothingness of fallen man, or a fragmentary material universe. He said in effect to mankind: ‘Atone for the sin of fragmentation; understand that you are the integral body of Christ, Truth, voicing the divine Word.’ The God-crowned woman in the second section of “The Apocalypse” is generic man one with God, voicing His Word. He “whom God has appointed to voice His Word” is universal man. Hence the relationship between *Science and Health* and *the woman*. The reality of *Science and Health* is man in the generic sense, just as the reality of generic man is the divine idea of *Science and Health*. Parts of God’s universe (Word) do not come together to be joined organically; they are joined already and forever, and therefore *are* together. This is divine at-one-ment, or marriage.
- The Word as Christianity** 3. *“Marriage” – mother in travail:* We are spiritually fruitful when we work from the standpoint of at-one-ment in the Word. This involves dissolution of the belief that separated fragments join themselves together to form a propagating body. Gently, step by step, we suffer this dissolution to be so now in order to fulfil all righteousness. In the third section of “The Apocalypse” we, the woman, mankind, are pregnant with, and “pained to be delivered” of, this idea of universal at-one-ment.



**The Word as Science**

4. *“Christian Science versus Spiritualism” – great red dragon:* Spirit does not mix with its opposite, matter. Principle does not speak through personal mediums, or segregated individualities, in order to voice its Word. Spirit speaks through its own spiritual idea—that is, through generic man. Man is Spirit self-revealed. There is no outside to Spirit. Spirit is the inseparability of God and man. The belief that Spirit speaks through matter is spiritualism, the doctrine of the great red dragon. In the universe, or Word, of Spirit everything is in instant communion with everything else. This indivisibility of all things is Life. The dragon (the subject of the fourth section of “The Apocalypse”) contends that Spirit requires persons (spirits), electricity, and matter, in order to communicate itself to man. Spiritualism is based on division, or death. Spiritualism breaks the Ten Commandments by breaking up (in belief) the at-one-ment of God and man.

**Christ as the Word**

5. *“Animal Magnetism Unmasked” – the dragon seeks to devour the child:* The Latin *persona* (personare—“to sound through”) means “a mask.” Animal magnetism is the supposition that infinite Principle sounds through the mask of finite personality. It would devour the God-idea (the woman’s man child) by breaking it up into fragments—identifying it with persons, followings, factions, and sects. It would draw the third part of the stars of heaven and cast them to the earth. It would rend man from God, putting itself in priestly guise between them. Evil, personified in the guise of good, is “the god of this world.” To unmask animal magnetism is to reveal the face of God, and the qualities that proceed out of the heart of God. Man is these God-qualities. Sounding through the mask of hypocrisy, animal magnetism deceives humanity regarding the evil thoughts that proceed out of the heart of mortal man. The dragon “swollen with sin” is the mythological opposite of the woman (the world) pregnant with the idea of her own harmony and undividedness. Thus the “works of the flesh” yield to the “fruit of the Spirit” (Gal 5, S&H 106:20).

**Christ as the Christ**

6. *“Science, Theology, Medicine” – birth of the man child:* In the words of Paul, in Galatians, the son of the bondwoman yields to the son of the freewoman. To *un-mask* animal magnetism is simultaneously to *dis-cover* Christian Science. “In the year 1866, I discovered the Christ Science . . . and named my discovery Christian Science,” writes Mary Baker Eddy at the beginning of the sixth chapter. “And she [the woman, generic man] brought forth a man child . . . and her child was caught up unto God, and to His throne,” says the sixth section of “The Apocalypse.” Christian Science, the man child, is the divinely integral identity of the human race as a whole. He is born simultaneously of God and man, because God and man are one. He is the revelation of Truth to humanity—the resurrecting “leaven” of divine wholeness raising the whole lump of human consciousness from the dead. He is the rock-like precipitation—the

concrete revelation – of the human and divine coincidence, upon which the church (body) of mankind is built. Only the Son of (generic) man is the Son of the living God. The keynote of his activity, is the *translation* of humanity from physicality to spirituality – from fragmentation to wholeness. Only when Science is the “religion of Love” (S&H 138:15) – the *Theos-logos*, or God Himself speaking – does it medicine and heal mankind.

**Christ as Christianity** 7. *“Physiology” – journey through the human wilderness:* The physiological concept of identity (based on the relationship of *brain and body*) yields to one universal Christ-body (*Christ* the head and *Christianity* the body) in the spiritually educational journey of mankind. In the “passage from sense to Soul,” referred to in the seventh section of “The Apocalypse,” and corresponding to the seventh chapter, “Physiology,” humanity is translated from the land of Egypt (house of bondage, physiological body) to the promised land (house of freedom, body of Truth and Love). Humanity’s woes stem from man having supposedly eaten the apple, physiology, from the tree of knowledge, or the serpent’s tree of death. This, in belief, lost him his paradise, his God-given dominion over the body. Reproducing himself physiologically, he transmitted his beliefs to his ensuing generations. In the promised land he regains conscious bodily control – he awakens to the fact in Science that this control was never taken away from him. A build-up of false material knowledge never lost him his at-one-ment with God.

**Christ as Science** 8. *“Footsteps of Truth” – deliverance by Michael and Gabriel:* Only that which comes forth from perfection makes the journey to perfection. The “human footsteps leading to perfection” (which the eighth chapter, “Footsteps of Truth,” tells us are indispensable) are the footsteps of divinity appearing humanly and leading humanity back to divinity. In the course of this circular journey “the battle between Spirit and flesh is fought and the victory won.” Only by working from the perfection of Gabriel (Love) has Michael (Truth) the necessary spiritual strength to overthrow the dragon, and so end “the conflict between the flesh and Spirit,” as presented in the eighth section of “The Apocalypse.” “These angels deliver us from the depths” of the dragon’s sea by bringing our identity forth from God.

