

The Bible
and
Science and Health
Their Spiritual and Scientific Wedlock.

by

W. GORDON BROWN

author of

"From Genesis to Revelation"
"Civilization Lieth Foursquare"
"The Spiritual Evolution of the
Christian Science Movement"
"Take, eat; this is my body"

PRINTED & PUBLISHED
by
GORDON & ESTELLE BROWN
LONDON, ENGLAND.
1962

“... and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon... And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof... And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?... Then said he,

THESE ARE THE TWO ANOINTED ONES,
THAT STAND BY THE LORD OF THE
WHOLE EARTH” (Zechariah 4).

ACKNOWLEDGMENTS

The text of the Authorized Version of the Bible is Crown copyright, and the extracts from this version are reproduced by permission.

For permission to quote from The Scofield Reference Bible, grateful acknowledgment is made to the Oxford University Press Inc., New York.

Abbreviations

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

S & H . . .	Science and Health with Key to the Scriptures
Mis	Miscellaneous Writings
Ret	Retrospection and Introspection
Pul	Pulpit and Press
My	Miscellany
Man	Manual
No	No & Yes
Chr	Christ and Christmas
Un	Unity of Good
Mes	Message to The Mother Church

CONTENTS

	Page
Preface	vii
Introduction	1
 THE WORD	
The Word reflecting the Word	19
The Word reflecting the Christ	35
The Word reflecting Christianity	53
The Word reflecting Science	70
 THE CHRIST	
The Christ reflecting the Word	90
The Christ reflecting the Christ	106
The Christ reflecting Christianity	123
The Christ reflecting Science	138
 CHRISTIANITY	
Christianity reflecting the Word	156
Christianity reflecting the Christ	174
Christianity reflecting Christianity	192
Christianity reflecting Science	209
 SCIENCE	
Science reflecting the Word	228
Science reflecting the Christ	244
Science reflecting Christianity	259
Science reflecting Science	278
 Appendix	
SUMMARY OF THE SIXTEEN SEQUENCES	297
The four orders of the seven terms	315
The Matrix	316

PREFACE

This is the fifth in my present series of books, and follows as the natural outcome of the other four. In the sevenfold definition of God in *Science & Health* (p. 465:10), the fifth synonym in the divine order is Life. From this it follows that the fifth stage in any spiritual development has the emphasis on the oneness of life.

One of the foremost qualities that characterizes the infinite as Life is individuality. In divine metaphysics, individuality involves indivisibility from the collective and universal wholeness of being, and does not imply differentiation among persons, each one going his own separate way. Jesus appeared at the opening of the fifth thousand-year period of civilization's history and demonstrated this indivisibility in his own individual life. Jesus understood man's individuality in terms of his undividedness from the one infinite God and from the universal brotherhood of man.

The subject of this book is the indivisibility of **THE BIBLE** and **SCIENCE & HEALTH**. Its purpose is to reveal a specific, scientific aspect of the unity of the two textbooks, and to show how their unity must be reflected in the consciousness of the individual student in order that he shall reach the solution of the great problem of life. The Bible has the emphasis on individuality as exemplified by Jesus, *Science & Health* has the emphasis on collectivity and universality as that from which every individual finds himself undivided.

It is shown in my third book, "The Spiritual Evolution of the Christian Science Movement," that the fifth stage in Mary Baker Eddy's founding mission is characterized by the same idea of indivisibility and life. In 1891 *Science & Health* reached the fifth evolution of its eventual sevenfold development. At this point the interpretation of the 21st chapter of Revelation was added to the chapter, "The Apocalypse," for the first time. Hitherto this chapter had consisted only of the interpretation of Revelation 12. The theme of Revelation 21 is the descent from heaven of the city four-square, described allegorically by St John as "the bride, the Lamb's wife." Heralding the advent of the holy city, John writes: "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

P r e f a c e

the Lamb." The relationship of the Lamb to the bride is the same as that of the Bible to Science & Health.

Prior to 1891, in Science & Health's fourth evolution, the chapter "Genesis" had been separated from "The Apocalypse" by a chapter called "Prayer and Atonement." At that point "prayer" had still to be offered for the "at-one-ment" of the two great spiritual conceptions symbolized by these two chapters. In 1891, as soon as "The Apocalypse" embodied the city foursquare, "Prayer and Atonement" was removed from between the two chapters, for they had reached the point of their complementary wedded relationship. Undivided they stand for the indestructibility of a timeless, ever-multiplying sense of life. As with the Lamb and the bride, the relationship between "Genesis" and "The Apocalypse" and between the Bible and Science & Health is essentially the same relationship.

In 1895, still in the course of the textbook's fifth evolution, Mrs Eddy ordained that the Bible and Science & Health together should comprise the single impersonal pastor "on this planet, of all the churches of the Christian Science denomination" (Mis 383). She wrote: "Your dual and impersonal pastor, the Bible, and 'Science and Health with Key to the Scriptures,' is with you; and the Life [divine individuality] these give, the Truth [divine collectivity] they illustrate, the Love [divine universality] they demonstrate, is the great Shepherd that feedeth my flock, and leadeth them 'beside the still waters'" (Mis 322).

The student is recommended to read the SUMMARY (starting on p.297), to which the main body of this work is reduced, before beginning the more detailed study of the book.

August 1962

W. G. B.
London, England.

INTRODUCTION

MARY BAKER EDDY

In the first edition of "Science & Health " published in 1875, and in several subsequent editions, Mrs Eddy made certain absolute statements regarding the relation of man to God which she found it wise to delete, or at any rate make less superficially apparent, as her revelation continued to evolve. To the thought which had not been divinely prepared as hers had, which had not received the revelation direct from God, and was not yet demonstrating the truth of God's allness and evil's nothingness in the way she was doing, such statements as: "We are Spirit, Soul, and not body" (p.14), "...we shall be found Love, Life, and Truth, because we understand them" (p.77), "Jesus regarded himself Principle instead of person" (p.39), Jesus "reckoned himself not matter but Spirit; not sense, but Soul," etc., etc., were at that time susceptible of dangerous misunderstanding and misuse. They might tempt the early student into making the ignorant and ludicrous claim: "I, man, am God." Man is never God, and God is never man. Man is God's reflection. Yet only when the "I" has gone "unto the Father" in the spirit of such statements as these is the idea of man as God's reflection spiritually understood. From any lesser premise man is an individual egotistical "god." These early declarations regarding man's spiritual identity were almost always presented through the specific use of synonymous terms for God.

By the time Science & Health reached its seventh and final evolution, from 1907-1910, utterances such as these were no longer apparent on the surface of the text. Through the years Mrs Eddy gradually transposed them into a form in which they could no longer be misunderstood. In accordance with Jesus' parable of the woman who took the leaven of Truth and hid it in three measures of meal, Mrs Eddy submerged them within the depths of the textbook's scientific meaning, and there they remain to be discovered by her followers when their thought has been spiritually prepared.

The absolute Science of being which dawned on Mrs Eddy in 1866, and was given its first textbook statement in 1875 was, during the succeeding years up to 1910, progressively reduced to a system of

INTRODUCTION

pure spiritual understanding which made the inspired standpoint of the original revelation available to her students and followers. It might be said in fact that by 1907 the revelation was turning full circle upon itself. In 1908 Mrs Eddy bade all Christian Scientists "be a law to yourselves" (S & H 442). The stage had been reached where, ideally, and in the spirit of the "new covenant," God had put His law "in their inward parts" and had written it "in their hearts" (Jer 31). The time had come when, through their fidelity to the Bible and Science & Health, the continued revelation of Christian Science could be as spontaneous to Christian Scientists generally as it was to Mrs Eddy.

The same spiritual cycle pertains to the career of Christ Jesus. Following Jesus' ascension, the descent of the Holy Ghost on the day of Pentecost signifies, ideally, the point at which the whole world comes forth from the same divine Principle as Jesus came forth from, to solve universally the same great problem of being.

The original pure Science of Christian Science which, in its order and system, is found today to permeate the whole of the final edition of Science & Health, is based upon the two classes of capitalized, synonymous terms for God with which the text abounds. God is Mind, Spirit, Soul, Principle, Life, Truth, Love (S & H 465). This is the ordered statement of what the divine Principle of all being is constitutionally. The four sides of the "holy city" are the Word, Christ, Christianity, Science (S & H 575). This is the ordered statement of how the divine Principle of all being operates universally. Based upon these two complementary and indivisible conceptions of Deity, and uncontrolled by ecclesiastical dogmas, the universal Science of God and man is free to expand and develop itself infinitely.

JOHN W. DOORLY

John W. Doorly was the first Christian Scientist to perceive the scientific order and system hidden within the text of the final edition of Science & Health. Mr Doorly arrived in Boston, U.S.A., to be made a Christian Science teacher on the day of Mrs Eddy's passing. As early as 1916 he began to glean from Science & Health the elements of a pure and logical Science, but it was not until the late 1930's and 1940's that his discoveries crystallized with sufficient

INTRODUCTION

comprehensiveness to enable the "system" to be revealed. The church authorities in Boston failed to understand the spiritual and scientific development that was taking place. They denied the idea of order and system in Christian Science as Mr Doorly was perceiving it. The inevitable consequence was that by 1944 all ties between him and the organization were severed. Once again the "builders" had rejected the "stone" which would eventually prove itself the "headstone of the corner." Thereafter Mr Doorly continued his researches and his healing and teaching outside the confines of officialdom.

The essence of John Doorly's discovery lay in his scientific evaluation of Mrs Eddy's use of the two aforementioned classes of synonymous terms for God. Synonyms are words which describe one and the same concept from different points of view. They afford a means of understanding something which is integral and whole in terms of a series of diversified ideas of that whole. The order of the divine synonyms on Science & Health 465 enables the student to understand the nature of the "one absolute God" through a scientific build-up of ideas, qualities, and characteristics of the one absolute God. A system of synonymous terms for God is an educational symbol whereby the student understands the nature of reality as an infinite diversity of individual identity held in a state of interdependence and unity. In the divine Science of being individuals necessarily reflect each other's identity in order to express their own. In so doing they show forth collectively and universally the indivisibility of Life. When with both classes of capitalized terms each is seen to reflect every other, a symbol is formed of the indivisibility of the infinite. Mr Doorly's vision of the divine system crystallized in a symbol he evolved of the city foursquare in which each of its "four equal sides" reflects every other, so presenting a sixteenfold concept of the oneness and wholeness of God.

The idea of spiritual education and the idea of "new birth" are the same. When students are educated spiritually in the Principle of the one indivisible Life, a material or fragmented sense of life begins to disappear, and they are in process of being "born again." To educate humanity thus is the purpose of Christian Science. Hence Christian Science brings to light the idea of the universal motherhood of God, or the holy Comforter, as was foretold by Christ Jesus. The Comforter, he said, would teach humanity all things and would lead into all truth. This explains why Paul, in his epistle

INTRODUCTION

to the Galatians, calls the New Jerusalem, or the city foursquare, the "mother of us all," and why the sixteen-fold symbol whereby Mr Doorly epitomized this system of spiritual education in its wholeness has been styled "the matrix." The Holy Comforter, the universal Mother of us all, is none other than the educative womb, or matrix, of divinity which moulds and fashions humanity in the image and likeness of God. Only the idea of the universal unity of infinite individuality is capable of forming humanity in the likeness of the Son of God, or of bringing about the regeneration of mankind. The "matrix," as Mr Doorly presented it, constituted fundamentally of the two classes of capitalized terms, is reproduced on p. 316 of the Appendix.

When Mr Doorly compounded this one graphic symbol of the seven and the four synonymous terms he brought to light the absolute scientific wedlock of the two chapters, "Genesis" and "The Apocalypse," in Science & Health. These two chapters constitute the "Key to the Scriptures." "Genesis" has the emphasis on the "seven" in the form of the seven days of creation, "The Apocalypse" has the emphasis on the "four" in the form of the city foursquare. As shown in the "Glossary," which follows "Genesis" and "The Apocalypse," the door into the spiritual and original meaning of the Scriptures had already been opened by Mrs Eddy herself. Mr Doorly's task was to penetrate deeper and deeper into the vista which she had brought into view.

His researches into Science & Health which culminated in "the matrix" were thus complemented by his scientific study and elucidation of almost every book of the Bible. In line with the interpretations given in the Glossary, he elaborated the fact that the Bible is not fundamentally a history book to be studied intellectually, but is a divinely scientific textbook whose multifarious symbolism teaches the working in human consciousness of timeless spiritual ideas. Through a step by step process of spiritual education, or rebirth, these ideas form universal humanity in the identity of the Son of God.

Tracing the seven thousand-year periods of the Scriptural story in their essential relationship with the seven days of creation, Mr Doorly showed that the ideas underlying the symbolism of every period pertain to the student's present experience, and that these ideas, qualities, and values illustrate the workings in his consciousness of the Spirit of God signified by the seven and four capitalized terms. To those who understood him, the Bible became a new book,

INTRODUCTION

and every one of its stories a treasure-house filled with up-to-date spiritual meaning. (For examples of how Mr Doorly elucidated the Biblical message in terms of the "seven" and the "four," attention is drawn to his series of verbatim reports on "The Science of the Bible.")

INDIVIDUAL STUDY OF THE BIBLE

In 1953, as a free spiritual thinker answerable to Principle alone, I felt the urge to carry out a spiritual and scientific study of all the canonical writings as they range from Genesis to Revelation. Such a research would include in its perspective those books which Mr Doorly had not had the opportunity to investigate, and would be undertaken from the unique standpoint of the literature as a continuous and unfragmented whole. Whether it would be possible to discern an unbroken thread of spiritual and scientific unfoldment remained to be seen. In view of the manifold authors, editors, translators, revisionists and selectors who worked on the text from approximately 1000 B.C. to the final canonization of the New Testament around 367 A.D., it seemed to human reason too much to expect that this would be so.

Armed with the Key to the Scriptures now epitomized in "the matrix," and the method and example set by Mr Doorly in his own researches, I worked with the Scriptural text for three years. At the end of that time I was left in no doubt but that a continuous spiritual story did indeed range without break from Genesis to Revelation, and that it unfolded none other than the pattern of humanity's salvation from the birth-death cycle of organic life. This cycle is symbolized in the story by the journeyings and history of the Children of Israel from Egypt to Babylon and beyond.

Throughout the succession of books, the spiritual ideas brought to light by the different myths, sagas, legends, and historical events, etc., unfolded in what Mr Doorly called the "tones" of the capitalized terms. But not until the work was complete, and I began to review it in retrospect, did I realize that the sixteen "tones" of the matrix as a whole had made seven distinct appearances. They had appeared first in the four sagas of Abraham, Isaac, Jacob, and Joseph, second in the book of Deuteronomy, third in the two books of Joshua and Judges, fourth in the four books of Kings, fifth in the sixteen books

INTRODUCTION

of the writing Prophets, sixth in the four Gospels, and seventh in the Pauline and General Epistles. And as they appeared in this way they conformed to the rising scale of the seven days of creation upon which the Bible as a whole is based.

Thus the story of the four patriarchs, in which Israel, the spiritual idea of God, is at the point of embryonic origin, suggests the idea, Let there be light. Deuteronomy, which rehearses God's law to Israel and promises her eventual restoration from a scattered sense of life, suggests, Let there be a firmament, or the understanding of a unifying Principle. Joshua and Judges, where, in consequence of this law, Israel begins to enter upon and take possession of her promised spiritual inheritance, suggests, Let the dry land, or the promised land, appear. The four books of Kings, where she is establishing her position in the land under the government of her kings and prophets, suggests, Let there be the sun, moon and stars, or government on earth by a heavenly Principle. The books of the sixteen Prophets, where she becomes expectant of the Messiah, or feels to have forming in the womb of consciousness the two Messianic advents, suggests, Let the waters bring forth abundantly the moving creature that hath life. The four Gospels, which depict the exemplary solution of the entire life-problem by the man of God's creating, suggests, Let us make man in our image and likeness. Finally, the twenty-one Epistles, which radiate the idea of Messianic salvation from its centre in Jerusalem, and make this available to the outside Gentile world, suggests the seventh day of rest, in which the heavens and earth are finished, and the work of the spiritual idea is complete.

The fruits of this three years' study of the Bible was published in 1957 in the first of my present series of books entitled, "From Genesis to Revelation."

MUSICAL ANALOGY

But just as in the diatonic scale in music, the first seven notes do not fulfil the ascending progression but demand an eighth which will finally resolve the progression and begin the cycle all over again, so there is an eighth appearing of the matrix beyond the seven of the Bible, and this is in the form of the sixteen chapters of Science & Health.

INTRODUCTION

Developing an idea felt instinctively by Mr Doorly and touched upon by him in his public talks, the work of Dr Max Kappeler, and of Mr J. L. Sinton, has shown that underlying these sixteen chapters from "Prayer" to "The Apocalypse" are the sixteen tones of the regenerative matrix which Mr Doorly found was the epitome of the textbook's pure Science. The Bible by itself leaves the human problem unresolved. Only when Science & Health completes the progression unfolded by the Bible, and reveals this progression in its universal Science is the problem capable of solution.

In the musical scale, the eighth note embraces within it all that is signified by the preceding seven, and in so doing solves to perfection the musical problem presented by the sevenfold ascent. The eighth note brings the position reached by the seventh down to earth, as it were, and the effect on the listener is one of complete satisfaction and relief. He feels that everything he has expected and worked towards has been fulfilled, and that his musical need has been met. It is interesting that the seventh note is called the "leading note." Its purpose is to "lead" to the eighth. Actually the purpose of the entire scale, as it unfolds from its origin, or "tonic," is to lead to the triumphant eighth note where the "octave" as a whole is complete. It is the same with the Bible and Science & Health. The seven matrices of the Bible lead to the eighth and final one presented by Science & Health.

The student might ask why, in this case, are there but seven days of creation and not eight? Turning to S & H 520, and to the commentary on Gen 2:4-5 that immediately succeeds the text of the seventh day, he finds that only when Mrs Eddy has included these two verses as part of "the inspired record" does she say that this record has closed "its narrative of being that is without beginning or end." Only when the seven "generations of the heavens and of the earth" are gathered into one, and are seen to include within them no "man to till the ground" and to involve no process of organic fertilization, can it be said that the allness of the first record embraces within it the nothingness of the second, and therefore that the solution to the human problem has been reached.

As unfolded in "The Spiritual Evolution of the Christian Science Movement," the Christian Science story from 1866 to the present day also conforms to the pattern of this eightfold scale. Mrs Eddy's own career, in which she founded Christian Science in the world, developed within the framework of the seven major revisions of Science & Health. At the point of the seventh, Science & Health

INTRODUCTION

embodied the absolute Science of her original revelation reduced to a universal, comprehensible system. But it was not until, in the period following her passing, when this pure Science and system had begun to reveal itself to her followers that the eighth note in the scale was struck. From the human point of view Mrs Eddy was the leader of the Christian Science Movement. But her purpose from the beginning was to teach the Principle of self-leadership. In the seventh main phase of her career, having led her followers to the point where they could accept the leadership of her successor, generic man – that is, their own self-leadership under God – she relinquished her position as their personal leader and left them to solve the great life-problem by themselves. The movement then entered its eighth main phase.

The essence of the human problem, so apparent in the world today, is that of the relationship of the individual to the collective, or of how the individual (whether individual man, individual nation, or an individual group of nations) retains his essential individuality in the process of integration with the collective wholeness of man. The need is that individual sovereign status shall not be collectively absorbed. The problem is solved only by the impersonal, universal Science of Christian Science.

In this Science, far from losing himself individually man finds his individuality for the first time. He finds it in terms of his indivisibility from God and generic man. The story of Mrs Eddy's founding mission as it leads to the revelation of her original absolute Science, the story of the life-work of Jesus as it leads to the day of Pentecost, the story of the Bible as it leads to Science & Health, all relate to the solution of the problem of individual and collective unity.

MANHOOD AND WOMANHOOD

In My 346 Mrs Eddy interprets the reference in Rev 11 to God's "two witnesses." She says that these are "Christ Jesus and Christian Science," or the "manhood and womanhood of God."

No one could doubt that the central figure of the Bible around whom the entire story revolves, is the individual Christ Jesus. In the same way no one could doubt that Christian Science, with its textbook, Science & Health, applies to the generic body of mankind.

INTRODUCTION

Thus the Bible has the emphasis on the manhood of God and what is meant by individuality, while Science & Health has the emphasis on the womanhood of God and what is meant by collectivity and universality. But in the realm of spiritual values, complementary concepts such as these reflect each other's identity in order to be themselves. And so it is that the Bible necessarily embodies the idea of one universal brotherhood, and Science & Health the idea of infinite spiritual individuality embraced in the generic whole.

The problem of the relationship of the individual to the collective is the same in essence as that of the relationship of manhood to womanhood. This is why, in its closing chapters, the Bible foreshadows the solution to the problem through the idea of spiritual wedlock. The marriage of "the Lamb" and "the bride" stands for the spiritual unity of the manhood and womanhood of God, and when this is reflected in individual consciousness it becomes the key to the problem of life. Mrs Eddy writes of this ultimate Biblical symbol: "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. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, to the perfectibility of God's creation" (S & H 577).

Spiritual wedlock involves the surrender of the personal ego before the "I" of generic man. Defining the terms "I or Ego" on S & H 588 Mrs Eddy says, "There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle."

Only when the children of Israel perceived that God, not man, was Ego, — only when Moses revealed to them their true "I am" — could they begin to come out of the darkness of Egypt and solve the problem of life. With Jesus, the "I" was always "the Father," or his divine Principle. This is why the written statement of Christian Science is based upon capitalized terms for God. These terms stand specifically for the fact that God, not man, is "I." When the "I" is Principle instead of person, the manhood and womanhood of God are wedded indivisibly, and reflected in individual man.

In his epistles Paul writes of the "head" and "body" of the one indivisible Son of God. Christ Jesus, he teaches, stands for the head, and Christianity, or generic man, for the body. And he sym-

INTRODUCTION

bolizes this by the marriage covenant, or the relation of husband and wife. We read in Eph 5: "...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... So ought men to love their wives as their own bodies. He that loveth his wife loveth himself... even as the Lord the church: For we are members of his body..." Nothing is more fundamental to the solution of the problem of being than the truth about "body" and the "head" which governs it. The head has the emphasis on divine individuality, the body on collectivity.

INDIVIDUAL SELF-SACRIFICE

Jesus is described as "the Lamb of God, which taketh away the sin of the world," and as "the Lamb slain from the foundation of the world." Mrs Eddy writes of him that he bore the sins of mankind in his body. The fact is that Jesus sacrificed the mortal sense of body starting with the belief of its origination or birth. His necessity was to prove that the matrix of eternal Life, not an organic body, gives birth to the Son of God.

Throughout the seven major phases of his career - his advent, baptism, temptation, ministry, resurrection, total supremacy, and ascension - the truth about body progressively appeared and the mortal sense of body disappeared. This body, the body of Christ, was none other than generic man, the spiritual idea of God. The indivisible body of man was divinely revealed and reflected, and the sense of a separated personal body faded forever away. When the individual "Lamb" wedded the generic "bride" at the ascension, he finally realized the indivisibility of his own universal body. Thereafter at the Pentecost, and through the revelation of Christian Science, this body descended from God out of heaven to solve the generic human problem.

As with Jesus so with each Christian Scientist. Through the Bible the student's spiritual individuality is unfolded to him and a personal sense of a life divided is "slain" from its very foundations. Through Science & Health he finds himself wedded to the four square body of man as his own incorporeal body. Realizing his Ego to be the Principle of generic man, and no longer a personal body, he reflects within his own identity the truth about all mankind. Sacrificing the belief in organic body, the student is in fact sacrificing the belief

INTRODUCTION

inorganic motherhood, and is wedding himself to the body of Christ that truly gives him birth. "Who is my mother? and who are my brethren?" Jesus asked. And he stretched forth his hand towards those to whom the Ego was God, not man, and said, "Behold, my mother and my brethren!" (Matt 12).

The church of Christ, the bride of Christ, the body of Christ, is the whole human family as the spiritual idea of God. It is the universal virgin-mother who, through acknowledging God as "I," gives birth to her own Christ-selfhood as the indivisible Son of God. Truly, the Son of generic man is the Son of the living God.

THE LAST SHALL BE FIRST AND THE FIRST LAST

In all spiritual development each successive step is the womb of the step that comes after it. Regarding the seven matrices of the Bible, the fifth of these is represented by the sixteen Prophets that bring the Old Testament to a close. But the prophets of the 1st millennium B.C. were themselves responsible for the entire Old Testament. It is natural therefore that their standpoint should embrace within it the significance of the four preceding matrices. The keynote of every prophet is, "The word of the Lord came unto me." Hence the Old Testament as a whole has the emphasis on the Word of God, and therefore on the first side of the city. But the Word is itself the matrix of the Christ, or the second side of the city. Thus the sixteen Prophets that close the Old Testament lead directly to the four Gospels which open the New Testament, where the emphasis is on the Christ. Again, the Christ when it appears becomes the matrix of Christianity, the third side of the city. We arrive therefore at the teachings of Christianity presented by the twenty-one Epistles. In turn, Christianity becomes the matrix of Science, the fourth and last side. In the Bible, the divinely scientific era of the world's history is foretold in Revelation as the era of Christian Science, and of the textbook Science & Health. The sixteen chapters of Science & Health, embodying as they do the Key to the Scriptures, are therefore the matrix of the Word, the Christ, and Christianity which constitute the Bible. As always in spiritual conception the last is first and the first last, and the unfoldment turns full circle upon itself. The Word gives birth to the Christ, the Christ gives birth to Christianity, Christianity gives birth to

INTRODUCTION

Science, and Science gives birth to the Word, Christ and Christianity as its own essential nature.

The ever-changing forms of Biblical symbolism and methods of presentation, and the striking contrast between these and the symbolism and method of Science & Health are of no real consequence when we understand that the one important factor is the spiritual and original meaning of both these books, or the operation of the timeless ideas they teach. Spiritual ideas are "the same yesterday, and today, and forever." Whether, therefore, we are looking at the experiences of Abraham, the demands of the Mosaic Law, the battle for the promised land, the sinful practices of Israel's kings, the thunderings of the prophets, the living demonstrations of Jesus, the loving entreaties of Paul, or the precisely scientific statements of Science & Health, back of them all is the idea of one eternal Principle and the practicability of this idea in present human experience. But one supreme purpose is at work, namely, the student's total solution of the problem of being according to the example of Jesus. He solves this problem in the ratio that his individual consciousness reflects the manhood and womanhood of God, or he demonstrates individuality in Science through understanding the indivisibility of collective and universal man.

FROM GENESIS TO REVELATION

It will be well in this Introduction to outline the Scriptural message not in terms of its seven matrices with which this book is mainly concerned, but in terms of the seven thousand-year periods within whose framework the story as a whole unfolds. We shall then more readily appreciate that the Bible's principal theme is the unity of the manhood and womanhood of God, and that this is represented by the wedding of the two textbooks, the Bible and Science & Health.

The style and brevity of the first two periods – the myths of Adam and Noah – uniquely distinguish them from all other periods, and relate them to one another. "From Genesis to Revelation" shows that the spiritual reality underlying these two stories is the idea of the manhood and womanhood of God, ultimately to appear in human experience as Christ Jesus and Christian Science. Paul makes it clear that the purpose of the individual Jesus was to solve

INTRODUCTION

in its entirety the problem posed by Adam. He writes in I Cor 15, "For as in Adam all die, even so in Christ shall all be made alive." And in v. 45 of the same chapter, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." Again, we realize today that Jesus solved the problem of Adam on the basis of the seven days of creation, and that the Adamic myth from Gen 2:6 to the translation of Enoch unfolds as the step by step counterfeit of these seven spiritual "days."

Prophesying the second Messianic advent, or the coming of Christian Science, Jesus himself directly relates this with the circumstances surrounding Noah. He says in Matt 24: "Immediately after the tribulation of these days... shall appear the sign of the Son of man in heaven... as the days of Noe were, so shall also the coming of the Son of man be. For 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... so shall also the coming of the Son of man be." The coming of Christian Science, or the revelation of the womanhood and motherhood of God, is identical with that of the promised Comforter, or the descent of the city foursquare. "Noah" means "rest, quiet," and has the significance of consolation and comfort. It is said of him in Gen 5:29, "This same shall comfort us concerning our work and toil of our hands..." Mrs Eddy writes of the city foursquare that it comes "to console the weary pilgrim, journeying 'uphill all the way'" (S & H 574).

Again, whereas in the first myth the individual Adam is regenerated through the birth of his third son, Seth, in the second myth the entire world is born again. In the seven generations through Seth to Enoch the solution of the Adamic problem prefigures symbolically the actual solution wrought by Jesus, while the story of Noah is further related to that of Christian Science when we see that after the world's new start the people collectively build the fatal tower of Babel, or organize a monolithic church. Spiritually translated, the first two periods have underlying them the symbolic significance of the careers of Christ Jesus and Christian Science, or the manhood and womanhood of God.

The third period opens with the four patriarchal sagas of Abraham, Isaac, Jacob and Joseph, which bring the book of Genesis to a close. Here the nation of Israel has its origin. In Old Testament symbolism, Israel, who is henceforth to dominate the entire Scriptural scene, is both Jehovah's son and bride. Her two chief tribes are the house of Judah, representing the manhood concept of the Son of

INTRODUCTION

God, and the house of Joseph, representing the womanhood concept. From Judah eventually comes Christ Jesus, and from Joseph comes Christian Science. As the natural outcome of the first two periods, the spiritual idea of the manhood and womanhood of God is, at the opening of the third period, in embryo in human conception. The divine Patriarch, or Father, sows this idea in the womb of human consciousness as a seed whose full development is already within itself. At the close of the story of Joseph, although this seed seems to be germinating in the land of Egypt, it is spiritually supreme in its authority there and prospers and multiplies exceedingly.

In Exodus, Egypt stands for the dark organic womb of the mortal body. To the senses, Israel is in bondage to the belief that the material body gives birth to man. Divinely, she is born of the matrix of immortality, typified by the promised land. Humanly, she comes forth out of Egypt to prove the nothingness of organic birth. And this is made possible solely by the Mosaic revelation that God, not man, is "I." Under the guidance of her true "I AM" she is impelled to pass over the first death, birth, and so is delivered from Egyptian hard labour. From "the Horeb height where God is revealed" (S & H 241), her leader equips her with the rules and laws relating to the one I AM, and explains their moral application. Dimly and objectively she begins to realize that if the infinite God is her "I," then, as the seedlike reflection of this "I," her own presence is inseparable from the presence of God. And therefore because God cannot be divided into parts, He must of necessity dwell in His fullness in the midst of His people, Israel. This is the law of His covenant. This is the glory which, from the human point of view, impels her to wend her way back to her original spiritual status, or her conscious unity with God.

In Leviticus she sacrifices her animality upon the altar of divinity. In the book of Numbers, in consequence of this, she is able to make her "moral" journey to the borders of the promised land. The law of God, and its ability to solve the problem of life by restoring an apparently fragmented and scattered human race to a state of indivisibility in God, is crystallized in the book of Deuteronomy.

Mosaic leadership is objective, organizational, compulsive and disciplinary. This is essential in the early stages of Israel's experience. But except she progresses beyond this stage to the one that comes after it she can never enter the promised land. Only under Joshua (whose name means Saviour, like Jesus) can she enter upon and take possession of her heritage. Joshua's is a subjective,

INTRODUCTION

democratic, and voluntary phase of leadership and signifies Israel's own self-government.

To Jesus, the only promised land was the consciousness of eternal life. Often he was asked what a student must do to inherit eternal life. His answer was that he must obey the divine commandments and sacrifice the personal, egotistical sense of self. Israel's whole purpose is to overcome the birth-death cycle of organization and time, and inherit eternal life. The symbol of this cycle is her servitude to Egypt at one end of the scale, and her servitude to Babylon at the other. The third period closes with the books of Joshua, Judges, and Ruth, where Israel's thought is turning from the objective to the subjective point of view, or where she begins the conquest and occupation of the land.

In the fourth period, beginning with I Samuel, she is establishing her subjective outlook. Two alternatives face her. Either she obeys the law of God and inherits eternal life, or she disobeys this law and it leads to her moral and physical death. Either the law revealed to her objectively by Moses becomes the subjective reality of her own being, or she relapses into the egotism of personal sense and succumbs to the Babylonian tomb. The law is that Principle shall be her only "I." Either Principle or person is her king. Despite the entreaties of her God-inspired prophets that she shall remain faithful to Jehovah, she chooses subjection to personal sense rather than subjectivity to God.

Solomon's temple, built under divine auspices as an instructional symbol, degenerates into an organized dictatorship, and the united kingdom splits into two camps. The proposition is that of the manhood and womanhood of God, typified by the two houses of Judah and Joseph, being rent asunder by the forces of egotism to become the representatives of the male and female of mortality. These are typified by the southern kingdom of tyrannical Judah and the northern kingdom of rebellious Israel. Their common sin is focussed in the imported idolatry of Baal and Ashtaroth, the god and goddess of sun-worship and fertility.

Material fertility is spiritual drought. The teachings of Elijah and Elisha are designed to heal the breach, reunite the two kingdoms, and reinstate spiritual fertility. Otherwise a condition of moral and physical death is bound to ensue. Israel and Judah refuse obedience to the spiritual law of Life because they refuse to yield up the personal sense of "I." This is represented by idolatrous self-worship and by a false sense of security engendered by the temple and Jeru-

INTRODUCTION

salem. In the end their personal sense destroys them, — or so it appears at first sight. Israel, the woman, succumbs to the male-like militarism of Assyria, while Judah, the man, falls to the harlotry of Babylon. Israel is totally lost sight of in an untraceable dispersion, while Judah, in Babylon, retains his physical identity. The period known as “the exile,” in which Israel and Judah are taken into the Assyrio-Babylonian tomb, is the symbolic counterpart of the original Egyptian womb. The four books of Kings close with Judah’s final deportation into Babylon.

But Life is continuous and death is an illusion. The threescore years and ten of man’s so-called organic life are a substanceless mirage or dream. Judah and Israel are in truth the sinless, deathless manhood and womanhood of God. Judah’s resurrection at the end of the seventy-year old Babylonian exile is therefore inevitable. As recounted in the books of Ezra and Nehemiah, Judah, under the auspices of Persian sovereignty, returns to Jerusalem to rebuild, firstly, the temple and, secondly, the encompassing walls. Like Jesus at the resurrection, Judah temporarily rebuilds his body. He demonstrates individually the indivisibility of the centre and circumference of being, or the manhood and womanhood of God.

The life of Jesus in the four Gospels is the spiritual counterfact to what Judah has stood for throughout much of the Old Testament. Jesus appears at the opening of the fifth period as the individual inheritor of eternal life. He epitomizes in his own life-work the teachings of the entire Bible from Genesis to Revelation, and therefore reflects in his own identity the fulness of manhood and womanhood.

At the point of the four Gospels, the Word has led to the Christ. Now the Christ leads to Christianity. As a result of Jesus’ resurrection and ascension, the Christian era is set in motion, and prepares the way for Science. This is signified by the way in which the Acts and the Epistles lead to Revelation. In Revelation events relating to the sixth and seventh periods are foreshadowed, principally with regard to the coming of Christian Science, or the second advent of Christ.

Mrs Eddy writes that Christian Science “restores the lost Israel” (Man 17). Whereas the resurrection of Judah takes place literally in the return from Babylon, and the career of Jesus from the womb to the tomb and beyond accomplishes the living reality of all that lies behind the Judaic symbol, yet not until Christian Science is revealed many centuries later can it be said that Israel, standing

INTRODUCTION

for the spiritual idea of God's womanhood, begins to be resurrected. Judah returns in person to rebuild the old Jerusalem and to present a symbol of the new. Christian Science is the New Jerusalem itself which underlies the symbol, and which finally translates on a universal scale the old organic concept. The restoration of the "ten lost tribes" is impersonal and metaphysical. As foretold symbolically in the book of Deuteronomy it signifies nothing less than the total spiritual regathering of the scattered human race.

Jesus asked that "all" might be "one." He prayed: "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" (John 17). Such prayer, made at the point of the Bible's fifth thousand-year period, is capable of fulfilment only through mankind's dissolution of the mortal sense of life in the era of Christian Science.

As the prelude to the fifth major footstep of her career, Mrs Eddy, in the year 1889, dissolved her church and college organizations in order to gain what she called "a higher hope for the race." To this end, according to My 246, she "sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity." "While revising 'Science and Health with Key to the Scriptures,'" she says, "the light and might of the divine concurrence of the spirit and the Word appeared." The wedding of the manhood and womanhood of God which characterized the fifth evolution of the textbook, and which is the subject of this present book, embodied this very "unity" and "concurrence" she was seeking. Regarding these events she quoted the words of Jesus: "What I do thou knowest not now; but thou shalt know hereafter."

She brought to light what she calls "The Magna Charta of Christian Science," or "the inalienable, universal rights of man." She wrote, "The Magna Charta of Christian Science means much, multum in parvo, — all-in-one and one-in-all." Mrs Eddy had prayed the prayer of Jesus, "Father, that they all may be one," and had, at this very point, made its fulfilment possible.

The single concept, "all-in-one and one-in-all," focusses the living reality, in the experience of every student, of all that is signified by the wedding of the Bible and Science & Health, or the manhood and womanhood of God. We read in S & H 267, "Generically man is one, and specifically man means all men." The generic "one" is represented by the individual, indivisible Christ Jesus, the

INTRODUCTION

specific "all" by the universal family of countless individuals as found in Christian Science. The Principle upon which the individual, collective, and universal life-problem is solved is that the "ALL" must be found embraced in the "ONE," and the "ONE" must be found reflected in "ALL." When the "head" and "body" of the Son of God are thus one and indivisible, heaven is made manifest on earth.

F I R S T
S E Q U E N C E

THE WORD REFLECTING THE WORD

Theme: "Order my steps in thy word" (Ps 119). The articulate Word impels in the student the necessary qualities and attitude of mind which will enable him to approach nearer and nearer to his divine Principle in his quest for at-one-ment with this Principle.

(1)
THE PATRIARCHS
Abram looks for a city
Gen 11:26-13:18

We are all Abram. We are all looking for the same thing. According to Paul in Heb 11:10 we are seeking "a city which hath foundations, whose builder and maker is God." This city is the city foursquare, "the mother of us all," finally to appear in its full glory in Rev 21. We are looking for our true incorporeal body, for the matrix of timeless immortality, for the birth-giving body of Christ. We are yearning for the body of eternal life, - the inheritance which our Father promises us, whose symbol is the "promised land."

In order that we may understand this body, many symbols of it are given us. The first of these is Sarai, Abram's wife. Sarai is this same foursquare body which each individual must seek to wed. Another symbol - one which extends throughout the Bible - is the fertile land of Canaan in which Abram and his seed are promised they shall dwell. Canaan is the spiritual identity of the coming children of Israel, who stand in type for the whole human race. God promises Abram, "Unto thy seed will I give this land," "In thee shall all the families of the earth be blessed."

THE BIBLE and SCIENCE AND HEALTH

While Canaan, our true mother-land, is the land of our spiritual nativity, Babylon, or Ur, is the land of our supposed material nativity. Like Abram, our first step must be to come away from Ur. Abram is bidden by God to have a clean break with the past, — to make a fresh start in life. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," he is told. It is being revealed to him from the start that God, not man, is the Father and creator of man. But Abram does not understand this great fundamental truth right away. Haran, northward in Padan-Aram, or Syria, is a necessary halfway stage in his journey from Ur to Canaan. He takes the journey from Ur to Haran in company with his father, Terah (meaning "delay"). Human fatherhood can never inherit eternal life, and so Terah dies in Haran.

Syria is an important Biblical symbol. In II Kings, just before Babylon reclaims Israel for the period of "the exile," Syria is Israel's foremost enemy. She is a state of human "morality" lying midway between the "physicality" of Ur and the "spirituality" of Canaan. (See the "three degrees" S & H 115). The fact is that except the moral derives from the spiritual, is itself a reflection of the spiritual, and so leads back to the spiritual, morality becomes one of the most subtle enemies of spirituality. Both Abraham and Isaac will refer to Haran as the country of their human ancestry. Moses represents Israel as saying: "A Syrian ready to perish was my father. . . ." (Deut 26:5).

When, under God's direction, Abram and Sarai leave Haran for Canaan they take with them their nephew, Lot. Lot typifies all the different hidden, sensual appetites of the mortal body. The text has already told us that in the opening stage of the development Sarai, Abram's spiritual ideal, is barren. Now as they enter Canaan in company with Lot, they find that Canaan is barren also, — that is, there is a greivous famine in the land.