**Christianity as the Word** 9. *“Creation” – dragon cast from heaven to earth:* Instead of the dragon casting to earth the stars of heaven, he is himself cast from heaven to earth. In Science, earth is held in the embrace of heaven, and the two are forever one. For the dragon to be cast to the earth presupposes an outside to heaven. From the point of view of heaven, therefore, the dragon is cast into nothingness. This is “the divine method of warfare in Science,” which Michael and Gabriel, the manhood and womanhood of Truth and Love,

wage against the dragon. He is handled *generically* from the standpoint of *divine Science* before being handled *specifically* from the standpoint of *Christian Science*. That is to say, he is exterminated from heaven before being exterminated from earth. (Note that the term “Christian Science” does not appear in “The Apocalypse” until the next section of the text.) The world-deceiving dragon is “the corporeal sense of creation” (S & H 56:11). We learn this from the chapter “Marriage” (the Word as Christianity), the complement of “Creation” (Christianity as the Word). The false method of creation is, according to this ninth section of “The Apocalypse,” the method used by Adam and Eve (the mortal opposites of Michael and Gabriel) when they eat the fruit of physiological knowledge. True creation, the subject of the textbook’s ninth chapter, is creation as stated in the first chapter of Genesis, in which man does not fall from heaven to earth, but remains one with God.

**Christianity as the Christ** 10. “*Science of Being*” – *universal salvation*: Salvation in Science is *now*, not going to be. “Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ,” says the voice from heaven when the dragon has been cast to the earth – when the truth is revealed that man was never cast out of heaven. The teaching of the chapter “Science of Being” is that Mind is all and matter is naught. This is “divine metaphysics,” which alone overcomes “physics,” or the corporeal sense of creation. “Semi-metaphysics” (moralism) plays no part in the divine method of warfare waged by Science, or divine metaphysics. The tenth section of “The Apocalypse” declares accordingly that the rule of our warfare is “self-abnegation, by which we lay down all for Truth, or Christ.” This rule, it says, “clearly interprets God as divine Principle, – as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother.” In other words, the Science of being, in order to bring salvation to mankind, rules out the mortal sense of creation.

**Christianity as Christianity** 11. “*Some Objections Answered*” – *the dragon persecutes the woman on earth*: Only wholeness and consistency (characterizing the true identity of mankind) will succeed in answering the world’s objections to Christian Science. Fragmentation, detached parts, personal factions, misunderstandings, are fundamentally the work of *occultism*, and are the dragon’s foremost weapons in impeding world salvation. Subjection to the oneness of Principle – fidelity to the Word of God, signified by the wholeness of *Science and Health* – answers and annuls personal, outside objections based on dislocated parts. The word “persecute” is from a root meaning “to follow.” Following personality, instead of following (understanding) Principle for oneself, leads to monopoly and occultation, in which one celestial body obscures the light of another. Both the eleventh chapter and (by implication) The Apocalypse’s eleventh section teach that when “a drop of water is one with the ocean,” and “a ray of light one with the sun,”

harmony reigns and disagreements are no more. Everything constituting the divine Word is forever in context with everything else.

**Christianity as Science** 12. *“Christian Science Practice”*—*the earth helps the woman*: Christian Science healing brings regeneration. “The prisoner rose up regenerated,” says this twelfth chapter of the textbook. Regeneration involves spiritual consistency and wholeness of outlook in which subject and object, us and them, are one in identity, and not two. Every part of the healthy Christ-body works in harmony with every other part. This implies *love*, the essence of Christian Science practice, and the opposite of mental malpractice. In the measure that Principle is practised, the earth helps the woman instead of objecting to her. Earth swallows up the dragon’s flood of mental malpractice in the measure that the spiritual idea is understood through love and regeneration. Mankind (earth) finds itself to *be* the woman – discovers that it *is* generic man, the spiritual idea of God – and is no longer in opposition to its own being.

According to The Apocalypse’s twelfth section, “‘Love one another’ (I John, iii.23), is the most simple and profound counsel” of John the Revelator. We read in this same epistle of John: “We know that we have passed from death unto life, because we love the brethren.” Through the practice of love in Christian Science, the body passes from death to life and is therefore regenerated.

**Science as the Word** 13. *“Teaching Christian Science”*—*new heaven and new earth*: The thirteenth section of “The Apocalypse,” correlative with the textbook’s thirteenth chapter, opens with the words: “The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth.” John has learned to “love the brethren” spiritually and scientifically, and his thought, in consequence, has passed “from death to life.” In the words of Jesus he is “born again.” The “scientific obstetrics” (S & H 463) involved in this new birth enable him to teach Christian Science in accordance with the thirteenth chapter. His “present possibility” is *absolute Christian Science*, in which past, present, and future are one. Heaven and earth are one and indivisible. The new heaven and new earth of Revelation 21:1 are the original heaven and earth of Genesis 1:1. In neither case is there any “sea.” Earth is heaven-born, not sea-born. The mythical concept of “sea” as the “mother of all living,” with its accompanying sense of time, has passed into oblivion through the operation of divine obstetrics (spiritual education), or the realization that man has his origin in God. Man is indeed the holy foursquare city which comes down from God out of heaven, as presented in the next section of the chapter.

**Science as the Christ** 14. *“Recapitulation”*—*“city foursquare”*: Thus the city has heavenly foundations. In the opening section of “The Apocalypse,” the “little

book” (*Science and Health*) likewise has feet, or foundations. These “foundations of Truth and Love” are the two fundamental categories of synonymous terms for God: the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, as stated in the fourteenth chapter “Recapitulation,” and the *four* of the Word, Christ, Christianity, Science, which define the four sides of the holy city in this fourteenth section of “The Apocalypse.” One of these feet has dominion over the sea, the other over the earth. They teach that earth is born of God out of heaven, not out of the dragon’s sea. The system of capitalization in Christian Science denotes man coming forth directly from the Word which is God, thus *being* the Christ, Christianity, Science. Herein lies the divine method of education, or teaching. “Recapitulation” is the chapter in the textbook on which Mary Baker Eddy based all primary instruction in Christian Science.

The “city foursquare” in this section of “The Apocalypse” is specifically the city of *divine Science*. It is the “bride” which the Father gives away for each individual to make his own. In this sense the city of divine Science is, as the text says, “our city.” Man’s timeless *present* having appeared in the previous section (with its reference to *absolute Christian Science*), *divine Science* represents the eternal source and origin of every moment of his being. As cited earlier, the “divine Science which ushered Jesus into human presence” is “the spiritual origin of man” (S & H 325:27).

**Science as Christianity** 15. “*Genesis*”—“*city of our God*”: The “city of our God” (fifteenth section) is specifically the city of *Christian Science*. Science, bestowed in its oneness and undividedness as divine Science (“our city”), is the gift to us all of our everlasting individuality as man. Through Christian Science, we give this individuality back where it belongs. We acknowledge that it constitutes the indivisibility of “our God.” “To-day and forever” are the words used to describe the city of Christian Science in this fifteenth section of the text. Involved is the “perfectibility of God’s creation.” “Perfectibility” is “the capability of becoming or being made perfect” (SRD). The forever unfoldment of man’s present perfection as the city (body) of our God solves every human problem. That is to say, nothing can ever enter this body which “defileth . . . or maketh a lie.”

There is “no temple [tempus, time] therein.” Correspondingly, the seven days of creation, which begin the fifteenth chapter, “Genesis,” can “never be reckoned according to the calendar of time” (S & H 520:11). This “spiritual, holy habitation,” in which “male and female are no longer two wedded individuals, but . . . two individual natures in one,” is quite unlike the world of Adam and Eve as described in the second part of “Genesis.”

**Science as Science** 16. “*The Apocalypse*”—*Psalm XXIII*: When the textbook’s sixteen chapters have culminated in “The Apocalypse,” and The Apocalypse’s

sixteen sections have attained their climax in the 23rd Psalm, the point is reached where "DIVINE LOVE" is every man's "shepherd," and therefore there is no *want*. Together, the Bible and *Science and Health with Key to the Scriptures* typify the shepherd, pastor, and leader of the universal sheepfold of man. The tone is Science as Science, where, in the survey carried out in this book, the matrix of immortality has unfolded fully for the eighth time. Its resources are unexpendable, inexhaustible, instantly available everywhere at once.

Substituting "DIVINE LOVE" for "the Lord" in the 23rd Psalm gives, we are told, the "incorporeal or spiritual sense of Deity." This "spiritual sense" regarding one particular Bible term thereafter applies to the Scriptures as a whole as represented by the "Glossary."

Let us note carefully the method of capitalization used in this final section of "The Apocalypse," indicating, as it must, the essential workings of the textbook as a whole, and therefore of Christian Science. In the Bible, man's "shepherd" is "the Lord." The "Lord" is "Jehovah," and Jehovah (as we learn from the previous fifteenth section) is the "human sense of Deity," which must, "through spiritual transfiguration" yield to the "divine sense." This transfiguring is represented as having taken place in the sixteenth and last section, in the 23rd Psalm, where the "sense" is "DIVINE LOVE."

Humanity is accorded its ultimate divinity. The uncapitalized word "love" is fully capitalized as "LOVE," and is written "LOVE" only when the larger capital is needed to begin a sentence. Man is found in God. He is possessed of God, and does not possess himself. Man is not God, but God and man are indissolubly one. "Our city" (fourteenth section) is indeed the "city of our God" (fifteenth section). The human is transfigured, and the body (temple) is resurrected. Like Jesus at the transfiguration, and at the resurrection, man, the idea of God, *is, was, and ever will be* abundantly sustained by the *Science* of his own being. He is the Word of God declaring itself. He is what I AM.

Thus, in the wake of the resurrection, Christ Jesus revealed to the disciples "in all the scriptures the things concerning himself." Likewise, the Christian Science Textbook unlocks in the Scriptures, from beginning to end, the birthless, deathless truth of man.

# Conclusion

The story of FROM GENESIS TO REVELATION would not have been complete had we not developed it to its logical conclusion by advancing it from the Bible to *Science and Health*. In doing so, we have, as we now see, fulfilled the scale unfolded in the Bible by completing the spiritual octave.

In music, the corresponding diatonic scale comprises what are called two *tetrachords*, each consisting of four notes. The pattern and structure of both are (as far as the major scale is concerned) precisely the same. Our eightfold scale of matrices in the Bible and *Science and Health* is likewise formed of two perfectly structured spiritual tetrachords—the one being the complement of the other. The first ranges from the Patriarchs to the Kings, the second from the Prophets to *Science and Health*. Each follows the pattern of the Word, Christ, Christianity, Science, and the purpose of the first is fulfilled in the second (Appendix p.389).

In conclusion, therefore, let us briefly re-examine and re-assess the values of these two divinely metaphysical tetrachords. And let us do so by taking each note of the first in relation to the corresponding note of the second, in order to emphasize the simple fact that what we are concerned with in Christian Science is, from start to finish, the foursquare holy city of the Word, Christ, Christianity, Science.