As if to foreshadow the later story of Israel's sojourn in Egypt and her return to the promised land, Abram goes down into Egypt in order to escape the famine. In the words of S & H 442 he must find "temporary food and clothing until the material transformed with the ideal disappears, and he is fed and clothed spiritually." At the same time he must understand the powerlessness of this temporary material expediency to violate his spiritual ideal. His fears for himself and for Sarai are groundless. As in the later story, "the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife."

THE WORD REFLECTING THE WORD

Abram and Sarai return to Canaan greatly enriched by their experience, not impoverished. For one thing they awaken to the necessity of parting from Lot. Abram and Lot stand for the spiritual and physical desires going on simultaneously in the thought of every student. Lot is identified with the fertility of the mortal body and with the sins of Sodom and Gomorrah. Abram is identified with the land of Canaan and the happiness of spiritual fertility. Abram has but to part from Lot to realize that in actual fact he is already in possession of his longed for spiritual identity. God tells him that the body he is seeking is his already, and that he is free to walk throughout its length and breadth. And so immeasurable is the promise of its fertility that his seed will be as the dust of the earth for number. He dwells in Mamre in Hebron, — that is, in the “strength” of “communion” with God.

The keynote of Abram’s character is his faith in God and his spiritual desires. Through an “absolute faith that all things are possible to God” (S & H 1), and a willingness to trust God with his desires, his unformed thoughts are being gathered into the proper spiritual channels for their development. His unspoken desires are being divinely “moulded and exalted before they take form in words and in deeds.” Like the student of the opening pages of Science & Health, Abram accepts the idea that God’s work is already finished, and that the rule for his own endless spiritual development is already established. Thus “the Lord said unto Abram, after that Lot was separated from him, 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.”

(2)

DEUTERONOMY

from Horeb to the borders of the land

Deut 1:1–3:29

“The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: Turn you, and take your journey . . . to the land of the Canaanites . . . Behold, I have set the land before you: go in, and possess the land . . .”

There is but one way to possess the land of spiritual identity, or

THE BIBLE and SCIENCE AND HEALTH

to inherit eternal life, and that is to come forth divinely from the mountain of God at the same time as coming forth humanly out of Babylon and Egypt. In the first tone thought comes forth out of darkness into light; in the second it comes forth from what amounts to being a heavenly firmament, or from the light itself. A spiritual idea is developing. This is the idea of the Word reflecting the Word, and it is revealing to the student what is basically required of him in order to move more and more into the light.

The firmament of the second day of creation is an ordered understanding of the great "I AM" revealed on "the Horeb height" (S & H 241). The summit of Horeb, or Sinai, where God reveals Himself to Moses, is the capstone of spiritual purity represented by the capitalized terms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love. Israel, generic man, the spiritual idea of these capitalized terms, is "as the stars of heaven for multitude." Only that which comes from God inherits the promised land, and so returns to God. At this early stage in the student's experience, the land of his true identity is objective to him. Hence his journey through the wilderness in order to reach it and make it subjective.

Working from the standpoint of the mountain of God, — equipped, that is to say, with an understanding of God's law — Israel is required to overcome the mountain of the Amorites before she can enter the land. To this end she needs a disciplinary organization to govern her. The task of Moses, her leader, is to organize her for the journey, compel her to obey her Principle, and so lead her from the objective to the subjective point of view. While the mountain of God stands for scientific purity, the mountain of the Amorites stands for the giant error of belief that Spirit and matter mix. This basic error is first brought to light in Gen 6 where "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." The progeny of this marriage were mountainous giants called Nephelim. The Amorites, Anakims, Horims etc., cited in this passage, are descendants of the original Nephelim. Before she can enter the land Israel must understand the nothingness of this great error.

The problem of her blood relations, Edom, Moab, and Ammon, are by-passed at this particular stage of her journey. These are problems which are not required to be solved until she is subjectively at home in the land. Only the two Amorite kings, Sihon and Og, are overcome on the east of Jordan. Their territory is vouchsafed to two and a half of her tribes in order that eventually subjective

THE WORD REFLECTING THE WORD

and objective shall be one.

"The greatest wrong is but the supposititious opposite of the highest right" (S & H 368). The mountain of the Amorites is but the supposititious opposite of the mountain of God, and therefore of the land itself. It is imperative for Israel to consecrate her life to this basic spiritual truth in order to advance God-ward. Instead she complains that her problems are bigger and more insoluble now than before she came out of Egypt. She is not sufficiently grateful for the good already received, and therefore is not in a fit state to receive more. She lacks the quality of fidelity. What she needs is faith in the continued presence of God to fight her battles for her and lead her safely on. How easily she forgets His loving fatherly care, — how He bore her as His son all the way that she went. If only she would dedicate her life to the pure Horeb revelation. If only she were absolutely consecrated in "thought, energy, and desire." Instead, she believes that the Amorites are a gigantic material reality superior to her spiritual self. This is egotistical rebelliousness against the laws of the one I AM, as is also the willful attempt to overcome them herself without God. Such egotism can never inherit the promised land, but must punish itself in wilderness wanderings until it is self-destroyed. Only the childlike purity of Caleb, who signifies whole heartedness, and Joshua, whose name means saviour, like Jesus, is able to overcome the Amorite mountain on the basis of its nothingness, and so enter the land. In order to make them like Caleb and Joshua, Moses disciplines, purifies, and leads God's faithless and ungrateful people.

(3)

JOSHUA-JUDGES

salvation of Rahab, the harlot

Josh 1:1-2:24

It must always be borne in mind that we are not primarily engaged with widely differing types of symbol, nor with the relating of symbols, as such, taken from widely separated points of the context. We are engaged with the order and coherency of the everywhere present ideas that underlie these symbols. Within the design of their Principle every spiritual idea coexists with every other, and

THE BIBLE and SCIENCE AND HEALTH

it is in and of their Principle that the student must find them and know them. To find them in their Principle is to find them in their relationship to one another within the perspective of the whole design.

For thought to rise up out of Babylon and Egypt is for it to come down simultaneously out of the mountain of God. This is the significance of the two tones already considered. Spiritually understood, the third tone which we come to now presents the actual simultaneity of the first two tones.

Having assured us that the unfailing Principle which leads us up to the banks of Jordan under Moses is the identical Principle which leads us on over Jordan under Joshua into the land itself, the story develops to that of the harlot, Rahab, and her relationship with the two Israelites sent over by Joshua to spy out the land. Rahab lives in the city of Jericho on the west of Jordan, that is, on the inside of the land. The Israelites come to her from the east of Jordan, that is, from outside the land. Rahab symbolizes the inside and the outside, the subjective and the objective, becoming one in spiritual identity.

Rahab is each individual student beginning to accept into his own being the idea of his God-sent spiritual selfhood that comes to save him from sin. The two Israelites are the two complementary ideas just considered, namely, that in order to be resurrected from sin and mortality, we must find ourselves coming forth from Soul and immortality. The name, Rahab, means "wide." Her significance is indicated on S & H 90:24, "The admission to one's self that man is God's own likeness... shuts the door on death, and opens it wide towards immortality." Typified by Rahab, the harlot-selfhood of sinning humanity reaches the point where it admits to itself that man's only identity is "God's own likeness," and in consequence is changed and reformed.

The "harlot" state of thought is disappearing and that of the spiritual "bride" is appearing. Like Babylon, the harlot city, Jericho, is the supposititious opposite of the city foursquare of Rev 21, the ultimate identity of the promised land. According to scholars, Rahab is identified with both Egypt and Babylon, and also with the great red dragon. We know that Jericho itself is identified with Babylon because later on in the story, when Israel has conquered Jericho, a certain Israelite tries secretly to retain for himself what Jericho stands for, namely, a "goodly Babylonish garment."

The effort of the king of Jericho not to let into human thought the light of spiritual understanding represented by Israel, is foiled by

THE WORD REFLECTING THE WORD

Rahab, the self-reforming harlot. Rahab desires to rise up out of Babylon and to wed herself to her true spiritual selfhood coming forth from God. In the words of S & H she is ready to have her affections transplanted "from sense to Soul" (265:32). Because of this, her salvation will extend to the entire family of ideas that make up her individual consciousness. When Israel enters the land to subdue it and translate it spiritually, her father, mother, sisters and brothers will all be saved from death. Israel's real purpose is salvation through spiritual transiation. But in the process, the thought typified by Jericho, which resists this reformatory influence, is destroyed.

(4)

THE FOUR BOOKS OF KINGS

hypocritical priestcraft would impede spiritual progress

I Sam 1:1-7:17

The subject of the fourth tone is Principle versus personal sense. Principle is represented by the prophet Samuel, and personal sense by the hypocritical priesthood of Eli. In the story Israel is smitten by the Philistines. When the Philistines capture the ark of God it is said that "the glory is departed from Israel." The ark stands for Israel's unity with God. Its capture is the apparent departure of God's presence from Israel. Actually it signifies the departure of faithless Israel's thought from God, and is identical with the functioning of a corrupt priesthood. The pride of priesthood, "the prince of this world," is that which would stand in between man and his Principle, and cut him off from God. The true priest, on the other hand, like the true prophet, exemplifies man's unity with God. Hence his office in the Old Testament was to guard the ark of the Lord.

A "philistine" is an opponent of progress or progressive ideas; he is essentially afraid of new ideas, especially of those whose acceptance involves change. Divinely, Israel's identity is changeless; humanly, it is in a constant state of progress and change. Her need at the moment is to change from priestcraft to prophecy. But the philistine in her seeks to prevent this change from taking place and to hold her in a state of stagnation. Philistine capture of the ark of

THE BIBLE and SCIENCE AND HEALTH

→ God is old theological priestcraft operating in her own thought to prevent her from entertaining new ideas. The antidote to priestly stagnation is the era of divine prophecy initiated by Samuel.

Hannah is barren. She prays to God to send her a son. Her prayer is heard and Samuel is born. Hannah vows that when he is weaned she will give him back to God, the source from whence he came. She brings him to Shiloh where the ark is housed, "that he may appear before the Lord, and there abide forever." "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord," she says. Hannah, like the mother in the Apocalypse, sees to it that her child is "caught up unto God," — is found in his divine Principle (S & H 565).

Samuel is really Israel's spiritual selfhood dwelling constantly in the presence of God. But in order that she shall realize this, the corrupt priesthood of Eli and his sons must be expunged from her life. The one is the antithesis of the other. The real Samuel comes from God and is restored to God, whereas Eli's sons steal the best of the Lord's sacrifices to consume it upon their lusts. They do not give back to God what is God's by right but keep it for themselves.

The name "Samuel" means "heard of God." Samuel hears spontaneously the Word of God and acts upon what he hears. His answer to the divine call is, "Speak; for thy servant heareth." Due to Eli's lack of vision, the lamp of the Lord had almost gone out "in the temple of the Lord, where the ark of God was." Samuel, on the other hand, as a result of an influx of new ideas, opens "the doors of the house of the Lord" and is "established to be a prophet to the Lord."

The return to Principle of that which first comes from Principle, and the overcoming, in consequence, of the belief that man is cut off from Principle, is the key to this fourth tone of the development, and shows it to be the outcome of the other three. In the first tone, thought emerges from darkness into light. In the second, it comes forth from the light in order to come out of darkness and return to the light. In the third, the two processes are simultaneous. In the fourth, the circulation is wholly from the light to the light, while darkness is stagnation which is no part of man.

There are five lords of the Philistines, typifying the five senses of the body. When the Philistines take the ark captive, it plagues them, just as Egypt is plagued when she holds Israel captive. They decide, therefore, to restore the ark to its rightful owner. The ark stands for man as the spiritual idea of God. If, through belief in

THE WORD REFLECTING THE WORD

procreation, man is wrested from God and held captive in a mortal body, the body suffers and is plagued until man is released and restitution is made. The Philistines are smitten "in their secret parts" with the infectious plague of emerods.

Once the ark is restored, Samuel entreats Israel, "return unto the Lord with all your hearts... put away the strange gods... Then the children of Israel did put away Baalim and Ashtaroth [the god and goddess of organic fertility] and served the Lord only." As a result, the Philistines are overcome and the corrupt priesthood of Eli ends. Israel is one with her Maker.

(5)

THE PROPHETS

God, the Father, is the sower of the seed

HOSEA

The fifth tone in the development of the Word as the Word is expressed by the prophecy of Hosea. Hosea's basic teaching is that God, not man, is the Father of man. The story of his marriage with the harlot, Gomer, is typical of Jehovah's own marriage to the faithless harlot, Israel. Hosea's first-born is Jezreel, whose name means "God sows." Hosea entreats Israel to redeem herself from her whoredoms and be reinstated as Jehovah's faithful wife. But this is possible only in proportion as God sows in her the seed of her eternal spiritual selfhood, and she lays down the belief that man is the father of man.

Two other children are born to Hosea and Gomer. The first is a daughter, Loruhamah, meaning "not having obtained mercy;" the second, a son, Loammi, meaning "not my people." They typify Israel disowned by Jehovah on account of her infidelity. Yet the divorce is only temporary. Once she ceases her whoredoms, as she will, the names will be changed to Ruhamah, "having obtained mercy," and Ammi, "my people." A reconciliation between Jehovah and Israel will inevitably take place. We read in the first chapter, "...in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Then shall the manhood and womanhood of God be found united in God, with God as their sole creator. "Then shall the children of

THE BIBLE and SCIENCE AND HEALTH

Judah and the children of Israel be gathered together, and appoint themselves one head...for great shall be the day of Jezreel." The prophecy throughout deals with both Israel and Judah, and their relationship to the one God.

Having followed shamefully after her lovers - having sought them but not found them - Israel will say: "I will go and return to my first husband; for then was it better with me than now." Her days with Baalim in which "she decked herself with her earrings and her jewels, and she went after her lovers, and forgot" her real husband will be over. In that day she will call Jehovah "Ishi" (my husband), and will call Him "no more Baali" (my Lord). Then, says God, "I will betroth thee unto me forever...I will sow her unto me in the earth." The dominant theme of Hosea is that God, not man, is the Husband and Father of man; it is God, not man, who sows the seed of what man really is in the womb of human consciousness.

Throughout the five tones of the development so far considered the same fundamental idea has consistently asserted itself. The idea emphasized in the fourth tone that man comes from God and returns to God is, in the fifth tone, sown as a seed by the one Husband and Father in the thought of spiritually inclined humanity. In the process of spiritual fertilization, God comes "unto us as the rain, as the latter and former rain upon the earth." But in the whoredoms of material fertility, Israel having "sown the wind" cannot fail to "reap the whirlwind."

That which is denounced is the birth-death cycle of mortal life typified by Egypt and Assyria. In Science the one God is both the origin and ultimate of man. We read: "They call to Egypt, they go to Assyria...They return, but not to the most High...Israel hath forgotten his Maker...Ephraim shall return to Egypt, and shall eat unclean things in Assyria...their glory shall fly away like a bird, from the birth, and from the womb, and from the conception... Ephraim shall bring forth his children to the murderer...Israel is an empty vine, he bringeth forth fruit unto himself." Then comes the entreaty: "Sow to yourselves in righteousness, reap in mercy... for it is time to seek the Lord..."

Hosea ends on the note that God alone sows the seed of life in man and is the source of all fruition. He writes: "Ephraim shall say, What have I to do any more with idols?...I am like a green fir tree. From me [God] is thy fruit found." Mrs Eddy writes of Jesus, whose life exemplified absolute fidelity to Principle, that he "recognized Spirit, God, as the only creator, and therefore as the Father of all" (S & H 31).

THE WORD REFLECTING THE WORD

(6)

THE GOSPELS man virgin-born Matt 1:1-4:11

The fact that God alone was his Father – that God was the Husband of his human mother – enabled Jesus to make the journey through life that brought him closer and closer to God. Except, in his own words, he had first come forth from the Father, he could not have gone back to the Father; he could not have proved the nothingness of the birth-death concept of life.

In the sixth tone we reach the form and actuality of the idea that has been building up. Here, in the opening of Matthew's Gospel, in the story of the birth, baptism, and wilderness victory of Jesus, the idea that has unfolded through the preceding five tones is the veritable fact about man. All the other tones are discernible within this sixth tone.

In the womb of her pure spiritual sense, Mary conceives the God-sown idea that man is the Son of God. When the time comes for her to present her revelation to the world, the senses behold the human Jesus. God, not Joseph, is his Father. To save the child from destruction, Joseph takes him and Mary down into Egypt. To begin with the spiritual idea must be mothered humanly. But Jesus' necessity is to prove that not only is God his Father but also his Mother as well. Hence Joseph brings them up out of Egypt. In order to bring Israel out of Egypt, Moses reveals to her that God is her only I AM. In the same way Jesus must prove that God is his "I," until all belief in organic origin and an independent ego is gone. Matthew quotes Hosea as saying, "Out of Egypt have I called my son."

Simultaneously as the truth appears, typified by Jesus, that man is born of God, John the Baptist prepares humanity to accept this fact as the truth about itself. Humanity must repent of the belief that man comes forth from man. John's baptism is therefore the baptism of repentance, while Jesus' baptism is the baptism of the Holy Ghost. Jesus' real mother is the Holy Ghost, the holy Spirit, the mother of the whole human race.

In the experience of Jesus the two baptisms are simultaneous. As he ascends up out of the waters of repentance, the Holy Ghost descends from heaven as his own true body, or identity. Jesus perceives what he is in Principle, forever coming from God. His body is the city foursquare, the spiritual reality of mankind, symbolized

THE BIBLE and SCIENCE AND HEALTH

by the descending dove. His true human selfhood is not Soul in body, not God in man, but a pure reflection of the one man in God. As the reflection of God, he comes from God and returns to God. Armed with this understanding he goes into the wilderness and proves his immunity from every Satanic sin. This means that he overcomes three basic temptations. He proves (1) that if he has no bodily appetites (2) he cannot fall from Principle, and therefore that (3) he can demonstrate in the world around him the unfallen reality of the entire body of man.

(7)

THE EPISTLES

advance from the law to grace

ROMANS

The seventh tone of the sequence is found in Paul's epistle to the Romans. In each development the seventh tone marks the highest point of "ascent" before the corresponding chapter in Science & Health "descends" with the "Science" of the whole sequence. The seventh tone always demands of the student universality of outlook and an unselfed love toward his brother man. The "Jewish" centre of being established in the sixth tone radiates outwards in the seventh to its universal "Gentile" circumference.

The theme of Romans is that the "law" of the Old Testament promises mankind the "gospel" of the New, and that the student must fulfil this law by progressing from the old to the new. "There is no respect of persons with God," Paul says. What the student desires for himself individually he must desire equally for mankind as a whole. No longer can he live individually from a personal point of view, but individually from an impersonal and universal point of view.

Be a doer of the law and not a hearer only, Paul urges. Mere ritualistic lip service to the law leads to hypocritical perversion and malpractice of the law. This must yield to the living spirit of the law, or to where, under God, individuality is a law unto itself. To live the spirit of the law is true "circumcision." Universal Truth cannot be individually (that is, personally) circumscribed. Circumcision must be inward in the spirit and in the heart, not out-

THE WORD REFLECTING THE WORD

ward as the dead letter of the law.

God is God both of Jew and Gentile. Rightly understanding the "Gentile" circumference of his being, the individual "Jew" ceases to circumscribe God. There is no chosen people but the whole human race. Loving his "Gentile" neighbour as his universal "Jewish" self, the student fulfils individually the law of God. He finds the manhood of God wedded to the womanhood of God, and this spiritual and scientific wedlock is reflected in and constitutes his own individual self.

The purpose of the law is not that mortals shall work their way upwards from matter to Spirit. The standpoint of "faith" and "grace" in the New Testament, to which the "law" and "works" of the Old Testament lead, is the original Abrahamic standpoint before the law was instituted. Working from the standpoint of Abraham, humanity, under the Mosaic law, lays off the circumscribed sense of self for its own uncircumscribed identity. When it reaches the New Testament it has returned to this original standpoint. "Faith" is the key to the character of Abraham even as, according to Paul, it is the key to the teachings of Jesus. "The promise, that [Abraham] should be the heir of the world, was not... through the law, but through the righteousness of faith."

Jesus individually fulfilled the Old Testament law by wiping out the sin of Adam. He showed forth the "death" of world sin. Coming from and returning to the status of their own original sinlessness, individual Christians must do the same thing. Only when we are "dead to sin" – only when we have paid the price of sin through the death of sin – are we able to receive the "free gift" of life.

Like a woman married to her husband, we are subject to the Mosaic law as long as we live in sin. But when, as with Jesus, it is proved there is no sin, then the law which says, "Thou shalt not sin," is outgrown. The woman's first husband is dead, and she finds herself wedded to another.

There are three degrees of "the law." The law of the Spirit of life in Christ Jesus; the Mosaic moral law, and the law of sin and death. The law of the Spirit of life acting through the moral law makes null and void the law of sin, and so delivers us "from the body of this death." Then only are we "heirs of God." Only by starting out from the original Abrahamic standpoint and returning to this standpoint in the Gospel, overcoming in the process the law of sin and death, are we "counted for the spiritual seed." Eternal life is not attainable merely through the moral law. If we believe

THE BIBLE and SCIENCE AND HEALTH

it is we are seeking our own personal righteousness rather than the righteousness of God. We are attempting to rise from matter to Spirit.

There is no descent of Spirit into matter, Paul teaches, and no ascent from matter into Spirit. There is neither a first nor a second death. Exemplified by Jesus, man comes from God and returns to God, and eliminates as he does so the birth-death cycle of a mortal sense of life.

When both Jewish centre and Gentile circumference are one in the circle of individual being then will it be found that all men are "one body in Christ, and every one members one of another."

(8)

SCIENCE & HEALTH

the Principle and Science of humanity's approach to God
"PRAYER"

Because the eighth tone of the scale is, in every instance, the Science of the preceding seven, it fulfils these seven by bringing them 'down to earth,' – that is, to the point of immediate practicality.

The keynote of the Word reflecting the Word is spiritual order. This is best conveyed by the idea of "like reproducing like" (S & H 277:14). The Word itself is God. God, natural good, is forever giving birth to natural good, and this universal unfoldment of good is reflected in all creation. In the student's spiritual identity like is always reproducing like. This impels him, humanly, to approach nearer and nearer to God in a spiritually ordered way. Through the seven tones of the Bible he lays off the mortal sense of "approach" and yields step by step to the immortal sense.

Through the true idea of "Prayer," the first chapter of Science & Health reveals the Science of humanity's approach to God. A mortal and personal sense of prayer is made by a sinful mortal who presumes to approach God. God cannot be approached from a basis of mortality for there is no mortality in God. Jesus makes it clear that only immortal man who comes out from God can really approach unto God. On account of his origin and nature mortal man is debarred from the presence of God. Hence there is no hope for mortal man but in laying off a mortal sense of God. This means, in

THE WORD REFLECTING THE WORD

this first sequence, laying off the mortal sense of approach to one's objective and yielding to the immortal understanding of how alone this can be done.

As shown in the opening paragraph, prayer is not something which originates in the minds of mortals as a means of contacting God; it is God's own "gracious means" for accomplishing humanity's salvation. Nothing prays to Principle but thought which is itself based on Principle. Nothing approaches Principle (i. e. returns to Principle) but qualities which have their origin in Principle. Abram prayed. He exercised an absolute faith that all things are "possible to God." His prayer to God was his desire for God - his desire for and trust in what God had already done. He prayed when he sought the maternal "city" whose builder and maker is God. He trusted God to gather his unformed thoughts - his unspoken desires - into the matrix of spiritual formation.

The metaphysician's prayer is for God and the universe as they are in Principle and not as mortals personally desire them to be. His desire is that everything he thinks, says, and does shall have its origin in the Mind which is God, and not in a personal mind. Such prayer (as the first three pages of the chapter show) is based on the acknowledgment that God's work is already done, that man's true identity is already in the promised land, that God already knows and comprehends all, and that He has already bestowed all good on man. The already established rule whereby man works out his salvation, or approaches nearer and nearer to God, begins with the knowledge that God's infinite purpose is already perfectly fulfilled. Man comes up out of darkness and moves forward to the light when he understands that the identity he is seeking is sent forth by the light, and is the light. In no other way will he reach his objective, and find himself one with God.

The chapter, "Prayer," gives details of the divinely inspired attitude of mind, and the God-sown qualities of thought requisite in the student in order that this journey can be made. For example, except there is gratitude for the good already received it is impossible to move forward and receive more. This is the experience of Israel when she comes from the mountain of God.³ As with Rahab, there must be a heartfelt desire for spiritual reformation, or a willingness to turn from sin.⁴ All inwardly sincere desires stem from the depths of the heart. The hypocrisy of Israel's personal priestcraft is fatal to her spiritual progress.⁵ There must be the willingness to leave all for Truth and to follow in Jesus' footsteps.⁶ The

THE BIBLE and SCIENCE AND HEALTH

"I" must desire to go unto the Father and be "present with Truth and Love." The student must long to enter the sanctuary of Spirit and there have communion with God. In no other way can he reach the state of "heaven-born aspiration and spiritual consciousness... indicated in the Lord's Prayer and which instantaneously heals the sick." As Paul, in Romans, uncovers the hypocrisy of words without deeds, and pleads for the surrender of a soulless ritualism, so does Mrs Eddy throughout the chapter, "Prayer."

The accent with the second series of tones is on ~~that~~ for which one prays in the first series, namely, spiritual communion with the one God, or to assimilate the "body of Christ."

S E C O N D
S E Q U E N C E

THE WORD REFLECTING THE CHRIST

Theme: Eat the divine body of Principle.

(1)
THE PATRIARCHS
Melchizedek brings forth bread and wine
Gen 14:1-15:21

Five kings inside the land are at war with four kings invading from outside the land. The five are the five physical senses that make up the mortal body, and which believe that the body can be ruled by conditions external to itself. If the four kings were representative of the city foursquare they would come as the spiritual truth about body, and would heal the mortal concept, — they would come as Christ to the flesh. As it is they come to ravage the mortal body and hold its senses in bondage. The five kings include the kings of Sodom and Gommorah, where Lot has elected to dwell.

Lot is Abram's belief that the body is physical and can feel pleasure and pain. In the battle Lot is taken captive. This suggests that the body is assailed with some kind of discord. It is essential therefore that Abram should turn to the Christ, Truth, to serve him in healing the body, and so recover Lot. Accordingly he arms his "trained servants born in his own house," and pursues after Lot's captors. Abram has made his own those ideas of Truth that have come to serve him humanly. Lot is rescued, the four kings are slaughtered, and the situation is restored to normal.

The stand which Abram takes with regard to the mortal body is the prelude to his meeting with Melchizedek. Melchizedek is

THE BIBLE and SCIENCE AND HEALTH

Abram's ultimate Christ-identity. "And Melchizedek king of Salem [afterwards Jerusalem, capital of the promised land] brought forth bread and wine: and he was the priest of the most high God." Like Jesus with his disciples at the last supper, Melchizedek imparts the Eucharist to Abram — he explains to him the letter and spirit of the body of Christ. He shows the mortal Abram how to make spiritual atonement for sin and engage in holy communion.

Paul, in his epistle to the Hebrews, interprets the significance of Melchizedek. Melchizedek is "king of Salem. . . king of righteousness," — the divine priest-king of the city foursquare, the New Jerusalem, or the city of universal "peace." "Without father, without mother, without descent, having neither beginning of days, nor end of life," he is man's original and ultimate Christ-identity.

Abram is shown the vision of man as "never born and never dying" but as "coexistent with his creator," — that is, in continuous communion with God (S & H 557). Individual man is an individual reflection of the one Melchizedek, — a divinely self-governed king and priest unto God.

The king of Sodom, the opposite of everything that Melchizedek stands for, seeks to beguile Abram. But Abram refuses allegiance. "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth," he says, "that I will not take anything that is thine." Having been shown that the real body is birthless and deathless, he declines to subject himself any further to the mortal concept of body.

Yet the true body is still objective to him. He has not yet identified himself with it subjectively. He has not yet seen that the sole reality of the human concept is this very Christ-body. Because of this he pleads with God that his servant, Eliezer (whose name means "God is help," and who comes to him from outside the land) shall be his legitimate heir. But this is not God's way. "This shall not be thine heir," he is told, "but he that shall come forth out of thine own bowels shall be thine heir." Abram may use Eliezer to heal the mortal body, as he does in the case of Lot, but only his own subjective understanding can bring about the body's translation. The call comes again to sacrifice animality. In proportion as he does this he will inherit the land "from the river of Egypt unto the great river, the river Euphrates," — that is, from Egypt to Babylon, or from birth to death. His body will be "without father, without mother, without descent, having neither beginning of days nor end of life," according to the description of Melchizedek.

THE WORD REFLECTING THE CHRIST

This opening tone of the Word reflecting the Christ gives us the principle upon which to base our thought, in order to advance step by step to the chapter "Atonement and Eucharist."

(2)

DEUTERONOMY revelation of God's law Deut 4:1-5:33

Israel is in holy communion with God. She is standing beneath God's holy mountain in order to receive the revelation of His law. The Eucharist, as the body of Principle, the body of divine law, is being imparted to her element by element, or in a form she can understand. The mountain burns with fire and God speaks to her from out of the fire. The fire is the fire of the Holy Ghost, or holy Spirit, which comes to purge her and purify her in order that she shall realize her at-one-ment with God. The purpose of the fire and the purpose of the law is the same. In fact the fire might be said to be the living spirit of the law. It represents Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error,"—Christ, "the divine message from God to men . . . dispelling the illusions of the senses" (S & H 583, 332).

As yet the body of God's law is objective to Israel's thought, whereas it must become subjective. She must be given to understand that in her true identity she is herself this law-abiding body, wholly subject to God. To this end a mediator is needed to stand like a firmament between her and God and cause her to understand His law. Moses is this mediator. Like the firmament of the second day of creation, Moses stands in the midst between Israel beneath and God above.

Of the priestly tribe of Levi, Moses performs the office of the Christ in this tone just as the high priest, Melchizedek, does in the first tone. The difference is that whereas Melchizedek has the emphasis on the absolute and divine, Moses reduces the divine to a form that is humanly understandable. He reduces the absolute law of God's allness to a body of moral laws which, through obedience thereto, will eventually translate the body of Israel out of lawless material sense.

THE BIBLE and SCIENCE AND HEALTH

Reducing the absolute to meet the human need, Moses does not materialize Spirit, nor does he spiritualize matter. Spirit remains forever Spirit and matter is Spirit's negation. Israel sees "no similitude" in the day that the Lord speaks unto her in Horeb "out of the midst of the fire." The law is that she must not look to the evidence of the senses in order to learn about God. She is forbidden to corrupt herself with "a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast..." It is impossible to learn anything about the true body from the false concept. There can be no spiritual translation if thought is held within, and worships the mortal sense of body. The purpose of the ten commandments, written "upon two tables of stone," is to bring about this very translation. The two "tables" correspond to the two complementary Christ-translations on S & H 115.

The first table comprises the first four commandments, and the second table the last six. The first emphasizes man's relation to God, and corresponds to the first translation; the second emphasizes man's relation to man, and corresponds to the second translation. Jesus, in Matt 22, summarizes the teachings of the two tables respectively when he says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself."

Loving one's neighbour as oneself – understanding the body of Christ to be one's true self, or body – the body is translated out of the language of matter into the language of spiritual ideas. Through the mediumship of Moses, the Lord talks with Israel "face to face in the mount out of the midst of the fire." Moses stands between the Lord and Israel to shew her "the word of the Lord."

(3)

JOSHUA-JUDGES

crossing the river Jordan

Josh 3:1-4:24

"And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people."

The third tone in the development of the Word as the Christ represents Israel in the act of crossing the Jordan and entering the

THE WORD REFLECTING THE CHRIST

promised land. Jordan marks the boundary between the outside and inside of the land, — that is, between the objective and subjective points of view. Israel is beginning to change her standpoint from the one to the other in order that the two may be one. She is now under the leadership of Joshua, whose name means the same as Jesus, or Saviour, and who is therefore a further symbol of the Christ. In this tone, however, the actual shepherding Christ is the ark of the covenant borne by the Levitical priests. These are the representatives of the one high priest, Melchizedek, the one mediator, or Christ. The ark signifies God's own presence in Israel's midst, and conversely, Israel in spiritual communion with the one God. It is called the "ark of the covenant" because it enshrines the two tables of the law described in the preceding tone. In the previous tone, Moses stands firm in the midst of the mountain between Israel and God. In this one the ark of the covenant, borne by the priests, stands firm in the midst of Jordan between Israel and the promised land. Without the one as the promise and means of the other it were impossible for the crossing to be made, — it were impossible for Israel to reach her objective safely, on dry land.

"And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground." The priests' feet typify Israel's own understanding of God. When these feet touch the waters, or when her understanding is about to change her standpoint from the objective to the subjective point of view, "the waters which came down from above stood and rose up upon an heap very far from the city Adam...and were cut off..." The obstructive "dam" supposedly separating man from his true mother-land is dissolved by the Christ, or by Israel's own spiritual understanding. In the thought of the student the understanding is developing that he has never left his original spiritual estate.

Israel must not cease to identify herself with this Christly standpoint of inseparability from God. To signify this, a representative of each of the twelve tribes takes a stone upon his shoulders from the place where the priests' feet stand firm and carries it to the other side. At the same time Joshua puts twelve stones back into Jordan to replace the first twelve. As the reflection of her divine Principle, God, it is impossible for Israel to take anything away from God. The restoration of the stones signifies her own restoration to God, and the fact that all there is to her identity is the Christly reflection of God.

THE BIBLE and SCIENCE AND HEALTH

The stones are pitched in Gilgal, Israel's first lodging place inside the land. Gilgal means "a circle." The stones are the twelve foundations of the holy city which Israel must begin to build. They typify the universal circle of all individual being. They prefigure the ultimate "crown of twelve stars" worn by the woman in the Apocalypse, — that is, by generic man. The foundations are being laid for the individual king and priest unto God to radiate outwards from his centre to his circumference and then back to his centre again.

(4)

THE FOUR BOOKS OF KINGS

Saul is crowned in Gilgal

I Sam 8:1–17:58

The question must be settled in the student's thought as to which of two opposing forms of government shall control him. Shall he be governed by the Principle of universal man, or shall he be dictated to by personal egotism? Israel's true king is Christ, the Son of God, the divine priest-king, who is later represented by Jesus. Paul, in Hebrews, tells us how the priestly kingship of Jesus is "after the order of Melchizedek," who brought forth bread and wine to Abram. In the Gospels, Jesus is referred to as the "son of David." In this tone, where the true and false concepts of kingship are analyzed, David, of the tribe of Judah, appears as the representative of the kingship of Principle, while Saul, of the tribe of Benjamin, represents the kingship of personal sense. This particular section of the story ranges from where Israel demands a personal king to where David slays Goliath, the egotistical ruler of the Philistines.

Israel cries out to Samuel, "Make us a king to judge us like all the nations." This suggests the preference on the part of humanity to being ruled by personality instead of by Principle, — by an external dictator who tells them what to do rather than being told what to do by God and so being spiritually self-governed.

Samuel is grieved at Israel's apparent dependency on personality. God says to him: "They have rejected me, that I should not rule over them." Israel's builders have rejected the "stone" of divine

THE WORD REFLECTING THE CHRIST

self-government that will one day become the headstone of the corner. This stone, in the previous section, was a twelfefold circle of stones.

Samuel tells them how their choice will rob them of their freedom and put them to servitude; nevertheless they cry out the more for a king to rule over them and to fight their battles personally.

Accordingly Saul is chosen. It is said of him that "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." Saul stands for the qualities of vanity, egotism, and personal aggrandizement operating as Israel's own thought. Nevertheless, to show that "the greatest wrong is but a supposititious opposite of the highest right" (S & H 368), also that "material organization" has its early "value" and "uses" as well as its "peril" and "abuses" (Ret 45), the Spirit of the Lord is temporarily poured out upon Saul and he becomes a prophet, or "seer," in Israel. After a battle with the Ammonites, who want to scatter Israel by putting out all her right eyes, Saul gathers the nation together even as his father's "wandering asses" are also found herded together.

Saul is crowned in Gilgal. But the situation is the opposite of that represented by the circle of twelve stones which Israel originally pitches in Gilgal, and which feature in the preceding tone. These twelve stones are the crown of the real king of Israel.

Saul's basic fault lies in his disinclination to wait upon Principle and his impatience to take the law into his own hands. This is seen when the Philistines encamp against him in Gilgal, and Samuel delays in offering sacrifices which Saul wants offered at once. He decides to take action himself. He says to Samuel later on: "I forced myself therefore, and offered a burnt offering." This egotism will prove to be his undoing, and will bring about the downfall of his kingdom. "Thy kingdom shall not continue," Samuel tells him, "the Lord hath sought him a man after his own heart." The man after God's own heart is David, who is willing to wait upon God, and who therefore represents the impersonal kingship of Christ.

It is not Saul who smites the Philistines but his son, Jonathan, who later allies himself with David, and refuses to be controlled by Saul. To avenge his hurt pride Saul proclaims a fast in Israel. But Jonathan eats of the honey that drops from the trees and bids the people partake of their enemies' spoils. Saul seeks to slay Jonathan for having refused to toe the line but Israel prevents this.

THE BIBLE and SCIENCE AND HEALTH

Saul's further misdeeds all testify to his personal vanity, until the Lord repented that he had made Saul king. Accordingly Samuel anoints David, the eighth son of Jesse, to be king over Israel in Saul's stead. And the Lord said unto Samuel, "Look not on his countenance, or on the height of his stature...for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The character of David is in every way the opposite of that of Saul. With the humble, spiritual David, God, not man, is "I."

The section tells of the inevitable antipathy between the two types of "king," and closes with David's victory over Goliath. Saul and philistinism are really one. Goliath, whose name means "exile," is the giant egotism of the statuesque Saul which David must eradicate from Israel's consciousness. Otherwise she will exile herself from the one divine "I" and so become spiritually dead. David with his sling and smooth round stone relies wholly on the power of Principle for his victory over Goliath. He shuns the methods of personal sense advocated by Saul. David says to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts...that all the earth may know that there is a God in Israel...So David prevailed over the Philistine with a sling and with a stone...but there was no sword in the hand of David."

When the I AM of Principle proves its supremacy over the egotism of personal sense, Israel is no longer at the mercy of an "exile," but is in her natural state of at-one-ment with God.

(5)

THE PROPHETS
valley of decision
* JOEL

Scotfield writes of Joel that he "gives the fullest view of the consummation of all written prophecy" (The Scofield Reference Bible p. 930). Joel's vision extends to "the last days" of Christian Science, when the events of the day of Pentecost that followed the ascension of Jesus are destined to be repeated with the clarity of a universal, demonstrable Science, — that is, when the Holy Ghost will

THE WORD REFLECTING THE CHRIST

again be poured out impartially and impersonally "upon all flesh." He writes: "And it shall come to pass...that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy..." Joel foresees the time when humanity as a whole will be in subjective union and communion with God - inspired individually, collectively, and universally with the unending revelation of Truth.

This glorious consummation of all human hope will be preceded by a great tribulation. For these are the days of which Jesus himself prophesies, when he says in Luke 21: "When ye shall hear of wars and commotions, be not terrified...nation shall rise against nation, and kingdom against kingdom...upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth...And then shall they see the Son of man coming in a cloud with power and great glory..."

Jesus is anticipating the great world-chemicalization of modern times, - the vast process of universal purification and cleansing which, contrary to all appearances, is really the saving hand of God at work in human consciousness. He is looking forward to the coming of the Christ in Christian Science which shall redeem and

* It will be noted that the "tones" attributed to both the Prophets and the Epistles in this book are not identical with those in "From Genesis to Revelation." The two presentations are in fact complementary. Their difference is due to standpoint. In the first book, where the continuous, unfragmented perspective from Genesis to Revelation is taken into account, the prophets appear in the form therein given. With the present book the specific correlation of certain sections of the Bible with the chapters of Science & Health is being emphasized. When the prophets and the epistles are viewed from these two different standpoints their respective tones would seem to be complementary. For example, in "From Genesis to Revelation," where the matrix of the prophets is symbolized by the radiancy of a circle, Joel is in the tone of the Christ reflecting the Word; while in the present book, where the prophets' matrix has the form of the build-up of a square, the tone of Joel is the Word reflecting the Christ. This complementary relationship pertains to the other prophets and also to all the epistles. The presentation of the prophets and epistles in this book is like that given by Max Kappeler, who examines these two groups of Scriptural writings by themselves, not within the perspective of the Bible as a whole.