Reviewing the eightfold scale as a whole, the *Patriarchs* matrix leads to the *Deuteronomy* matrix, to the *Promised Land* matrix, to the *Kingdom* matrix. These constitute the first tetrachord. They lead, in turn, to the *Prophets* matrix, the *Gospels* matrix, the *Epistles* matrix, and finally to the *Science and Health* matrix. These form the second tetrachord. In the case of the first four, the Word, Christ, Christianity, Science are, as far as the student is concerned, objective in emphasis; in the case of the second four, the Word, Christ, Christianity, Science are subjective in emphasis.

So let us compare and evaluate the two *Word* matrices, the Patriarchs and the Prophets; the two *Christ* matrices, Deuteronomy and the Gospels; the two *Christianity* matrices, the Promised Land and the Epistles; and the two *Science* matrices, Israel's Kingdom and "Science and Health."

At the point of the *Patriarchs*, Israel, generic man, the spiritual idea of all humanity, is in embryo in the womb of world consciousness. At the point of the *Prophets*, she is fully formed and ready to flood the world with the truth of the world's own being – that is, with the missions of Christ Jesus and Christian Science her own ultimate identity. Underlying and determining these two first notes of the two spiritual tetrachords is the creative *Word of Life*.

The work of Moses in *Deuteronomy* foreshadows that of Jesus in the *Gospels*. *Deuteronomy* teaches the way whereby the children of Israel inherit and inhabit their promised land. The *Gospels* teach the way whereby universal humanity inherits and inhabits the kingdom of God. Each at its particular stage of the development is dominated and determined by the way-showing *Christ*, Truth.

In Joshua and Judges (the *Promised Land* matrix), as a result of obedience to the laws set forth in *Deuteronomy*, Israel is restored to the land of Canaan, her divinely covenanted homeland. Ideally, in the *Epistles*, as a result of obedience to the teachings of the *Gospels*, mankind is restored to its original homeland, the universal kingdom of God. That which is at work in both instances is the regathering, healing mission of *Christianity*, impelled by divine Love.

Government by the Principle of the whole human race is the theme of Israel's *Kingdom* period in the four books of Kings. This true idea of government is likewise the fundamental theme of *Science and Health*. In the story of the Kings, Israel is established in the land of her at-one-ment with her divine Principle, God; and the same is true finally of universal man, as taught by *Science and Health*. In each case, *Science* is the dominant factor at work, to which the Word, Christ, and Christianity lead.

*Science and Health*, in its final matrix structure, brings to our understanding the one Kingdom of us all, the holy City which *is* us all; for it elucidates the Word from which we all must stem in order to *be* the Christ, Christianity, and Science.

Music, with its balance of science and art, based on the eight-note scale, is perhaps the pre-eminent symbol for illustrating the workings of Christian Science. It is good to listen at a keyboard to the way in which the first three notes of each tetrachord of the major scale lead to and resolve into the fourth note, and also how the first tetrachord as a whole prepares the way for, and culminates in, the second. In our eightfold scale of matrices, unfolded by the Bible and *Science and Health*, the subject of the first tetrachord is Jehovah's redemptive purpose regarding the *children of Israel*. This resolves naturally into the second, where the subject is God's purpose of salvation for the *whole human race*. The original patriarchal "seed" thus blesses "all the families of the earth." It does this because, from the beginning, it holds within it in embryo the spiritual identity of mankind, brought to fruition at last in the foursquare civilization of man, which is Christian Science.

When the Old Testament was being compiled by Israel's priests and prophets, Greek philosophers and mathematicians were looking out upon the universe and conceiving of its movements and relationships as what they called the music, or harmony, of the spheres. The scale of universal being which leads us to accept the *matrix calculus of infinity* as constituting the harmony, or music, of our universe is, we now see, the scale of the SEVEN DAYS OF CREATION placed at the beginning of the Bible.



Christian Science teaches that this range of absolute cosmic values changes “chaos into order and discord into the music of the spheres” (S & H 255:3).

Using the Christian Science textbook, *Science and Health with Key to the Scriptures*, to open the Bible and reveal the Bible’s universal Science from Genesis to Revelation – letting the seven thousand-year periods of time be translated spiritually into the eternity of the “seven days” – the chaos of mortal existence yields to order, and its discords to the music of

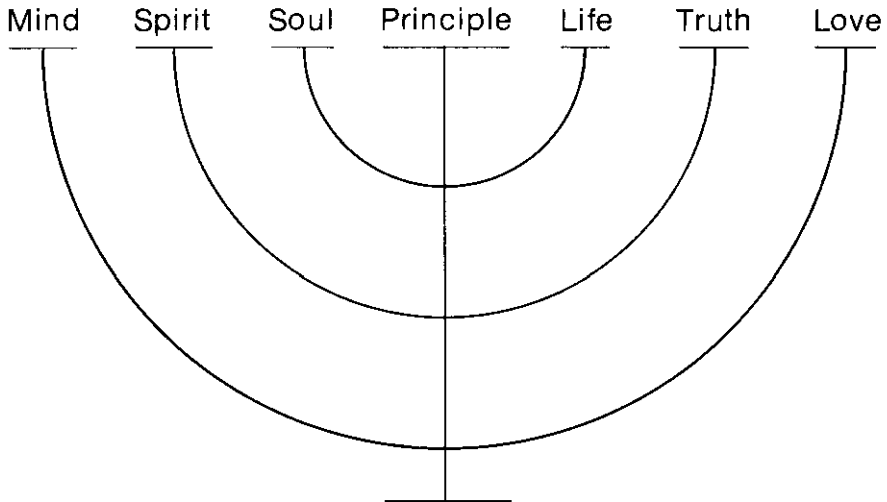
Mind Spirit Soul Principle Life Truth Love  
in everlasting harmony as  
the Word Christ Christianity Science.