THE BIBLE and SCIENCE AND HEALTH

translate the human race. Because God is all and evil is naught, that which, to material sense, threatens to be the death and destruction of mankind is, to spiritual sense, the passing away of material beliefs under the impulse of omnipotent Spirit. Hence it is that in the prophecy of Joel the vast "army" of devouring insects is really God's army. Then when the great chemical has wrought its purpose the promise reads, "I will restore to you the years that the locust hath eaten, the canker worm, and the caterpillar, and the palmerworm, my great army which I sent among you." "The floors shall be full of wheat, and the fats shall overflow with wine and oil . . . and ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God." Joel's purpose is to awaken the drunkards and false husbandment of Israel from belief in the fertility of matter. Until such time as they are willing to reap the harvest of Spirit — to turn from material values to spiritual values — their belief in a material harvest will be ravaged by God's army.

If, in the preceding tone, Israel is not prepared to exchange the type of kingship represented by Saul for that represented by David, then in this tone she cannot fail to experience the devastation of her harvest. Government under Saul is but the supposititious opposite of government under David. Likewise, in its metaphysical analysis, the army of devouring locusts is really God's own army sent to purge Israel of her false material appetites and false sense of values. Mrs Eddy writes in S & H 404-405 of "appetites to be abandoned," and of the "army of conspirators" such as lust, revenge, deceit, etc., which, if not expunged by the Christ from human thought, put an end to spiritual fruition. Hence in this tone as well as in the last, Israel is in the "valley of decision." Firstly, she must make up her mind whether Principle or person shall govern her, and secondly, whether her appetite is for carnal or spiritual things. Shall body be to her the supposedly fertile mortal body, or shall it be the harvest-bearing body of Christ, the matrix of eternal life?

"Take, eat; this is my body" Jesus says to his disciples just as the appetites of the carnal mind are about to attempt his destruction. Melchizedek begins to impart this body to Abram; Moses imparts it to Israel as the body of divine law. It conducts Israel over Jordan to the point where it begins to be her own subjective body. Saul is the personal counterfeit of this body. David, victorious over Goliath, typifies the body itself. Humanity, identified with the counterfeit of body is self-devouring, but identified with the counterfact is the very body of Christ. "Multitudes, multitudes," Joel writes, are

THE WORD REFLECTING THE CHRIST

in this "valley of decision: for the day of the Lord is near in the valley of decision." The call is for the Christ to translate the self-devouring concept of life and prove there is only one kind of Life.

(6)

THE GOSPELS

the body of Christ is one whole body

Matt 4:12-9:38

The scene in which the sixth tone opens is "Galilee of the Gentiles." Galilee has the same derivation as Gilgal, meaning "circle." Saul is crowned in Gilgal. Jesus, the true king of Israel, begins his ministry in Galilee. The mission of the Son of God comes from Principle and returns to Principle; but in so doing it never leaves the realm of the one all-encircling Principle. In Galilee, Jesus gathers together his first four disciples, heals "all manner of sickness and all manner of disease among the people," and is followed by "great multitudes." Understanding the needs of the multitude he goes up into a mountain and delivers to his disciples the teaching known as "The Sermon on the Mount."

Moses, on mount Sinai, imparts the law of God to Israel; Jesus, on "a mountain," imparts to his disciples the teachings that constitute the fulfilment of this law. "Think not that I am come to destroy the law, or the prophets," he says, "I am not come to destroy, but to fulfil. . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." All Jesus destroys is a ceremonial, Pharisaical misconception of God's law, not the law itself. With Jesus, the "justice" of Moses is wedded to the "affection" of Christ, - the penalizing "Thou shalt not" resolves into the beatific "Blessed are ye."

Analyzed scientifically, the structure of Jesus' discourse follows the pattern of the "seven" and the "four." This means that it illustrates the fourfold way in which the understanding of Principle operates in human experience. When the ideas presented in this sermon constitute the integrity of individual consciousness, individuality is a reflection of the body of Christ governed by inexorable law.

THE BIBLE and SCIENCE AND HEALTH

The entire law is embraced in the idea that whatever comes to man from God circulates back to God. Hence Jesus' epitome of it in the golden rule of Principle: "All things whatsoever ye would that men should do to you, do ye even so to them."

From the summit of his exaltation Jesus imparts to the disciples the spiritual Eucharist. He bids them partake of the letter and spirit of the body of ideas which is man's real body. He explains to them in divine order the fundamental principles upon which this law-abiding body is built. Hence the parable, at the end of the sermon, of one man who builds his house upon a rock, and another who builds upon sand. The first house withstands the storms and floods of mortal belief, but the second house is destroyed.

The Sermon itself may be likened to the activity of the first of the Christ-translations on S & H 115. For when it is ended Jesus descends from the mountain-top to make the structure of ideas he has presented demonstrable in everyday life, — that is, to bring into operation the second of the two translations. With the understanding of what body really is he heals the discords of the mortal sense of body. Matthew details eight individual healings as well as many other demonstrations of spiritual power before this particular tone ends.

Beholding around him the reflection of his own at-one-ment with God, Jesus proves that the body of Christ, the body which is man, is neither leprous, palsied, nor fevered, — in fact that it is incapable of disease of any kind. He stills the emotional tempest which his teachings arouse in human thought. He causes the swinish elements of mortality to drown in the nothingness of their own originating beliefs. On the basis of their total unreality he forgives humanity its paralyzing sins. Proving that sensuality is not the origin of life, he heals the woman with the twelve years' issue of blood, and raises from the dream of death the girl who is twelve years old. Hailed as the "son of David," he heals two men blinded by their old illusions. Finally he heals one who is dumb. "And the multitudes marvelled, saying, it was never so seen in Israel."

Jesus sees the multitudes "scattered abroad, as sheep having no shepherd." The task of spiritually translating the body, and so making it whole again, calls for much effort and sacrifice on the part of humanity. Echoing the strains of Joel, Jesus says to his disciples, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." It must be increasingly demonstrated that the

THE WORD REFLECTING THE CHRIST

universal body of humanity is neither dismembered, scattered, nor diseased, but is harmoniously whole and indivisibly one.

(7)

THE EPISTLES

diversification of identity in unity

I CORINTHIANS

Paul's first epistle to the Corinthians begins with a plea for Christian unity, which is the key to the whole message. If Christ as the head of his own body is undivided, then the body itself is likewise undivided. Material sense alone testifies to a divided body of mankind. Why then do students identify themselves with the apparently separated parts of one whole Christ rather than with Christ himself? Why do they say, "I am of Paul; and I am of Apollos; and I of Cephas; and I of Christ"? It is because they are subject to personal sense instead of Principle. The fact is every individual student is simultaneously of the Word, the Christ, Christianity and Science, as the one holy city, the one divine body, the spiritual reality of the one human race. In order to be itself, each of these aspects of being reflects every other, and is spiritually inconceivable apart from the other three. The belief in personal divisions is a false sense of individuality. This belief may be the "wisdom" of the so-called carnal mind, but it is "foolishness" with God. To understand the unity of God, Christ, man, on the other hand, is to have the "mind of Christ."

Though one individual plants and another waters, the two are one and essential to each other. On this basis alone "God giveth the increase." When students are "labourers together with God" they are "God's husbandry." They are "God's building," built upon the "foundations," or fundamentals, of their oneness with God and each other, as laid by Jesus Christ. In Christian Science these fundamentals are presented in a system, or body, of diversified ideas of God, and are the means whereby humanity understands its own diversity in unity.

A divided body is "for fornication." The belief in man's divisibility from God and from his brother man perished with the cross of Christ. When students are one in Christ, and are not personally

THE BIBLE and SCIENCE AND HEALTH

"puffed up," they comprise the temple, or body, of God. "Know ye not," Paul writes, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Understanding the reality of one undivided body, Christians will no longer "sit at meat in the idol's temple," they will no longer "eat those things which are offered to idols." Rather will they live in accordance with the words of Jesus, quoted here by Paul: "Take, eat: this is my body, which is broken for you." They will understand that which has been diversified, classified, and individualized for their assimilation, but which has not been materially fragmented into a lot of disconnected parts.

How are students to identify themselves with the divisionless body of Christ? How are they to eat the divine body of Principle, thus partaking of the spiritual Eucharist in holy communion with God? They are able to do this because of the above fact of diversification, classification, and individualization. It is possible because, in the words of Paul, there are "diversities of gifts, but the same Spirit."

Paul gives a clue as to the nature of specific individuality as it obtains within and constitutes the collective wholeness of man. He writes: "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... to another prophecy... to another divers kinds of tongues... all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

Individuality in man is a divine bestowal, a non-repetitive gift. Each individual reflects the one God in a way no other individual can. When it is realized that God gives to each one the gift of every other one in order that this one shall be himself, then is the body one, — then is the body of the indivisible Christ reflected in every one's body.

Paul continues: "The body is one, and hath many members... by one Spirit are we all baptized unto one body... 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? But now hath God set the members every one of them in the body... if they were all one member, where were the body? But now are they many members, yet but one body... ye are the body of Christ, and members in particular."

The living spirit of the body — its very heart and soul — is the

THE WORD REFLECTING THE CHRIST

charity, or love, which keeps it in a state of reciprocal interdependence and oneness. Otherwise the body of Christianity is a dead intellectual "letter," — a "sounding brass," a "tinkling cymbal."

Nevertheless there is the true letter, which is as indispensable to the true spirit as the spirit is to the letter. The living letter of Christianity is the language-vehicle of the living spirit. For except every individual possesses an ordered understanding which is communicable to others, the spirit is merely a personal and private emotion. Paul writes: "If I pray in an unknown tongue [the spirit without the letter], 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 also." Then is the body of the letter, the body of understanding, filled with the spirit of life.

All this was perfectly exemplified, Paul shows, in Jesus' resurrection from the dead. When Jesus raised his body from the dead this was an exemplary symbol of the way in which the one indivisible Christ is destined, in Christian Science, to restore to a state of living unity in God the dead, divided body of mankind, thus proving that humanity's true identity is the oneness of the body of Christ.

(8)

SCIENCE & HEALTH

"Take, eat; this is my body"

"ATONEMENT AND EUCHARIST"

The final tone of the Word reflecting the Christ is presented by the chapter, "Atonement and Eucharist." Its subject is Jesus' demonstration of the truth about body which totally translates the mortal sense of body. The note of "divine oneness" (MH) on which the chapter opens shows that the essence of Jesus' mission lies in the fact that it is both "individual and collective" at the same time. This same quality must be reflected in the mission of every one of his followers. The one generic Christ is forever one with God; all specific men and women are included in the one Christ; and through Christ are, in turn, one with God. This is the standpoint from which the individual Jesus solved the problem of collective salvation, and is therefore everyone else's standpoint too.

The key to the chapter's opening pages lies with the two words

THE BIBLE and SCIENCE AND HEALTH

"whole" and "part." "Whole" applies to the generic Christ, "part" to specific individual man. The word "part," however, does not imply divisibility within the whole, but individual reflection of the whole. There is really but one atonement, the generic atonement of Christ. Individual atonement is an integral part – a specific reflection – of this one.

Through his own heartfelt repentance, individual man has "part" in "Jesus' atonement for sin" and therefore in Christ's "at-one-ment with God." His necessity is to "demonstrate... in part, the divine Principle" of Jesus' teachings and practice, and so have "part in God." If, like Jesus, he swerves not in his obedience to the "divine order;" if he puts "aside material self and sense" for "the divine Principle and Science of all healing;" if he lets the one whole Truth overcome error in his "daily walk and conversation," he has "part in the at-one-ment of Truth and Love," – he is an undivided reflection of the collective and universal oneness of being.

Throughout his ordered "course," the spiritual purpose at work is that of Christ reconciling him to God. The ecclesiastical definition of "reconcile" includes "to restore to communion" one who has been excommunicated. When David slays Goliath he destroys the giant belief that man is an "exile" from God. David's victory is an Old Testament symbol, the victory of Jesus is the New Testament reality that lies behind the symbol. The determinant in each case is "self-immolation," or the "sacrifice of self."

Jesus' resurrection was his final victory over the false sense of self. It was the conclusive proof that the "I" of universal man is God, Spirit, and is "not in matter to be destroyed." Abram's victory over self resulted in his meeting with Melchizedek, – in his perception that the birthless deathless son of God is in perpetual communion with God.

Resurrection is more than the triumphant finale of a spiritual career, it is a continuous rebirth going on step by step throughout that career. As in the case of Jesus, it begins with the "perception that God is the only author of man." This realization on the part of "the Virgin-mother" put to silence the laws of material generation. The Virgin-mother was in "self-conscious communion with God." The idea that God is the only author of man comes to humanity as the saviour from mortality. It is the primary idea of the one Christ, Truth, that is the mediator between humanity and divinity. As Moses stood between Israel and God, as the ark stood between her and the promised land, so the idea portrayed by Jesus is the

THE WORD REFLECTING THE CHRIST

"mediator, or way-shower, between God and men" that redeems the whole human race.

"Jesus acknowledged no ties of the flesh. He said: 'Call no man your father upon the earth; for one is your Father, which is in heaven.'" His real mother and his brethren are "they who do the will of his Father." We read in Matt 12 how he "stretched forth his hand towards his disciples, and said, Behold my mother and my brethren!" His twelve disciples stand for generic man, the spiritual identity of the human race, the body that gives his true selfhood birth. Like Israel who passes over Jordan and lays twelve foundation stones in the promised land, Jesus builds his understanding of body on the foundations of his twelve disciples. "Take, eat; this is my body," he says at the passover, as he explains to them the true identity of the world.

The passover is followed by the crucifixion and resurrection. The right understanding of body impels the self-sacrifice of the mortal sense of body. This, however, does not mean the destruction of the mortal body, but rather its spiritual translation. The bread which Jesus breaks has the emphasis on the first of the two translations (S & H 115); the cup which "shows forth his bitter experience," has the emphasis on the second. The name "Mary" means "bitter." With Jesus, the first translation emphasizes the fact that God is Father. The second involves the sacrifice of the belief that personal humanity is mother. Jesus' necessity is to prove that God is at once the Father and Mother of man. To do this he has a bitter struggle. The "human [Mary] element in him struggled with the divine." His victory at the resurrection is the proof that God, not Mary, is his mother, and therefore that Spirit, not matter, is the underlying reality of the human race. Rising from the virgin tomb, Jesus totally absolves himself from the belief that he ever originated in a virgin womb. As "the Lamb of God, which taketh away the sin of the world" (John 1:29), he weds his spiritual "bride." He finds his mother's identity in the spiritual body of mankind.

Jesus' final act of translation is followed by the day of Pentecost when the Spirit of God is poured out universally "upon all flesh." This is in accord with the prophecy of Joel. Ideally, humanity perceives its identity in terms of the Holy Ghost, the city foursquare, the mother, the church, the bride of Christ. This is its foretaste of the promised Comforter, — the eternal Science of God and man, that is eventually reduced to comprehensible form in the system of

THE BIBLE and SCIENCE AND HEALTH

Christian Science. Gradually, as shown in the next sequence of tones, this system of spiritual ideas dissolves in the consciousness of mankind the organic "Mary" element.

T H I R D
S E Q U E N C E

THE WORD REFLECTING CHRISTIANITY

Theme: Step by step dissolution of an organic sense of body.

(1)
THE PATRIARCHS
Abram's marriage to Hagar
Gen 16:1-17:27

From the human standpoint of working out the problem of being it is impractical to aim too high too soon. It is essential for Abram to have met Melchizedek and to have paid homage to the absolute ideal for which Melchizedek stands; nevertheless, in terms of human demonstration, Sarai is still barren. It is part of God's plan, therefore, that he should make a temporary concession to matter, or say in the words of Jesus, "Suffer it to be so now." Until he can prove that Spirit alone gives birth, and therefore that Sarai is not really barren at all, it is expedient for him to make an apparent compromise with the flesh. Yet it is not really a compromise. The reason Abram weds himself to Hagar, Sarai's Egyptian bondswoman, and allows her to bear his firstborn son, is in order that he may "emerge gently from matter into Spirit" (S & H 485), and dissolve step by step the belief that the two coalesce. The student cannot turn from matter to Spirit at a single bound, but must, in an orderly way, tread the pathway mapped out by Jesus up to this absolute ideal. The chapter, "Atonement and Eucharist" in Science & Health has shown him this way.

Abram's marriage to Hagar corresponds, in the history of Christian Science, to agreement on the part of Mrs Eddy to organize a

THE BIBLE and SCIENCE AND HEALTH

material church. Though she herself knew that the spiritual idea is born wholly of God without the aid of matter or personal motherhood, the human mind believes in a compromise between Spirit and the flesh, and for the world's sake she had to symbolize this compromise in order to show the way of dissolving it step by step.

Under Sarai's bidding, Abram weds Hagar. Hagar conceives, while Sarai is still barren. And when Hagar "saw that she had conceived, her mistress was despised in her eyes." Matter is exultant at its own apparent superiority over Spirit, and in its belief that matter is necessary for the propagation of Spirit. Because of Hagar's sneers Sarai banishes her from her sight. But it is too soon yet to abandon organic methods, or to believe that the material body can be dispensed with. The angel of the Lord bids Hagar return to the service of Sarai, and bring forth Ishmael.

Following the birth of Ishmael, God appears to Abram under the name of "Almighty God." This, in the Hebrew, is El Shaddai, and means the All-bountiful Giver, the Breasted One. God is revealing to Abram the idea of Himself as Mother, and what it is that really gives birth. As a result, Abram's name is changed to Abraham, meaning "Father of a great multitude." There follows the Abrahamic covenant, or the promise that he and his seed shall possess the land of Canaan for an everlasting possession.

The sign of this covenant is the rite of "circumcision." God says to him: "This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised...the uncircumcised man child...that soul shall be cut off from his people; he hath broken my covenant." At the same time Sarai's name is changed to Sarah, meaning "princess," and it is promised that she shall give birth to a son. Sarai's son will be Abraham's true spiritual heir, Isaac, whom he will have brought forth out of his own spiritual bowels.

The birth of Isaac is impossible on a material basis. In the story both Abraham and Sarah are too old. Therefore it can only take place spiritually. Accordingly the child will be known as a "child by promise." Abraham is incredulous. "Abraham fell upon his face, and laughed." The name Isaac means "laughter." This signifies that when he is born, the derision of the material senses that Spirit can only propagate through matter will give way to the joys of conscious spiritual birth. The derision is really the reproach of Hagar the Egyptian operating as Abraham's own thought. Hence the need for circumcision.

THE WORD REFLECTING CHRISTIANITY

As we shall see in the book of Joshua (the third tone of this development), circumcision represents the "reproach of Egypt" being "rolled away" from Israel's consciousness. It signifies cutting off (dissolving) the belief that the spiritual idea can ever really be born of the flesh, or of a compromise between Spirit and the flesh. Its metaphysical meaning is that the infinite can never be circumscribed by passing it through an organic body, by confining it within an organic body, or by believing that a person or a sectarian group can give birth to the Son of God.

Faithful to God's demand, Abraham circumcizes every male member of his household, beginning with Ishmael. Just as Mrs. Eddy, at the appropriate moment, dissolved the material organization she was led to institute, so Abraham rolls back the reproach of Hagar the Egyptian from himself and his whole house.

(2)

DEUTERONOMY

wholehearted love for God

Deut 6:1-25

There is but one way to possess the land of spiritual identity — there is but one way to inherit eternal life — and that is to maintain an absolute devotion to the body of divine law revealed on the Horeb height. If the student learns to love God supremely by obeying His law uncompromisingly, — if from the depths of his heart he puts this law into practice in the details of his daily life, and teaches others to do the same, God makes with him a covenant that he shall possess the land, and that he shall increase therein mightily.

The key to this particular section (the second tone of the Word reflecting Christianity) is found in Moses' declaration to Israel: "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." Israel is commanded to love the one God absolutely, to wed herself to the one Spirit without reservation, and to cease to go after the gods of the people which are round about her.

On two occasions in her writings Mrs Eddy quotes these dynamic words from Deuteronomy, "Hear, O Israel: the Lord our God is one Lord." She uses them in S & H 256 where she is impressing the

THE BIBLE and SCIENCE AND HEALTH

fact that real being cannot be confined "within the narrow limits of physical humanity," and in Mis 308 where she is uncovering the error of the "deification of personality." Through an absolute devotion to the fact that "The Lord our God is one Lord," the student's dependence on personally organized leadership, requisite in the earliest stages of his development, will gradually disappear from his experience. He will cease to believe that the infinite can be fettered within the finite, or that anything less than universal man is the mother of the Christ-idea.

The command to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" is called by Mrs Eddy "the El Dorado of Christianity." She writes in S & H 9, under the heading "practical religion:" "This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity. It involves the Science of Life, and recognizes only the divine control of Spirit, in which Soul is our master, and material sense and human will have no place."

To instil in the student's thought an absolute love of God on the one hand and the "surrender of all merely material sensation, affection, and worship on the other" is the whole purpose of God's law. The reason that the law ever came into being, Moses explains, was to bring Israel out of Egyptian bondage and cause her to inherit the promised land.

Ideally, in the land itself, all bondage ceases. Spiritual selfhood is the unlaboured gift of God. The only thing man has to labour and struggle for is the dissolution of an organic sense of life. In Jesus, the human (Mary) element struggled with the divine. God, not man, is the builder and maker of Israel's true identity. Inside the land, God gives her "great and goodly cities, which thou buildedst not, and houses full of good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not." Moses is explaining that once she reaches the subjective reality of her being "every plant of the field" exists in her own consciousness before it is objectified; that "every herb" is already fully propagated within her before it begins to grow. The reason is that Spirit never causes her to "till the ground" but makes her "superior" to Egyptian bondage (S & H 520).

Egyptian bondage - Adamic servitude to organization and to material methods of propagation - dates back in Israel's history to Abram's so-called concession to matter when he wedded the Egyptian bond-woman. It is essential to understand and comply with the divine

THE WORD REFLECTING CHRISTIANITY

purpose behind this marriage. Unless the reason for the marriage is understood, — unless man's absolute love of God is unfolding to him step by step and is causing the marriage with Egypt to dissolve step by step, then in time Egypt will gain the upper hand, and will seem to hold the spiritual idea in bondage. The disciplinary purpose of the Mosaic law, as with Mrs Eddy's Church Manual (which dissolves her Mother Church organization) is to prevent this subjection from taking place, and to ensure man's spiritual freedom. Hence Moses' warning to Israel: "Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage."

(3)

JOSHUA-JUDGES

the reproach of Egypt rolled away

Josh 5:1-15

In the third tone of the Word reflecting Christianity, Israel, having set foot in the promised land, is told that she must circumcise herself "the second time" in order to equip herself spiritually for the coming conquest of the land.

"Make thee sharp knives, and circumcise again the children of Israel the second time," the Lord says to Joshua. "And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males...died in the wilderness by the way, after they came out of Egypt. Now all the children that came out were circumcised: but all the people that were born in the wilderness... they had not circumcised. For the children of Israel walked forty years in the wilderness...because they obeyed not the voice of the Lord...And their children, whom he raised up in their stead, them Joshua circumcised."

Thought which is obedient to divine law, and by reason of this begins to take possession of subjective spiritual being is a new generation from the one which, through disobedience to divine law, perishes in the objective wilderness. Joshua reaffirms to Israel that the infinite cannot be circumscribed within the finite. Man's eternal identity is not created materially by man, nor is it born organically of woman. It cannot be enclosed within or filter through

THE BIBLE and SCIENCE AND HEALTH

a finite sectarian circle.

After the circumcision, the Lord says to Joshua: "This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal. . . And the children of Israel encamped in Gilgal and kept the passover. . ."

Gilgal, meaning "circle," is the place where Israel pitched the circle of her twelve foundation stones when she originally entered the land. On the fundamental understanding that she is without beginning or end, and therefore that her origin is in God, not man, she is destined to build up the structure of her eternal spiritual identity. The idea of the true centre and circumference of being eliminates an organic, circumscribed sense of being. The "reproach" that began with Abram's marriage to Hagar is now being "rolled away," and the marriage dissolved. Like Mrs Eddy, Joshua is showing Israel that the propagation of the spiritual idea must be carried on inorganically, and that apparently compromising concessions to matter must be outgrown.

One of the outstanding Biblical uses of the word "reproach" is with reference to sterility and barrenness in marriage. Rachel says at the birth of Joseph, "God hath taken away my reproach" (Gen 30:23). When she has conceived John the Baptist, Elisabeth says, "Thus hath the Lord dealt with me. . . to take away my reproach among men" (Luke 1:25). The "reproach of Egypt" pertains only to the objective phase of the student's development. For this phase, by its very nature, involves the dualism of Spirit and matter. Once the land itself is reached, there is no more barren wilderness. Man as the reflection of God is one with God and gives birth by reflection from within his own spiritual loins.

Finally in this tone, there comes upon the scene the "captain of the host of the Lord" with "his sword drawn in his hand." This is the idea of spiritually circumcised manhood which alone is capable of accomplishing the conquest of the land.

THE WORD REFLECTING CHRISTIANITY

(4)

THE FOUR BOOKS OF KINGS

Jonathan loves David as his own soul

I Sam 18:1-23:29

"And it came to pass...that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

Jonathan, son of Saul, typifies that state of thought in which allegiance to the vain ambitions of personal sense yields to a supreme devotion to Principle. Jonathan turns from the type of kingship represented by Saul to that represented by David. Wedding himself to all that David stands for, he allows his voluntary devotion to David to increase and his compulsory duty to Saul to decrease. Jonathan typifies the practice of the principle, "Thou shalt love thy neighbour [the one Son of God] as thyself." The dissolution of self-will, self-justification, and self-love takes place naturally as a result.

This arouses in Saul a fierce jealousy and hatred of David. Because of his fear of David, Saul seeks to have him destroyed. Saul is Israel's concessions to material methods of government, stemming from her demand for a personal king. David stands for the kingship of Principle, the opposite of humanly circumscribed organization. Jonathan is the spiritual tendency in Israel that leans away from Saul and towards David. Hence "Saul cast the javelin; for he said, I will smite David even to the wall." As for David he "behaved himself wisely in all his ways; and the Lord was with him." All the time David's behaviour grows more and more wise and principled, while Saul's, and that of his servants, grows more and more foolish and unprincipled.

The Philistines are still Israel's chief enemy. They are always known as the "uncircumcised Philistines." They are the tendency in Israel's own thought to circumscribe and organize the spiritual idea and so impede her own spiritual progress. For Israel's sake, David's necessity is to circumcise the Philistines. Saul thinks that if David does this the Philistines will destroy him. But David succeeds in his mission and weds Saul's daughter as a reward.

"So Jonathan made a covenant with the house of David...because he loved him: for he loved him as he loved his own soul." It is now apparent to Saul that his own son loves David more than he does his father, Saul. Therefore Saul seeks to slay Jonathan as well as David. Organic personal sense would destroy even its own offspring if this should cease to affiliate itself with organization, and becomes

THE BIBLE and SCIENCE AND HEALTH

identified instead with freedom and self-government.

Outside the reach of Saul's officialdom, David eats the shewbread normally reserved for the priests. David knows that Truth cannot be held within egotistical sectarian bounds. He takes from the custody of the priest the sword of Goliath, the Philistine, whom he himself slew.

Even Saul's own tribesmen turn more and more to David and away from Saul. Saul says to them, "Hear now, ye Benjamites... all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me..." To the priest he says: "Thou hast given him bread, and a sword... And the king said unto the footmen... Turn, and slay the priests of the Lord, because their hand also is with David... But the servants of the king would not put forth their hand to fall upon the priests of the Lord." Only an Edomite, a sly informer against David, is willing to obey Saul and slay the Lord's priests.

Finally, in this section, David takes refuge in the wilderness in strong holds, and he and Jonathan make their covenant before the Lord. This is the equivalent of a "marriage covenant." It is the promise which is made between the individual and the collective of reciprocal allegiance to the government of Principle, wherein the scheming hypocrisies, fears, and vested interests of Saul have no place.

(5)

THE PROPHETS demand for a spiritual socialism AMOS

The fifth tone in this sequence is the message of Amos. "Amos" means "burden bearer." His plea is on behalf of the poor in Israel against the cruelty and exploitations of the rich. His demands are for a spiritual socialism in which the rights of the individual are acknowledged and respected, and in which the greedy self-interests of a ruling hierarchy are overthrown. Amos stands for the dissolution of a dictatorial material organization, with its ambitious personalities and commercial interests, and the replacement of this

THE WORD REFLECTING CHRISTIANITY

by a state of individual and collective equality and security. Metaphysically, he bears the burden of the "poor in spirit" against the rich in matter.

Having denounced the transgressions of six enemy nations outside the land, Amos turns his righteous wrath on those of Judah and Israel inside the land. In the words of S & H 451 he bids them "renounce aggression, oppression and the pride of power," and let "Christianity, with the crown of Love upon her brow...be their queen of life." In the eyes of Amos the paramount sin of the two nations is that they "oppress the poor" and "crush the needy." He knows their "manifold transgressions" and their "mighty sins," — how they "afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." "Woe to them that are at ease in Sion," he says, "that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock...but they are not grieved for the affliction of Joseph."

Because of their transgressions and because of their refusal to dissolve the organic sense of life, Israel and Judah will succumb to Assyrian and Babylonian captivity. Five times Amos repeats the indictment that in spite of all the blessings God has bestowed upon them, "yet have ye not returned unto me, saith the Lord."

From the depths of his understanding love he entreats God for Israel's sake. "By whom shall Jacob arise? for he is small," he asks. In answer, Amos sees the Lord standing "upon a wall made by a plumbline, with a plumbline in his hand... Then said the Lord, Behold I will set a plumbline in the midst of my people Israel..." From every point on the circle of infinity, the plumbline of Spirit points to one centre. If only Israel would gravitate to God as the centre and circumference of all being, she would be saved. But this she declines to do. Therefore "the end is come upon my people of Israel," God says, upon them "that swallow up the needy, even to make the poor of the land to fail... falsifying the balances by deceit."

Israel will be "cast out and drowned, as by the flood of Egypt." She will be engulfed in her own selfish and greedy desires. The flood of Egypt is that which fertilizes the land of Egypt and causes it to be organically fruitful. After the flood there will be a famine in the land, "not a famine of bread, not a thirst for water, but of hearing the words of the Lord."

Yet in the end, restoration will come. Penitent Israel will be reformed and resurrected. She will rebuild her temple, or body, basing it this time on Spirit. The promise reads: "In that day will

THE BIBLE and SCIENCE AND HEALTH

I raise up the tabernacle of David that is fallen... I will raise up his ruins... and they shall build the waste cities, and inhabit them... and they shall no more be pulled up out of the land which I have given them, saith the Lord thy God." Israel will at last outgrow her love of flesh and find herself restored to God.

The central theme of Amos' message is the relationship of governor to governed. Under Principle's government, Christ is the governing centre, or head, of his own circumference, or body. This is the relationship between the manhood and womanhood of God which is reflected in individual man and which determines his right relationship with his brother man. Mrs Eddy describes this state of relationship in S & H 518 when, under the heading, "assistance in brotherhood," she writes: "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."

(6)

THE GOSPELS

relationship within the brotherhood of man

Matt 10:1-20:34

Throughout this section of Matthew's gospel the dominant theme might be said to be, "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father..." It presents the true idea of relationship among men, and therefore the true idea of "church."

The tone opens with Jesus sending forth his twelve disciples to minister to "the lost sheep of the house of Israel." As "sheep in the midst of wolves" he bids them lean wholly on God for their support. If you "confess me before men," he tells them, I will confess you "before my Father which is in heaven... He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." In the divine order of being, in which man finds his relationship with his brother man, God, the Word, sends forth His Son, the Christ. Christ sends forth the twelve, representing Christianity, or

THE WORD REFLECTING CHRISTIANITY

generic man. The world, typifying Science, receives the twelve as its own identity, and so restores itself to God.))

The subject changes to the "suffer it to be so now" career of John the Baptist. The implication is that of a self-dissolving material organization preparing the way for the spiritual "church." No greater idea has ever been "born of women" than that of the self-dissolution of an organic sense of life, Jesus implies. Howbeit the least idea of the Life which is God is greater than this. Through the twin missions of John and Jesus, "wisdom" will "be justified of her children," — there will be obedience to the demands of the universal motherhood of God as against the personal motherhood of man. Hence Jesus upbraids the wicked "cities" who refuse to repent of their mortality.

The danger with material organization is that it becomes self-perpetuating instead of self-dissolving. In defiance of this, David ate the shewbread outside the bounds of officialdom. In the same way, Jesus plucks and eats the ears of corn on the sabbath day. His necessity is to restore to its natural functions the "hand" of spiritual activity "withered" by a Pharisaical sense of life. A man has been handled by the ways and means of material organization. Jesus denounces Pharisaism because of its tendency to multiply sin. Afterwards he stretches forth his own hand towards his disciples and says, "Behold my mother and my brethren!" He indicates the living reality that lies behind organic motherhood and brotherhood.

Eight parables teach the nature and operation of the kingdom of heaven on earth. The first is the parable of the sower. This illustrates the way in which the seed of Truth is divinely propagated in world consciousness. The harvest reaped as a result of this sowing is "the end of the world," — that is to say, it is the spiritual translation of the organic sense of life.

Jesus' teachings and their application to the problems of humanity are consistently spiritual. Taken by themselves the teachings of John the Baptist are only moral. Hence John loses his head. In material organization, as such, there are always disruptions and divisions. In the spiritual church of Jesus' building, head and body, the individual and the collective, are inseparable and harmonious. On the principle of the inseparability of the output from its source, Jesus feeds the five thousand.

Unlike Jesus, the hypocritical Pharisees are unable to plunge "beneath the material surface of things" and find "the spiritual cause" (S & H 313). Not having the spiritual sense to reverse the

THE WORD REFLECTING CHRISTIANITY

young man: "If thou wilt be perfect, go and sell that thou hast, and give to the poor...and come and follow me...the young man went away sorrowful: for he had great possessions." No inequality, no favouritism, no jealousies based on a time sense of life, exist in the kingdom of heaven.

(7)

THE EPISTLES

"Heart meets heart reciprocally blest"

II CORINTHIANS

To Paul the church at Corinth is like a child to whom he has given birth and whom he loves with a great unselfed love. Yet he must not boast that he personally is the parent of this child. The glory is wholly God's. The message abounds with the joyous consolation and comfort which comes from suffering rightly understood as the laying down of a personally possessive sense of life. The keynote is reciprocal giving and receiving of spiritual love.

Whether in affliction or in comfort – for better or for worse – it makes no difference, Paul's every thought is for the consolation of his brother man. "We are your rejoicing," he says, "even as ye also are ours...my joy is the joy of you all...that ye might know the love which I have more abundantly unto you." It is as if he requires all mankind to share his inward spiritual joy.

"And Love is reflected in love" (S & H 17). The love wherewith Paul loves is the return to Love of the love that first issues from Love. To him, humanity is the very outpouring heart of divinity, the great heart of Love. The epistle he is writing is not the dead letter of love but the living spirit of Love proceeding, by reflection, out of his own heart. Humanity, represented by the Corinthians, is none other than the flow from God of living love to which his letter testifies. "Ye are our epistle," he says, "written in our hearts... not with ink but with the Spirit of the living God."

No longer need a "veil" be drawn over these great spiritual truths as was necessary in the time of Moses. Because of what Jesus has done, humanity can now understand them. Moses "put a veil over his face...which veil is done away in Christ." At the crucifixion, the "veil of the temple" (the organized church, the dead

THE BIBLE and SCIENCE AND HEALTH

body of the letter) was "rent in twain." So is it with the veil referred to by Paul. The veil upon the peoples' hearts must be dissolved by the spirit of understanding love, and the glory of the Lord must be seen "with open face." Then "there is liberty."

When our "earthly house of this tabernacle" is thus dissolved we have "a building of God, an house not made with hands, eternal in the heavens." This is our true body. It is man as the living spirit of Love held in the great heart of Christ and reflected in each Christian heart. Earnestly we desire to be clothed upon with this body. Believing we live in a mortal tabernacle we groan and are burdened. We long to be absent from such a tabernacle and to live in the body of Christ.

Because "organization and time have nothing to do with Life" (S & H 249), "now" is the accepted time for this salvation to take place. Now is the time for students to be "workers together" in the one Christ, Truth, having nothing of themselves personally "yet possessing all things" by reflection of God. Then are they the "temple of the living God," and not a temple of idols. "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." When, by reflection, God dwells within the student's heart, then his "inward affection" is expressed more abundantly towards his brother man.

Paul develops the theme of giving and receiving from each other. Only when matter is "poor" in human thought do the riches of spiritual liberality abound. Having given themselves spiritually to God and to man, the generous Corinthians give materially to Paul to help him in his work. They do so because of Jesus' spiritual example. "Though he was rich," Paul says, "yet for your sakes he became poor, that ye through his poverty might be rich." We are reminded of Amos' plea regarding the rich rulers of Israel. Not that other men should be "eased" and the giver "burdened," but that there should be spiritual "equality" and spiritual reciprocity in the matter of human relationships. The Christian requires that all mankind shall share his spiritual "bounty."

God is the one great Giver, the source of all supply. Reflecting God, man is a giver also. Hence we read: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. . . God loveth a cheerful giver."

The divine purpose is to bring "into captivity every thought to the obedience of Christ." It is impossible for the individual to be "in Christ" and for him to think at the same time that his brother

THE WORD REFLECTING CHRISTIANITY

man is not in Christ. Paul says in effect, I "measure" myself by you. According as I see that you are the measure of Christ's stature, I am that measure myself.

The essence of the whole discourse is self-immolation. Divine grace is sufficient for every man. The Christian's spiritual strength is made perfect only through the weakness of his fleshly beliefs. Only when he rightly evaluates the weakness of materiality is he strong spiritually. To this end everything he does must be for the edification of humanity. Hence: "I will very gladly spend and be spent for you." Only through the self-dissolution of the personal sense of self is it possible for men to "be of one mind," to "live in peace," and for "the God of love and peace" to be with them. Their spiritual unity in God is shown forth only by their spiritual unity with each other.

(8)

SCIENCE & HEALTH

gradual resurrection from the organic sense of life
"MARRIAGE"

The solution of the problem of marriage is self-evidently fundamental to the solution of the whole problem of life. The question is, by what means shall mortals arrive at this solution? The answer is indicated by Jesus' words to John the Baptist, quoted in the opening paragraph of the third chapter of Science & Health, namely, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

In the chapter as a whole, pages 55-68 emphasize the "suffer it to be so now" part of this statement, while 68:27-69:30 emphasizes the ultimate fulfilment of "all righteousness." It is interesting that this final section of the chapter - its last two paragraphs - appeared in the textbook for the first time in 1903, when Mrs Eddy forbade her followers any longer to address her personally as "Mother." As illustrated by Abram's marriage to Hagar, and the subsequent covenant of circumcision, Mrs Eddy had, by 1903, rolled back the "reproach of Egypt" from her child, and had led it to the promised land. The time had come for the student to realize that the kingdom of God was within him, and that he must no longer expect it to come

THE BIBLE and SCIENCE AND HEALTH

from outside. Gradually he was arriving at the status of spiritual self-government and wedlock, where he no longer needed Mrs Eddy personally as a "mother."

There are three outstanding applications of "Suffer it to be so now." The first is when Jesus originally said it regarding his baptism by John. The second is when Mrs Eddy used it regarding the temporary material organization she formed (see Ret 48:25). The third is her use of it in relation to marriage and progeny as presented in this chapter. Its significance is essentially the same in each, namely, the gradual dissolution of the organic sense of life. Jesus said that none greater than John had ever been born of a woman. He himself underwent John's baptism of repentance at the same time as he was baptized of the Holy Ghost. Jesus' mission was to prove progressively throughout his life that man's true identity is not born of organic motherhood but is born of God. This proof was consummated at the crucifixion and resurrection. The period of "concessions to matter," or "suffer it to be so now," ended for him at this point, and "all righteousness" was fulfilled.

It was the same with Mrs Eddy and the founding of the Christian Science church. The Mother Church and its branches which she instituted were a symbol of the body of the human race born of organic motherhood. At the close of her career – for those who had eyes to see – she dissolved the centralized Mother Church and left only the self-governing branches. That is to say, she resolved, or translated motherhood into the matrix of eternal life. The branch is a symbol of self-governed individuality operating collectively. The branches find in the matrix the mother that has truly given them birth. By her action Mrs Eddy signified "the resurrection" in which "they neither marry, nor are given in marriage, but are as the angels of God in heaven." Such resurrection applies to the experience of each individual student as he rises above the personal sense of motherhood and inherits eternal life.

Under the heading, "marriage temporal," Mrs Eddy refers to "the vision of the Apocalypse" – the marriage of the Lamb and the bride – in which "the corporeal sense of creation is cast out," and where "spiritual creation is discerned intact." She writes that until this spiritual sense of creation is "revealed from heaven, – marriage will continue."

Fidelity to the true "marriage covenant" is correlative with fidelity to God's original covenant with Israel expressed in the Mosaic law. This covenant demands that Israel loves the one God

THE WORD REFLECTING CHRISTIANITY

with her whole heart and the one man as herself. Its symbol in human experience is the marriage of one husband to one wife. Organic marriage and organic church are one, and are inseparable from organic body. They both demand fidelity to indissoluble life-long contracts. Such contracts are dissolved, however, "in the resurrection," or in the process of spiritual translation, which is the annulment of the original myth that man is divorced from God.

John the Baptist said of his relationship to Jesus, "He must increase, but I must decrease." The tenor of the chapter as a whole is the orderly increase of morality and happiness and the orderly decrease of physicality. The student's aim is that the "union of the masculine and feminine qualities" shall be reflected in him individually and lead him to his true "completeness." Then is his happiness "spiritual, born of Truth and Love." Happiness is "unselfish," we learn, "therefore it cannot exist alone, but requires all mankind to share it." True happiness is found only when unselfed individuality weds itself to, and finds itself in, the spiritual identity of "all mankind." This is the "marriage" foreseen by St John as the marriage of the Lamb and the bride.

The ideas and qualities, both positive and negative, which we have found throughout the seven preceding tones are all focussed in the chapter "Marriage." The seven themes have been: Abram's marriage to Hagar, the demand that Israel shall be wedded to one God, the act of circumcision at Gilgal, the love of David and Jonathan, the spiritual socialism and equality demanded by Amos, the relationship of Jesus and his disciples to their surrounding outside world, and the great unselfed love of Paul for his Christian brethren in Corinth.

The note on which the chapter ends, that God, Spirit, creates spiritually and not materially, opens the door to the next sequence of tones, culminating in the chapter on spiritualism.

} true
happi-
ness

F O U R T H
S E Q U E N C E

THE WORD REFLECTING SCIENCE

Theme: Conquering the belief in dualism prepares the way for true spiritual birth to take place.

(1)

THE PATRIARCHS
destruction of Sodom and Gomorrah
Gen 18:1-20:18

Before Isaac can be born three basic issues must be settled in Abraham's thought: the evil perversions of Sodom and Gomorrah must be destroyed, the incestuous introvert tendencies of Lot must be recognized as enmity against spirituality, and mere moral goodness must be found to be spiritually sterile.

Abraham sits expectantly in the open door of his tent with the sun directly overhead. Three men approach him. They typify a "trinity in unity, three in one," for Abraham addresses them as "my lord." They are the angel message that Life, Truth, and Love comprise the "threefold, essential nature of the infinite" (S & H 331). God is revealing to Abraham that in Himself He is not only Father and Mother but also Son as well, and not until Abraham reflects this truth in his own identity will he be pure enough to bring forth his promised son. Abraham's spiritual sense is being overshadowed by the Holy Ghost, or holy Spirit, — the "development of eternal Life, Truth, and Love." To him and Sarah it is the equivalent of the "annunciation." The demand on him now is for absolute scientific purity. Abraham must recognize that being is Spirit, not matter.

THE WORD REFLECTING SCIENCE

He must be a purist and not a dualist. If Spirit is reality, matter is unreal; therefore neither does matter create by itself, nor does Spirit mix with matter in its own act of creation. To establish these facts, Sodom must be destroyed, Lot must be seen as unnatural, and mere moral integrity must not be confused with spirituality.

The mission of the three men is to announce to Abraham the coming of Isaac, and to destroy Sodom and Gomorrah. "And the men . . . went towards Sodom; but Abraham stood yet before the Lord." Though its destruction seems to take place in his own consciousness, Sodom is not really part of Abraham at all. In his communion with God, Abraham realizes that "the only power of evil is to destroy itself. It can never destroy one iota of good" (S & H 186). Sin is impersonal. It is the sin in mortal man that is destroyed, not mortal man himself. When mortal man asserts the least measure of righteousness and is willing to have his sins destroyed, he himself is saved, — translated out of mortality.

Sodom is by the Dead Sea. It typifies the deadness of life in matter. The name means "burning," and implies volcanic action, the internal fires of malice and lust destroyed by the fires of the Holy Ghost. Sodom is the fruitless lust of matter for itself, matter. It is anything that would pervert the pure spirituality of the child which is to be born.

When they destroy Sodom and rescue Lot, the angels are no longer three but two. As two, they typify the action of the two translations (S & H 115). Lot's desire to welcome them into his house and save them from being materially perverted ensures his safety. Nevertheless he is reluctant to leave the burning city. He pleads to dwell in the "little" city of Zoar, — that is, that he may retain a "little" of his sins, instead of being scientifically pure

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities . . ." Lot's wife looks back longingly at the burning ruins and is turned into a pillar of salt. "In Christian Science there is never a retrograde step, never a return to positions outgrown" (S & H 74). Spiritualism is the perversion of the Science of Spirit. We read in S & H 129 how "Science overthrows" pantheism, or "belief in the intelligence of matter."

In a cave in the mountains, Lot's two daughters commit incest with their father. Moab and Ammon are born of this sinful intervention, and become two of Israel's enemies. With sodomy and incest, two complementary aspects of the sin of self-love are pre-

THE BIBLE and SCIENCE AND HEALTH

sented. The first is fruitless, the second produces fruit but of a covetous, envious kind. Abraham must turn from the evil of both before Isaac can be born.

One further lesson is necessary. This is with regard to the inadequacy of moral integrity to bring forth the spiritual idea. Moral humanity may hold itself superior to the perversions of Sodom and the incest of Lot, but on a moral basis alone it plays no part in the birth of spiritual reality. Abraham and Sarah learn this lesson during their visit to Abimelech, king of the Philistines. Philistinism is resistance to spiritual progress. Nothing resists spiritual development so much as mere human morality. In his "integrity" Abimelech would not have sought to violate Sarah, Abraham's spiritual ideal, if he had known she was his wife and not his sister. Once again Abraham has been fearful both for himself and his ideal and has concealed their rightful status. But Sarah is unharmed. God says to Abimelech, "I know that thou didst this in the integrity of thy heart...therefore suffered I thee not to touch her." When Abimelech restores Sarah to Abraham, the women of his household are healed of a temporary barrenness. "For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife." The thought which is pure enough to bring forth Isaac, itself prevents this from being done on a humanly moral basis.

Throughout the tone the demand is for spiritual and scientific purity on the part of Abraham.

(2)

DEUTERONOMY

need to destroy the full gamut of evil

Deut 7:1-26

The second tone of the Word reflecting Science continues the theme of the first, namely, the total destruction of everything that would oppose itself to God, Spirit, and to the absolute purity of His idea. The omnipotence of the infinite God lies behind the least spiritual idea active in human consciousness. Therefore this idea is empowered to liquidate from consciousness everything unlike itself, and in so doing to develop and multiply itself, until at last it is recognized as the sole reality of being.

THE WORD REFLECTING SCIENCE

Moses says to Israel, "Thou art an holy people unto the Lord thy God: 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." Here is the declaration of Israel's absolute purity. When it first makes its impact on human consciousness the pure idea seems "few" in comparison with the general mass of carnal beliefs. Yet it expands and develops from its tiny beginnings, until it conquers the whole of consciousness. Whether in its early stages or its later stages, the spiritual idea is the whole human race as God's only chosen people.

The idea of pure spirituality which asserts itself in the thought of Abraham in the first tone is the identity of generic Israel in the second tone. In the first it enables Abraham to overcome Sodom in preparation for the birth of Isaac, in the second it prepares Israel for the full conquest of the land.

"Seven nations" confront her. Because she is the "fewest of all people" it would seem as if these nations are "greater and mightier" than she is. But they are not greater and mightier than God. Although, to the human mind, it will look as if Israel herself is overcoming them, the victor will always be the one absolute God. Therefore she need have no fear as to the outcome of the battle. All that is required of her is obedience to the command to develop her spirituality purely, and make no compromise with the seven nations. (704)

"And when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them...for they will turn away thy son from following me, that they may serve other gods." If Israel will only be faithful, Moses tells her, God will love her and bless her and multiply her, and she will be blessed above all people.

But the conquest will not be accomplished at a single blow. It will be ordered, - a step by step process of irreversible spiritual development. Hence, says Moses, "the Lord thy God will put out those nations before thee little by little: thou mayest not consume them at once, lest the beasts of the field increase upon thee."

The verse that sums up the whole tone reads: "Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing." In the third tone of this development

THE BIBLE and SCIENCE AND HEALTH

we learn what this "cursed thing" is that must be detested and utterly destroyed.

(3)
JOSHUA-JUDGES
conquest of the land
Josh 6:1-12:24

This is the story of the conquest itself. In the previous tone we learnt that Israel must overcome seven enemy nations in the process of occupying the land. Examination of the above section of Joshua reveals that the conquest takes place in seven main stages. These are: the conquest of Jericho, the conquest of Ai, the conquest of five kings, the conquest of seven kings, the conquest of a multitude, the conquest of the Anakims. Not until the battle with the Anakims is won do we read that "the land rested from war." Seventhly, Israel reviews the full range of her conquests and prepares to allocate the land.

The demand throughout is that the enemy shall be "utterly destroyed." That Israel, in the story, fails to do this does not alter the fact that the idea she is being shown at this point is that of her own absolute purity, and this is exemplified by Joshua in the way he totally overcomes the different enemy kings. The operations are conducted from the camp at Gilgal ("circle"), from which Israel goes forth and to which she returns.

Jericho is conquered by encircling it for seven days. Mrs Eddy writes in Mis 279, "They went seven times round these walls, the seven times corresponding to the seven days of creation: the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all."

Mrs Eddy wrote this in 1889 when she dissolved her church and college organizations. Israel's first task in subjectively possessing her spiritual identity is to dissolve the city, Jericho, with its confining, circumscribing walls. A "shout" in unision on the seventh day causes these confines to fall. The land is conquered by Israel's spiritual and scientific unity. Mrs Eddy compares the unity of the Israelites before Jericho to that of the disciples on the day of Pent-cost. She writes, "They had all to shout together in order that the

THE WORD REFLECTING SCIENCE

walls might fall; and the disciples, too, were of one mind." The essence of Science is spiritual unity and indivisibility. With the exception of Rahab and her family who are saved, Israel "utterly destroyed all that was in the city." Joshua proclaims: "Cursed be the man before the Lord, that riseth up and buildeth the city Jericho: he shall lay the foundations thereof in his firstborn, and in his youngest son shall he set up the gates of it." That which has been conquered is the basic desire to create materially. Israel has established within her the idea of her eternal spiritual origin.

Why then is she unable to proceed to the second stage of the conquest and overcome Ai? Why is it that she flees "before the men of Ai"? Because she is not really united and is not really pure. Jericho has not after all been utterly destroyed in her thought. Achan has "committed a trespass in the accursed thing." He has secreted in the depths of his consciousness "a goodly Babylonish garment" as part of the spoils of Jericho. This garment is "the accursed thing." We first heard of Babylon when Abraham was led out of Ur of the Chaldees in the opening tone of all, - that is, when our thought first began to leave behind the belief in mortal origin. Here we are called upon to conquer this belief within ourselves. According to S & H 338 that which is "accursed" is "the ground," "the matrix of mortality," from which "sprang Adam." In other words, it is the dualistic belief that matter is "the agent of Deity in creating man."

With the "accursed thing" surrendered, Ai is conquered. Unlike the open conquest of Jericho, this is done by the tactics of ambush. "And the ambush arose quickly out of their place... Joshua drew not his hand back... until he had utterly destroyed all the inhabitants of Ai." Joshua is exposing "evil's hidden mental ways of accomplishing iniquity" (S & H 571). This is possible only because Israel has purified herself of the taint of Babylonian harlotry. With Jericho, the more visible and conscious aspect of evil is dealt with; with Ai, the more invisible and subconscious aspect is overcome.

Thirdly, Israel is beguiled into forming an alliance with the people of Gibeon. The Gibeonites stand for the testimony of the senses. When their deceptive practices are found out Israel makes them her servants. Five kings typifying the five senses oppose the peace between Israel and Gibeon and make war. In the battle Joshua is represented as reversing sense testimony. He causes the sun and the moon to stand still. He imprisons the five kings in a cave until their followers have been slain "with a very great

THE BIBLE and SCIENCE AND HEALTH

slaughter." Then he hangs them on five trees.

The fourth phase of the conquest is the slaughter of seven kings. These stand for the full range of mortal belief as the opposite of the sevenfold definition of God. Here again, Joshua "left none remaining, but utterly destroyed all that breathed."

There follows the smiting of an unspecified number of kings and their hosts which are "even as the sand that is upon the sea shore in multitude." "And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe." That which in Science makes this fifth conquest possible is the "numerals of infinity," the countless ideas of spiritual and scientific being, which stem from the seven synonymous terms.

The sixth phase is the destruction of the Anakims. These are the descendants of the supposedly fallen angels of Gen 6:2, when the sons of God took wives of the daughters of men. Of this mythological mixture of Spirit and matter, giant progeny were born, among them the Anakims. "Joshua destroyed them utterly with their cities. There was none of the Anakims left in the land of the children of Israel." At last we read of how "Joshua took the whole land... and the land rested from war."

Finally a review is made of all Israel's conquests both inside and outside the land. Having exemplified to her the manner in which she must overcome her enemies in order that she herself is spiritually pure, Joshua's next task is to allocate the territory itself. As far as the student is concerned "there remaineth yet very much land to be possessed." The tendency with humanity is to destroy error partially, not wholly. We are told that on the other side of Jordan, "the children of Israel expelled not the Geshurites," but that "the Geshurites... dwell among the Israelites until this day." The same partial overcoming will occur on this side also. Despite the standard of absolute purity exemplified by Joshua, Israel, left to her own resources, will fail to live up to this demand.

THE WORD REFLECTING SCIENCE

(4)

THE FOUR BOOKS OF KINGS

David refuses to avenge himself on his enemy

I Sam 24:1-II Sam 1:27

note (The first three tones have demanded the total destruction of the enemies of the spiritual idea. The fourth presents the principle, in Science, upon which alone this can be done. It tells how David spares the life of his enemy, Saul, and of his sojourn in the land of Israel's enemy, the Philistines.

note 1st 3 tones

David knows that in order to rid himself of his enemy he must love him. It is as if, in the words of Mis 8-9, he asks himself, 'Who is mine enemy that I should love him? Is it a creature or a thing outside mine own creation? I must simply count my enemy to be that which defiles, defaces, and dethrones the Christ-image that I should reflect.' David realizes that "'Love thine enemies' is identical with 'Thou hast no enemies.'" Hence on the two occasions when he has the opportunity to avenge himself on Saul for all his malice, jealousy, and hate, David cries out: "I would not stretch forth mine hand against the Lord's anointed."

All men in Truth are the Lord's anointed, - those whom we call friends as well as those we call enemies. David, in this tone, appears as the forerunner of Jesus in that he beholds "in Science the perfect man" (S & H 476). David beholds the Lord's anointed instead of a mortal enemy seeking his destruction. The only way in Science to bring about an enemy's destruction is on the basis of the total nothingness of an enemy and the allness of the Son of God. Hence in the preceding tones Israel is bidden to destroy her enemies utterly.

In a cave where Saul is sleeping, David cuts off "the skirt of Saul's robe privily" as evidence that, had he chosen, he could have slain Saul. His cry is: "The Lord forbid that I should... stretch forth mine hand against him, seeing he is the anointed of the Lord." When Saul learns what has happened he is forced to admit, "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil." S & H 571:15 declares, "At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil."

On the second occasion he takes Saul's spear as evidence. "Then David... stood on the top of an hill afar off... and said, Behold the

THE BIBLE and SCIENCE AND HEALTH

king's spear. . . I would not stretch forth my hand against the Lord's anointed." His action is in the spirit of Mis 10:4, "We have no enemies. Whatever envy, hatred, revenge – the most remorseless motives that govern mortal mind – whatever these try to do, shall 'work together for good to them that love God.' Why? Because He has called His own, armed them, equipped them, and furnished them defenses impregnable. . ."

David proves the impregnable nature of his defences when he takes refuge in the land of the Philistines. In this section of the story the Amalekites play an important part. Saul had once been ordered to slay the Amalekites, but he spared the life of their king. He did this for exactly the opposite reason that David spares Saul. David spares Saul because he loves God, Saul spares Agag because he loves himself. Because of this, Saul, in his final battle with the Philistines, will be slain by the hand of an Amalekite.

As Jesus proves in the tomb (in the sixth tone of this development), so David, in the land of the Philistines, proves that the situation in which he finds himself is a God-given "refuge from his foes," enabling him to "solve the great problem of being" (S & H 44).

Fearful of the might of the Philistines, Saul enquires of the Lord what he shall do. But he gets no answer. He resorts, therefore, to the practices of witchcraft and spiritualism. A witch at Endor conjures up the spirit of Samuel. "And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me. . . Then said Samuel. . . the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek. . . the Lord also shall deliver the host of Israel with thee into the hand of the Philistines."

In the battle that follows, Saul is slain by an Amalekite, and his sons, including Jonathan, are slain also. Because of Saul's sins, the Philistines are victorious over Israel. But David is safe in the Philistines' own land. The Amalekite slayer comes before David bringing him Saul's crown. "And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? . . . Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed."

David mourns for Saul and Jonathan. Beholding in Science the true idea of God, he sees that the only real identity of his enemy, Saul, is that of his beloved Jonathan. "The beauty of Israel is slain

THE WORD REFLECTING SCIENCE

upon thy high places," he cries, "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."

Thus David shows forth the nothingness of enmity, jealousy, and hate, and the allness of God's love.

(5)

THE PROPHETS

the Holy One of Israel is the Redeemer of all mankind

ISAIAH

Pre-eminently, Isaiah is the prophet of redemption, of salvation from mortality or life in matter, through the promise of Messianic birth. His message is one of absolute assurance to humanity that it shall, in the last days, recover its original spiritual status. The Redeemer's title is "the Holy One of Israel." "I am the Lord thy God," we read, "the Holy One of Israel, thy Saviour." "I am the Lord, your Holy One, the creator of Israel, your King."

To Isaiah, God's essential nature is that He is spiritual, not material. Israel's overwhelming need is to have faith in the God who is Spirit, instead of having faith in matter. He writes (31:1-3), "Woe unto them that go down to Egypt for help. . . but they look not to the Holy One of Israel." Faith in Egypt, he shows, is reliance on "flesh," while faith in God is reliance on "spirit." The idea of God's purity as Spirit persists throughout the book. In the presence of His absolute holiness and righteousness, the sin, the uncleanness, the rebelliousness of Israel, is expunged.

When he forecasts the birth of the Messiah - the spiritual child by promise who is to be Israel's true king - Isaiah writes: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. . . For unto us a child is born, unto us a son is given. . ." Humanity's child by promise, like Abraham's child by promise, is the idea of "God with us," or the understanding of God's ever-presence as Spirit. Yet although this child will appear in a form palpable to the human senses, he will not be the materialization of Spirit, as mortal belief claims; and when he is "brought as a lamb

THE BIBLE and SCIENCE AND HEALTH

to the slaughter" and returns to his Father whence he came, this does not imply the spiritualization of matter. Spiritually understood, Isaiah abounds with the idea that Spirit is all and matter is naught, and therefore that Spirit and matter do not coalesce in the birth of the Christ-idea.

The fact that the prophecy as a whole is divided into three main sections eases the problem of the magnitude of the work when we are seeking its spiritual essence. Whether, as scholars believe, the book is written by three different authors at three different dates is of small importance by comparison with what the sections signify metaphysically. Chapters 1-39, comprising the first subdivision, are known as I Isaiah; chapters 40-55, comprising the second subdivision, are known as II Isaiah, or Deutero-Isaiah; chapters 56-66, comprising the third subdivision, are known as III Isaiah, or Trito-Isaiah. The first pertains to Israel before the exile and involves the denunciation of her enemies; the second pertains to the period of the exile itself when Israel is comforted and prepared for the restoration to come; the third pertains to the period after the exile, which includes the vision of a new heaven and a new earth when this restoration, or resurrection, actually takes place.

I Isaiah is concerned with the "faithful city" which has "become an harlot" but which must once again become "the city of righteousness, the faithful city." If Israel will learn to "reason together" with her Redeemer, if she will wash and make herself clean, then although her sins are "as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The story of the house of Israel as the vineyard of the Lord which, despite His tender husbandry, brings forth "wild grapes," is followed by one of the key chapters of the whole book. The vision in chapter 6 provides the answer to Israel's faithlessness. This is the vision of the absolute holiness of God filling the whole earth, and of the ministering seraphims, each with its three pairs of wings. Isaiah is filled with woe at the realization of his own uncleanness. But a seraphim purges him of his sin and his iniquity is burned away. This fits him to go forth on his God-appointed mission of redemption.

In company with Isaiah, a "remnant" will wait upon the Holy One of Israel, and the enemies that bind her will be destroyed. "A millennial estate" (S & H 514) is pictured 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

THE WORD REFLECTING SCIENCE

shall lead them." In fact, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

To this end, "ten burdens" or ten denunciations of Israel's enemies are meted out. When the world is being purged of these burdens, a chemicalization will ensue which will turn the whole earth upside down. The foundations of the earth will shake, the earth will be "clean dissolved." Mrs Eddy writes that in this fermentation "all matter will disappear before the supremacy of Spirit" (S & H 97).

II Isaiah, written at the time of the exile, comforts Israel with visions of her resurrection and the restoration of the kingdom. This section includes the songs of the Messianic "servant." For example, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth..." There are various aspects of this servant. He is Israel's Persian deliverer, Cyrus, who will cause the harlot Babylon, to fall, and who will authorize the rebuilding of Jerusalem. He is the coming Messiah, or Christ, and he also is Israel herself. Israel, formed from the womb to be a light unto the Gentiles, is the servant of God who will carry salvation to the ends of the earth. Essentially, the servant is the Son of God in his two aspects as Christ Jesus and Christian Science, the deliverer and rebuilder of the race.

III Isaiah, written at the time of the return from exile, tells of a new heaven and a new earth. This is typified by the rebuilding of Jerusalem to which II Isaiah looks forward. It is the message of Israel's resurrection from the body of organic life, and the achievement of her immortality. To signify this, we read the well-known lines, "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..." This is followed by, "For, behold, I create a new heaven and a new earth; and the former shall not be remembered, nor come into mind." ←

The final chapter is full of the expectancy of birth. "Shall I bring to the birth, and not cause to bring forth?" God asks, "Shall I cause to bring forth, and shut the womb?... As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." The idea of spiritual birth, which resounds throughout the whole message, is the divine means of overcoming death, or belief of life in matter, as demonstrated by Jesus in the coming tone. ←

THE BIBLE and SCIENCE AND HEALTH

(6)

THE GOSPELS

proof of the allness of Spirit

Matt 21:1-28:24

Hailed by the multitude as their king, Jesus rides in triumph into Jerusalem, only to be betrayed and murdered there by the enemies of the spiritual idea. Yet these enemies are, by translation, the instrument God uses in the human experience for carrying out His purpose. This purpose is finally seen in the resurrection and ascension - in Jesus' triumphant, crowning proof of the total nothingness of his enemies, and the allness of divine Love. Jesus proves that Life is God, and is therefore not in matter to be destroyed. Overcoming the last enemy, death, he overcomes the first enemy, birth into matter, and so opens the way for all mankind to be born of Spirit, God.

Organized priestcraft - the mediumistic belief that Spirit and matter mingle in creation - is as a barren fig tree that withers instantly before the approach of the Christ. Its barrenness is due to the greedy commercialism and vested interests with which priestcraft apparently infests the body of God. To the consternation and fury of the priests, Jesus casts the money-changers out of the temple.

Priestcraft would murder the heir of the Lord's vineyard in order to steal the inheritance for itself. Organized priestcraft rejects the idea of the allness of Spirit and the nothingness of matter, because this means the end of priestcraft. It rejects the headstone of the corner upon which alone a true spiritual priesthood is built. But this only means that it is itself rejected and ground to powder by this very stone.

Under the grinding impact of Jesus' seven denunciations of its evils, Pharisaical priestcraft feels itself being reduced to nothingness. Each denunciation begins: "Woe unto you, scribes and Pharisees, hypocrites!" He says: "Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. . . ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

With his disciples, he looks at the buildings of the temple representing the world of material priestcraft, and the world of the false sense of body. "There shall not be left one stone upon another, that shall not be thrown down," he tells them. In the great chemicalization that is to precede "the end of the world," - the end, that is, of

THE WORD REFLECTING SCIENCE

the dualistic belief that Spirit inhabits matter — “nation shall rise against nation, and kingdom against kingdom.” This is the necessary prelude to the “Son of man [Christian Science] coming in the clouds of heaven with power and great glory.” The idea of the allness of Spirit and the nothingness of matter will then begin its reign over human consciousness, and humanity will understand itself to be the indestructible body of Christ.

“Watch therefore,” he warns, “for ye know not what hour your Lord doth come.” Be not like the five foolish virgins who slumbered and slept because the bridegroom tarried. Rather be like the “good and faithful servant” who, in his Lord’s absence, was “faithful over a few things” and was made “ruler over many things.” Then will your king say unto you: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

The priests conspire to kill him. A woman in Bethany anoints his body to his burying. But this is not the kind of burial looked for by the priests. Rather is it the “burial” defined on S & H 582 as “Submergence in Spirit; immortality brought to light.” Judas Iscariot offers to betray him for thirty pieces of silver. The betrayer of the Christ is the personal sense of greed, — the suicidal envy aroused in human thought which does not know that what is true for Jesus is true for all mankind.

He prepares for the final pass over from matter to Spirit. He explains to the disciples the truth about body. There is but one body, — the body of Christ, or Truth. This is his body, and their body, — the body of the whole world. But in order to prove this, he must be deserted by everything personal. From Gethsemane onwards he is alone with the Principle of one universal indestructible body. Such is the will of infinite Spirit to which he faithfully submits.

Openly betrayed, reviled, and denied, but secretly guarded by “twelve legions of angels,” Jesus makes nothing of the malice and hate of his foes. He opens not his mouth either in censure or in self-defense. To do so would be to personalize evil and make something of nothing. Against his better judgment, Pilate releases the felon, Barabbas, and delivers Jesus to the mob. The name “Barabbas” means “son of a father.” The murderous instinct in mortals causes them to identify man with human parentage rather than with the one Father.

Jesus is crucified. The Lamb of God is “slain from the foundation of the world,” slain, that is, by the belief of material origin.

THE BIBLE and SCIENCE AND HEALTH

Hence Jesus' necessity to prove that he is born of God, Spirit, in order to overcome death. As he yields up the ghost of a false sense of origin, the "veil" of belief that man has ever been separated from Spirit is "rent in twain from top to bottom." To material sense his career ends in a virgin tomb just as it apparently began in a virgin womb.

Belief in material birth is dissolved by the understanding of spiritual birth. The stone set to seal the mouth of the tomb is rolled away by the understanding that man is the precious body of God held in the matrix of Love. "He is not here: for he is risen," this angel understanding says to "the women" on the morning of the resurrection.

Jesus, finally and forever outside the body, and therefore having dominion over the body to the point of its total translation, meets the disciples in "Galilee," meaning "circle." Though the ascension is not specifically referred to by Matthew, the proof has nevertheless been consummated that man comes from Spirit and returns to Spirit, and therefore that, as the reflection of Spirit, he has never been severed from the one eternal, birth-giving Spirit.

(7)

THE EPISTLES

patience to withstand the temptations of dualism

JAMES

The message of the Apostle James is to "the twelve tribes which are scattered abroad." The twelve tribes of Israel stand in type for the spiritual idea of God, the true identity of the human race. James begins and ends on the note of "patience," - the patience to overcome all serpentine temptation, the patience that waits for "the coming of the Lord." The second coming of the Lord is when generic man, the woman in the Apocalypse, gives birth to Christian Science as the unscattered body of mankind.

The patience to which James refers is the patience demanded of spiritual motherhood. This is not patience with regard to an uncertain stretch of time, but to the certainty of unfolding order. Without divine order there can be no spiritual birth. He writes, "Let patience have her perfect work, that ye may be perfect and

THE WORD REFLECTING SCIENCE

entire, wanting nothing." We read on S & H 454: "Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work.'" Mrs Eddy's words indicate the order of the seven days of creation, or the order of unfoldment of the spiritual idea of God. She writes on p. 337 under the heading, "purity the path to perfection," "In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal." Again on p. 463 (MH "scientific obstetrics"), we read: "When this new birth takes place, 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 its perfect work."

The temptation that must be patiently overcome in order that spiritual birth can take place is shown on S & H 527. Mrs Eddy quotes the words of James: "God cannot be tempted with evil, neither tempteth He any man." "Is it true," she asks, "that God, good, made the 'tree of life' to be the tree of death to His own creation? Has evil the reality of good? Evil is unreal because it is a lie, - false in every statement." All temptation is based on dualism; its antidote is spiritual and scientific purity. The tree of death, the "accursed tree" which Jesus overcame at the crucifixion, is the tree of the dualistic knowledge of good and evil, or the belief that Spirit and matter mingle in creation. The tree of life is the idea of Life in and of Spirit, the tree of knowledge is the belief of life in and of matter. All temptation - the temptation of the original talking serpent - centres around the tree in the midst of the garden of Eden, the focal point of the mortal body.

James' plea is for the patient, ordered overcoming of all that is unlike the tree of life, or of all that would obstruct the birth of the Christ-idea. "A double minded man is unstable in all his ways," he says, "every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." In spiritual obstetrics, on the other hand, "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," - with whom is no dualistic reversal of the divine order of being. Of God's "own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."

James continues his demand for genuine scientific purity: "Who-

THE BIBLE and SCIENCE AND HEALTH

soever shall keep the whole law, and yet offend in one point, is guilty of all." Such an offender has a partial, dualistic sense of the law. He considers it with "respect to persons" instead of as the law of a universal Principle. We read in Mis 118: "We cannot obey God, good, and evil...Honesty in every condition, under every circumstance, is the indispensable rule of obedience. 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."

Another of James' themes is that "faith without works is dead." On the surface this would seem to conflict with the teachings of Paul that, with the coming of the gospel, the "works" of the law have been superseded by "faith." But there is no conflict in their respective spiritual meanings, which are complementary. Paul demands the advance from a merely ritualistic sense of works to the faith which is spiritual understanding. James takes us forward to works once more, but from the new-born standpoint of faith. Without the demonstration of works, he says, faith is of no value. "As the body without the spirit is dead, so faith without works is dead also." The body of understanding must be alive with the spirit of demonstration. James' "works" are based on the living understanding of the allness of Spirit and the nothingness of matter which Jesus demonstrated.

Be consistent, he urges, watch the details, do not allow one mistake to make your entire problem incorrect. "Resist the devil, and he will flee from you...purify your hearts, ye double minded." Mrs Eddy writes correlatively, "Resist evil - error of every sort - and it will flee from you. Error is opposed to Life. We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God's idea..." (S & H 406). Such growth is dependent on the patient "works" of spiritual motherhood that looks forward to the "coming of the Lord." "Be patient," James says, "stablish your hearts: for the coming of the Lord draweth nigh."

THE WORD REFLECTING SCIENCE

(8)

SCIENCE & HEALTH

spiritual and scientific purity

"CHRISTIAN SCIENCE VERSUS SPIRITUALISM"

Spiritualism is the dualistic, serpentine doctrine that matter exists in addition to Spirit, — that Spirit and matter commingle in creation and are essential to one another. Not until the battle between Spirit and spiritualism is fought in the consciousness of the individual student, and victory rests squarely on the idea of one absolute Spirit, can his promised Christ-identity be born. Then will the mask be torn from the face of evil, and the onliness of Spirit be revealed. The actual birth of the Christ-idea, and the consequent unmasking of animal magnetism, takes place in the next sequence of tones. In the present tone — the final one in the development of the Word reflecting Science — the respective doctrines of Christian Science and spiritualism are shown one against the other as the necessary prelude to this birth.

The chapter opens on the note: "The infinite one Spirit" (MH). If it is true that the infinite is one and is Spirit, there are no such things as "good and evil spirits." Spirit's identities are not spirits but reflections of infinite Spirit, — they are Spirit infinitely reflected. If there were spirits, Spirit would not be infinite, but absorbed in finite matter. God would be lost in man, and men would be spirits, gods. Spiritualism and "sensuality" are one. Neither exists in Spirit. Spiritualism is the "offspring [the child] of the physical senses." Christian Science is the child of generic man. Spiritualism is the doctrine of the dualistic "serpent coiled around the tree of knowledge and speaking to Adam and Eve."

The main theme of the chapter is communion between God and man, Spirit and its reflection, versus a supposed communication between Spirit and matter, spirits and men. Spirit communes only with itself, Spirit, through its reflection, man. Matter, or mortal man, communicates only with itself, matter. Communion between God and man is Christian Science, the supposed communication between Spirit and matter is spiritualism. Here we see the standpoint of absolute purity which the chapter demands.

The supposed communication between Spirit and matter is the supposed flow of electricity in matter, or the flow of matter as electricity. The flow of Spirit to its reflection, on the other hand, is the flow of the Holy Ghost. We read: "If Spirit, or God, communed

THE BIBLE and SCIENCE AND HEALTH

with mortals or controlled them through electricity or any other form of matter, the divine order and the Science of omnipotent, omnipresent Spirit would be destroyed...the sensual cannot be made the mouthpiece of the spiritual...In Christian Science there is never a retrograde step, never a return to positions outgrown."

Spiritualism and death are one. Birth into matter, life in matter, death out of matter, form the sum total of mortality, or death, and are the constituent phases of spiritualism. When Jesus proved the nothingness of death he proved the nothingness of spiritualism, whether in the instance of "Lazarus" or himself. In neither case did a spirit return from the dead. Each was the demonstration of Life in and of eternal, everpresent Spirit. All through his life, Jesus was overcoming spiritualism, or death. Death is called the last enemy, because it is the sum total of all enemies. Likewise, throughout his life, Jesus was overcoming spiritualism as the first enemy, birth. Mortality, as the birth, life, and death of matter, is spiritualism, the sum of all enemies.

"It is mysticism which gives spiritualism its force." In dispelling mystery - in explaining "extraordinary phenomena" from the standpoint of reason - Science explains spiritualism out of existence. Removing the phenomena of mediumship, clairvoyance, and all supernatural wonders from the realm of mysticism to the domain of mind-reading, "artifice and delusion" capitulate before Christian Science even as the "worshippers of Baal" did before the "prophets of Jehovah."

The real "medium" is the state of thought represented by the "ancient prophets," who were "controlled not by demons, spirits, or demi-gods, but by the one Spirit." In rapport with "fetterless Mind," the prophet knows "the past, the present, and the future," because he reads, by reflection, what is written in the eternal Mind. Soul-sense comes to his so-called human mind because he is willing to have this mind yield to divine Mind. Soul-sense fills him with spiritual intuitions and inspires him with true "eloquence."

Spiritualism disappears in the "chemicalization," or "mental fermentation," brought about by the "spiritualization" of consciousness. Jesus forecast to the disciples the time of the great tribulation that heralds the second coming of the Christ. Mrs Eddy, in the closing pages of "Christian Science versus Spiritualism," reviews the actual beginnings of this upheaval and anticipates the "millennial glory." "On one side there will be discord and dismay," she writes, "on the other side there will be Science and peace..."

THE WORD REFLECTING SCIENCE

These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth... 'He uttered His voice, the earth melted.' This Scripture indicates that all matter [all spiritualism] will disappear before the supremacy of Spirit." The scene described is that of the world's resistance to its own spiritual rebirth, — the world in the agony of its own spiritual birth-throes.

F I F T H
S E Q U E N C E

THE CHRIST REFLECTING THE WORD

Theme: There are not two creations, one spiritual, the other material. What seems to be material creation is but a material misconception of spiritual creation. This realization is the way to spiritual freedom.

(1)
THE PATRIARCHS
birth of the promised son
Gen 21:1-34

Sarah, Abraham's spiritual ideal, is no longer barren. The era of temporary concessions to matter is over. "And the Lord visited Sarah as he had said, and... Sarah conceived, and bare Abraham a son..."

Isaac is Abraham's child by promise. He is the student's own Christ-identity which is now beginning to be born to him from within his own spiritual loins. He is the gift of God, the heir to his Father's eternal estate, and is of spiritual, not material origin.

The birth takes place in the land of Abimelech, king of the Philistines, where Abraham has chosen to dwell. This signifies that although its nature is essentially spiritual, the Christ-idea appears in a form that is appreciable to the physically and morally minded.

"Isaac" means "laughter." Sarah's joy at his birth is the opposite of the derisive, mocking laughter of Hagar and Ishmael. The idea which is being born is that of man's inherent spiritual freedom. Bondage to outside material conditions must therefore be cast out of consciousness. Sarah says to Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir

THE CHRIST REFLECTING THE WORD

with my son, even with Isaac." Abraham is reluctant to dispense with his reliance on matter, but God confirms to him the rightness of Sarah's demand. Accordingly he gives Hagar bread and water, and she and Ishmael wander in the wilderness of Beersheba. When the water is spent Hagar prays that she may not see the death of her son. "And the angel of God called to Hagar out of heaven, and said unto her, . . . fear not; for God hath heard the voice of the lad where he is . . . And God opened her eyes, and she saw a well of water . . . and gave the lad drink."

Even though the student has begun to rejoice and be happy in his new God-given freedom, nevertheless the physical organization, or body, has still to be succoured and maintained. Hence God is "with the lad," and hears his voice "where he is." Ishmael grows up and dwells in the wilderness. Inevitably, his mother takes him a wife out of her own land, the land of Egypt.

The story returns to Abraham and Abimelech. In their relationship with each other, Abimelech would have Abraham observe the golden rule. He says, "Swear unto me here by God that . . . according to the kindness that I have done unto thee, thou shalt do unto me." Abraham agrees, but forthwith reproves Abimelech "because of a well of water, which Abimelech's servants had violently taken away." Abraham contends that the well belongs to him because he has dug it. In the story's spiritual meaning, the well which sustains Ishmael and the well dug by Abraham are the same well.

Abraham's well is a symbol of man's inherent spiritual identity whence flows the water of life. Jesus said to the woman by the well, "The water that I shall give [to man] shall be in him a well of water springing up into everlasting life" (John 4:14). The lesson is that spirituality, not human morality, is what really cares for the physical concept. Morality would fain have itself accepted as the great benefactor of physicality, but this is not so. Because of their envy of the spiritual, Abimelech's servants would steal away Abraham's well. But Abraham makes an oath with Abimelech. Taking "seven ewe lambs" from his flock, he sets them apart as a "witness" between himself and Abimelech that he has "dugged this well." He names the place Beersheba, and calls "on the name of . . . the everlasting God." Abraham gives the seven lambs to Abimelech. The name "Beersheba" means "well of the oath of the seven." Not only does the spiritual appear to sustain the physical, but it cares for the moral as well. And it does this through the inspirations of pure understanding that flow from the "well" of the "seven." These in-

THE BIBLE and SCIENCE AND HEALTH

involve the lamb-like sacrifice of the mortal sense of life.

With the birth of Isaac, the Christ and not the Word has become the main spiritual theme. No longer is the accent on humanity reaching out to God, but on God coming to sustain and care for humanity. Through the previous sequence of tones thought reaches the perception that Spirit is all and matter is nought. In the present sequence, humanity finds its eternal identity as the reflection of Spirit, God.

(2)

DEUTERONOMY

the words that proceed out of the mouth of God

Deut 8:1-20

In the first tone of this sequence, where the accent is on the individual, Abraham's "heir" is born to him as his own God-bestowed and spiritually-free identity. In the second tone, where the accent is on the generic, Moses tells Israel about the land of universal freedom. This is the land of her eternal spiritual heritage as the Father's generic "heir." The child by promise and the promised land are one and the same conception according to whether the viewpoint is individual or generic.

The key to the first tone lies in the flow of spiritual life which wells up out of the depths of Abraham's own being. The key to the second tone lies in Moses' words to Israel: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." Individual man is a reflection of the flow of eternal life that issues forth from God.