# Appendix

THE FOUR ORDERS  
of  
THE SEVEN SYNONYMOUS TERMS FOR GOD

| Word   | Christ   | Christianity   | Science   |
|--|--|--|---|
| Mind<br>Spirit<br>Soul<br>Principle<br>Life<br>Truth<br>Love | Principle<br>Life<br>Truth<br>Love<br>Soul<br>Spirit<br>Mind | Principle<br>Mind<br>Soul<br>Spirit<br>Life<br>Truth<br>Love | Soul – Life<br><br>Spirit – Truth<br><br>Mind – Love<br><br>Principle |
| (S & H 465)  | (S & H 115)  | (S & H 587)  | (S & H 465)   |

GOLDEN CANDLESTICK  
(Ex 25:31)  
symbol of fourth order  
– the Science order –  
which embodies the other three orders



"This chart illustrates how various combinations of the synonymous terms for God are accented when spiritual thinking is operating from the standpoint of Divine Science, Absolute Christian Science, or Christian Science, the three metaphysical standpoints of the one all-inclusive Science." (J. W. Doorly)

|   |   |   |   |   |
|---|---|---|---|---|
|   | The Word  | Christ  | Christianity  | Science   |
| <div style="text-align: center;">divine<br/>Science</div> <small>See S &amp; H 575:7-21.<br/>298:2-3</small>                    | Life  | Truth   | Love  | <div style="text-align: center;">divine<br/>Principle<br/>Love</div>  |
|   | The Word  | The Christ  | Christianity  | Science   |
| <div style="text-align: center;">absolute<br/>Christian<br/>Science</div> <small>See S &amp; H 577:12-27.<br/>573:23-28</small> | <div style="text-align: center;">Life<br/>Truth<br/>Love</div>  | <div style="text-align: center;">Truth<br/>Life<br/>Love</div>  | <div style="text-align: center;">Life<br/>Love</div>  | <div style="text-align: center;">Truth<br/>Love</div>   |
| <div style="text-align: center;">Christian<br/>Science</div> <small>See S &amp; H 127:14-16.<br/>123:16-18</small>              | <div style="text-align: center;">Mind<br/>Spirit<br/>Soul<br/>Principle<br/>Life<br/>Truth<br/>Love</div> | <div style="text-align: center;">Principle<br/>Life<br/>Truth<br/>Love<br/>Soul<br/>Spirit<br/>Mind</div> | <div style="text-align: center;">Principle<br/>Mind<br/>Soul<br/>Spirit<br/>Life<br/>Truth<br/>Love</div> | <div style="text-align: center;"> P<br/>r<br/>i<br/>n<br/>c<br/>i<br/>p<br/>l<br/>e<br/><br/> Soul    Life<br/> Spirit    Truth<br/> Mind    Love<br/> Principle </div> |

(This chart and the matrix chart on the following page are reproduced by permission.)

"THE MATRIX"

based on the four orders of the seven terms  
as presented in *The Pure Science of Christian Science*  
(2nd Ed)  
by John W. Doorly

|              | The Word                  | The Christ                         | Christianity                                    | Science                  |
|--------------|---------------------------|------------------------------------|---|--------------------------|
| The Word     | order                     | manifestation                      | reflection                                      | numerals of infinity     |
|              | Mind<br>Spirit<br>Soul    | Principle<br>Life<br>Truth<br>Love | Principle<br>Mind<br>Soul<br>Spirit             | Principle<br>Soul   Life |
| The Christ   | identity                  | translation                        | reality   | infinite calculus        |
|              | Soul<br>Principle<br>Life | Truth<br>Love<br>Soul<br>Spirit    | Spirit<br>Life<br>Truth                         | Spirit   Truth           |
| Christianity | line                      | plane                              | space   | fourth dimension         |
|              | Life<br>Truth             | Love<br>Soul<br>Spirit<br>Mind     | Mind<br>Soul<br>Spirit<br>Life<br>Truth<br>Love | Mind   Love              |
| Science      | omnipotence               | omniscience                        | omnipresence                                    | omni-action              |
|              | Life<br>Truth<br>Love     | Soul<br>Spirit<br>Mind             | Life<br>Truth<br>Love                           | Principle                |

- "INFINITE SELF-CONTAINMENT" -  
(S & H 519:5)

PATRIARCHS MATRIX

| 1            | ABRAHAM   | ISAAC   | JACOB   | JOSEPH   |
|--------------|---|---|---|--|
|              | Word  | Christ  | Christianity  | Science  |
| Word         | Divinely we are what humanly we seek                                    | Son of the freewoman replaces son of the bondwoman            | Ambiguity of Jacob and Esau; hostile twin brothers                    | Joseph transferred from Canaan to Egypt            |
| Christ       | Melchizedek "without father without mother" brings forth bread and wine | Abraham sacrifices mortal sense of fatherhood; death of Sarah | Ladder uniting heaven and earth; Jacob's sons from Reuben to Joseph   | Joseph supreme in the land of Egypt                |
| Christianity | Concessionary marriage to Hagar; "suffer it to be so now"               | A wife for Isaac. Rebekah comes to him to be made his bride   | Jacob renamed "Israel"; problem of Esau solved                        | Joseph feeds a famished world; the family reunited |
| Science      | Destruction of Sodom and Gomorrah                                       | Isaac is his father's beloved son and heir                    | Birth of Benjamin; human regeneration; the twelvefold circle complete | Israel occupies the land of Egypt                  |