Moses tells Israel about the inexhaustible resources of the land. He says: "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills. . . A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it. . . when thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." But he warns, "Beware that thou forget not the Lord thy God. . . lest. . . when thy herds and thy flocks multiply. . . and all that thou hast is multiplied. . . thine heart be lifted up, and thou forget the Lord thy God which brought thee forth out of the land

THE CHRIST REFLECTING THE WORD

of Egypt, from the house of bondage." Israel's God-ordained journey has taken her from the land of bondage, the mortal body, to the land of freedom, the body of Christ. In the previous tone Abraham was bidden to cast out the Egyptian bondswoman and her son from the presence of the freewoman and her son.

We read on S & H 410, "'This is life eternal,' says Jesus, - 'is, not shall be;' and then he defines everlasting life as a present knowledge of his Father and of himself. . . 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.'" Mrs Eddy then quotes Moses' words to Israel: "'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,' showing that Truth is the actual life of man. . ."

Christ, Truth, the bread of everlasting life, made up of the ideas that proceed out of the mouth of Principle, is correlative with the water of eternal life figuratively proceeding out of Abraham's own well, - proceeding, that is, from the well which is "in him," and which springs up "into everlasting life."

Although it appears as if the well of eternal life is within him, the student must be careful to understand what this implies. Life does not really come from within him; it comes to him and as him from within God. Man's life is not in man, but is outside of man. Man is within Life. Man's life is God which is reflected by man. His life seems to come from within him only because he is the reflection of Life, God. Because he is reflection, that which comes to him from God comes apparently from within himself.

Israel has this mighty lesson to learn regarding her spiritual life. She must now totally surrender herself to God. She must not say in her heart, "My power and the might of mine hand hath gotten me this wealth." She must remember the Lord her God. God alone giveth her power to get anything. Never will she possess her inheritance personally, but only as the reflection of God. If she were to possess it personally - if her life were to be a personal possession within her - it would not be eternal life but merely a perishable, organic sense of life.

THE BIBLE and SCIENCE AND HEALTH

(3)

JOSHUA-JUDGES

the land to be inherited

Josh 13:1-14:5

In Romans 8:17 Paul writes of individual and collective humanity as "heirs of God, and joint-heirs with Christ." The subject of this third tone is Israel's "joint" spiritual inheritance.

The period of initial conquest being over, the land now lies before her to be divided and inherited jointly. Those parts which have not yet been possessed are left to be conquered by Israel herself when Joshua is no longer with her. It was under Moses that she took the approaches to the land, and under Joshua the land itself. But Moses and Joshua have been her two exemplary leaders teaching her what she must sometime do for herself. We read therefore that "there remaineth yet very much land to be possessed," and very many enemies to be overcome. These supposititious opposites of her true subjective being remain to be overcome by Israel herself when she is led by God alone.

The land is the consciousness of spiritual freedom. Mrs Eddy describes it as "the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (S & H 227). It is the consciousness, or body, of Israel's eternal life. The land is to be "divided." Yet its essential character is that it remains forever one and indivisible. Spiritually understood, the land is "the divine Science of man woven into one web of consistency without seam or rent" (S & H 242). We read also that it is to be divided "by lot." Commenting on the Gospel statement, "They parted my raiment among them, and for my vesture they did cast lots," Mrs Eddy says, "Mere speculation or superstition [lottery] appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness."

The land is an infinite diversity of spiritual identity operating together in unity. It is an infinitude of spiritual individuality which is collectively and universally one. It is a state of consciousness wherein individuality is neither absorbed nor segregated but depends for its distinct identity upon the indivisibility of the whole land.

Under the mandate of Principle, and in Science, our individuality is not a thing of chance. In what sense then is the land divided by lot? In the sense that Israel must look to the one foreseeing and fore-knowing Mind for all that she is and does. Everything about her is

THE CHRIST REFLECTING THE WORD

divinely predetermined. Only to material sense is she at the mercy of fate and chance. To Principle nothing is accidental, there are no laws of probability, nothing is incalculable. Israel's identity is a calculus of diversified, classified, individualized ideas held in the matrix of their all-determining Principle. This is the "body" she has been promised, and which she is now called upon to accept.

The spiritual concept of lottery is associated in the Bible with the "Urim and Thummin," - that is, with the twelfold breastplate of judgment worn by Israel's high priest when he was ascertaining Jehovah's will. Twelve precious stones, each bearing the name of an individual tribe, symbolized the means whereby the infallible will of heaven was made known on earth. Likewise the land itself is to be divided into twelve individual inheritances, one for each tribe. Two of these inheritances are outside the land, nine are inside, the twelfth is half in and half out, thus forming a bridge between the inside and outside of the land. Moses has already allocated the inheritances of Reuben, Gad and half Manasseh in the approaches to the land. Now it is for Joshua to allocate the land itself to the remaining nine and a half tribes.

Her twelfold spiritual identity is the "Christly garment" of the universal Science of man "without seam or rent." Its counterfeit is the twelve "houses" of the Zodiac, as the basis of Babylonian astrology. In astrology and horoscopy the stars of the heavenly firmament are reckoned to predetermine the events of the terrestrial earth. According to S & H 100 the belief that "there exists a mutual influence between the celestial bodies, the earth, and animated things" is the basis of "animal magnetism." In Revelation, animal magnetism is represented by Babylon, while Israel is the spiritual "crown of twelve stars" on the head of generic man.

As she prepares to accept the foursquare calculus, or holy city, as her eternal spiritual inheritance, we read that "these are the countries which the children of Israel inherited in the land of Canaan. . . By lot was their inheritance. . . and they divided the land."

THE BIBLE and SCIENCE AND HEALTH

(4)

THE FOUR BOOKS OF KINGS

"City of the great king"

II Sam 2:1-12:31

"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Ps 48:2). The fourth tone in the sequence of the Christ reflecting the Word is the story of how David is crowned king of all Israel – that is, of a united Judah and Israel – and of how Jerusalem, the "city of David," becomes the capital city of the land. David, God's "well-beloved," of the sceptred tribe of Judah, represents the kingship of Christ reigning over the unity of the manhood and womanhood of God.

The real Jerusalem is that described by Paul in Galatians as the "Jerusalem above" which is "the mother of us all." This is the "New Jerusalem" of Rev 21 in contrast to the old material sense of Jerusalem. Jerusalem is the matrix and calculus of universal being, the "city foursquare," or mother-city, in which mankind finds peace and home.

At first, Israel, typifying the womanhood of the Christ-idea, stays loyal to Saul, while Judah, typifying the manhood of the Christ-idea, is loyal to David. As the two war, the house of David waxes "stronger and stronger," and the house of Saul "weaker and weaker." The idea of the spiritual unity of manhood and womanhood is victorious over the belief that the two are divided against each other. As David gains supremacy over his enemies he mourns their death, just as previously he mourned the death of his original enemy, Saul. It might be said of David, the representative of the Christ, that he beholds in Science the oneness of the manhood and womanhood of God which appears to him where the male and female of mortality appears to mortals.

God establishes the Davidic covenant with Israel. It distresses David that the ark of God dwells only "within curtains," while he himself lives in a "house of cedars." He would like to build a similar house of cedars for God. But this is not in accord with the divine plan. God bids Nathan the prophet, "Say unto my servant David...the Lord telleth thee that he will make thee an house. And when thy days be fulfilled...I will set up thy seed after thee...He shall build an house for my name, and I will establish the throne of his kingdom for ever..."

David typifies the divine standpoint of the Christ. Ideally, the

THE CHRIST REFLECTING THE WORD

house, or body, wherein he dwells is "an house not made with hands," its "builder and maker is God." David's house comes down from God out of heaven. His son, Solomon, however, will represent Christianity. In Christianity, mankind builds a house for God. The divine purpose is that the house, or body, built by man shall be a pure reflection of the house, or body, built by God. In other words, that the two shall be one house. In order to achieve this purpose, the house, or kingdom, of David is established without end.

Israel has but one real enemy, namely, all that operates in her thought as the opposite of her own true nature. This is represented by the suppositional opposite of the true nature and character of David. David "shews kindness" to Saul's son, Mephibosheth, by restoring him his father's lands. Mephibosheth is "lame on both his feet." This implies that he is infirm and dualistic in his understanding. David allows this lameness to dwell with him and "eat continually" at his table. It leads to his showing kindness also to the house of Ammon. Ammon stands for covetousness. In the story, the sin of covetousness is beginning to operate as David's own thought. David's servants are humiliated by the Ammonites, and war breaks out between Israel and Ammon.

During the war David breaks practically all God's commandments. To begin with he casts covetous eyes at Bathsheba, wife of Urriah the Hittite, one of his faithful soldiers. Having committed adultery with her, he has Urriah slain in battle in order to make her his wife. He covets, commits adultery, and kills. All this is the opposite of the true and faithful David, God's "well beloved." In marrying Bathsheba, David has, in effect, divorced himself from his divine Principle, God.

The name "Bathsheba" means "daughter of the oath of the seven." To David's profound grief, Bathsheba's firstborn dies the seventh day after his birth. But she bears him a second son, Solomon. Solomon is the seed through whom the kingdom will be continued, and who will build, in Jerusalem, the luxurious temple of the Lord.

At the conclusion of the war with Ammon, the Ammonite crown is set on David's own head. The sin of covetousness, the covetousness involved fundamentally in the relationship of male and female, is the supposititious opposite of what David is really crowned with, namely, the twelvefold unity of Judah and Israel, true manhood and womanhood.

THE BIBLE and SCIENCE AND HEALTH

(5)

THE PROPHETS

Esau unmasked

OBADIAH

The short prophecy of Obadiah contrasts the metaphysical significance of Jacob with that of his twin brother, Esau. Obadiah uncovers and denounces the negative, material significance of Esau. Esau, representing "the greatest wrong" is but the "supposititious opposite" of Jacob, representing "the highest right." Their relationship is that of nothing to something, or of darkness to light.

"Esau," or "Edom," means "red," "hairy." He is the symbol of animal blood or organic life. He stands for the forces of animal magnetism which, in the story in Genesis, Jacob succeeds in unmasking. When, as a result of his struggle at Peniel, Jacob sees Esau as he really is, then instead of beholding the identity of evil, he actually beholds "the face of God" (Gen 33:10).

Esau is typical of the hidden, involuntary, subconscious workings of animal magnetism. To signify this, Obadiah writes: "How are the things of Esau searched out! how are his hidden things sought up!" Evil, represented by Esau, is a "confederacy" of mesmeric self-deception and self-betrayal. It is a state of self-destruction in which there is "none understanding." Under the heading, "error's power imaginary," Mrs Eddy writes on S & H 403, "You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being." The reason for Obadiah's crushing indictment of Esau is his "violence" against his brother, Jacob. Because of this, "shame" shall cover him, and he shall "be cut off forever." Esau's sin is that he identified himself with Israel's enemies in bringing about her deportation. He "rejoiced over the children of Judah in the day of their destruction." He entered into the gate of God's people "in the day of their calamity." He laid hands on their substance "in the day of their calamity." He "stood in the crossway, to cut off those of his that did escape."

As Esau has done to others so it shall be done to him. His only power is the power of self-destruction. His reward shall return upon his own head. There will be complete annihilation of all the forces of evil represented by Esau, "they shall be as though they had not been." Then "upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions... There shall not be any remaining of the house of

THE CHRIST REFLECTING THE WORD

Esau; for the Lord hath spoken it...saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

Through his analysis, Obadiah uncovered the nothingness of Esau, animal magnetism, and foreshadows his complete annihilation. This annihilation results from the fact that when animal magnetism is uncovered, or unmasked, that which stands revealed is the absolute onliness of God.

(6)
THE GOSPELS
immaculate Son of God
Mark 1:1-3:35

Mark begins his Gospel differently from the way in which the other two synoptic writers begin theirs'. Mark makes no mention of Jesus' conception and birth. His words of announcement are simply: "The beginning of the gospel of Jesus Christ, the Son of God." Mark has to show that the "Son of God" - the immaculate Christ-idea represented by Jesus - is of purely spiritual origin, and without material parentage. Jesus' spiritual identity is the actuality of the "child by promise" for whom the world has waited. Mark records no genealogy, gives no family tree. The way he introduces the "Son of God" is tantamount to saying, in the words of Paul regarding Melchizedek, that he is "without father, without mother, without descent, having neither beginning of days, nor end of life..."

synopsis *
In the first tone of this sequence, the Son of God is typified by Isaac; in the second he is the Word which proceeds out of the mouth of God; in the third he is the spiritual heritage of all mankind; in the fourth he is Jerusalem's "great king;" in the fifth he is the reality that lies behind the red animality of Esau; in the sixth he is the very Christ itself; in the seventh (as we shall see) he is the "son of the freewoman," the "mother of us all;" and in the eighth he is what stands revealed when the mask of animal magnetism is no more. *4.10*

Mark's first subject is the simultaneity, in Jesus' experience, of the baptism of earthly repentance with the heavenly baptism of the Holy Ghost. This typifies the unified operation of the two Christ- *3.20*

THE BIBLE and SCIENCE AND HEALTH

translations, which is fundamental to the whole of Mark's gospel. We read: "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son..." Describing the descent of the "city foursquare" Mrs Eddy writes, "...and you will behold the soft-winged dove descending upon you" (S & H 574). Jesus' vision is that of the city foursquare, his own universal body, being born to the world of God. The matrix and calculus of all real being are reflected in individual man in proportion as he repents of the belief that man is the creator of man. This understanding enables Jesus to overcome the temptations of Satan, and to be ministered unto by angels. It also causes his disciples to glimpse their own true identity and so become "fishers of men."

Mark's opening tone lays emphasis on the "one" and the "four." Jesus teaches "as one having authority." The man with the unclean spirit whom he heals addresses him as "the holy One of God." When he has "lifted up" Simon's wife's mother he goes into a "solitary place" where he is alone (all-one) with God. Having cleansed the leper, it is said that the people "came to him from every quarter." A man sick of the palsy is brought to him "borne of four." Because of the multitude, these four uncover the roof where Jesus is and "let down the bed whereon the sick of the palsy" is lying. Understanding the man's eternal sinless identity, Jesus heals him. Jesus was shown at his baptism that man is the four-dimensional calculus coming down from God out of heaven, and this enables him now to heal and resurrect mankind.

"Truth makes a new creature, in whom old things pass away and 'all things are become new'" (S & H 201). It is useless to patch up the old material way of life. The need is to start life afresh from God, Spirit, Jesus implies, as he answers the accusations of the Pharisees. "No man putteth new wine into old bottles," he says, "else the new wine doth burst the bottles, and the wine is spilled... but new wine must be put into new bottles." He follows this up by plucking the corn on the sabbath day, and healing the hand withered by the old Pharisaical concept of life.

Except the "old" is wholly repented of the "new," born of God, cannot be accepted. To attempt to work with both old and new is to be impure, and constitutes a "kingdom...divided against itself." When the scribes accuse him of casting out devils by Beelzebub, he teaches them this lesson on purity. He says: "And if a house be

THE CHRIST REFLECTING THE WORD

divided against itself, that house cannot stand. . .” To confuse Christ with Satan is blasphemy against the Holy Ghost. Such sin is “eternal damnation,” or absolute error. It is unforgivable because it is animal magnetism masking (in belief) the identity of God, and claiming to be all-in-all.

The Holy Ghost, the holy Spirit, is the only origin of the Son of God, and the Mother which gives him birth. That which gives birth to the Christ is the Christ’s own spiritual body. Hence the true identity of the human race is none other than the Spirit of God. Told that his mother and his brethren seek for him, Jesus looks round about on the multitude and says: “Behold my mother and my brethren!”

(7)

THE EPISTLES charter of spiritual liberty GALATIANS

Paul assures his Galatian brethren that the message he has imparted to them is the pure Christ, Truth, — that it is of divine, not human origin. “I certify you, brethren,” he writes, “that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” The Son of God, born of God, is the Truth that embraces all men. For humanity to identify itself with this Truth is for it to be born again. Hence the words: “But 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 fickle. They are not Greeks, but barbarian Gauls who have allowed themselves to be victimized by Judaizing missionaries from Jerusalem. Paul’s epistle is a plea against the attempt to “pervert” the new Christianity by superimposing upon it the old outworn traditions of the Jewish law. He warns against the efforts of animal magnetism to hold within a sectarian organization that which is spiritually and universally free. “I marvel,” he says, “that ye are so soon removed from him that

THE BIBLE and SCIENCE AND HEALTH

called you into the grace of Christ unto another gospel." So deeply concerned is Paul to reverse the damage done that his moving epistle to the Galatians has been called the "Magna Charta of Christian liberty" (Westminster Bible Dict. 191). "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."

The error which is such anathema to Paul centres around the old Jewish desire to circumcise the new Gentile Christian converts. The universal spirit of Truth has at last been revealed in all its freedom and liberality. To circumscribe it again within the letter of its early requirements would be to hold it in bondage and kill it. Even Peter has been influenced erroneously. When he separated himself from the Gentiles, "fearing them which were of the circumcision," Paul "withstood him to the face." He challenged Peter with: "If you, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" The purpose of the law, he says, is to bring men out from under the law, that they might be dead to the law. To put it another way: the purpose of organized religion is to bring mankind out from under religious organization, that it might be dead to religious organization, and alive to the liberality of Science.

It all goes back to the time before the institution of the law when the promise was given to the patriarch Abraham: "In thee shall all nations be blessed." To Abraham and his seed were the promises made; not to "seeds, as of many," but to Abraham's one seed, which is Christ. The law which came "four hundred and thirty years" afterwards and was "added because of transgressions" cannot "make the promise of none effect." The law was simply "our schoolmaster to bring us unto Christ," the one promised "seed." Hence, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Thus it is that "God sent forth his Son," the one true heir, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." In view of this glorious advance, Paul asks, "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

He illustrates the two diametrically opposite points of view. He recalls the story of Abraham's two sons, Ishmael and Isaac, "the one by a bondmaid, the other by a freewoman." The son of the bondwoman is "born after the flesh," the son of the freewoman "by promise." Two "covenants," are symbolized. The one is the

*Striking out from a material point of view
Hagar
Striking out from both as Sarah*

THE CHRIST REFLECTING THE WORD

promise of deliverance from bondage, the other of natural heaven-
sent freedom. On the one hand are Hagar, mount Sinai, and the
earthly sense of Jerusalem; on the other, Sarah and the heavenly
New Jerusalem. Like the operation of the two Christ-translations,
acceptance of the latter delivers humanity from the servitude as-
sociated with the former. "Jerusalem which now is... is in bondage
with her children," Paul writes, "but Jerusalem which is above is
free, which is the mother of us all." The "mother of us all" is the
matrix of eternal immortality whereof the Christ, the calculus, is
born. Wherefore, Paul quotes, "cast out the bondwoman and her son:
for the son of the bondwoman shall not be heir with the son of the
freewoman."

"Brethren," he says, "ye have been called unto liberty: only use
not liberty for an occasion to the flesh..." As quoted by Mrs Eddy
at the close of the chapter, "Animal Magnetism Unmasked," Paul
contrasts the "works of the flesh" and the bondage thereof, with the
free "fruits of the Spirit" against which "there is no law."

(8)

SCIENCE & HEALTH

the nothingness of antichrist

"ANIMAL MAGNETISM UNMASKED"

Christ, the one Son of God, is the absolute Truth about all things.
When this Truth voices itself to human consciousness its message
is twofold. Not only does it declare the absolute allness of what
God is, but necessarily and at the same time, it declares the absolute
nothingness of what God is not. Animal magnetism is what God, the
infinite All-in-all, is not. In other words, in revealing the allness
of God, Christ Truth simultaneously reveals the nothingness of
evil. The two revelations are one wholly positive revelation, which
is the antidote to antichrist, or animal magnetism.

In the chapter, "Animal Magnetism Unmasked," (the eighth and
final tone in the sequence of the Christ reflecting the Word) Mrs
Eddy writes, "The maximum of good is the infinite God and His idea,
the All-in-all." Because of God's allness, animal magnetism, which
is both the "genus of error" and also its "specific term," is wholly
mythological and unreal. It is "imagination," the "effect of illusion,"

*Wm. S. C. class... 103...
Sunderland... 103...*

THE BIBLE and SCIENCE AND HEALTH

a "mere negation," a "suppositional lie."

We read on 102:9, "There is but one real attraction, that of Spirit." Attraction, or magnetism, is really neither animal nor human, but divine. The only real magnetism is the power which holds God, Christ, man, one and indivisible. The calculus of God's ideas held in the matrix of Principle constitutes the divine "magnetism." Animal magnetism, so-called, is a suppositional, death-dealing influence which claims to have invaded the order and oneness of being, and to have split infinity into fragments. We read at the close of the chapter: "Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime." Here, under the MH, "proper self-government," Mrs Eddy writes that "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." Mesmerism, hypnotism, animal magnetism, would trespass despotically upon man's "inalienable rights" and deprive him of his heritage of freedom, or promised land.

Order in Christian Science is symbolized by the order of nature, "like evolving like" (S & H 276). In the operation of the matrix and calculus, like is always evolving like. Animal magnetism claims to have attracted man away from his Maker, to have split the calculus from its matrix, and the Son from the Father-Mother God. It claims to have divided into two separate bodies the manhood and womanhood of God, thereafter impelling them involuntarily to regain their lost unity in order to reproduce life. In revealing the indivisibility of infinity, Christ, Truth, reveals the nothingness of the belief in fragmentation and so un.masks animal magnetism. It removes an apparent death-mask from the face of the infinite and reveals eternal Life. When Jacob beheld the face of Esau as "the face of God" animal magnetism was unmasked.

Mesmer's theory of animal magnetism was that "there exists a mutual influence between the celestial bodies, the earth, and animated things." His claim was that "animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves." This "agent" of all evil - this opposite of Christ as the "agent" of the All-God - flowing into and through the nervous system of mortal man was, in the time of Mesmer, called "the animal magnetic fluid." But man is the reflection of God, incapable of being attracted from God. That which really flows into and through God's reflection, man, is the Holy Ghost. The influx of the Holy Ghost in man is the specific antidote to all forms

What is magnetism?

Animal magnetism
aiming to
bring

What is magnetism?
S. M.

THE CHRIST REFLECTING THE WORD

of magnetic, electric, sexual, neurotic attraction, repulsion, flow.

Mrs Eddy bases her treatise on animal magnetism on the gospel statement: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." As Christ proceeds from the unseen Mind which is God, so animal magnetism proceeds from the dark subconscious underworld of the so-called mortal mind. In the prophecy of Obadiah the "hidden things" of Esau are "searched out." In reality Esau's face is the "face of God." Under the MH "hidden agents," in this chapter, Mrs Eddy writes of how the "looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle." When animal magnetism is unmasked, however, that which claims to be the subconscious mind is, in reality, the unfathomable depths of the Mind which is God.

At the close of the chapter Mrs Eddy quotes Paul's words to the Galatians regarding the "works of the flesh," or animal magnetism, on the one hand, and "the fruits of the Spirit," or the birth of the Christ idea, on the other. The former, we read, can never "inherit the kingdom of God," or the promised land, while the latter are the constituent elements of this very land.

S I X T H
S E Q U E N C E

THE CHRIST REFLECTING THE CHRIST

→ Theme: The pure Christ-idea comes to translate the mortal concept

(1)
THE PATRIARCHS
surrender of personal parentage
Gen 22:1-23:20

Two incidents in the life of Abraham comprise the opening tone in the sequence of the Christ reflecting the Christ. They involve respectively the "father" and "mother" of the pure Christ-idea which has now been revealed to humanity. In the first story, Abraham shows his willingness to give his son, Isaac, back to God; in the second, Sarah, Isaac's mother, dies, and Abraham buries her in the cave of "Machpelah," the meaning of which is "double." Together the two stories represent the fact that neither is man the father nor woman the mother of humanity's true Christ selfhood. When the Son of God is born to human consciousness it must be recognized that God is both his Father and his Mother, and the belief in a dual human parentage must be laid upon the altar of Truth.

God says to Abraham, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Tradition has it that the mountain in Moriah where father Abraham is bidden to sacrifice his son is the same as the site in Jerusalem where God the Father apparently sacrifices His Son. Isaac is the foreshadowing symbol of the Lamb of God slain from the foundation of the world, - slain, that is, by belief in material origin. "And Isaac spake unto Abraham his father, and said... Be-

THE CHRIST REFLECTING THE CHRIST

hold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb . . . and Abraham built an altar . . . and bound Isaac his son, and laid him on the altar." When Abraham lifts up his knife to slay his son the angel of the Lord calls to him out of heaven, and says, "Lay not thine hand upon the lad . . . for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Thereupon Abraham sees "a ram caught in a thicket by his [two] horns," and he sacrifices the ram instead of his son.

A ram is the father of a lamb. It is not really his son whom Abraham is called upon to sacrifice, but the belief that he personally is the father of the Christ-idea. Abraham is ready to lay "his earthly all on the altar of divine Science" (S & H 55), — to yield up the personal sense of parentage and give his beloved son back to the Father-Mother God. Because of this a blessing is promised which is without limit. The angel calls to him the second time: "Because thou hast done this thing, and hast not withheld thy son, thine only son . . . in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven . . . And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Abraham returns to Beersheba, — that is, to the "well of the oath of the seven." The question of possible human fatherhood in respect of the promised son has been dealt with, but this is inseparable from the question of possible human motherhood. The second story treats, therefore, of the death and burial of Sarah. When the divine Father impelled the self-sacrifice of His only begotten Son on the same mountain in Jerusalem, Jesus added to the fact that God was his Father, the proof that God was his Mother as well.

Abraham pays four hundred shekels of silver to the "sons of Heth" for the "cave of Machpelah" in order to secure it for a permanent family burial ground. The Hittites would like to give their field to Abraham without price, but Abraham knows that for every advancing spiritual footstep he must pay the material price, otherwise the standpoint gained will not be permanent. Accordingly, the field and the cave are "made sure" unto Abraham for a possession.

In the opening tone of the Christ reflecting the Christ, the promised son — the revelation of man's true spiritual selfhood that is to bless and redeem the whole human race — is acknowledged as being "without father, without mother . . ."

THE BIBLE and SCIENCE AND HEALTH

(2)

DEUTERONOMY

revelation born of God

Deut 9:1-11:32

Moses continues to impress upon Israel that the divine purpose which is being wrought out in her is nothing to do with her personally. She is not a self-centred, self-opinionated entity doing things on her own from a human point of view. She is God's reflection, inseparable from God, motivated and impelled by God. The revelation of what she is spiritually comes to the human sense of herself to drive out from before it all vanity, conceit, self-aggrandizement and egotism. "Speak not thou in thine heart... For my righteousness the Lord hath brought me in to possess this land," Moses tells her, "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee." Israel must lay down the sense of personal initiative and personal accomplishment in order to be the instrument of God.

Moses, her leader, allows himself to be just such an instrument. In Horeb he receives direct from God the revelation of divine law. The purpose of this law is to change the constitution of humanity and transform it into the reflection of divinity. Through obedience to God's law Israel will herself be changed and become the pure instrument of God. The laws are delivered to Moses on two tables of stone. Moses receives them and, in turn, delivers them to Israel. They are nothing to do with Moses personally, for they are "written with the finger of God." Moses says, in effect, in the words of Paul, that what he preaches is "not after man," for he "neither received it of man," neither was he "taught it;" it came to him purely as the "revelation" of God.

But while the revelation is in progress - while Moses is communing with Jehovah on the mountain top - Israel, in the valley, corrupts herself with her own vanities and becomes depraved. The purpose of divine revelation is to destroy in human consciousness the opposite of itself, namely, personal, stiff-necked egotism. The two tables of stone on which the laws are written correspond to the two Christ-translations on S & H 115. The first translation signifies revelation coming to humanity direct from divinity, the second signifies the consequent translation of humanity out of physical self-conceit.

THE CHRIST REFLECTING THE CHRIST

When Moses comes down from the mount with the two tables in his hands and sees Israel sinfully worshipping herself, he casts them to the ground and breaks them before her eyes. Then he takes her sin, the calf which she has made, and burns it with fire, and stamps it, and grinds it very small. The revelation of the calculus, the stone which is rejected by the builders of egotism, grinds to powder everything it falls upon. Moses breaks the two tables to signify that Israel's sin of self-worship breaks the laws of God.

Then comes the command: "Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark." So Moses builds the ark of God, houses within it the two tables of the law, and establishes God's covenant with Israel. What it amounts to is that he reduces the one absolute law – the law of God's allness and evil's nothingness – to a system of laws whereby this becomes comprehensible to Israel's thought and adapted to all her needs.

The priestly tribe of Levi, representing the whole of Israel as Jehovah's firstborn son (see Num 3:41), is commissioned to bear the ark of the covenant, to minister before the Lord, and to have "no part nor inheritance with his brethren." The Lord Himself is Levi's inheritance. Levi stands for the spiritual idea of priesthood. He is the Christ-mediator between God and men, the recipient of pure revelation. Levi has no personal inheritance. He typifies the fact that the only real inheritance is the revelation of the Christ, Truth, which comes direct from God.

Finally in this tone, as if to emphasize once more the function of the two translations, Moses says to Israel: "Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God... And a curse, if ye... turn aside out of the way... to go after other gods..." Only through the simultaneous action of the two translations – the first to reveal the allness of God, the second to reveal the nothingness of human egotism – will Israel possess her spiritual heritage and prove herself the Son of God.

THE BIBLE and SCIENCE AND HEALTH

(3)

JOSHUA-JUDGES

inheriting the God-given land

Josh 14:6-21:45

In the third tone, Joshua distributes to the nine and a half tribes the territory inside the land. The land is the Father's gift to Israel. It is specifically the divine infinite calculus, which she must accept as her own identity.

The first inheritance to be allocated furnishes the basic quality of fidelity and non-rebelliousness. This is the land of Hebron, which is given to Caleb of the tribe of Judah because of his original consistent loyalty to God. Hebron means "association, alliance." Except the individual is willing to sacrifice self for the good of all he has no association within the divine infinite calculus, - he cannot accept his inheritance.

The lot of the children of Judah is distributed next. Judah typifies the manhood qualities of the Son of God. The centre of Judah is the country of the Jebusites, "the inhabitants of Jerusalem." Ideally, Jerusalem is the calculus itself, or the city foursquare. Were the individual Judah really to accept the calculus as the truth about himself he would drive out every one of the Jebusites from his land. As it is he suffers many of them to remain and dwell with him and to undermine his constitution.

Next comes the heritage of the children of Joseph. This is the twofold inheritance of Joseph's sons, Ephraim and Manasseh. Joseph stands for the womanhood qualities of the Son of God. Manasseh's inheritance is itself twofold. Half has already been bestowed by Moses outside the land, half is now bestowed by Joshua inside the land. The quality of womanhood is that which embraces in itself both the outside and inside of the land. If Ephraim and Manasseh were really to accept their identity in terms of the womanhood of God they would not fail to drive the Canaanites out of their respective territories. As it is they merely put the Canaanites to tribute and do not utterly drive them out.

Reuben, Gad, and half Manasseh having been allocated their possessions outside the land, and Judah and Joseph having been given theirs inside the land, there remain seven lots still to be distributed. The first of these is for Benjamin, who stands for specific individual man. Benjamin is given his inheritance "between the children of Judah and the children of Joseph." All this means that, based upon

Inheritance

THE CHRIST REFLECTING THE CHRIST

the fidelity of Caleb, the qualities of divine manhood and womanhood must be individualized in Israel's thought before she can possess the whole land. } ↙

Simeon receives his inheritance. This is part of the territory of Judah, "for the part of the children of Judah was too much for them." The true Simeon is like the true Simon Peter, namely, the rock of divine individuality upon which the collective brotherhood of man is built. ~~Judah is the tribe who builds the temple of the Lord.~~ Hence this affinity between Simeon and Judah. *Simeon*

The third lot goes to Zebulun, the fourth to Issachar, the fifth to Asher, the sixth to Naphtali and the seventh to Dan. All these inheritances are fundamental spiritual qualities working together in unison to form the stature of manhood in Christ, or the spiritual integrity of the land. Finally Israel herself bestows an inheritance on her leader, Joshua, who is what the land ideally is. *Zebulun*
Issachar

The closing passages of this particular section are to do with the Levites. The priestly tribe of Levi, whose inheritance is God alone, stands for the entirely spiritual and Christly nature of humanity's newborn identity. *

Thus "the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein... There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." The calculus of Israel's identity has been revealed and bequeathed. It is up to her to accept it and dwell in it and never allow herself to be exiled therefrom. *Calculus*

(4)

THE FOUR BOOKS OF KINGS usurpation of the Davidic kingdom II Sam 13:1-19:10

If the standard of the kingship of Christ is lowered – if through breaking God's commandments David divorces himself from his divine Principle, Love, and serves personal sense instead – this is tantamount to the Son rebelling against the Father. It postulates the belief that the kingdom of Christ can be usurped by the forces of egotism, and the king become an exile from his own land. Such is the theme of the story that makes up the fourth of the present

THE BIBLE and SCIENCE AND HEALTH

sequence of tones.

David's son, Absalom, is the vain self-aggrandizement, the personal egotism and self-love, which has supposedly operated as David's own thought, and has caused him to disobey God's commands. The story is told of the ambitious Absalom's rebellion against David, but really it is the story of the repercussions of David's own rebellion against God. Absalom usurps his father's kingdom and causes David's temporary exile, but more fundamentally it is the story of David's self-imposed exile from the kingdom of God, and the qualities needed in him to bring about his reinstatement.

The story begins with Absalom's murder of his brother Amnon, because of Amnon's incestuous love for their sister Tamar. The name Amnon is similar to that of Ammon, the son of the incestuous Lot. It was Ammon's covetousness in the preceding sequence which originally influenced David and caused David's transgressions. Absalom flees from his father's presence, but David mourns for him every day. David is persuaded to receive Absalom back into the kingdom, but once this is done Absalom prepares for rebellion and the usurpation of the throne.

It is said that "in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him." Not only does Absalom stand for personal vanity and egotism, but he also possesses the qualities of guile and subtlety wherewith he steals "the hearts of the men of Israel." The Israelites "in their simplicity" rally behind him as he incites them to rise against David. When David hears that "the hearts of the men of Israel are after Absalom" he exiles himself from his kingdom. Those loyal to the king accompany him over the river Jordan and dwell with him in the outskirts of the land.

David does not resist the situation in which he finds himself, nor the lesson he is called upon to learn. For example, when Shemei of the house of Saul comes out to curse him, he will not allow Shemei to be slain. "Let him alone, and let him curse," he says, "because the Lord hath said unto him, Curse David."

When the battle between the forces of David and the forces of Absalom is finally joined, Absalom is accidentally caught up by his head in an oak tree and there is slain by David's men. David's grief is profound. "O my son Absalom," he cries, "my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" The criticism levelled at David is, "Thou lovest thine enemies, and

THE BIBLE and SCIENCE AND HEALTH

3rd degree

only to the concept of animal magnetism as presented in Obadiah. In Obadiah, Esau is not saved but destroyed. In Jonah, Nineveh is not destroyed but saved. In the final analysis, there is but one way to destroy animal magnetism, namely, through the scientific translation of mortal mind. Jonah, "a dove," is sent forth by God to translate "matter into Mind" (Mis 25). In his true Christ-identity Jonah typifies divine Science, the city foursquare, descending like the dove out of heaven.

1st degree

In the story, Jonah seems not to be equal to his great mission. He rebels against the work which his Principle has given him to do. This arouses a temptestucus chemicalization in his consciousness. Fleeing "from the presence of the Lord," he enters into a ship, and a "mighty tempest" arises "so that the ship was like to be broken." Jonah knows it is his resistance to his God-ordained mission which is causing the tempest, and in order to save the ship he asks to be thrown overboard. When the sailors do this the sea ceases "from her raging." Jonah is swallowed by a great fish and is "three days and three nights" in the fish's belly.

2nd degree

The belly is the womb. When Jesus was three days and three nights in the tomb he fulfilled his divine commission to prove the nothingness of organic life. At the point of the resurrection he had overcome the entire birth-death cycle. Matter was translated into Mind, - "swallowed up in the infinite calculus of Spirit" (S & H 209). Jonah, swallowed by the whale, is suggestive of matter being swallowed up in the process of spiritual translation.

"Out of the belly of hell cried I, and thou heardest my voice," he writes. Thereupon "the Lord spake unto the fish, and it vomited out Jonah upon the dry land." As the belly of the fish discharges Jonah, so Jonah prepares at last to discharge his sacred mission. What he should realize, however, is that this mission is not his personal responsibility. His need is to understand the impersonal and universal nature of the matrix whence his mission is born.

Because of her great sins, Jonah wants to have Nineveh punished and destroyed, not translated and saved. But this is not the method of the Christ. When Jonah threatens her with destruction, Nineveh repents of her wickedness. In the spirit of the second translation, she turns from the depravity of the first degree to the morality of the second degree, and because this is impelled by the first translation nothing can prevent her from being saved by the spirituality of the third degree.

"But it displeased Jonah exceedingly, and he was very angry."

THE CHRIST REFLECTING THE CHRIST

So God has to teach him a much needed lesson. As Jonah watches in his booth to see what will happen to Nineveh, God prepares him a "gourd" to shelter him from the sun. Jonah is "exceeding glad of the gourd." But a worm smites it and it withers, and Jonah is without protection. Jonah would like God to destroy Nineveh, but he would like the gourd and himself saved. He does not seem to realize that the salvation of generic Nineveh is the only sure means of his own individual salvation. His impulse to save himself personally will, in the long run, destroy him even as he desires to have Nineveh destroyed. In divine metaphysics, individual salvation is inseparable from collective and universal salvation.

(6)

THE GOSPELS universal Saviour Mark 4:1-8:38

The sixth tone in the order of the Christ reflecting the Christ opens with Mark's version of the parable of the sower. The sower is Christ, the Son of God, and the seed which he sows in human consciousness is "the word" of impartial salvation. Its teaching is that humanity's true selfhood has its origin in God and is never separated from God. It is the seed of impersonal, universal, self-revealing Truth which has nothing to do with human doctrines and opinions.

In the life of Christ Jesus spirituality is indigenous. According to Science & Health his life is "the good soil wherein the seed of Truth springs up and bears much fruit" (S & H 270). This is true also of the "life" of Mary Baker Eddy with respect to the revelation of Christian Science. She did not keep the revelation secret, she did not hide the light of it "under a bushel," she sought to understand its universal Science in order that she might spread it "abroad." With Mrs Eddy, "the earth [brought] forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." From tiny, humble beginnings like those of a "grain of mustard seed," the kingdom of God, the universal truth of Christian Science, grows up and shoots "out great branches; so that the fowls of the air may lodge under the shadow of it." Though it arouses a tempest in human consciousness, yet it causes "even the wind and the sea" to

THE BIBLE and SCIENCE AND HEALTH

obey it.

Commenting on the parable of the sower, Mrs Eddy writes: "In the soil of an 'honest and good heart' the seed must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it." The parable in Mark's Gospel is followed by the healing of the Gadarene demoniac. Here the "legion" of evil beliefs which infest the mind of mortal man are typified by a herd of self-destroying swine. The fact is that Christian Science destroys the entire legion of depraved beliefs, - it heals "every ill that flesh is heir to."

Having first cast out the swinish elements, Jesus heals the womb of the woman "which had an issue of blood twelve years." At the same time he heals the twelve-year old daughter of the ruler of the synagogue. Jesus heals individual mortal body through the scientific (translation of generic mortal mind) Man's body is charged not with nervous electricity and magnetism but with the issue and flow of Life, Truth, and Love. This is unacceptable to the personalizing human mind; hence a prophet is "without honour... in his own country, and among his own kin." Not a maternal body, but the matrix of eternal life is the real origin of man.

John the Baptist graciously prepared the way for Jesus. But John is now beheaded. By itself, away from spirituality, this always happens with morality. Only the spirituality of Jesus ensures that the head remains one with its body. Christ is the head, and generic man the body. David, exiled from his kingdom, is a governing head apparently severed from its body. Christian Science is the revelation of head and body one. Following the death of John, the multitude is "as sheep not having a shepherd" - that is, as a body without a head. Feeding the five thousand with the five loaves and two fishes, and gathering up afterwards "twelve baskets full of fragments," is typical of the restoration under one head of an apparently fragmented body. In the story of Israel, the promised land is an indivisible twelvefold inheritance, - the head and body of one whole Christ. It is "the divine Science of man... woven into one web of consistency without seam or rent." Following the feeding of the five thousand, "as many as touched" the hem of Jesus' seamless robe were made whole of all their diseases.

Humanity must beware the leaven of the Pharisees and of the Saducees, which is mere human doctrines. These doctrines falsely teach that the evil which enters into a man from outside is capable of defiling him. Whereas the truth is "there is nothing from with-

THE CHRIST REFLECTING THE CHRIST

out a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." Conversely, because man is God's reflection, that which comes to him from God, comes from within himself. In Truth, the inside and outside of identity – the head and the body, the individual and the collective – are one. The Greek woman's humble appreciation of this fact enables her daughter to be healed. This is true also of "one that was deaf, and had an impediment in his speech." The voice of Truth is heard by man inwardly and does not really come to him from outside of himself.

When the four thousand are fed with seven loaves and a few fishes, seven baskets of fragments are gathered up. Reflecting on the symbols of the "five" and the "twelve" and the "four" and the "seven," Jesus asks, "How is it that ye do not understand?"

To illustrate the twofold process of translation, the healing of the blind man takes place in two stages. First the light comes to him from God, Principle, through the operation of the first translation; then through the operation of the second, this acts upon mortal belief and clears away a distorted vision of man.

The final topic of this section is where Peter sees Jesus' true identity. In answer to the question, "Whom say ye that I am?" Peter replies: "Thou art the Christ." Peter realizes that all there is to the human concept is the revelation of the divine idea. This corresponds to the first translation. It were well if he as readily understood the need for the crucifixion and dissolution of the mortal ego, which this revelation demands, and which corresponds to the second translation. Because of his failure over this, Jesus rebukes him: "Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men." The "things that be of men" form no part whatever of the revelation of Truth, or the things that be of God. Except the two translations are working together in unision, the vision is not coming to humanity from God, for it does not solve the human problem.

Jesus' reference to the Son of man coming in the glory of his Father with the holy angels prefigures the revelation of the Christ Science that dawned on Mary Baker Eddy in 1866 as the healer of the whole human race.

THE BIBLE and SCIENCE AND HEALTH

(7)

THE EPISTLES

one whole body fitly joined together

EPHESIANS

The cult of the Great Mother Goddess of organic fertility and fecundity flourished in Ephesus. Paul's sublime letter to the Ephesian Christians emphasizes the fact that the only church of Christ, the only body of humanity, is the spiritual "structure of Truth and Love," the spiritual "Mother" of us all (S & H 583). There is no real church but the (calculus and matrix of immortality). The church which Paul refers to here is not a religious organization, but the ideal spiritual church, the inorganic body of Christ, which comes down from God out of heaven as the spiritual identity of the race.

The real body of humanity is pre-existent. It lives in Christ "before the foundation of the world." Therefore it is "predestinated." This truth of predetermined, predestined being has been revealed through Jesus Christ. Its purpose is to "gather together in one all things in Christ, both which are in heaven, and which are on earth," as every man's spiritual "inheritance."

The idea of one all-embracing, non-exclusive Truth is "our peace," which "hath made both one, and hath broken down the middle wall of partition" between subject and object, the individual and the collective, the inside and outside of the land. That which seems to be "twain" to material sense, is made "one new man" to spiritual sense, and "enmity" is no more. Therefore "ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

"By revelation" Truth was made known unto Paul. The knowledge of Christ is "revealed unto his holy apostles and prophets by the Spirit." As with Paul, so with Mrs Eddy, the revelation of Truth was the "gift of the grace of God given unto [her] by the effectual working of His power" (see S & H 108). The purpose of the gift is that "the Gentiles should be fellowheirs" alongside the recipients of the revelation, and therefore that all should be "of the same body."

The essence of the epistle is that this body is "fitly joined together and compacted of that which every joint supplieth, according to the effectual working in the measure of every part." Such is the revelation of the structure of Truth and Love which is destined to transform and translate mankind. As the truth behind the counterfeit pagan mythology of the world's Mother Goddess, its purpose is to

THE CHRIST REFLECTING THE CHRIST

renew humanity in the spirit of its mind.

The love and unity which exists between those who find themselves and each other in Christ is symbolized in human experience by the marriage relation of husband and wife. "For the husband is the head of the wife," Paul writes, "even as Christ is the head of the church: and he is the saviour of the body." All men everywhere without exception are "members of his body, of his flesh, and of his bones..."

Finally, in this epistle, the universal body of Christ is seen clad in impervious armour. Only when it is wearing the "whole armour of God" can humanity "stand against the wiles of the devil," - against "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," - in other words, against all that makes up the mortal sense of life. Wearing the armour of God, however, humanity is clad in the "panoply" of universal Love and "human hatred" cannot reach it (S & H 571).

Humanity stands, like the woman in the Apocalypse, the true Mother Goddess, clothed with sunlight which no darkness can approach, and gives birth to "the Christ Science," - the "divine laws of Life, Truth, and Love."

(8)

SCIENCE & HEALTH

the revelation of Truth translates the whole of mortal consciousness
"SCIENCE, THEOLOGY, MEDICINE"

The key to the sixth chapter of Science & Health, "Science, Theology, Medicine," is the two Christ-translations on pages 115-116. Because of the activity of the first translation, Mrs Eddy, "in the year 1866... discovered the Christ Science or divine laws of Life, Truth, and Love, and named [her] discovery Christian Science." Because of the activity of the second translation, this "revelation of Immanuel," is destined to transform and translate the entire mortal concept of life.

"God had been graciously preparing" Mrs Eddy "during many years" for the revelation of Christian Science. When the period of preparation was over, her "heavenly conviction" came to her direct from God. As with Paul, it was "the gift of the grace of God given

THE BIBLE and SCIENCE AND HEALTH

unto [her] by the effectual working of His power." Though the revelation is a "gift" in respect of the first translation, there is a "price" to be paid in respect of the second. This is "the price of learning love." It involves the healing and redemption of the whole human race. It was the price Mrs Eddy paid for drawing scientific conclusions from her original discovery, for arriving at "the Science of this healing" and not being satisfied merely with its religious appeal. Mrs Eddy won her way "to absolute conclusions" in order to make the revelation available to mankind. It cost her much to establish the fact that generic man, and not herself personally, was the mother of Christian Science.

To Mary Baker Eddy was revealed the absolute Truth "that Mind is All and matter is naught as the leading factor in Mind-science." As the means of world-healing, God showed her "incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea." A "new spiritual idea" was "borne to earth." Unto generic man "a child" was born. This child was no personal child belonging to Mrs Eddy. She did not speak for herself. Her child was the promised Comforter "sent" by divine Love as humanity's selfhood in Christ.

The Bible corroborated her conclusions and she recorded them in Science & Health. As Abraham realized regarding his son, Isaac, as Moses realized regarding the law of God, so "no human pen nor tongue taught [Mrs Eddy] the Science contained in this book, Science and Health." It was the revelation of absolute Truth which came direct from God. Like Jonah, Mrs Eddy was divinely commissioned to use this revelation to translate, not destroy, the mortal concept of man.

She writes in this chapter, "From the infinite One in Christian Science comes" one Principle and its infinite idea, one school of Truth, one system of Mind-healing. As Abraham had to realize regarding Isaac, that which comes from Principle has nothing to do with human parentage or philosophical "man-made systems." It belongs wholly to the One whence it comes.

In fulfilment of Jesus' parable, Mrs Eddy took the "leaven of Truth" and hid it "in three measures of meal, till the whole was leavened." The leaven of Truth is the "pure language of Spirit," — the language of the Christ (Science) the Christ Theology, and the Christ Medicine which comes to translate the three basic "modes of mortal thought," science, theology, and medicine. Physical science is translated into the Science of Life, mystic theology into

THE CHRIST REFLECTING THE CHRIST

divine Truth, and materia medica into the healing power of Love. The translation goes on "until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal." *Love is the leaven*

We learn in the section on "Science" that Christian Science is the Science of all sciences; that back of the so-called material sciences lies one all-inclusive divine Science. The function of Science is to translate these sciences out of apparent materiality into itself, divine Science. Interpreting the universe from its divine Principle, God, Science wrests the sciences away from matter and restores them to infinite Mind. *Translates*

The section on "Theology" deals with the same subject but from a different point of view. It brings out the religious aspect of Science. This is the aspect which heals the sick and reforms the sinner and presents the right idea of "church." Christian Science does not "come through the Christian churches" because their stultifying dogmas block it. Founded on mysteries and miracles, church dogmas are the antithesis of a living, demonstrable, scientific theology which heals the sick and the sinner.

The Church of Christ is the spiritual body of mankind whose function includes the healing of the mortal sense of body. "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing." That which heals is Peter's understanding of Jesus' true identity. God revealed to Peter that the sole reality of the Son of man is the Son of the living God. The same applies to all mankind. This understanding is the indestructible "rock" on which the true body of humanity is built. Based on this premise, Christianity goes forth into all the world to heal and translate it spiritually.

Because "Science" translates, "Theology" heals, and it does this through the right understanding of "Medicine." The section on "Medicine" deals with what it is that heals. This is the "system" of divine metaphysics, or Christian Science, in contradistinction to the drugging systems of the "schools," and the methods of human will-power. Not until the "Medicine" section of the chapter is reached do we read that "divine metaphysics" is "reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live." The system of spiritual ideas whereby the Christ Science translates God to humanity is the only proper "medicine" for healing the human system. This is because it is man's true identity and "anatomy." In other words, back of "the man of *translation*

THE BIBLE and SCIENCE AND HEALTH

(anatomy and theology," (referred to by Mrs Eddy in this section of the chapter) is the one whole system of divine ideas and their perfectly co-ordinated functions.

Thus the system of divine metaphysics, the spiritual idea of body, heals and translates the physiological concept of body. "Physiology" is the subject of the seventh chapter of Science & Health, and is the climax of the next sequence of tones.

S E V E N T H
S E Q U E N C E

THE CHRIST REFLECTING CHRISTIANITY

Theme: The spiritual understanding of body restores and translates the mortal sense of body.

(1)
THE PATRIARCHS
Isaac's body, or bride
Gen 24:1-67

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). In the opening tone of the Christ reflecting Christianity, Abraham sends forth his servant – "his eldest servant of his house, that ruled over all that he had" – to find the bride of his son, Isaac, and draw her unto his son. Two complementary aspects of the Christ are apparent in the spiritual meaning of the story. These are: Christ the Son, and Christ the Servant.

Isaac dwells in the promised land, an idea in the bosom of the Father. To Isaac applies the saying, "Son, thou art ever with me, and all that I have is thine" (Luke 15:31). The servant, on the other hand, typifies that aspect of the Christ which the Father sends into human consciousness for the purpose of leading the world back to God. In this tone the "bride" is brought unto the "Lamb," not the Lamb to the bride. Through the operation of the ministering Christ, generic man, the body of Christ, is, from the human point of view, drawn unto Christ as the head of his own body.

Abraham says to his servant, "Thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." Abraham's country is Haran, the Syrian state of Padan-Aram, where he once

THE BIBLE and SCIENCE AND HEALTH

sojourned with his father, Terah, when they left Ur for Canaan. He warns the servant, "Beware thou that thou bring not my son thither [to Haran] again." In this context Haran stands for the second degree in the second of the Christ-translations. It typifies the transitional moral concept midway between Ur and Canaan, the physical and the spiritual. Ideally, the spiritual Christ never descends to the moral standpoint, but remains one with God. There is however the "servant" aspect which, as the "divine message from God to men," presents itself to human consciousness, and gathers humanity to God. This is the aspect which comes from the Father and returns to the Father, and as such is the reflection of the one ideal Son who never leaves the Father. The process of coming from God and returning to God involves the translation and redemption of humanity. As Christ resides in God, so humanity finds its true identity in Christ. True humanhood is the reflection of the unity of God and His Christ.

The servant prays to God that when he arrives in Haran he will recognize Isaac's bride. The sign is that she shall let down her pitcher into a well and give him and his camels drink. "And it came to pass, before he had done speaking, that, behold, Rebekah came out . . . And she said, Drink, my lord: and . . . let down her pitcher upon her hand . . ." The servant accompanies her to the house of Bethuel her father, where he is greeted by Laban her brother. Laban says to him, "Come in, thou blessed of the Lord."

The servant tells his story to Rebekah and her family. Bethuel and Laban realize that "the thing proceedeth from the Lord." "Behold, Rebekah is before thee," they say, "take her, and go, and let her be thy master's son's wife." Rebekah agrees to become Isaac's bride, and to depart in the care of the servant. "And they blessed Rebekah, and said unto her . . . be thou the mother of thousands of millions . . ." Isaac meets her by the well of Lahairoi, which means "the living one who seeth me." He brings Rebekah into his mother Sarah's tent, where she becomes his wife, and Isaac is "comforted after his mother's death."

As in the closing chapters of Revelation, so in this tone in the story of Isaac, the symbol of the "mother" is replaced by that of the "bride." When the organized sense of motherhood dissolves, individuality finds its identity in terms of the spiritual idea of all humanity, -- Christ's "body," or "bride."

THE CHRIST REFLECTING CHRISTIANITY

(2)

DEUTERONOMY

how the body shall sustain itself

Deut 12:1-14:29

In the first tone, Rebekah is taken unto Isaac. The body of spiritual ideas that make up the true identity of man is found in Christ, the head of the body. Spiritually understood, the section of Deuteronomy which furnishes the second tone deals with what may or may not be accepted by the body as its rightful spiritual food. The first tone emphasizes the body as the constitution of Christ, the second, what it is that constitutes the body. Israel herself is the universal body of Christ. In this section Moses tells her the kind of food she may or may not assimilate. Spiritually translated, Moses is doing for the twelve tribes of Israel what Jesus was doing for his twelve disciples when he said to them, "Take, eat; this is my body." Only that which is first found in God and expressed as Christ is allowed to be reflected in man and to constitute man's identity.

In the matter of her burnt offerings and freewill offerings, etc., which typify the restoration of her body to God, Israel is to bring herself "unto the place" which the Lord her God shall choose out of all her tribes to put his name there; even unto his habitation shall she seek, and thither shall she come. The "place" is the capital city, Jerusalem, in the territory of Judah, typifying the manhood of God, or the Christ. Here, where the temple is situated, Israel is bidden to eat before the Lord her God. As Rebekah is taken unto Isaac in the first tone, so Israel's offerings are taken before the Lord in Jerusalem in the second tone. "Thither shall ye bring all that I command you," Moses says, "and ye shall rejoice before the Lord your God. . . The tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock. . . thou must eat them before the Lord thy God in the place which the Lord thy God shall choose. . ."

A distinction is made between that which may be eaten in Israel's own "gates," and that which must be eaten before the Lord in Jerusalem. A line of demarcation is drawn between the unreal and the real. In her own gates she is free to eat both clean and unclean flesh but not so before the Lord. In Jerusalem all must be clean. Yet even in her own gates, she shall not eat "blood." For "the blood is the life; and thou mayest not eat the life with the flesh. . . thou shalt pour it upon the earth as water." The fact is that life is not physiological. All life is God, Spirit, and Israel is forbidden to accept into con-

THE BIBLE and SCIENCE AND HEALTH

sciousness the belief that there is any other kind of life.

The symbolism changes, but the idea remains the same. Israel is forbidden to accept into consciousness the words of any false prophet, or any dreamer of dreams, who would turn her heart away from God, Spirit, and cause her to serve the gods of matter. She has been brought out of the land of Egypt, or bondage to the mortal body, and must not allow herself to be enticed into servitude again.

Moses returns to the subject of clean and unclean food. He says to Israel, "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." In truth, Israel is all the earth. She stands for the one generic man as God's only chosen people. She is really the "compound idea of God, including all right ideas" (S & H 475), - including all the animals and lesser ideas that make up the body which is man. Therefore she may not eat "any abominable thing." In other words, she may take to herself only those qualities and ideas which have their origin in Christ and which constitute Christ's body.

Ceasing to identify herself with the elements of organic life, but identifying herself instead with the elements of divine metaphysics, she will spontaneously translate the physiological concept of body, and find herself spiritually whole.

As Rebekah goes to Isaac, as Israel goes to Jerusalem, so, in the closing verses of this tone, the Levite, the stranger, the fatherless, the widow, shall all come unto Israel herself for inspiration and sustenance, and all shall "eat and be satisfied."

(3)

JOSHUA - JUDGES

the inside of the land linked indissolubly to the outside

Josh 22:1-34

This is the story of how "the Reubenites, the Gadites, and the half tribe of Manasseh" return to their inheritances on the east of Jordan, and, as they do so, build "a great altar" at the point where the inside of the land and the outside join. The purpose of the altar is to weld indissolubly these two aspects of the land. Thus the third tone in the development of the Christ reflecting Christianity establishes the

THE CHRIST REFLECTING CHRISTIANITY

fact that, subjectively and objectively, the body of the universal Christ is one indivisible body.

"So Joshua blessed them, and sent them away: and they went unto their tents. . . . And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel. . . . to go unto the country of Gilead, to the land of their possession. . . . And when they came unto the borders of Jordan. . . . [they] built there an altar by Jordan, a great altar to see to."

But the nine and a half tribes living inside the land mistake their brothers' intentions. They believe the two and a half plan to divide the land rather than unite it. They therefore accuse their brethren of incipient idolatry. In fact they gather themselves together and prepare for civil war. "What trespass is this," they ask, "that ye have committed against the God of Israel. . . . in that ye have builded you an altar, that ye might rebel this day against the Lord?" Their brethren explain their motive. It is not in order to promote idolatry; it is the very opposite of rebelliousness against God. They have built this altar in order to offset the danger of exclusivity, - in order that, in time to come, there shall be no possibility of those living inside the land saying to those who live outside, "What have ye to do with the Lord God of Israel? . . . the Lord hath made Jordan a border between us and you. . . . ye have no part in the Lord." The altar is designed to prevent such an error from ever gaining ground. It is simply a "witness between us, and you" that together we form two indivisible aspects of one compound whole, and that without our right relationship to each other there is no body of Christ.

Israel inside the land is satisfied now that the intention of Israel outside the land is to maintain the oneness and indivisibility of the land. They say, "This day we perceive that the Lord is among us . . . and the children of Israel blessed God."

In divine metaphysics, subject and object are linked indissolubly to each other. The effort of suppositional material sense is to hold them apart, and so keep the body in a state of constant tension and friction. If subject and object were two instead of one, body would be corporeal and gender sexual. We read in S & H 491, "Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator." The altar on the shores of Jordan is this very indissoluble link.

THE BIBLE and SCIENCE AND HEALTH

(4)

THE FOUR BOOKS OF KINGS the Davidic kingdom restored II Sam 19:11-21:22

In the third tone just considered, the two and a half tribes return over Jordan to possess their inheritance outside the land. In the fourth tone, David returns over Jordan from the outside to the inside to find his kingdom restored in its wholeness. Interpreted metaphorically, the symbol is that of the body healed and intact, rebellious egotism overcome, the evidence of the senses reversed, and subject and object one in identity. Yet, in the story, a relapse sets in, for there is a further attempt at rebellion.

With the death of Absalom, strife ceases "throughout all the tribes of Israel." Israel and Judah are unanimous in their desire to have David return to Jerusalem and be their king once more. "And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan." Various incidents are recorded. The erstwhile cursings of Shemei are wiped out and forgiven. Mephibosheth displays the quality of selfless service to David. Barzillai is able to accompany David only halfway over Jordan and then feels he must turn back. David understands his state of thought and bids him return to his place.

But as the king nears Jerusalem, rivalry breaks out between Israel and Judah as to which of them has the prior claim to his person. Though David is of the tribe of Judah, and therefore "near of kin" to Judah, Israel has ten parts to Judah's two in the kingdom as a whole. With these thoughts rife in consciousness, the scene is set for a relapse to the former discordant condition. Sheba, a "man of Belial," of the tribe of Benjamin, starts another insurrection. The people of Israel flock to Sheba while the people of Judah cleave to the king. The kingdom is once more divided and in danger. The name Sheba means "oath of the seven." He is of the same tribe that Saul came from. The fact is, the time has come when all that Saul stood for, and all that the Philistines stand for, must be routed from Israel's thought.

Joab, David's general, slays Amasa, Absalom's general, before beginning the conquest of Sheba. Foolishly, the people pause and hesitate at the remains of Amasa. Sheba is besieged and surrounded in the city, Abel. "And all the people that were with Joab battered the wall, to throw it down." But a "wise woman" a "mother in Is-

THE CHRIST REFLECTING CHRISTIANITY

rael," reveals to Joab the folly of this action. Why destroy the whole city, why not just destroy Sheba? she asks, "why wilt thou swallow up the inheritance of the Lord?" Joab answers, "Far be it from me, that I should swallow up or destroy. . . Deliver [Sheba] only, and I will depart from the city." The wise woman cuts off Sheba's head and casts it before Joab. This is the end of the second insurrection, and Joab returns to the king.

The lesson learned might be expressed in the words of Jesus: "If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell" (Matt 5:29). The process of healing and translating the mortal body must be gradual and ordered. Though denying its reality from the start, the metaphysician does not seek the destruction of the whole body. Neither does he expect its immediate translation from matter to Spirit. He deals with its errors one by one. In the words of Mrs Eddy, he takes "the foot-steps requisite. . . up to the very throne, up to the spiritual sense and fact of divine substance, intelligence, Life, and Love" (Mis 67:24). Only then can the body be spiritually translated.

The incident that follows has a similar spiritual significance. David enquires of the Lord why there should be a three-year famine in the land. The answer comes, "It is for Saul, and for his bloody house, because he slew the Gibeonites." The Gibeonites defrauded Israel into falsely sympathizing with them when she was conquering the promised land. Israel, under oath, made the Gibeonites her servants. This was in accord with God's plan. But Saul came along and slaughtered them, thus breaking Israel's oath. Even though its senses defraud him, the metaphysician does not destroy the mortal body, but makes it his servant prior to translating it. The wrong which Saul committed with the Gibeonites is not wiped out until, at their request, David slays seven of Saul's sons, and afterwards four Philistine giants, the sons of Goliath of Gath.

The real body of Israel is comprised of the spiritual "seven" and the spiritual "four" operating as one body. These two symbols typify the unity of Judah and Israel, the manhood and womanhood of God. Under the Christly rule of David, the body is one whole body, and this is the healer of a divided, physiological concept of body.

THE BIBLE and SCIENCE AND HEALTH

(5)

THE PROPHETS universal conciliation MICAH

The word of the Lord which comes to Micah concerns the transgressions of both "Samaria and Jerusalem," — that is, of both Israel and Judah. Micah addresses himself to that which would hold in a state of division and tension the one whole body of Christ. Judah and Israel at variance comprise not the body of the one Christ but the male and female of mortality. Micah is "full of power by the spirit of the Lord...to declare unto Jacob his transgression, and to Israel his sin."

The evil qualities perpetrated by the two separate nations are those of aggression, oppression, and exploitation. "They covet fields, and take them by violence...they oppress a man and his house, even a man and his heritage." The "heads of Jacob" and the "princes of the house of Israel" eat "the flesh of my people, and flay their skins from off them."

Interpreted metaphysically, Micah is discoursing on the transgressions that comprise the mind of mortal man, and therefore on the errors that constitute the mortal sense of body. Yet, in the end, the whole of this false concept will be translated spiritually through the understanding of what body is. "In the last days," he says, "the mountain of the house of the Lord shall be established in the top of the mountains...and people shall flow unto it...and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob...the kingdom shall come to the daughters of Jerusalem." As Rebekah is drawn unto Isaac in the first tone of this sequence, so "in the last days shall the human race be drawn to the Christ-cornerstone at the top of God's mountain, and find itself embraced therein. The headstone will draw unto itself its own universal body until the two are spiritually one. Such a wedding will herald the birth of the world's spiritual unity.

Israel is like "a woman in travail." To human sense she shall go "even to Babylon" and there be delivered. Babylon typifies the physiological concept of life. But when Israel eventually rises up out of Babylon, this is identical with her spiritual identity being born of God. Because of the activities of a faithful remnant in Israel, out of Bethlehem Ephratah, "little among the thousands of Judah," will be born the world's impersonal ruler. John, in Revelation, depicts

THE CHRIST REFLECTING CHRISTIANITY

this ruler as the woman's man child with his rod of iron, who shall "rule all nations and peoples – imperatively, absolutely, finally – with divine Science" (S & H 565). When this idea is born to humanity the worship of the mortal body will cease. God will reveal what He requires of humanity, namely, in the words of Micah, "to do justly, and to love mercy, and to walk humbly with thy God."

In 1907 Mrs Eddy was appointed "Fondateur of the Association for International Conciliation." She wrote her acknowledgment in the spirit of Micah's prophecy. Her words are in My 283: "May the fruits of said grand Association, pregnant with peace, find their birth-right in divine Science. . . when pride, self, and human reason reign, injustice is rampant. 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."

That which is born of Bethlehem Ephratah is the standard of world government presented in Christian Science. This is the standard of universal conciliation between nations and peoples, whereby man lives at peace with his brother man. Governed by divine Science, men will not "lie in wait for blood," they will not "hunt every man his brother with a net." "Feed thy people with thy rod," Micah pleads. He ends with the words, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." The patriarchal covenant was that, "In thee shall all families of the earth be blessed." All the families of the earth gathered into a single spiritual association constitute the peaceful, all-harmonious body of Christ.

(6)

THE GOSPELS

timeless, inorganic body

Mark 9:1–13:37

The sixth tone in the sequence of the Christ reflecting Christianity opens with the Transfiguration. Jesus presents to Peter, James, and John the transfiguration of the 'time' sense of body. They see Jesus clothed with light in the company of Moses and Elias. The state of thought expressed by the three disciples is the opposite of that ex-

THE BIBLE and SCIENCE AND HEALTH

pressed by Moses, Jesus and Elias. The clouded thought of Peter, James, and John conceives of man's body in terms of "three tabernacles" of time. To them life has a past, a present, and a future. To Jesus all life is now, — timeless, deathless, eternal. To the material senses, Moses is the past, Elias ("Christian Science" S & H 585) is the future, while Jesus himself is the present. Jesus shows that, spiritually translated, all three of these apparent temporal phases are here in the eternal now. We read in Ecclesiastes, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

"Organization and time have nothing to do with Life" (S & H 249). The body of consciousness which is man does not begin in a past and end in a future, but is inorganic, infinite, eternal, — the body of deathless life. Its only "past" is that it comes from God, its only "future" is that it returns to God, and its "present" is that, as God's instantaneous reflection of Himself, it remains eternally in God. This threefold concept of manhood in Christ is the Father's "beloved Son."

The spiritual truth about one world-body convulses the material sense of body. The Son of the Father heals the convulsed body of a certain father's son. When the evil spirit leaves the boy's body he is "as one dead." But Jesus sees him as he really is, — the reflection of the Spirit which is God.

He discourses on the problem of "divorce." In truth, neither is man divorced from God, nor is woman divorced from man. "From the beginning of the creation God made them male and female... What therefore God hath joined together, let not man put asunder." What God hath joined together is the manhood and womanhood of God, not the male and female of mortality. Earlier in the sequence, Rebekah was joined to Isaac, and the outside to the inside of the land. In such a joining are the roots of eternal life.

There is but one way to inherit eternal life, and that is to lay down the "riches" of material belief, to sacrifice personal ambition, and, through universal Love, operate individually within the brotherhood of man. Blind Bartimaeus, begging by the wayside, has no material riches. What material garment he has he casts away and comes to Jesus. "Thou son of David, have mercy on me," he cries. Jesus sees that the light without is the light within, and so Bartimaeus receives his sight.

As David returned to his kingdom in Jerusalem, so Jesus enters Jerusalem in kingly triumph. "Hosanna in the highest," the people

THE CHRIST REFLECTING CHRISTIANITY

call, "Blessed be the kingdom of our father David, that cometh in the name of the Lord."

The Jerusalem temple symbolises universal man as the "house," or body, of God. Man's supposed mortality, his self-love and self-invested interests, have in belief turned his body from being the temple of the Holy Ghost into a den of death-dealing thieves. Such a temple is as a barren fig tree dead from the roots upwards. Jesus casts the self-destroying motive of gain at the expense of others out of the body which is man.

The chief priests and scribes, the Pharisees, Saducees, and the Herodians, are like wicked husbandmen who have been left to tend their master's vineyard. In order to secure the inheritance for themselves they kill the rightful heir. Little do they realize that what they are really killing is themselves. The builders of the mortal sense of man reject the "stone," or calculus, upon which their own true heritage is built.

Living in accordance with the two great commandments, love God supremely, and thy neighbour as thyself, the body which is man is eternal, indestructible. When the "poor widow" casts her "two mites" into the temple treasury she shows her willingness to live in accordance with these two divine laws. She casts in all that she has, "even all her living," for the sake of eternal life.

The end of the dream that body is corporeal will be heralded by the second advent of the Christ as in Christian Science. For Christian Science is specifically Christ's universal body. Not one of the beliefs that make up the mortal body will be left standing upon another. All will be thrown down. As the truth about body impels itself on human consciousness, nation will "rise against nation, and kingdom against kingdom. . . the brother shall betray the brother to death, and the father the son. . . but he that shall endure unto the end, the same shall be saved. . . And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Gathered from the four winds of heaven, the right understanding of body appears as the mortal sense of body disappears.

THE BIBLE and SCIENCE AND HEALTH

(7)

THE EPISTLES

circulations of joy within the inorganic body of man PHILIPPIANS

The Christians at Philippi are Paul's "joy and crown." It is said that not one of the epistles is more elevated and animated than this one. Unlike the Galatians, the Philippians are students who have never left their first love. Scofield sums up the message as one of "Christian experience," – as the "outworking" of the life of Christ from within each individual believer. When the student reflects within him the ideal church of the Ephesians, then, like Paul in Philippians, he is full of inward light and joy despite outward circumstances. He is supreme over his "bonds," or the supposed imprisonment of man in an organic mortal body. He longs to let this false sense of body "die" in order that he may "live in Christ." The message as a whole is one of mutual giving and receiving, of circulations of unselfed love amongst the members of Christ's body.

Paul longs after his Philippian brethren. They are all reflected in his own heart, partaking of his grace. He writes, "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. . . in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. . . I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."

Paul teaches that Jesus' real selfhood was the image, or reflection, of God. Therefore Jesus was in "the form of God." Therefore he "thought it not robbery to be equal with God." Yet he "took upon him the form of a servant, and was made in the likeness of men." In this way "he humbled himself, and became obedient unto death." But this death was not the death of organic life, it was the death of the belief that, in its translation to human perception, the Christ ideal—the only real selfhood of man – becomes imprisoned in a mortal body. The same applies to every Christian. All must work out their own salvation according to Jesus' Principle, Paul says. Timothy is a shining example of this, for Timothy does not seek his own but "the things which are Jesus Christ's."

Christians have no further "confidence in the flesh." But if anyone had an apparent excuse for trusting and believing in the

THE CHRIST REFLECTING CHRISTIANITY

organic sense of life it is Paul himself, — “circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews: as touching the law, a Pharisee,” and so on. But all these things which might be thought of as his “gain,” he counts “loss for Christ.” He counts them but dung that he may “win Christ.”

“Finally, brethren,” he writes, “whatsoever things” are true, honest, just, pure, lovely, of good report, “if there be any virtue, and if there be any praise, think on these things.” In other words, he implies, think only on those things which are the elements and constituents of the true body. We read correlatively in S & H 261: “Look away from the body into [the structure of] Truth and Love, the Principle of all happiness, harmony, and immortality.”

(8)

SCIENCE & HEALTH

Christ and his spiritual body translates material brain and its body
“PHYSIOLOGY”

The textbook's seventh chapter opens with the statement, “Physiology is one of the apples from ‘the tree of knowledge.’” This is the apple which Eve is supposed to have handed to Adam in order to open his eyes and turn him into “a god.” But instead, physiology closes “the eyes of mortals to man's God-given dominion over the earth.” Physiology is material “knowledge,” or false education which takes away man's dominion, and prevents him from knowing how to govern his body.

Typified by Adam and Eve, one of the basic propositions of physiology is that two mortal bodies can join together and create other mortal bodies, thus usurping the prerogative of the one creator, God. The serpent of material sense, coiled around the tree “in the midst” of the mortal body, is responsible for this dualistic misconception of life. The tree of the knowledge of good and evil — the evidence of the material senses that subject and object, inside and outside, are two instead of one — is not the tree of man's eternal life, but the cross that crucifies the Son of God. It postulates the belief that the male and female of mortality are the father and mother of man. In belief, it wrests the Son from the Father-Mother God, and robs him of his eternal heritage. If it were possible for the body of

THE BIBLE and SCIENCE AND HEALTH

the manhood and womanhood of God first to be severed from God, and then to be cut into two complementary halves, the result would be the physiological body of material sense with all its sin, sickness, and death.

Physiology is the branch of biology which has to do with the processes, and activities, of life and living organisms. It is the study of the functions of the organs and parts during life, as distinct from anatomy. Whereas the preceding chapter, towards its close, has much to do with anatomy, "Physiology" treats of the anatomical body in terms of its organic functions, or "life." From the standpoint of the body of eternal life, the chapter, "Physiology," analyses the physiological concept of body, and indicates its spiritual translation.

It might be said that the theme of the chapter as a whole is the uncovering of the claim that the material "body" is governed and controlled by its own material "brain." These two interrelated factors of mortal identity, brain and body, counterfeit the two interrelated factors of immortal identity, the "head" and "body" of the one Son of God. Christ is the governing "head" of his own "body," generic man. Christ exercises kingly control and dominion over all the earth and its hosts. The identity of individual man reflects these two aspects of the one Son of God. As the reflection of God, individual man harmoniously governs his own body. *

Yet even in the counterfeit concept it is not really brain that controls body. The belief that brain controls body is "mortal mind." Mortal mind controls both brain and body, and it does this through the belief that intelligence is in matter, focussed in an all-governing brain. Hence, in the realm of the counterfact, the Mind of Christ absolutely governs its own body of ideas. ←

The Mind of Christ is the Mind which is God. Just as, negatively, mortal mind controls both its brain and its body, so, positively, the Mind which is God governs both the head and the body of its own manifestation, or Son. There is no brain but infinite Mind, no body but this Mind's universe of ideas. This is the Mind which, because it is infinite and only, governs, heals, and translates the minds and bodies of mortals. Man is not "brain, heart, blood, bones, etc., the material structure." When, with the key of divine Science, he re-opens "the gates of Paradise" and finds himself as he was prior to the supposed eating of the apple, he will not need to "study brainology to learn how much of a man he is."

"Mortal mind and body are one," just as the Mind of Christ and

THE CHRIST REFLECTING CHRISTIANITY

its body are one. This "so-called mind builds its own super-structure, of which the material body is the grosser portion." Likewise, in the realm of reality, the Mind of Christ builds its own body, and as it does so translates the mortal sense of both mind and body.

The chapter states the great metaphysical fact that "the brain can give no idea of God's man. It can take no cognizance of Mind . . . The belief that a pulpy substance under the skull is mind is a mockery of intelligence, a mimicry of Mind." The fact is that mortal man neither thinks through the brain, sees through the optic nerve, hears through auditory nerve, nor feels generally through the nervous system. He believes he does this because the "subjective condition" of his mortal mind is matter, and because his mortal body is his mortal mind supposedly absorbed into its own subjective condition. Mortal body is the objectification of the subjective belief that mind, intelligence, sensation and life are in matter. Sensation in matter is not sensation in matter at all, but sensation in mortal mind believing itself to be imprisoned in its own subjective state. The positive fact is Mind, Spirit, Soul; the negative fable is mortal mind, matter, mortal body.

The need on the part of humanity is to allow the oneness of Mind and body, God and man, to instruct and translate the mortal concept out of the educated beliefs of physiology. Once this process begins, humanity builds its body upon the universal rock, Christ.

E I G H T H
S E Q U E N C E

THE CHRIST REFLECTING SCIENCE

Theme: The rock, Christ, upon which the church, or body, of Christianity is built.

(1)

THE PATRIARCHS

Abraham gives all that he has unto Isaac

Gen 25:1-18

The opening tone of the Christ reflecting Science is presented by a very short passage of the text. It is focussed in the idea that, despite Abraham's marriage to his third wife, Keturah, from whom he has sixteen children, "Abraham gave all that he had unto Isaac." He gives gifts to the sons of his concubines, but having done so, sends them "away from Isaac his son, while he yet lived." The reason is that Isaac stands for the pure, absolute, unrelated Christ-ideal, forever separate from, and uncontaminated by impurity, mixture, or compromise with the flesh. The Father says, in effect, to the Son: "Son, thou art ever with me, and all that I have is thine." The Son replies: "All things that the Father hath are mine."

Regarding his own affiliations, the choice before the student is between the absolute purity of the Son "by promise," and the dualism associated with the sons of Keturah, the sons of the concubines, and the sons of Ishmael the offspring of Hagar. All that the true Son is and hath proceeds from the one great Giver, returns to the one great Giver, and never leaves the presence of the Giver of all good. "I am supreme and give all," the Father declares in this tone (S & H 253).

THE CHRIST REFLECTING SCIENCE

In the article, "Choose Ye" (My 5:7), Mrs Eddy writes, "Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with him — God giving all and man having all that God gives."

Having accorded to Isaac his absolute unrivaled spiritual status, Abraham, "full of years," passes from the scene. Isaac and Ishmael bury him in the cave of Machpelah where Sarah, Abraham's original spiritual ideal, is buried.

The section closes with details of the twelve sons of Ishmael. Their dwelling place is "before Egypt, as thou goest towards Assyria." That is to say, they are identified with organic birth and death. Isaac, on the other hand, dwells by "the well Lahairoi," — "the living one who seeth me." As the Christ ideal, he dwells in the sight of the only Father and the only Mother he has ever really had.

(2)

DEUTERONOMY

give back to God what God has first bestowed

Deut 15:1-16:17

The second tone in the sequence of the Christ reflecting Science opens in the spirit of the line from the Lord's Prayer: "Forgive us our debts, as we forgive our debtors." Mrs Eddy interprets this as "Love is reflected in love" (S & H 17).

Regarding her life in the promised land, Moses instructs Israel, "At the end of every seven years thou shalt make a release." This is called "the Lord's release." It means that at the end of seven years "every creditor that lendeth ought unto his neighbour shall release it." Israel's spiritual status is such that she may lend unto many nations, but she shall not borrow; she shall reign over many nations, but they shall not reign over her. Her spiritual standing in the world is like that of Isaac among the sons of Abraham's other wives. She is spiritually pure, separate, supreme. She is, in fact, the likeness of the Giver of all good.

Her attitude to the "poor" is that she shall not harden her heart, nor shut her hand, but shall open her hand wide unto him, and lend him what he needs. The lending takes place during every seven

THE BIBLE and SCIENCE AND HEALTH

years. At the end of this time all outstanding debts are forgiven, and the debtor is released from his obligations.

The rule in Science is that borrowing does not take away. The substance of Spirit is unexpendable. Borrowing is the same as reflecting. Man accepts from man only by reflection of God. What God gives to man is man's by reflection only. Man gives back to God what God has given him by giving to his brother man. In the cyclic process of reflection, that which comes from God returns to God, and in so doing translates a limited, expendable sense of substance.

Note that we are in the eighth sequence of tones, — that is, in the Christ reflecting Science. The purpose of the seven preceding sequences is to bring us to the eighth, just as the purpose of the first seven chapters in Science & Health is to bring the student to the standpoint of the eighth chapter. Just as the eighth note of the diatonic scale in music is the sum of the first seven notes, so the chapter, "Footsteps of Truth," epitomizes in itself the meaning of the seven chapters that have led up to it and which have had this "octave" as their goal.

Love is reflected in the circulation of love. If Israel opens wide her hand unto her brother, the poor, and the needy in the land, she will be blessed by God in all that she does. Another way of putting it is that at the end of every seven years she shall free all her slaves. The reason for this is that she herself was released by God from Egypt. Such a release takes place according to the order of the seven days of creation. Releasing (forgiving) the slave, she gives him back to God. This means that she gives herself back to God as that which has first come from God. "And when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally. . . Of that wherewith the Lord thy God hath blessed thee thou shalt give unto him."

Three feasts celebrated annually are designed to keep alive in Israel the fact that she herself was released from Egypt and has given herself back to God. These are, the Feast of the Passover, the Feast of Weeks, and the Feast of Tabernacles. The footsteps of the symbolic "seven" are implicit in each celebration.

The feast of the passover relates specifically to her own release from Egypt. For seven days she eats unleavened bread, or "the bread of affliction." The end of this period signifies that she has won her spiritual freedom, — that she has passed over the first death, birth, and is on her way back to God. She has eaten the body

THE CHRIST REFLECTING SCIENCE

of the lamb without blemish as her own spiritual body.

In the Feast of Weeks, the symbol of the seven is multiplied by itself, – the seven is reflected by itself, the seven. Forty-nine days are counted from the first day of harvest, or when she first puts the sickle to the corn. During these forty-nine days she gives her harvest back to God. “And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee.”