DEUTERONOMY MATRIX

| 2            | DEUTERONOMY (MOSES AND THE LAW OF GOD) |  |                                 |                                     |
|--------------|--|--|---------------------------------|-------------------------------------|
|              | Word                                   | Christ   | Christianity                    | Science                             |
| Word         | Lawful way to the promised land        | Law proceeds from the mouth of Principle by which man shall live | Legal system of government      | Law of universal regathering to God |
| Christ       | The law of God revealed through Moses  | Divine law eliminates what is unlawful                           | One supreme law-abiding Prophet | Rock-like divine law                |
| Christianity | Practice of God's law                  | Centre of the law-abiding body of Israel                         | Detailed laws for daily conduct | Law of universal blessing           |
| Science      | Law of the "few" fundamentals          | Laws of release and restoration                                  | Law of self-offering            | "This is the land" of divine law    |

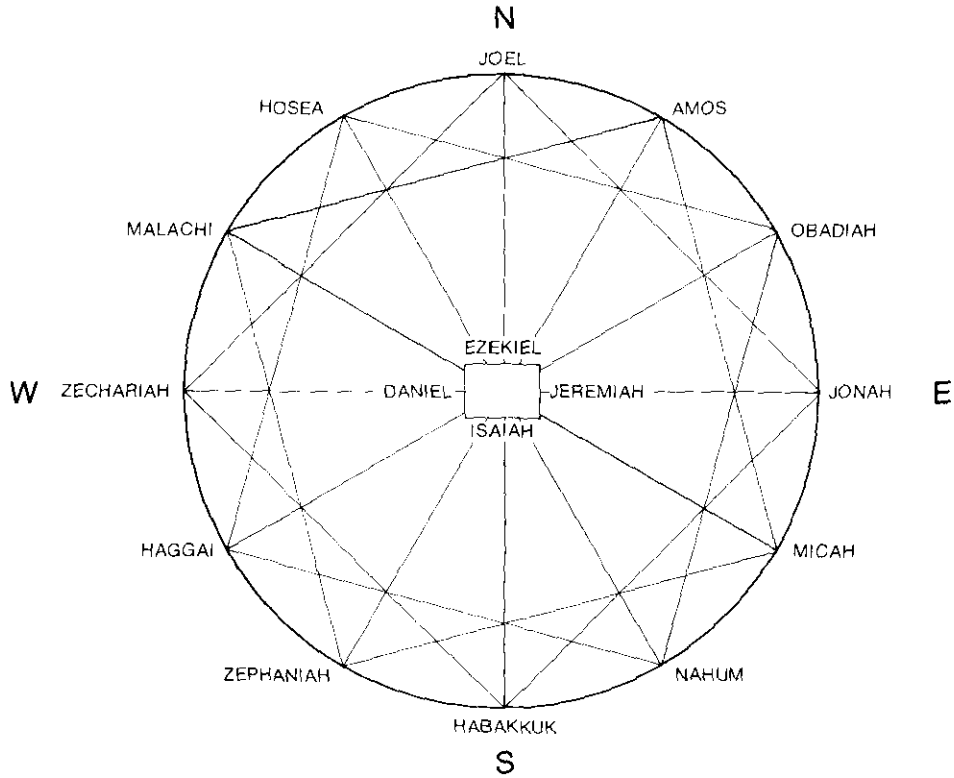
PROMISED LAND MATRIX

| 3            | JOSHUA   |  | JUDGES   |   |
|--------------|--|--|--|---|
|              | Word   | Christ   | Christianity   | Science   |
| Word         | Objective yielding to subjective, "ye have not passed this way heretofore" | Joshua prepares to distribute the land                   | No personal leaders; attempt at self-government; apostasy enters Israel's life | The great strength of Science (Samson) delivers Israel from the Philistines |
| Christ       | Preview of promised land   | The twelve tribes of Israel inherit their true identity  | Judges deliver Israel from her sins  | Science not bound by religion or the physical sciences                      |
| Christianity | Israel crosses the river Jordan and enters the promised land               | No separation between the inside and outside of the land | Civil war  | Samson beguiled by Delilah; his seven locks of hair cut from his head       |
| Science      | Initial conquest and occupation of the land                                | The mission of Joshua fulfilled                          | Faithfully, Israel must give herself back to God                               | Israel whole and undivided is the scientific answer to apostasy             |

KINGDOM MATRIX

| 4            | I SAMUEL   | II SAMUEL  | I KINGS   | II KINGS   |
|--------------|--|--|---|--|
|              | Word   | Christ   | Christianity  | Science  |
| Word         | Samuel opens the prophetic era   | David crowned; Jerusalem built as city of the great king | Reign of Solomon; the temple built in Jerusalem                           | Elijah's ascension; mission of Elisha his successor              |
| Christ       | Demand for a king; Saul must yield to David, the slayer of Goliath (exile) | The son rebels against his father; David goes into exile | Kingdom splits in two; Israel (northern kingdom) Judah (southern kingdom) | Israel and Judah fail to cleanse themselves of Syria             |
| Christianity | Relationship of David and Jonathan   | Restoration of David's kingdom                           | Warring relations between the two kingdoms                                | Period of exile begins; Israel deported and dispersed by Assyria |
| Science      | David loves his enemy Saul   | Foundations on which Israel must build her temple        | Elijah comes to heal the breach and relieve the spiritual drought         | Judah deported by Babylon; Jerusalem destroyed                   |