With the Feast of Tabernacles, return is made to the symbol of the seven. This is a harvest thanksgiving. It lasts for seven days “after that thou hast gathered in thy corn and thy wine.” All three festivals are festivals of rejoicing, – rejoicing to accept what God bestows, rejoicing to give this back to God in the form of spiritual reflection. In terms of the system of absolute Science, these three “feasts” signify the days of creation, the numerals of infinity, and the synonymous terms for God.

(3)

JOSHUA-JUDGES

thought accepts the gift of the calculus

Josh 23:1–24:33

Israel has accepted the divine infinite calculus, and the Lord has given her “rest.” She has accepted her twelfefold inheritance, the promised land, as comprising her own identity.

As Moses typifies the approach to the land, so Joshua (“Jesus”) typifies the land itself. But now the time has come when Israel must part with the leadership of Joshua just as she parted with that of Moses. On the foundational rock which Moses and Joshua have given her she must begin, individually and collectively, to build her own life. “I am old and stricken in age,” Joshua tells her, “Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes...ye shall possess their land, as the Lord your God hath promised unto you.”

The criterion of Israel’s prosperity is that she shall keep herself separate and pure. She shall not contaminate herself with the nations that remain amongst her, neither make mention of the name of their

(gods, nor bow herself unto them. She is simply to cleave unto the the Lord her God by steadfastly obeying His law. Through obedience to "all that is written in the book of the law of Moses," one on God's side will be a majority, "one man... shall chase a thousand." But if she cleaves "unto the remnant of these nations," and makes marriages with them, she will "perish from off this good land" which the Lord her God has given her.

As Abraham gave all unto Isaac, so the Father hath given all unto Israel. He says to her, "And 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... put away the gods which your fathers served on the other side of the flood, and in Egypt..." The "other side of the flood" means also "beyond the river," and alludes to the river Euphrates, the river of Babylon. The gods of Egypt and Babylon which Israel is forbidden to worship are the "gods" of material birth and death.

Joshua recapitulates Israel's divinely prescribed footsteps from the time when Abraham left Ur in Babylon, to the point where she is now, having accepted the God-given land. He traces these footsteps from Terah to Abraham, from Abraham to Isaac, from Isaac to Jacob and Esau, thence to Moses and Aaron and the captivity in Egypt, and the deliverance from Egyptian servitude. He recounts how, after the exodus from Egypt, she overcame her two Amorite enemies in the approaches to the land, and finally the seven enemy nations inside the land. Now the land is hers; it is up to her to accept it.

"Choose you this day whom ye will serve," he says. "And the people answered and said, God forbid that we should forsake the Lord, to serve other gods... And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses."

He then takes "a great stone" - a symbol of the divine infinite calculus - and sets it up under an oak. He tells her, "Behold, this stone shall be a witness unto us... lest ye deny your God." Ideally, Israel has accepted the calculus of God's ideas as constituting her own identity, and has sworn to dissolve the organic sense of life. Mrs Eddy wrote the article "Choose Ye" for the occasion of the dedication of the Extension of The Mother Church in 1906 (My 3). Her plea to Christian Scientists in this statement is the same as Joshua's present plea to Israel.

And so it is that Joshua passes from the scene, and Israel is on

THE CHRIST REFLECTING SCIENCE

her own. The tone closes with her burying in Shechem the bones of Joseph which she has brought with her all the way from Egypt. Joseph, "the stone of Israel" (Gen 49:24), represents the fact that all there is to Egypt, the world, is the infinite calculus of spiritual reality, the absolute Science of Life.

(4)

THE FOUR BOOKS OF KINGS

song of thanksgiving for the rock, Christ

II Sam 22:1-24:25

David, the "sweet psalmist of Israel," sings his song of praise and thanksgiving for all that God has done for him. The song is known as "the Song of the Rock."

"And David spake unto the Lord the words of this song... The Lord is my rock, and my fortress, and my deliverer: The God of my rock; in him will I trust... The Lord thundered from heaven, and the most High uttered his voice... He sent from above, he took me; he drew me out of many waters... He brought me forth also unto a large place: he delivered me, because he delighted in me... Who is God, save the Lord? and who is a rock, save our God? God is my strength and power; and he maketh my way perfect... I have pursued mine enemies, and destroyed them... The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation... David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me..."

The "rock" is Christ in its aspect of Science. It is the impregnable matrix of abundant life bearing its foursquare calculus. This is the rock which thunders from heaven and reveals itself to human consciousness. This is the stone which grinds to powder everything which does not measure up to its standard of manhood and womanhood. In a paean of praise and thanksgiving David exalts this divinely bestowed "rock" as the means of world salvation.

The revelation of the rock, Christ, and the effect it has upon human consciousness, is represented by the simultaneous action of the two Christ-translations. It comes down from God out of heaven according to the first translation, and then translates the material

THE BIBLE and SCIENCE AND HEALTH

human concept according to the second. First it "translates Mind, God, to mortals." Then as "Science, understood" it translates matter into Mind" (see Mis 22 & 25). Mrs Eddy puts it yet another way in Ret 30. "Christian Science," she says, "was revealed to me as one intelligence [first translation], analyzing, uncovering, and annihilating the false testimony of the material senses," — the "three degrees" of the second translation.

In the present story of David, the revelation of this "rock" corresponds to the first translation, while the second is represented by the activities of his "three mighty men." These three are the means whereby Israel's enemies are destroyed in David's consciousness. They typify the willingness on the part of humanity to lay down the mortal sense of life for the sake of Christ, the king.

The story of the exploits of the three mighty men, and of "thirty and seven" others, is followed by an illustration of the opposite of this intelligence, — namely, of resistance to laying down the mortal sense of life, and the disastrous consequences of this. David orders Joab to "number" the people. Joab does not agree with David. Apparently Joab thinks of Israel spiritually in terms of the numerals of infinity, and not as numbers of people. Nevertheless David's will prevails. Mrs Eddy writes in the Manual of The Mother Church: "Christian Scientists shall . . . turn away from personality and numbering the people" (Man 48). Numbering people is no part of the rock, Christ, upon which Solomon's temple must be built, but is part of the shifting sands of an organized sense of life. David soon realizes this, and "his heart smote him after that he had numbered the people."

There is but one number in Science, — the infinite One itself. The "numerals of infinity," operating in an infinite four-dimensional "calculus," and represented humanly by the symbols of the "seven" and the "four," is the divinely appointed means whereby humanity learns to understand the numberless infinitude of the "One."

As a result of David's sin, a pestilence descends upon Israel and destroys "seventy thousand men." When the evil is stayed, the angel of the Lord is seen standing by the threshing floor of Araunah the Jebusite in Jerusalem. David is ordered to "rear an altar unto the Lord in the threshing floor of Araunah the Jebusite." A threshing floor is a place where chaff is separated from wheat, — where it might be said to humanity, "choose ye this day" between the divine infinite calculus and an organic sense of life. *

Tradition has it that this is the site in Jerusalem of Solomon's

THE CHRIST REFLECTING SCIENCE

future temple. Ideally it stands for the rock, Christ, upon which the church of Christianity is built. This rock is the idea of the allness of Spirit and the nothingness of matter which constitutes the numeral, "One." David buys the threshingfloor for fifty shekels of silver. The symbol of the "five" typifies the evidence of the organized senses. David knows that the surrender of this evidence is the price which must be paid for the fundamentals of Christian Science (the numerals, the calculus, the matrix) as that upon which the spiritual identity of the human race is built. Hence he refuses to accept the threshingfloor as a gift. It is true that the calculus itself is the gift of God, but from the human point of view the price which must be paid for it is that of laying down a "numbered" (limited) sense of life.

(5)

THE PROPHETS

resist not to lay down the organic sense of life
JEREMIAH, LAMENTATIONS

Many scholars regard Jeremiah as the greatest of all the prophets. The qualities of foursquare manhood radiate from his mighty character and determine the power of his utterances. The mission of Jeremiah typifies that of the Son of God which comes to the flesh to destroy incarnate error through analysis, uncovering, and annihilation. Back of all that he says and does lies the authority and strength of the heavenly calculus which grinds to powder every belief in mortality that would resist being spiritually translated.

In the canonical order, Jeremiah is followed by Lamentations. The two books are essential to each other in the same way that the two translations are essential to each other. Jeremiah's own prophecy has the emphasis on the first translation, as being God's message to humanity; Israel's five laments over the destruction of Jerusalem and her deportation to Babylon have the emphasis on the second translation, as being the effect of the divine on the resistance of mortality. The five lamentations represent the suffering which humanity brings upon itself by refusing to lay down the mortal sense of life, — that is, by refusing to allow the evidence of the senses to be analyzed, uncovered, and annihilated.

THE BIBLE and SCIENCE AND HEALTH

By his spiritual and scientific attitude towards Judah's Babylonian captivity, Jeremiah teaches us how to make nothing of evil. Superficially he seems to present an impossible paradox. Whereas the command of the Christ is that humanity shall, at all times and under all circumstances, offer unyielding resistance to evil on every side, Jeremiah constantly entreats Judah not to resist Babylon. Let her take you captive, he urges, go forward and put your necks under the yoke of the king of Babylon, and all will be well.

There need be no confusion if we will turn to the example set by Jesus prior to the crucifixion and entombment. When, at his trial, Jesus "opened not his mouth," he was making nothing of Babylon. To resist Babylon is to make something of Babylon, — that is, to make something of nothing. By the time the resurrection was reached, Jesus had literally made nothing of all his enemies, including the last enemy, death. Yet in offering no resistance to evil Jesus offered total resistance. Working from the standpoint of the first translation, he went right up to Babylon, looked through it and beyond it, and found it to be none other than the matrix of everlasting life. Facing up to death, Jesus found Life; and this, according to Jeremiah, must be Judah's attitude towards the coming Babylonian captivity.

Resisting Babylon is identical with holding on to the mortal sense of life, typified by the temple and Jerusalem. This is sin, and results in self-destruction and suffering. Not to resist Babylon is to surrender mortality in the way of God's appointing and to experience immortality instead. Though this may mean suffering for righteousness' sake, as it did with Jesus, yet it wins the crown of everlasting life. If Judah will only release the temple and Jerusalem instead of holding on to them and trusting in them organically, she will find there is no reality in Babylon. She will return to Jerusalem and temporarily rebuild her temple, even as Jesus did with his material body prior to its final translation. The divine way of resisting evil is not to resist laying down the mortal sense of life.

Jeremiah upbraids Judah for falsely trusting in material organization as represented by the temple. "Trust ye not in lying words," he says, "saying, The temple of the Lord, the temple of the Lord. . . Behold, ye trust in lying words. . . 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," — that is, to the great mother goddess of fertility.

THE CHRIST REFLECTING SCIENCE

Time and time again Jeremiah explains to Judah the folly of holding on to the personal way of life. It will lead to the temple (her body) being destroyed before her eyes and she will be impotent to stop it. Nebuchadnezzar will carry her captive into Babylon and will slay her with the sword. He tells her: "He that abideth in this city shall die by the sword. . . but he that goeth out, and falleth to the Chaldeans. . . he shall live."

Therefore she must bring her neck under Babylon's yoke. If she will trust God, and not fear to do this, the evidence before the senses will be reversed, and she will find that there is no Babylon. But Judah will not listen. She refuses to let Jerusalem and the temple go, and resists with all her might the immanent encroachment of Babylon. Mortals resist the approach of death because they are not willing to "die daily," as Paul puts it.

To offset what she believes to be impending disaster, she forms an alliance with Egypt. More and more birth is the only way mortality knows of counter-balancing death. The alliance fails. Babylon overruns the country, and the first deportation begins. The best of the people are carried away, and none but the dregs remain. Typical of the ministering Christ, Jeremiah stays behind in Jerusalem. The people howl to go back to Egypt, and he accompanies them even there. But we read of the divine wrath: "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." But the remnant of Judah goes. Under divine orders, Jeremiah builds a throne there for the king of Babylon at the entrance to Pharaoh's house. For when Babylon cometh "he shall smite the land of Egypt, and deliver such as are for death to death." Death finally occupies the throne of birth and overwhelms it. In Egypt, the people offer sacrifices to the "queen of heaven," the matrix of organic life.

Jeremiah closes his prophecy with a description of Israel's enemies and the fate that will befall them. These appear under seven headings, and range from Egypt to Babylon. The final chapter describes the sack of Jerusalem, and how "Judah was carried away captive out of his own land."

In the five lamentations that follow, the "daughter of Zion" weeps for the loss of her organic temple and Jerusalem. "There is none to comfort me," she wails. If only she would translate her material mourning into spiritual mourning. "Blessed are they that mourn: for they shall be comforted," Jesus taught. Blessed are they who, like Jesus, do not resist laying down the mortal sense of life, for

THE BIBLE and SCIENCE AND HEALTH

then the Comforter, divine Science, the matrix and calculus of their own immortality, will come to them and will be them.

(6)

THE GOSPELS

Jesus makes nothing of the mortal birth-death cycle

Mark 14:1-16:20

On the occasion of the feast of the passover, the chief priests and scribes conspire to put Jesus to death. But Jesus is to prove their absolute inability to destroy him either divinely or humanly. His 'pass over' will be spiritual through translation, not physical through bodily destruction, as they would like it to be. Jesus is about to "bridge over with life discerned spiritually the interval of death" (S & H 598), and so make nothing of the birth-death cycle.

The woman who pours oil upon his head is anointing his "body to the burying." But this burial is "submergence in Spirit; immortality brought to light" (S & H 582), it is not the death of his Christ-identity as contrived by Judas and the priests. In anointing Jesus, the woman anoints spiritually the body of "the whole world."

Jesus, with his twelve disciples, celebrates Israel's "passover," or her release from Egyptian bondage. He signifies mankind's deliverance from imprisonment in a mortal body. He explains to the disciples what body really is, — his body, their body, the one body of God. "Take, eat; this is my body," he says. The "I" of the body is God. Judah Iscariot stands for the "I" of mortal selfhood. It were better for this "I" if it had "never been born." Because of the betraying personal "I," the shepherd will be smitten and the sheep scattered; the church, typified by Peter, will thrice deny its governing head.

In Gethsemane, Jesus holds "uncomplaining guard over a world" (S & H 48). But the world, represented by Peter, James, and John does not hold uncomplaining guard over Jesus. Deeply asleep in the Adam-dream, the world is unaware that the "hour" of its own spiritual rebirth has "come." To the senses it seems that "the Son of man is betrayed into the hands of sinners," but once the nothingness of material birth is demonstrated, it will be found that he has been restored into the hands of God. Hence the mission of Jesus is

THE CHRIST REFLECTING SCIENCE

to "destroy this temple that is made with hands, and within three days...build another made without hands." The builder and maker of mankind's true temple, or body, is God, not man.

Questioned by the priests, Jesus holds his peace and answers them nothing. He is demonstrating the absolute Science of being wherein there is no argument. Jesus makes nothing of animal magnetism. He does not resist it as something. It is the same when he is brought before Pilate. "And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing." Jesus is refusing to hold on to the belief of life in matter. He is about to go forward without resistance into Babylon, - to prove that all there is to himself and his world is "Christ, the Son of the Blessed." He is about to prove that the calculus and matrix of eternal life constitute the whole of being.

Pilate offers the people the choice between Jesus and a felon. He says, in effect, 'Choose ye between Christ, the Son of a heavenly Father, and Barabbas, the son of an earthly father.' The mass of the people prefer the "son of a [mortal] father" to the Son of the living God. Hence they call for the release of Barabbas and the crucifixion of Jesus.

The name "Mary" means "bitter." Mary stands for the belief that man gives personal birth to the universal Christ-idea. Proving that the origin of this idea is spiritual, not material, universal not personal, Jesus drains to the dregs the cup of the world's bitter resistance to the surrender of its most cherished belief.

"And Jesus cried with a loud voice, and gave up the ghost." He yields up the ghost of life in matter, and succeeds to the substance of life as Spirit. Simultaneously the "veil of the temple" is "rent in twain from the top to the bottom." No longer is personal mediatorial priestcraft able to stand between man and his direct access into the consciousness of eternal Life, the womb of the Father-Mother Love.

Joseph of Arimathea lays the dead body of Jesus in a virgin tomb, just as another Joseph before him had kept the virginity of Mary's womb in which Jesus had originally lain. The sepulchre is hewn out of a rock, and a stone is rolled "unto the door of it." The cave and its stone stand for the matrix and calculus of mortality now being dissolved (translated) by the matrix and calculus of immortality.

The dissolution is consummated on the resurrection morning.

THE BIBLE and SCIENCE AND HEALTH

“And very early in the morning the first day of the week,” the women come “unto the sepulchre at the rising of the sun.” Their problem is, “Who shall roll us away the stone from the door of the sepulchre?” But the problem of life in matter has now been solved, for “when they looked, they saw that the stone was rolled away: for it was very great.” The “adamant of error,” the “self-love” which, in believing that man is the father of man, is “more opaque than a solid body,” has been dissolved by the “universal solvent of Love,” or the understanding of universal birth (S & H 242). A “young man” sits on the right side of the sepulchre. He says of Jesus: “He is risen: he is not here: behold the place where they laid” their false sense of him. The women are to tell the disciples that he goeth before them into Galilee (meaning “circle”); there they shall see him. Jesus has proved for all time that he revolves in God’s orbits, – that he comes from God and returns to God, and the birth-death cycle of his supposed organic life is dissolved for evermore.

Three times Jesus appears to the uplifted thought of the disciples. On the third occasion he bids them recognize the universal application of what he himself has done. “Go ye into all the world,” he says, “and preach the gospel to every creature.” Peter once testified of Jesus, “Thou [Son of man] art the Christ, the Son of the living God!” Peter saw that the sole reality of the human concept is the divine idea itself. Jesus said that upon Peter’s rock-like revelation of humanity’s true identity the “church” of Christianity would be built. Thus “they went forth and preached every where, the Lord working with them...”

(7)

THE EPISTLES

Peter, the rock on which to build

I & II PETER

Peter typifies the rock, Christ – the idea of the divine infinite calculus – upon which the spiritual identity of the human race is built. His first epistle, addressed to “the strangers scattered” throughout Asia Minor, is written, it seems, from “the church that is at Babylon.” The two epistles taken together comprise one spiritual tone, – the seventh in the sequence of the Christ reflecting

THE CHRIST REFLECTING SCIENCE

Science. Like the prophecy of Jeremiah which is followed by Lamentations, I and II Peter also correspond to the activity of the two translations. I Peter has the emphasis on the "stone" which descends from God out of heaven, II Peter has the emphasis on the consequent dissolution of the material sense of heaven and earth. We read, "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (II Peter 3:12). This implies the dissolution and translation of all that is signified by Babylon.

One of the key problems which the first epistle deals with is suffering for righteousness' sake. Regarding the crucifixion and martyrdom of Jesus, Mrs Eddy asks, "Was it just for Jesus to suffer?" She replies, "No; but it was inevitable, for not otherwise could he show us the way and the power of Truth" (S & H 40). If only the world would realize that, because of the crucifixion that led to the resurrection, it has been "begotten" unto a heavenly inheritance "incorruptible, and undefiled." This fact far outweighs the Christian's present "manifold temptations" and "trials." To understand what Jesus has accomplished on behalf of humanity is for every individual to lay down the mortal sense of life and be reborn.

When we are "new born babes" in Christianity we do not, like the builders of mortality, reject the rock, Christ, but accept it and build upon it. We become a body of "lively stones," a "spiritual house," a "holy priesthood," built up unto one "living stone," — one "chief corner-stone, elect, precious." Mrs Eddy, in the chapter "Foot-steps of Truth," defines this "corner-stone of all spiritual building" as "purity." Purity is the foundational quality which Peter in his epistle demands of all Christians. Jesus' proof that Spirit is all and matter is naught is the fundamental of all real being.

Because Jesus bore the world's sins "in his body on the tree," Christians must find themselves "dead to sins" and alive to the "righteousness" of Christ. There is all the difference in the world between suffering for sin, and suffering for righteousness' sake after having been purified of sin. "If ye suffer for righteousness' sake," as did Jesus, "happy are ye." Mrs Eddy writes in S & H 66, "Through great tribulation [a great process of purification] we enter the kingdom. Trials are proofs of God's care." And in Mis 118 she writes of being "willing to suffer patiently for error until all error is destroyed and His rod and His staff comfort you." This is the comfort that would have come to Israel had she not held on to the organic sense of life but had gone forward unresistingly into Baby-

THE BIBLE and SCIENCE AND HEALTH

lon. As it was her sufferings were sufferings for sin, not sufferings for the sake of righteousness. Again, we read in Mis 8, "Blessed are ye,' insomuch as the consciousness of good, grace, and peace, comes through affliction rightly understood, as sanctified by the purification it brings to the flesh, - to pride, self-ignorance, self-will, self-love, self-justification. Sweet indeed are these uses of His rod! Well is it that the Shepherd of Israel passes all His flock under His rod into His fold; thereby numbering them, and giving them refuge at last from the elements of earth." If David had numbered the people spiritually in terms of the numerals of the pure One, Israel would not have been consumed by the plague.

Peter's second message is summed up by another statement from "Footsteps of Truth," namely, that "all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit" (S & H 209). This implies the action of the second of the two translations.

Just as, throughout the Scriptures, there have always been "damnable heresies," so will there be in the "last days." Scoffers will arise "walking after their own lusts." They will be of the nature of the original fallen angels, attempting to work impurely with both Spirit and matter. They will sow doubts in human thought. They will say, "Where is the promise of his coming?" They do not know that his coming is according to divine order. They do not know that underlying the thousand-year periods of the Bible, and constituting the sole reality of these periods, are the seven timeless days of creation. The realization of the nothingness of time will be the coming of "the day of the Lord" in Christian Science. It will be an era of universal chemicalization. It will portend the translation of the entire universe from apparent matter to Spirit. All materiality will be swallowed up in the infinite calculus of Spirit. "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... nevertheless we, according to his promise, look for new heavens and a new earth." This new heaven and new earth is the matrix and calculus of infinity revealed in Christian Science, and built on the corner-stone of scientific purity.

THE CHRIST REFLECTING SCIENCE

(8)

SCIENCE & HEALTH

the human footsteps leading up to perfection are but a reflection of the divine footsteps leading out from perfection
"FOOTSTEPS OF TRUTH"

Mrs Eddy writes on the opening page of the eighth chapter, "We cannot build safely on false foundations." This implies that we can only build safely on the rock, Christ. "Truth," she says, "makes a new creature, in whom old things pass away and 'all things are become new.'" The chapter as a whole tells us what the true foundations are on which we must build, — what the "basis" is from which alone "Christian perfection is won."

The two marginal headings which bring the chapter to a close are "patience and final perfection" and "the cross and crown." Jesus won the perfection of the crown by patiently bearing the cross. He reached "final perfection" by taking the indispensable "human footsteps leading to perfection." Building his life on the rock, Christ, he patiently laid down step by step the mortal sense of life, and as he did so demonstrated his true immortal life. In other words, it was the simultaneous action of the two translations that solved for him the problem of being. Elsewhere in Science & Health we read that "perfection is gained only by perfection" (290:19). And again, "In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ..." (337:16).

What are the "Footsteps of Truth" that spontaneously bring into expression the "human footsteps leading to perfection"? What is the order of perfection whereby alone perfection is gained? What is purity? 241:23-30 must surely be regarded as one of the key paragraphs of the entire chapter. It reads: "One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity." Thus the rock, Christ, which has been the dominant idea throughout this series of tones, is "purity." This is the "corner-stone," or capstone, at the top of the Horeb height, — the foundational head-stone of "all spiritual building." In the words of Peter it is the one "living stone" which determines the body of "lively stones" built up unto it and which make the building itself complete. It is both the "first" and "last" stone of the building.

THE BIBLE and SCIENCE AND HEALTH

The "Footsteps of Truth" and the "way to health and holiness" are the same, namely, the sevenfold order of the third degree — wisdom, purity, spiritual understanding, spiritual power, love, health, holiness — in the second of the two translations. This is the point beyond the "faith" of the second degree. Explaining the operation of the two translations, Mrs Eddy writes that "the last shall be first, and the first last." In other words, "perfection is gained only by perfection." The spirituality of the third degree comes by reason of the first translation. Except the third degree is "first" it is impossible to analyze, uncover, and annihilate error according to the second translation, and so reach this same spirituality "last." Jesus came from the Father and returned to the Father. In doing so he solved the problem of being according to the order of the seven days of creation, the order of the third degree. So as to reach purity he took the footsteps of purity. So as to reach perfection he took the footsteps of perfection. To Jesus, the human footsteps leading to perfection were the human appearing of the divine footsteps leading from perfection. In this way he built on the corner-stone of purity, and so must every one of his followers.

In the diatonic scale in music, thought comes from the first note in order to reach it again an octave higher as the eighth note. In metaphysics thought comes from Principle and returns to Principle. As it does so it unfolds the idea of Principle and eliminates all that is unlike Principle. Likewise the purpose of the first seven chapters is to lead to the eighth chapter. The character of the eighth chapter is a summation of all seven footsteps of Truth presented by the preceding chapters.

The chapter as a whole is a vast elaboration of the idea just described. Its theme is that as the first translation takes place, the mortal sense of being is translated, and this appears humanly as humanity working its way step by step up to the throne of perfection. Using the symbol of Israel's release from Egypt, it deals at length with humanity's liberation from the bondage of the first degree, and its footsteps of freedom into the third degree. Mrs Eddy says, "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." We read how, "trusting Truth, the strong deliverer," she led those who were enslaved "into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." The liberation applies to all mankind. "Citizens of the world," she writes, "accept the 'glorious liberty of the children of God,' and be

THE CHRIST REFLECTING SCIENCE

free!"

Divine liberation is largely concerned with the overcoming of "organization and time [which] have nothing to do with Life." "Man in Science is neither young nor old," we read, "he has neither birth nor death. . . Time-tables of birth and death are so many conspiracies against manhood and womanhood. . . Life is eternal. We should find this out, and begin the demonstration thereof."

Because mortality cannot possibly be the "matrix of immortality," this means that immortality alone is the matrix of immortality. "Mortal existence is a dream; mortal existence has no real entity, but saith 'It is I.'" The student's progress from slavery to freedom is determined by his understanding of the one and only "I." We learn at the end of the chapter that the false mortal "I" is the "testimony of sense," while the true "I" is the "testimony of Soul" (MH). The "I" must be found to be God, not man. Mrs Eddy presents God as saying, "I give life, without beginning and without end, for I am Life. . . I am the substance of all, because I AM THAT I AM."

The fact that God alone is "I" was the truth revealed to Moses on "the Horeb height," and it constitutes the corner-stone of purity. This is the foundation-stone on which mankind must build in order to take the "human footsteps leading to perfection." On no other basis can the "battle between Spirit and flesh" be fought and won. This is the "I" which enabled Jesus to solve in its entirety the problem of being. In Christian Science the "I" is the revelation of the capitalized terms Mind, Spirit, Soul, Principle, Life, Truth, Love. The true "I" is the "capstone" which, in the coming tones of Christianity, every student makes his own in order to build his spiritual identity in relation to the rest of the world.

N I N T H
S E Q U E N C E

CHRISTIANITY REFLECTING THE WORD

Theme: Building individually and collectively the universal body of Christ.

(1)
THE PATRIARCHS
the ladder which unites heaven and earth
Gen 25:1-30:24

The twin brothers, Jacob and Esau, struggle together in the womb of Rebekah, as they do in every individual consciousness. They typify the "interlaced ambiguities of being" which must be "dis-entangled" individually in order that the "imprisoned thought" (represented by Jacob) may be set free (S & H 114). The brothers stand for the apparently antipathetic subjective-objective halves of the human personality. Their struggle in the womb will not be finally resolved until, as a result of his struggle at Peniel, Jacob is victorious over the dualistic sense of self. When he is regenerated, renamed "Israel," the two will be found to be spiritually complementary and essential to each other.

Esau means "red, hairy." It is really the animality in Jacob's own thought which, to begin with, keeps him at loggerheads with his brother man. Jacob means "supplanter." He seeks to "supplant" Esau, - to wrest from him the privileges of a first-born son. While Jacob is spiritually inclined, Esau is physically inclined. In the material sense of things the physical seems to be "older" than the spiritual. Jacob realizes that he must be wiser than the serpent of material sense, and so, from the beginning, he handles Esau by the

CHRISTIANITY REFLECTING THE WORD

heel. Under Jacob, the mortal sense of life will be redeemed and translated; under Esau it would be self-destroyed. Esau must therefore be supplanted in two particulars, — the family birthright and his father's blessing. Under Jacob, "man's birthright of sole allegiance to his Maker" will assert itself (S & H 226), and Isaac's blessing will be the blessing of the Father-Mother God. Under Esau both would be translated materially.

When Jacob has wrested both birthright and blessing from their otherwise material foundations, so that he himself can build on them spiritually, Esau purposes to kill him. Rebekah bids him flee to her brother Laban in Haran. Isaac also bids him go to Haran in order to find himself a wife. In the course of his journey he lights upon a certain place, and tarries there all night. Taking of the stones for his pillow, he lays down to sleep and dreams a dream. A ladder is set up on the earth the top of which reaches to heaven. "And behold the angels of God ascending and descending on it." Jacob is shown how to make heaven and earth one. His seed, he is told, shall be as the dust of the earth; he shall "spread abroad to the west, and to the east, and to the north, and to the south," and in him and in his seed "shall all the families of the earth be blessed." He says on awakening: "This is none other but the house of God, and this is the gate of heaven." He calls the name of the place Bethel, meaning "house of God." Jacob identifies God's "house," or "body," the "church" of Christianity, with the stone, or rock, on which he rested his head, and which he now consecrates to God.

In Christianity, man builds the "house of God" on the rock, Christ, by being an individual reflection of this rock. The rock itself is the idea of the unity of heaven and earth. Every individual has this rock for his "head-stone," and upon it builds his "body," or "church." Because of this, his identity expands universally and is unconfined. It spreads out in a four-square way to the west, to the east, to the north, and to the south, and destroys the belief that the infinite can be contained within the finite.

The ladder which Jacob beholds bridges the apparent gap between earth and heaven. He sees the way of bridging over "with life discerned spiritually the interval of death" (S & H 598). The angels which ascend and descend upon the ladder are "God's thoughts passing to man." The reason that, in Christianity, thought ascends from earth to heaven and then descends from heaven to earth, is because it reflects the activity of the Christ which first descends from heaven to earth and then ascends from earth to heaven. When heaven and

THE BIBLE and SCIENCE AND HEALTH

earth are one, instead of two, they are the matrix and calculus of indivisible, deathless life. Jacob builds his church when he rears up the family circle of his twelve sons. Mrs Eddy once wrote that these sons stand in type for the whole human race.

In Haran, Jacob sees a great stone sealing up the mouth of a well. Three flocks of sheep are lying beside it waiting to be watered. The three flocks are the individual, collective, and universal aspects of humanity which cannot be given the water of life until the stone is rolled away. Then Rachel arrives with a fourth flock. Her name means "ewe." She typifies the mother of the Lamb. Just as the fourth column of the matrix gathers the first three columns into one, so Rachel's flock represents the gathering together of the other three flocks into one compound whole. Because of the stone shown to him at Bethel, Jacob is able to roll away the stone from the well and water her sheep. When Jesus rolled the stone from the mouth of the tomb at the resurrection, the whole human race drank the waters of eternal life.

With all his heart Jacob loves the idea of the matrix of immortality which Rachel stands for. He serves her father seven years in order to make her his own. But Laban has an elder daughter, Leah, whose name means "weary." While Rachel typifies the perfection of the spiritual ideal, Leah stands for the indispensable human footsteps leading to this ideal. The footsteps of Truth which appear in the tone of the Christ as Science are put into individual life-practice in the tone of Christianity as the Word. Hence Jacob must wed himself to Leah before he can marry Rachel. Fourteen years he serves Laban for Rachel and Leah, and also for their two hand-maids.

We come to the story of the birth of his sons. To begin with Rachel is barren, and must remain so until Jacob has fulfilled his moral obligations with Leah. When Leah has borne Reuben, Simeon, Levi and Judah; and Bilhah, Rachel's maid, has borne Dan and Naphtali; and Zilpah, Leah's maid, has borne her first son, Gad, Jacob has taken his seven ascending footsteps on the ladder from earth to heaven. Gad is defined in S & H 586 as, "Science; spiritual being understood; haste towards harmony [heaven]." When Zilpah gives birth to her second son, Asher, he begins to bring heaven down to earth. At this point Leah gives the mandrakes of her first son, Reuben, to Rachel. This signifies that creation can no longer take place on a human basis and that the fertility of Rachel is immanent. Leah gives birth to her last two sons, Issachar and Zebulun, and also

CHRISTIANITY REFLECTING THE WORD

to a daughter, Dinah. This brings the number of her own children up to the requisite seven.

At last the barrenness of Rachel is lifted, and she brings forth her own first-born, Joseph. Judah, born of Leah, and Joseph, born of Rachel, stand, in the consciousness of Jacob, for the manhood and womanhood of God. They correspond to what will ultimately be represented by Christ Jesus and Christian Science. Judah has the emphasis on the ascent to God that lays down the mortal sense of life and so makes being one. Joseph is the absolute universal Science of Christian Science that descends from heaven to earth.

Armed with this pure revelation, Jacob has qualified himself spiritually to return to Canaan and solve the problem of his twin brother, Esau. For the first time he is in a position to prove the oneness of subject and object, — the oneness of heaven and earth.

(2)

DEUTERONOMY

let heaven administer the affairs of earth

Deut 16:18–18:22

In this section of Deuteronomy, Moses tells Israel of the different officers she must appoint to help her govern her affairs. These fall into four main classes, — judges, priests, kings, and prophets. But in no instance shall their form of government be on a personal, human basis. They are simply the means whereby the affairs of earth are administered by heaven. They are four diversified channels that cause her human activities to reflect the government of divine Principle, God. In its dealings with humanity, this Principle is unfailingly equitable and just.

“Judges and officers shalt thou make thee in all thy gates,” Moses tells her, “and they shall judge the people with just judgment.” They are neither to “wrest judgment,” “respect persons,” nor shall they “take a gift.” The practice of bribery blinds the eyes of the wise and perverts the works of the righteous. Israel is not to plant a grove of trees near the altar of the Lord God, nor set up any image. She is not to worship the image of a material organization.

As far as the student is concerned, the purpose of divine judg-

THE BIBLE and SCIENCE AND HEALTH

ment is to keep his thought spiritually pure. Everything of the nature of impurity, infidelity, false worship, must be resolutely put to death. When it is difficult for an Israelite to decide for himself whether a thing is of Principle or not of Principle he is to seek the advice of the "priests the Levites," and "the judge that shall be in those days." "According to the sentence of the law which they shall teach thee...thou shalt do." Refusal to obey the God-appointed authority will be subject to divine discipline and must die in Israel's thought. Mrs Eddy writes, "God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility" (S & H 455).

In the matter of the king "whom the Lord thy God shall choose," he too shall govern impersonally and unselfishly. He shall not be a "stranger," but one of Israel's brethren. He "shall not...cause the people to return to the ways of material organization, with all its ambitious desires to increase itself materially. Neither shall he multiply wives, nor "multiply to himself silver and gold." He shall obey the law of God all his life, and not believe himself superior to his brethren.

With regard to the priests who have no inheritance but the Lord, their office is to "stand to minister in the name of the Lord." Their "due" from Israel is that they shall eat of the sacrifices that are offered to the Lord, and have that which cometh of the sale of their "patrimony." In the matter of their purely spiritual ministry, it might be said of them that "the labourer is worthy of his hire." Because she shall be perfect with the Lord her God, the abomination which Israel must resolutely avoid is the false priestcraft of "an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."

Lastly, the Lord will raise up unto Israel a "Prophet" from the midst of her like unto Moses. This is generally believed to indicate not only the one great Messianic prophet but also the entire line of Israel's prophets. God will put his words in the mouth of his prophet, and he shall speak unto the people all that God commands him. The words of the true prophet must be lovingly obeyed, but if he be a false prophet he shall die. The criterion as to whether he be true or false is that "when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously."

Mrs Eddy makes many statements regarding her own God-inspired administration of the Christian Science movement which

CHRISTIANITY REFLECTING THE WORD

are in the same spirit as Moses' instructions to Israel. The offices of judge, priest, king, and prophet are all reflected in her leadership, as they must be in each individual Christian Scientist as he reaches the goal of self-government and self-leadership. She bids her students, "Follow your Leader, only so far as she follows Christ" (Mess '02.4). She says that by "loyalty" in students she means "allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love" (Ret 50). She writes on the same page of how God impelled her to "set a price" on her "instruction in Christian Science Mind-healing."

Under Mrs Eddy, organization, whether bodily or ecclesiastical, was self-dissolving, not self-perpetuating and therefore self-destroying. Her aim for her church was that its individual members should be spiritually self-governed, - governed, that is, by the Principle that holds them in one body. When each one builds "on his own foundation [the rock of true individuality], subject to the one builder and maker, God," it will be demonstrated that "the everlasting I AM is not bounded nor compressed within the narrow limits" of the physical membership of any organization, but is reflected spiritually by each individual member (Ret 48, S & H 256).

(3)

JOSHUA-JUDGES

the individual does that which is right in the eyes of Principle
Judges 1:1-2:10

The key to the book of Judges, and the key to this section of its text, lies in the statement: "In those days there was no king in Israel: every man did that which was right in his own eyes" (21:25). This verse has both a positive and a negative interpretation. The positive meaning is that because there is no personal ruler, each individual does that which is right in the eyes of Principle, the one "I." Negatively, it signifies that because there is no unified understanding of Principle, individuals do what they personally believe is the right thing and which suits their own interests. In the story, Israel fails to fulfil the positive demands of Principle and lapses into a state of apostasy.

Ideally, she says to herself: Moses and Joshua have shown us the

THE BIBLE and SCIENCE AND HEALTH

way, now it is up to each one of us to demonstrate Principle individually, and from this standpoint work together collectively. And so we read that "after the death of Joshua. . .the children of Israel asked the Lord" themselves.

They enquire, "Who shall go up for us against the Canaanites first?" The answer comes that Judah shall be the first to go. The quality of individual manhood and moral integrity is the first to challenge the rights of error to occupy the body of consciousness. Judah invites Simeon to go with him and help him fight. Judah is the regal tribe that builds the temple. Simeon has inherited part of Judah's territory, and is the liability of rigid theological beliefs to become incorporated in Judah's life.

In the opening phases of the story, Judah and Simeon succeed in unclasping the grip which error exerts on Israel's thought. They cut off Adoni-bezek's thumbs and great toes. Also they smite the Canaanites in many localities. But while they succeed in driving them from the mountains they fail to drive them out of the valleys. This would indicate that in the life of the individual student theory and practice are not yet properly balanced. If there were this balance, Benjamin, who stands for individuality itself, would not fail to "drive out the Jebusites" that inhabit Jerusalem. As it is "the Jebusites dwell with the children of Benjamin in Jerusalem unto this day."

Though the house of Joseph succeeds in subduing the Canaanites of Bethel ("house of God"), Manasseh fails to drive them out of five other towns. And so the Canaanites continue to "dwell in that land," that is, in Manasseh's consciousness. Neither does Ephraim drive them out of Gezer; and neither do the other tribes, Zebulun, Asher, Naphtali, and Dan drive out the occupants of their own respective possessions. The Amorites force the Danites up into the mountain but will not "suffer them to come down to the valley." This is animal magnetism inducing a false sense of the absolute. The over-all picture is that Israel puts the Canaanites to tribute but does not "utterly drive them out."

This is the way Israel carries on when there is no Moses and Joshua to lead her. Under Joshua all was well, but now that the people are on their own they fail to conform to God's requirements. At Gilgal the angel of the Lord reminds Israel of how she was delivered from Egypt and was brought to the promised land. God will never break His Word with her, she is told, but she has broken her's with Him. Because she is disobedient, and has made a "league with

CHRISTIANITY REFLECTING THE WORD

the inhabitants of this land," their errors will be thorns in her side, and their gods shall be a snare unto her. In the spirit of individual self-government Joshua had let the children of Israel go "every man unto his inheritance to possess the land," but it is clear that they have failed to understand his instructions, and are not therefore carrying out God's commands.

(4)

THE FOUR BOOKS OF KINGS

Solomon builds the temple of the Lord

I Kings 1:1-10:29

Just as David emphasizes the tone of the Christ, so Solomon emphasizes the tone of Christianity. In the case of David, God says that He will build David a house; in the case of Solomon, Solomon builds a house for God. With David, the house made by God comes down from heaven to earth; with Solomon, the house apparently made by man rises from earth to heaven. The spiritual purpose with Solomon is that humanity shall reflect the divinity of its true Christ-selfhood, represented by David. To this end it must dissolve the belief that it is a temple, or body, made with hands, and find itself the reflection of the temple made by God.