# PROPHETS MATRIX



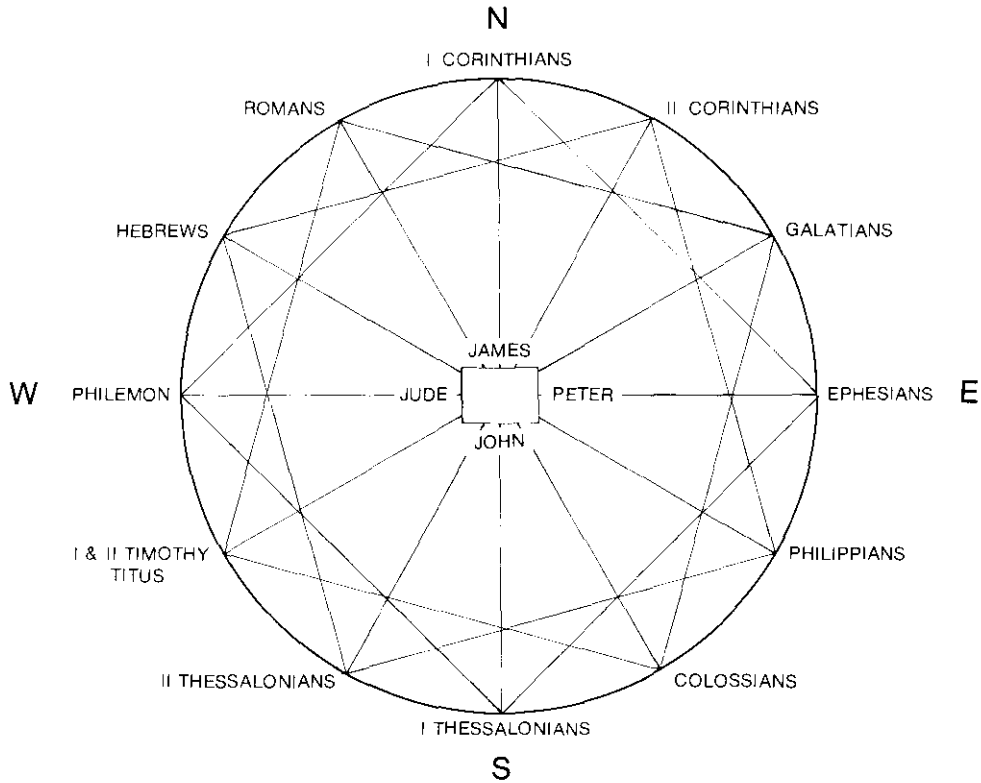
| 5            | 12 MINOR PROPHETS   |   |   | 4 MAJOR PROPHETS  |
|--------------|---|---|---|---|
|              | Word  | Christ  | Christianity  | Science   |
| Word         | HOSEA<br>God sows the spiritual seed  | JOEL<br>Spiritual fertility and conception                                    | AMOS<br>Labouring to bring forth  | EZEKIEL<br>Temple (body) untouched by Babylon                               |
| Christ       | OBADIAH<br>Spiritual idea unambiguous   | JONAH<br>Humanity entrusted with the holiest charge                           | MICAH<br>Birth of the true heir   | JEREMIAH<br>Way to make nothing of Babylon; let the organic temple go       |
| Christianity | NAHUM<br>Consolation for the human when organization dissolves                    | HABAKKUK<br>The human held in the embrace of the divine where evil is unknown | ZEPHANIAH<br>Birth of a "pure language," means of universal spiritual understanding           | ISAIAH<br>The "end" fulfilled from the "beginning," origin and ultimate one |
| Science      | HAGGAI<br>Individuality must be universal in order to build the house of the Lord | ZECHARIAH<br>Structure of spiritual and scientific consciousness              | MALACHI<br>The windows of heaven (gates of the city) open; message and messenger poured forth | DANIEL<br>All humanity freed from Babylon                                   |



GOSPELS MATRIX

| 6            | MATTHEW  | MARK   | LUKE   | JOHN   |
|--------------|--|--|--|--|
|              | Word   | Christ   | Christianity   | Science  |
| Word         | Advent, baptism, temptation in the wilderness  | The Son of God comes forth from God                                | The Son of man restores all things to their true origin                        | I, the Logos, am the Cosmos  |
| Christ       | Sinless humanhood; Sermon on the Mount; healing mission begins                                 | Divinity's impact on humanity                                      | Seventy disciples sent into the world to redeem it from the myth of fallen man | Bread of life and light of the world                                       |
| Christianity | Twelve disciples; "on this rock I will build my [universal] church"                            | One plane of consciousness; translation of the human by the divine | The Son of man comes to restore that which is lost                             | Body of Christ in eternal Science; "Father . . . that they all may be one" |
| Science      | Passover, crucifixion, resurrection; "Lo, I am with you alway, even unto the end of the world" | The Son of God returns to God                                      | Birth of the Son of man  | Resurrection; "newness of life as Spirit," standpoint of Christian Science |

# EPISTLES MATRIX



| 7            | PAULINE EPISTLES   |   |  | GENERAL EPISTLES  |
|--------------|--|---|--|---|
|              | Word   | Christ  | Christianity   | Science   |
| Word         | <b>ROMANS</b><br>Convert your world to Christianity, understand it as it is  | <b>I CORINTHIANS</b><br>Synonymy of individuality makes the body indivisible  | <b>II CORINTHIANS</b><br>Give yourselves and each other back to God                                | <b>JAMES</b><br>Be born into the matrix of the motherhood of God  |
| Christ       | <b>GALATIANS</b><br>Christianity is spiritual, beware of returning to positions outgrown                             | <b>EPHESIANS</b><br>Humanity is the one integral church of Christ   | <b>PHILIPPIANS</b><br>As members of the one body give to and receive from each other               | <b>I &amp; II PETER</b><br>The uncapitalized <i>body</i> (man) is found in its capitalized <i>head</i> (Christ) |
| Christianity | <b>COLOSSIANS</b><br>Beware religious syncretism in your desire to be universal                                      | <b>I THESSALONIANS</b><br>As seen in the advent of Christian Science, the real church comes down from God out of heaven | <b>II THESSALONIANS</b><br>Rebellious man must fall away first before Christian Science can appear | <b>I II &amp; III JOHN</b><br>Universal love (uncapitalized) is the reflection of Love (capitalized)            |
| Science      | <b>I &amp; II TIMOTHY TITUS</b><br>The organization requisite in the beginning must obey the law of God and dissolve | <b>PHILEMON</b><br>The lawless rebel (organic life) returns translated to his Lord and Master                           | <b>HEBREWS</b><br>Restoration to "the right hand of the Majesty on high"                           | <b>JUDE</b><br>Man held perfect in God; no fallen angels  |

ESSENCE OF BIBLE TEACHING

PROPHETS

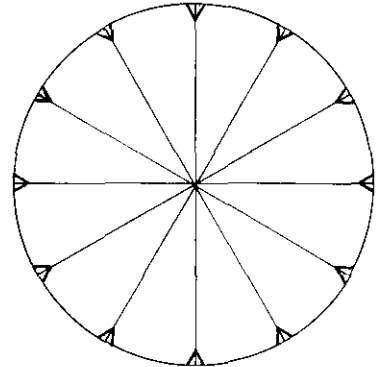
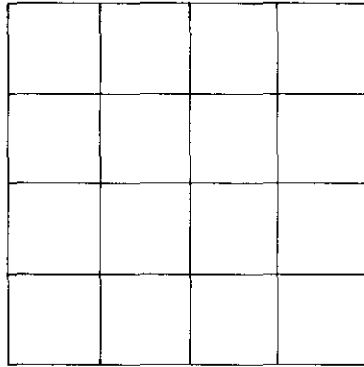
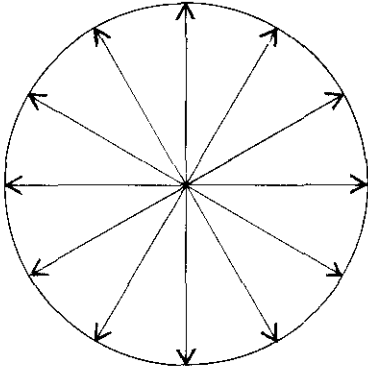
"I came forth from the Father,

GOSPELS

and am come into the world:  
again, I leave the world,

EPISTLES

and go to the Father" (Jn 16:28).



"Science unfolds the eternal verity, that  
MAN  
is the spiritual, eternal  
REFLECTION OF GOD"  
(S & H 296:2)

## SCIENCE AND HEALTH MATRIX

Its sixteen chapters epitomized in the sixteen sections of

"THE APOCALYPSE"

| <b>8</b>     | Word   | Christ  | Christianity   | Science   |
|--------------|--|---|--|---|
| Word         | PRAYER<br>little open book                                   | ANIMAL MAGNETISM<br>UNMASKED<br>dragon ready to<br>devour the child | CREATION<br>dragon cast<br>out of heaven                                 | TEACHING<br>CHRISTIAN SCIENCE<br>new heaven and new<br>earth, no more sea |
| Christ       | ATONEMENT AND<br>EUCARIST<br>God-crowned<br>woman            | SCIENCE, THEOLOGY,<br>MEDICINE<br>birth of the man<br>child         | SCIENCE OF<br>BEING<br>"Now is come<br>salvation"                        | RECAPITULATION<br>city foursquare   |
| Christianity | MARRIAGE<br>humanity in<br>travail                           | PHYSIOLOGY<br>journey through<br>the wilderness                     | SOME OBJECTIONS<br>ANSWERED<br>dragon persecutes the<br>woman on earth   | GENESIS<br>city of our God  |
| Science      | CHRISTIAN SCIENCE<br>VERSUS SPIRITUALISM<br>great red dragon | FOOTSTEPS OF<br>TRUTH<br>Michael and Gabriel<br>overcome the dragon | CHRISTIAN SCIENCE<br>PRACTICE<br>earth swallows up<br>the dragon's flood | THE APOCALYPSE<br>man does not want                                       |

## SPIRITUAL OCTAVE

EIGHTFOLD SCALE OF MATRICES

|                              | Word                   | Christ                  | Christianity              | Science                        |
|------------------------------|------------------------|-------------------------|---------------------------|--------------------------------|
| <i>First<br/>Tetrachord</i>  | <b>1</b><br>Patriarchs | <b>2</b><br>Deuteronomy | <b>3</b><br>Joshua-Judges | <b>4</b><br>Kings              |
| <i>Second<br/>Tetrachord</i> | <b>5</b><br>Prophets   | <b>6</b><br>Gospels     | <b>7</b><br>Epistles      | <b>8</b> SCIENCE AND<br>HEALTH |

## ASSOCIATED LITERATURE

A Catalogue of publications concerning the scientific evolution of Christian Science, to which this book is a contribution, is supplied by *The Foundational Book Co Ltd, London, England*, and by the *Rare Book Company, Freehold, N.J., USA*.

Catalogue of publications ranging from important archive material of Mary Baker Eddy, to writings by her immediate students, to books and pamphlets by contemporary authors, obtainable from *The Bookmark, P.O. Box 60148, Pasadena, California 91106, USA*, or from *The Bookmark, 24A Cranley Road, Guildford, Surrey, GU1 2JS, England*.