With the passing of David now immanent, Solomon is anointed king over all Israel. "And all the people said, God save king Solomon." They say to David, "God make the name of Solomon better than thy name, and make his throne greater than thy throne." The law of God relative to humanity is that there must be continuous spiritual development. Jesus said of his followers that one day they would do "greater works" than he himself had done. The collective and universal is greater than the individual, in so far as it embraces individuality within itself. Greater work

So Solomon sits on the throne of his father, David, and his kingdom is "established greatly." Yet in spite of the fact that he loves the Lord, and walks in the statutes of David, he weds himself to the daughter of the king of Egypt, and burns incense in high places. Solomon's inclination is to form, and give birth to an ecclesiastical organization. But just as the previous story presents the true and false aspects of David, so this quality is the opposite of the true

THE BIBLE and SCIENCE AND HEALTH

Solomon. The real Solomon is seen when God appears to him in a dream by night and says to him, "Ask what I shall give thee?" and Solomon answers: "Give therefore thy servant an understanding heart to judge thy people, and that I may discern between good and bad; for who is able to judge this thy so great a people?" God tells him: "Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." In the case of Mary Baker Eddy, God gave her the unique wisdom and understanding to institute and govern a church organization that was self-dissolving at her passing.

Because of the wisdom bestowed on Solomon, Israel enjoys an era of unprecedented peace and prosperity. "Judah and Israel were many, as the sand which is by the sea in multitude. . . And God gave Solomon wisdom and understanding exceeding much, and largeness of heart. . . And there came of all people to hear the wisdom of Solomon, from all the kings of the earth. . ." The story is symbolic of unlimited spiritual attraction and expansion.

Then begins the main purpose of Solomon's career, namely, to build a house unto the name of the Lord, as God spake unto David. But it should be noted from the start that in building this house, Solomon makes a league with Hiram king of Tyre to supply him with the requisite materials. Tyre is where the worship of Baal and Ashtaroth comes from, - the god and goddess of organic fertility that corrupt Judah and Israel.

"So Hiram gave Solomon cedar trees and fir trees according to all his desire. . . And the king commanded, and they brought great stones. . . to lay the foundation of the house. . . So Solomon built the house, and finished it. . . And the whole house he overlaid with gold, until he had finished all the house." For three years Solomon prepares to build, the fourth year he lays the foundations, the actual building takes him seven years, and in the twelfth year the house is complete. When everything is ready, the priests set up the ark in the most holy place, and the glory of the Lord fills the whole house. As with Jacob's ladder at Bethel, the "house of God" symbolizes the union of heaven and earth.

"And Solomon. . . spread forth his hands towards heaven: And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath. . . 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?" Solomon, in his wisdom, realizes that the infinite cannot be contained within the finite; that Soul

CHRISTIANITY REFLECTING THE WORD

is not in body, that God is not in man, that Principle is not in its idea, and that the idea is not in its symbol. Divinity does not dwell within the confines of humanity, otherwise Deity would disappear, and humanity would be identical with organization and mortality. Divinity is reflected in humanity. The house made by God is reflected in the house apparently made by man, and this understanding saves humanity from the belief that it is confined in an organized body.

Altogether Solomon builds three houses, one for God, one for himself, and one for Pharaoh's daughter. As his reign continues, the abundance of his wealth and prosperity expands without limit. "So king Solomon exceeded all the kings of the earth for riches and for wisdom." When the queen of Sheba (the queen of the oath of the seven) comes to see for herself, she says, "Thy wisdom and prosperity exceedeth the fame which I heard." At this pinnacle of his church's prosperity, now is the time for the wisdom of Solomon to handle the serpent of material sense and prevent it from turning the temple of God into a wealthy dictatorial organization.

In the corresponding story of Christian Science, Mrs Eddy used her God-given wisdom in just this way. In 1889, at what she called the height of her church's "unprecedented, overwhelming prosperity," she dissolved both her college and church organizations, because she saw they were in danger of becoming counterfeits of the true spiritual church. In 1895, when she had organized the second time, and The Mother Church edifice was erected in Boston, she wrote of herself as being "much like the Queen of Sheba, when she saw the house Solomon had erected" (Pul 2). Mrs Eddy instituted her second organization in such a way that it was self-dissolving at her passing.

(5)

THE PROPHETS

"the palace shall be dissolved"

NAHUM

"Nahum" means "comfort." He entitles his prophecy: "The burden of Nineveh." The emphasis with Nahum, in the tone of Christianity as the Word, is the destruction and dissolution of Nineveh, not its repentance and translation as emphasized by Jonah in

THE BIBLE and SCIENCE AND HEALTH

the tone of the Christ as the Christ. Comfort can come to humanity only when the burden of Nineveh is removed; hence Nahum's continuous theme is the judgment of destruction that shall inevitably fall upon Nineveh.

Nineveh, capital of Assyria, claims to take the matrix of immortality, spiritual womanhood and motherhood represented by Israel, into captivity and destroy it. According to Scofield, "Nineveh stands in Scripture as the representative of apostate religious Gentildom..." (p.952). Mrs Eddy writes in S & H 103: "Sin was the Assyrian moon-god." She says this under the heading, "mental despotism," when denouncing "the personification of evil" as "the god of this world." Elsewhere she says that "the pride of priesthood is the prince of this world" (S & H 270).

Nineveh stands specifically for the quality of male despotism inherent in all ecclesiastical organizations. Of this "God is jealous" and will "take vengeance on his adversaries...with an overrunning flood he will make an utter end of the place thereof." The promise to Israel that God will break Nineveh's yoke from off her, and will burst her bonds in sunder, is followed by the vision of comfort and solace that results from this release. Nahum writes: "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!"

Mrs Eddy quoted Nahum's words when she dissolved her first church organization in 1889, or rather, when she resolved it into a higher and more spiritual conception. She wrote (Ret 44): "The history of this 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.'" The dissolution, we read, "was immediately followed by a great revival of mutual love, prosperity, and spiritual power." She goes on: "Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off, - even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy."

If religionists refuse to let their centralized, authoritarian organizations dissolve, then, as with the "excellency of Jacob" and the

CHRISTIANITY REFLECTING THE WORD

“excellency of Israel,” the “emptiers” of Nineveh shall empty them out and mar “their vine branches.” In spite of their efforts to prevent it, “the gates of the river shall be opened, and the palace shall be dissolved.” “Stand, stand, shall they cry,” when the people flee away, “but none shall look back.” When Nineveh is destroyed, her apostate ecclesiasticism is left “empty, and void, and waste.”

In the story of Christian Science, no emptiness, no vacuum, results from the dissolution of the centralized authority of The Mother Church. The spiritual reality of Mrs Eddy’s “Mother Church” is the womb, or matrix, of the all-embracing Principle, Love. Under her provisions, the dissolution of the organic symbol is not the destruction of this symbol, but its resolution and translation into the womb of universal Love that has always been its identity. Only the ecclesiastical counterfeit (typified by Nineveh), into which the symbol degenerates if not resolved, is destroyed. Of the matrix of immortality is born that which dissolves the entire organic concept of life.

(6)

THE GOSPELS

matrix of universal Love

Luke 1:1–2:52

Luke begins his Gospel by recording the practically simultaneous births of John the Baptist and Christ Jesus. John is born to Elisabeth and Zacharias six months before Jesus is born to Mary and Joseph. John the Baptist stands for material organization which is self-dissolving. Christ Jesus stands for the reality of spiritual identity which lies behind the organic symbol and causes the dissolution, or translation, to take place. In metaphysics, John the Baptist is born of a woman, Christ Jesus is born of the kingdom of heaven. According to the Apostle John, the Baptist says of the Christ, “He must increase, but I must decrease.” John recognizes that material organization is self-dissolving, not self-perpetuating. He knows that it is impossible to contain the infinite within the finite. Hence the simultaneous careers of himself and Jesus signify the disappearing of a necessary, preparatory, organic symbol before the appearing of the reality that underlies the symbol. Both Zacharias

THE BIBLE and SCIENCE AND HEALTH

and Elisabeth are of the priestly tribe of Levi, while Joseph and Mary are of the kingly tribe of Judah. John represents the organic Levitical priesthood, while Jesus represents the spiritual priesthood of Melchizedek. According to Paul in Hebrews the one disappears as the other appears.

The same "Holy Ghost" precipitates and empowers the birth of both John and Jesus, and their respective missions. The same archangel, Gabriel, typifying the idea of God's womanhood and motherhood, announces the glad tidings in both instances. In the case of John he appears to the father, Zacharias; in the case of Jesus, to Mary, the mother. Gabriel imparts "a sense of the ever-presence of ministering Love... The Gabriel of His presence has no contests" (S & H 567). Hence with both John and Jesus there is no resistance to laying down the mortal sense of life.

Like Sarah before her, Elisabeth is barren, and too old for children. Therefore her son is a "child by promise." That is, he is not propagated according to worldly organic methods. Mary is young and fertile. Through her "self-conscious communion with God" (S & H 29), her Maker is her husband and the Father of her child. Therefore her son has his origin directly in God. With John the emphasis is on the human, with Jesus it is on the divine. The combined purpose of their missions is that the human shall become a pure reflection of the divine.

Gabriel says to Zacharias of John, "He shall be filled with the Holy Ghost, even from his mother's womb... to make ready a people prepared for the Lord." He says to Mary of Jesus, "The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." When Mary visits Elisabeth, John leaps into life in his mother's womb. This always happens when humanity feels the impact upon it of its own Christ-like divinity.

Zacharias hails the birth of his son, John, with the words, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people..." Mrs Eddy (in Mess '02.) refers to the phrase, "knowledge of salvation," as being translated in Wyclif's Bible, "Science and Health." In the story of Christian Science, the textbook, Science & Health, develops coincidentally with the development of the church. It prepares the way for the revelation of its own absolute Science and the simultaneous dissolution of a centralized organization.

CHRISTIANITY REFLECTING THE WORD

At the age of twelve, on the occasion of the feast of the passover, Jesus separates himself from the human sense of parentage to discourse with the doctors in the temple on the deep things of God. "Wist ye not that I must be about my Father's business?" he asks Mary and Joseph when they discover where he is. It is as if he says to them, 'Wist ye not my need to understand that man's true temple, or body, is born of the womb of the Father-Mother God, and is not subject to the limitations of a material organization?'

"And Jesus increased in wisdom and stature, and in favour with God and men."

(7)

THE EPISTLES

philosophic and religious syncretism must not
be confused with true spiritual expansiveness

COLOSSIANS

The error which Paul handles in his epistle to the Colossians is that of a false religious syncretism. Whereas, in Galatians, he combats the efforts of Judaizing missionaries to drag Christianity back into the rigid confines of a misinterpretation of the law, the influence at work in Colossians is complementary to this. Misinterpreting the non-exclusive nature of universal Christianity, certain Christians believe they can identify themselves with all sorts of philosophies and religions just because these label themselves 'Truth,' and claim to be part of the general knowledge of God. An incipient Gnosticism is insinuating its way into the ranks of Christianity, and Christians are becoming guilty of an uncritical acceptance of these different philosophical beliefs.

The word "gnosis" means "knowledge." Gnosticism was a syncretistic philosophic religious movement which in pre-Christian times fused into one system such widely different beliefs as Babylonian astral mythology, Cabalistic Judaism, Persian Mithraism, Greek philosophy, etc., as well as many aspects of Oriental religion. Its purpose was liberation, through knowledge, from the grasp of matter. At the time of Paul, Gnosticism began to absorb certain of the elements of Christianity, thus giving rise to Christian Gnosticism. This "union of conflicting beliefs," this "egregious compro-

THE BIBLE and SCIENCE AND HEALTH

mise" and "coalescence of different forms of faith" (def. Webster "syncretism") is the very opposite of the true liberality and spiritual expansiveness which characterize genuine Christianity, and Paul must make every effort to nip it in the bud. He speaks in this epistle of the error of a "voluntary humility." There is nothing spiritually humble about an uncritical acceptance of everything that labels itself truth. The way for students to enjoy a non-exclusive unity and a freedom from organization is through a deeply humble and impersonal criticism, — an ability to determine whether something is genuinely of Principle or whether it is not, — a resolution, in fact, to hold everything up to the standard of Principle before accepting it as "true."

Paul prays that his fellow Christians "might be filled with the knowledge [gnosis] of [God's] will in all wisdom and spiritual understanding." The knowledge that Truth, Christ, is one and all-inclusive will not restrict their spiritual expansion; rather will it promote it and dissolve all limits. By reason of this knowledge, students will find themselves perpetually "increasing in the knowledge of God... delivered... from the power of darkness, and... translated... into the kingdom of his dear Son."

The fact is that the one Son of God, "the image of the invisible God," is "the first-born of every creature." In other words, it requires the whole of generic man to be the mother of the Son of God, or to give birth to the universal Christ, Truth. Embraced in the one Son are all the identities and individualities of the universe. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible... all things were created by him, and for him."

It is impossible for the student to begin to arrive at a true estimate of his surrounding universe, in the tone of Christianity as the Word, except he stands on the rock, Christ, in the preceding tone of Christ as Science. This rock typifies the generic oneness of all being. In Christianity he begins to look within the one rock at all the specific identities of being that constitute the rock's embodiment. And he can do this only by looking out from the one rock. Within the rock, Christ, is the spiritual reality, the spiritual translation, of all the different facets of life that make up human consciousness. It is possible to accept these different facets only when they are translated out of matter and philosophical fragments, and are understood within the spiritual perspective of the purity of the one Christ. To accept them on their face value and attempt to

CHRISTIANITY REFLECTING THE WORD

syncretize them with the teachings of Jesus is to court spiritual disaster, and render Christianity impure.

In the understanding of God and His Christ is "hid all the treasures of wisdom and knowledge." Armed with this knowledge, the Christian is proof against the efforts of mortal mind to beguile him with "enticing words" of false religious syncretism, and theosophic Gnosticism. Therefore Paul urges, "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. . . Let no man beguile you of your reward in a voluntary humility [an uncritical acceptance]. . . intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head [the rock, Christ,] from which all the body [in Christianity] by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Only by working from the "headstone of the corner" in the tone of the Christ as Science is it possible to increase and expand spiritually in the tone of Christianity as the Word. When this is done, Paul implies, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

In this verse Paul gives the answer to all attempts at a false universal syncretization of worldly elements. Within the unfragmented body of the one universal Christ all these different philosophies, religions, and scientific viewpoints that make up human knowledge, are translated and integrated spiritually.

(8)

SCIENCE & HEALTH

"God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis"

"CREATION"

Under the MH, "inadequate theories of creation," the opening paragraph of the ninth chapter of Science & Health reads in part: "The mythical human theories of creation, anciently classified as the higher criticism, sprang from cultured scholars in Rome and in Greece, but they afforded no foundation for accurate views of creation by the divine Mind."

THE BIBLE and SCIENCE AND HEALTH

Mythical human theories of creation based upon the human intellect are like the theories of Gnostic religion and philosophy denounced by Paul in the preceding tone. None of them afford a foundation for accurate spiritual views of creation, or of creation as it is in Truth, because they are based on material sense testimony. Therefore they take a limited, finite view of all things. Only the rock, Christ, affords the foundation for accurate views, for this is the "boundless basis" from which, according to this chapter, the infinite idea, man, is "forever developing" itself.

The essential message of the chapter, "Creation," lies in such a statement as: "The human form, or physical finiteness, cannot be made the basis of any true idea of the infinite Godhead." Solomon knew this when he said that if the heaven of heavens could not contain the Godhead, how much less the house that he had builded. The chapter teems with the idea of spiritual progress, advancement, expansion, multiplication, enlargement, etc., all based upon the fact that it is impossible to contain the infinite within the finite.

The infinite idea does not filter through a finite form whether this is a religious organization or the mortal body. We read on p. 256, "The everlasting I AM is not bounded nor compressed within the narrow limits of physical humanity...No form nor physical combination is adequate to represent infinite Love...A limitless Mind cannot proceed from physical limitations...It would require an infinite form to contain infinite Mind." Solomon realized this regarding the temple. Nahum knew it concerning Nineveh. Jesus knew it concerning the human sense of parentage, the finite sense of body, and his relationship with John the Baptist. Paul knew it regarding the belittling, finite conception of creation that sprang from Gnostic philosophy. Mrs Eddy knew it with regard to the church organization she formed, and with regard also to her own personal self as the mother of Christian Science.

The answer to all finitizing beliefs lies in the facts of divine reflection. We read in this chapter, "The infinite Principle is reflected by the infinite idea and spiritual individuality." Principle is not contained in its idea, otherwise Principle would be lost, and its idea would not be idea but a finite material form. Principle is reflected by its idea. "Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life...The true likeness cannot be lost in divine reflection."

Mrs Eddy writes in the opening paragraph of this chapter, "As mortals drop off their mental swaddling clothes, thought expands

CHRISTIANITY REFLECTING THE WORD

into expression. " Jacob's thought began to expand into expression when he was told he would "spread abroad to the west, and to the east, and to the north, and to the south." Israel's thought was doing the same thing when she went out individually and collectively to meet her enemies with no other leader but God. Our need is to let "clearer, higher views" of God "inspire the God-like man to reach the absolute centre and circumference of his being." Man is at the centre of his being when he stands on the rock, Christ. He reaches the circumference when, from this high vantage point, he surveys his surrounding universe and beholds it as it really is - a universe of infinite interreflecting ideas, not a universe of finite objects.

"The foundation of mortal discord is a false sense of man's origin. . . The multiplication of a human and mortal sense of persons and things is not creation." "Mortals are egotists" because they believe they originate organically. They imagine they are "personal authors" and "priveleged originators" of other egotistical mortals. When individuals have based themselves on the rock, Christ, in the tone of the Christ as Science, then, in Christianity as the Word, they are not material egotists but reflections of the one I AM. They enter into the true sense of multiplication and the endless expansion of the universe. "When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness."

As we leave the tone of Christianity as the Word, and enter Christianity as the Christ, we see Jacob beginning to put into practice in his relationship with his brother man this very standpoint of unfragmented spiritual expansiveness and self-completeness.

T E N T H
S E Q U E N C E

CHRISTIANITY REFLECTING THE CHRIST

Theme: Absolute metaphysics is the only basis on which to demonstrate supremacy over the dualistic evidence of the senses.

(1)

THE PATRIARCHS

spirituality solves the problems of both morality and physicality
Gen 30:25-31:55

This is the story of how Jacob, operating from the standpoint of divine metaphysics, represented by Joseph, disassociates himself from dualism, or semi-metaphysics, represented by Laban, in order to translate, spiritually single-minded physics, represented by Esau. The name Laban means "white," the name Esau means "red." The first part of the story revolves around Laban's brown cattle, and his speckled and spotted cattle, and "every one that had some white in it."

Laban the Syrian lives in Haran. In Abraham's original journey from Ur to Canaan, - that is, from a physical to a spiritual basis of being - Haran lay midway between the two territories. Abraham had to ascend northward to Haran before descending southward again to Canaan. Haran had the significance of the "moral" or "second degree" stage in the scientific translation of mortal mind (S & H 115). It involved the proposition of dualism. In the present story, Laban ("white") has the outlook of the so-called 'absolutist,' which is likewise dualistic, for it declines to recognize the claim of evil, and so fails to solve the human problem. Armed with the significance of Joseph, on the other hand, Jacob is working from the standpoint of the true absolute. Jacob realizes that he can never solve the problem of Esau except from an absolute basis. By no other means

CHRISTIANITY REFLECTING THE CHRIST

can he demonstrate here and now the purity and onliness of Spirit.

Jacob's sojourn in Haran has blessed and enriched Laban abundantly, and has increased his cattle "into a multitude." But the time has come when he must return to Canaan, - to the land where heaven is no abstraction but is experienced here on earth. On his way home he will face up to Esau, and reunite with him on a divinely metaphysical basis. This will solve the problem of the apparent duality of being.

Asked by Laban what his "wages" shall be, Jacob replies: "I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire." Laban is to retain his brown goats and his speckled and spotted sheep only. Accordingly Jacob removes Laban's "he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons."

Continuing to tend Laban's flocks himself, Jacob contrives a means whereby all the strong cattle among them multiply and produce more and more of the kind that has been assigned to Jacob. The result is that "the feebler were Laban's, and the stronger Jacob's, and the man increased exceedingly." When Laban discovers what Jacob is up to, Jacob gathers his family and his herds together and sets out posthaste for Canaan. Laban pursues and overtakes him in Gilead. Laban's complaint is that Jacob has bereft him both of his children and his goods. It is true that the spiritual does deprive the moral and the false absolute of the belief that they have substance of their own; and if the semi-metaphysics of these beliefs does not accept this, then divine metaphysics has no option but to part company with it. Accordingly Jacob and Laban draw up a covenant between them, - a treaty of non-aggression. "And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones. . . and Laban said to Jacob. . . This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. . . and Laban departed, and returned unto his place."

Having first dealt with Laban, Jacob now turns his attention to Esau. As he nears the borders of the promised land, "the angels of God" meet him. His thought is still represented as dual, however,

THE BIBLE and SCIENCE AND HEALTH

and this will continue until he has worked out his relationship with his brother. "I passed over this Jordan; and now I am become two bands," he says, as he prays to God to deliver him from Esau. Having divided his entourage into two groups, and having prepared a present of appeasement for Esau, he sends all that he has over the brook, Jabbok, while he himself stays behind in Peniel. "Peniel" means "face of God."

And Jacob was left alone; and there wrestled a man with him until the breaking of the day." Jacob is roused by God from the Adam-dream of life in matter. He is awakened to the fact that it is not objective animal magnetism, represented by Esau, which he is struggling against, but animal magnetism claiming to be his own subjective nature wrestling against God. When he ceases to strive with the angel of Truth and Love, when he sees that what is over there is not really the presence of evil at all but the very "face of God," the reflection of his own subjective unity with God, his nature is transformed, regenerated, and he is given the new name of "Israel." To be thus named implies that his struggle with the unlikeness of his own true nature is over, and as a reward for his victory his Christ-selfhood is bestowed upon him.

It is the "Joseph" in him – the idea of the metaphysical basis of all real being – that enables the transformation to take place. Later on, "Israel" is the name given to that section of the kingdom of his twelve sons which is led by the house of Joseph. Jacob is named and blessed spiritually. The occasion when he originally stole Esau's name and blessing is redeemed and translated, and so it is possible for their reunion to take place.

When the brothers meet, Jacob says to Esau, "If now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me." Subject and object have been proven one. The spiritual identity which is Israel, and which has been revealed to Jacob, embraces within it the truth about them both. The fact is that nothing is 'over there' but the reflection of man's subjective union with God 'here;' at the same time nothing is 'here' but the reflection of man's objective union with God 'there.' In the consciousness of Jacob, divine metaphysics has translated physics, and semi-metaphysics has afforded him no aid. Jacob and his family dwell in Shechem, in the territory that will be the special inheritance of his beloved Joseph.

CHRISTIANITY REFLECTING THE CHRIST

(2)

DEUTERONOMY

the ideas of divine metaphysics apply themselves to the details of human experience

Deut 19:1-23:25

This section in Deuteronomy – the second tone in the development of Christianity reflecting the Christ – deals with a number of divinely prescribed rules and laws applicable to Israel's life and behaviour. Spiritually translated, it indicates the application of metaphysical ideas to the errors of physical belief.

Divine metaphysics does not instruct humanity precisely what it must think and precisely how it must act regarding every detail of experience. Instead, it teaches the absolute Principle of all real being, and once this is understood in its Science and system, it is found to be everywhere adaptable and demonstrable. Through the system of the "seven" and the "four," the one divine Principle presents the student with a metaphysical basis upon which to solve in detail the universal life-problem.

Moses deals first of all with laws that pertain to accidental, or innocent killing on the one hand, and deliberate murder on the other. In the first case the killer shall be given refuge from his possible avenger; in the second he shall be slain by his avenger. The purpose is "that innocent blood be not shed in thy land." In divine metaphysics, innocent killing is conceivable only in terms of the scientific translation of mortal mind; while murder pertains to the attempted destruction of matter and mortality as such. In the first case the metaphysician incurs no penalty, and is working out his own salvation; in the second, the physician must be made to realize that what, in belief, he is destroying is his own physical self.

When the Lord goes before Israel into battle to fight against her enemies, there are rules regarding her own participation, and her own attitude of mind. In applying the Christ-idea to the destruction of incarnate error, the metaphysician must be whole-hearted about it, and have nothing else on his mind. If other interests are engaging his attention, he must attend to these first, otherwise he is not free to work for God. A semi-metaphysical outlook is no substantial aid to scientific metaphysics in its battle against physics. "What man is there that is fearful and faint hearted?" Moses asks, "let him go and return unto his house, lest his brethren's heart faint as well as his heart."

THE BIBLE and SCIENCE AND HEALTH

All the problems cited are solved by the proper relationship of man to man, based on the fundamental relationship of man to God. All the relationships between ideas that obtain within the harmonious system of divine metaphysics apply themselves to the solution of some specific problem, and to the destruction, through translation, of some specific aspect of error.

Besiege each "city" of error individually in your own consciousness, Moses implies. Destroy its egotism and its power to recreate itself by smiting every male with the edge of the sword. But take the city itself with its women and children to yourself. That is to say, translate it spiritually out of matter and reflect it in your own identity.

Every individual thought that works against Principle works against the well-being of every other individual thought. Therefore a man's stubborn and rebellious son shall be stoned to death by all the other men in his city.

If a man sees that his brother's ox or his sheep has strayed from him, he shall not ignore this as being no concern of his, but shall do everything he can to bring them back to his brother. It is incumbent upon all individuals to help restore each other's thoughts which they realize have unwittingly strayed from Principle.

Many are the laws relating to sex, marriage, virginity, infidelity, immorality, etc. No impotent man, no bastard, no selfish, mean Ammonite or Moabite, no whore, no sodomite shall be allowed to enter into the congregation of the Lord. Every metaphysician must keep pure and undefiled his marriage with the one Principle and his marriage, in consequence, to every one of Principle's ideas. Mrs Eddy writes on S & H 332 that "into the real and ideal man the fleshly element cannot enter." Israel's disregard of God's laws, whereby she allows the fleshly element to enter and take possession of her thought, is the cause of all her suffering.

(3)

JOSHUA-JUDGES

Israel's judges deliver her from her apostasies
Judges 2:11-8:32

"And the children of Israel did evil in the sight of the Lord, and

CHRISTIANITY REFLECTING THE CHRIST

served Baalim... And they forsook the Lord, and served Baal and Ashtaroth... Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them."

The story begins of the state of apostasy and declension that develops in Israel due to the fact that she does not utterly wipe out her enemies. It shows the results of half-heartedness on the part of the student of metaphysics in his attempts to destroy the corrupting beliefs that inhabit his consciousness and claim to spoil his life. Israel would like to have the best of two worlds. She would like to serve both God and mammon at the same time. She is a dabbler in semi-metaphysics. These halfway measures lead to continuous oppression by the enemies of her spiritual identity.

The main cause of apostasy centres around the sex beliefs engendered by Baal and Ashtaroth, the male and female fertility deities that hail from Tyre and Sidon. The enemies she has only partially destroyed use these beliefs as channels for their attacks. With each successive servitude, Israel cries to the Lord for deliverance and each time a judge is raised up to save her. It must be remembered that "there was no king in Israel: every man did that which was right in his own eyes." Ideally, a state of democratic self-government prevails throughout the land. Israel's deliverers are therefore the way in which the individual, under the theocracy of Principle, solves his own problems and delivers himself. Her judges are ordinary members of the different individual tribes. They are the ideas and qualities of the one generic Israel which come to the fleshly concept of her to destroy her false beliefs.

The list of enemy nations "which the Lord left, to prove Israel by them" begins with "five lords of the Philistines." This is because her principal problem is the spiritually retarding evidence of the five physical senses, which testify to life in matter.

There are twelve divinely appointed judges altogether. The first three are Othniel, Ehud, and Shamgar who deliver from the Syrians, Moabites, and Philistines. Then come Deborah, "a mother in Israel," and Barak. These judge concurrently. They deliver from the king of Canaan, "the captain of whose host was Sisera." In Deborah's song of thanksgiving, she speaks of the children of Israel, the spiritual identities of God, as "the stars in their courses." They "fought from heaven," she says, "the stars in their courses fought against Sisera." The student is engaged with the interrelating ideas of the system of divine metaphysics, all united in Principle, and all operating from Principle. The "stars in their courses" are

*The stars in their courses
are the categories of metaphysics*



THE BIBLE and SCIENCE AND HEALTH

the "categories of metaphysics [which] rest on one basis, the divine Mind" (S & H 269).

After Deborah and Barak comes Gideon. Gideon delivers from the Midianites. "Midian" means "contention, strife" and has much to do with differences of religious opinion. In every story a specific right idea is brought to bear upon a specific false belief for the purpose of delivering human consciousness from this belief.

The problem Israel is working out through Gideon is that of pride, self-aggrandizement, and a false sense of self-reliance. Israel must be taught that she can never save herself personally, for God alone is her saviour. Strength does not lie with numbers of Israelites, but only with the one God. The people that are with Gideon are too many for God to give the Midianites into their hands "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." The number of Israelites finally selected to fight against Midian is three hundred. Gideon brings the people down to the water to drink. The ones he selects for the battle are those who lap "as a dog lappeth . . . putting their hand to their mouth." The others bow down "upon their knees to drink water" and are not chosen. The symbol seems to imply the exercise of humble, obedient, individual initiative on the one hand and conformity to mass instinct on the other. Quality not quantity is what is required.

When the Midianites are overcome, and Gideon has slain their two kings, Israel seeks to make him her own king and to establish an hereditary line. But Gideon refuses. "I will not rule over you, neither shall my son rule over you," he says, "the Lord shall rule over you." Nevertheless the victory has partly gone to his head, for he makes an ephod of the personal adornments of his prey, and "all Israel went thither a whoring after it; which thing became a snare unto Gideon, and to his house." Again the danger of a semi-metaphysical outlook is rife. In one form or another, the supposed co-existence of Mind and matter, of belief in the twoness of being, is the basic enemy which Israel, through her judges, is called upon to overcome.

CHRISTIANITY REFLECTING THE CHRIST

(4)

THE FOUR BOOKS OF KINGS

the united kingdom of Judah and Israel splits into two warring camps
I Kings 11:1-12:33

The fourth tone in the sequence of Christianity reflecting the Christ is the story of Solomon's idolatry, and the consequent splitting of the united kingdom into two warring camps.

If only Solomon and his people had had the wisdom and foresight to understand what Principle required of them, and had dissolved the centralized government of the temple at the peak of its prosperity as Mrs Eddy did in the case of the Christian Science Church, such idolatry and segmentation would have been avoided. As it is, the allure of personal power, personal wealth, personal prestige, and personal vested interests gain the upper hand, and the otherwise symbolic temple becomes a counterfeit of its real self.

In the story, "king Solomon loved many strange women... of the nations concerning which the Lord said... Ye shall not go in unto them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love... Wherefore the Lord said unto Solomon... I will surely rend the kingdom from thee." Solomon's idolatry is resulting in a kingdom divided against itself.

The era of Israel's peace and prosperity is over. Enemies arise within and without. Edom (Esau) is the first to march against her. Following his victory at Peniel over a dualistic sense of self, Jacob beheld the face of Esau as the face of God, and subject and object were one in identity. Now Esau assumes the role of Israel's enemy once more, and subject and object are being rent in two. Jacob also won the day against Laban the Syrian. Now Rezon king of Syria becomes another of Solomon's adversaries. These are two of the nations that assail him from without. Within Israel, Jeroboam, whom Solomon has made "ruler over all the charge of the house of Joseph," even he "lifted up his hand against the king."

"And it came to pass... that the prophet Ahijah... found [Jeroboam] in the way... And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: But he shall have one tribe for my servant David's sake..."

THE BIBLE and SCIENCE AND HEALTH

Actually, when the kingdom divides, Solomon's son, Rehoboam, reigns over the remaining two tribes, Judah and Benjamin. These constitute the southern kingdom of Judah, and counterfeit the "man" qualities of the spiritual idea, while Jeroboam's ten tribes constitute the northern kingdom of Israel, and counterfeit the "woman" qualities of the spiritual idea. When, through idolatry, man cuts himself off from God, simultaneously the womanhood of God is, in belief, cut off from the manhood of God, and gender is identified sexually instead of spiritually. It is not surprising, therefore, that when Solomon seeks Jeroboam's life, Jeroboam flees to Egypt.

Solomon dies and all Israel assembles in Shechem to make Rehoboam king. Jeroboam returns from Egypt to question Rehoboam regarding the intentions of the new regime. The name Jeroboam means "the people will contend;" Rehoboam means, "a people has enlarged." He says: "Thy father made our yoke grievous: now therefore make thou...his heavy yoke...lighter, and we will serve thee." Maybe the "old men" of Israel have an inkling as to the spiritual nature of Solomon's original mission, for they advise Rehoboam to accede to Jeroboam's request. But Rehoboam listens to the "young men that were grown up with him," and who advise to the contrary. "And the king answered the people roughly...saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." The central organization is refusing to dissolve itself in favour of individual and collective self-government. It is increasing its methods of hierarchical control, and hardening its policies of subjugating individuality.

Therefore the kingdom divides. The tribe of Benjamin remains under Rehoboam as part of the kingdom of Judah. Gradually Benjamin is absorbed by Judah and lost sight of altogether. Benjamin stands for individual initiative which is always subjugated by a dictatorial organization. The ten rebellious tribes remain in Shechem, the territory of Joseph. The two tribes retire to their centre, Jerusalem, to be ruled over by Rehoboam.

In order to prevent Israel from returning to the temple in Jerusalem, Jeroboam sets up two golden calves at Bethel and Dan for the ten tribes to worship. "And this thing became a sin." If, in scientific metaphysics, students worship intellectually the two symbols of the "seven" and the "four," or the "letter" of the Bible and Science & Health, this constitutes just as much a "sin" as does the worship of a religious organization, where the emphasis is on the

CHRISTIANITY REFLECTING THE CHRIST

so-called "spirit." Metaphysically, the splitting of the kingdom into Israel and Judah postulates an unlicensed freedom on the one hand, and a tyrannical discipline on the other. This, in turn, produces a dead intellectual "letter" and a dead moral "spirit." Only when the letter and the spirit are one and indivisible can the infallibility of divine metaphysics be demonstrated. 54.
331

The problem of a Judaeon dictatorship is not solved by a movement of rebellious secession on the part of Israel, but only by the way in which Jacob solved the problem of Esau at Peniel. Jacob's "Israel" nature was not something exclusive to Jacob; it embodied the spiritual reality of both Jacob and Esau in one identity. If Israel, in the present story, understood what Jacob understood, if she were ruled by the same house of Joseph that brought about Jacob's regeneration, she would heal the breach between herself and Judah, and the kingdom would be spiritually whole. Solution

(5)

THE PROPHETS

in spite of the apparent dualism of good and evil, infinity is consistently good

HABAKKUK

The name, "Habakkuk," means "embrace." His is the message of "divinity embracing humanity in Life and its demonstration" (S & H 561). It tells of the consistent spiritual nature of all real being. Of supreme moment to Habakkuk is Jehovah's absolute holiness. In the words of Scofield, his prophecy "raises and answers the question of God's consistency with Himself in view of permitted evil." Habakkuk's main concern is that the holiness of Jehovah shall be vindicated, not that Israel shall escape punishment.

Habakkuk knows that in order to evaluate the human picture correctly, thought must look out upon it from the standpoint of divine Principle, God, and that no solution is reached by attempting to look up to God from the standpoint of the picture itself. "The divine Principle of the universe must interpret the universe," Mrs Eddy writes in S & H 272. Only God Himself knows that Mind is all and that matter is naught, and He knows it by reflecting upon His own infinitude. The image formed by God reflecting upon Himself is Mind
is all
matter
is naught

THE BIBLE and SCIENCE AND HEALTH

man. Man is a reflection of the divine self-knowledge. Man looking at his universe from a standpoint supposedly outside of God sees not Spirit, God, but matter, — not good only, but a world of good and evil.

Discomfort in matter is preferable to comfort, for it means that the human seeks the more earnestly to be free from matter. The chastisements which Israel endures at the hands of her so-called enemies are for the purpose of causing her to abandon her belief in an ego apart from God. They cause her to look out from God, from the standpoint of Spirit, and to cease from looking up to God from the supposed standpoint of matter. Because of Israel's sins, Habakkuk says that God will raise up the Chaldeans against her, and she will be deported into Babylonian captivity until her lesson has been learnt.

Even so, Mind knows no such thing as Israel's sins. God, Love, knows nothing of her material sufferings, or of the part these sufferings play in causing her return to God. God knows Israel as never having broken away from Himself, as never having split into two contentious kingdoms, counterfeiting the manhood and womanhood of God. He does not see her as having to return to a state of consciousness which she has never really left.

The key to Habakkuk's prophecy lies in the words: "Art thou not from everlasting, O Lord my God, mine Holy One... Thou art of purer eyes than to behold evil, and canst not look upon iniquity." This fact, in divine metaphysics, of the allness of good and the nothingness of evil, is not in the least contradicted because, to human sense, God looketh "upon them that deal treacherously," and holdeth His tongue "when the wicked devoureth the man that is more righteous than he." These apparent contradictions are explained logically and satisfactorily by the absolute metaphysics of Christian Science. Therefore, says Habakkuk, "I will stand upon my watch," I will wait for the revelation of the absolute Science of being to appear. The revelation 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." Verily the time will come, he writes, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Habakkuk's third and last chapter concerns the great world upheaval that shall endure when the truth of God's omnipotence and evil's impotence begins to be understood. In his vision of this omnipotence, the glory of God covers the heavens, and the earth is

CHRISTIANITY REFLECTING THE CHRIST

"full of his praise." It is as if he is saying, in the words of Mrs Eddy, "An acknowledgment of the perfection of the infinite Unseen confers a power nothing else can" (Un 7). The unseen perfection of God is typified by the deep which utters its voice. It is the truth regarding the unknown, unconscious stratum of the human mind symbolized by the "waters" or the "sea." Mrs Eddy writes, "'He uttered His voice, the earth melted.' This Scripture indicates that all matter will disappear before the supremacy of Spirit" (S & H 97).

Translated into the system of divine metaphysics, the heavens, the earth, and the waters, are the matrix, calculus and numerals of infinite scientific being. By means of this system the entire gamut of physical belief is translated into spiritual Truth; the human is seen not as something outside the divine, and opposed to it, but as the very reflection of the divine.

(6)

THE GOSPELS

human and divine coincidence

Luke 3:1-7:50

Through John's baptism of repentance and Jesus' baptism of the Holy Ghost humanity finds itself to be the reflection of divinity, and the human and the divine coincide. Mrs Eddy interprets in part John's words to the multitude, when she writes (S & H 61): "Every valley of sin must be exalted, and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science." Of his statement that "the axe is laid unto the root of the trees," she says, "Divine Science lays the axe at the root of the illusion that life, or mind, is formed by or is in the material body" (S & H 303) Through the missions of John and Jesus, humanity yields its thought to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect" (S & H 268). That is to say, it yields to the idea of a metaphysical, rather than a physical origin of man.

When Jesus himself is baptized simultaneously of repentance and the Holy Ghost, heaven opens, and he sees the matrix of immortal Life as the origin of his foursquare being. Through seventy-four

THE BIBLE and SCIENCE AND HEALTH

human generations, Luke traces his supposed genealogy back through Adam to God. But Jesus has already seen the spiritual translation of this so-called family-tree. Therefore he can refute the dualistic arguments of Satan which say that man's origin is physical. He can lay the axe of Science at this tap-root of all error. To the question: "Is not this Joseph's son?" he replies: "No prophet is accepted in his own country." Belief in physical origin cannot accept the idea that man is of metaphysical, or spiritual origin.

What is true for Jesus is true for all mankind. By healing sickness and sin, he applies his understanding of origin to the errors of mortal belief. He bids his disciples do the same thing. "Launch out into the deep," he says to Simon, "and let down your nets for a draught. . . And when they had this done, they inclosed a great multitude of fishes." Jesus is teaching them how to "catch men," — how to understand that the matrix of immortality is already full of the calculus of life, and is the origin of the whole human race. A "man full of leprosy" is not the image and likeness of the matrix of Love full of abundant life. Jesus' understanding of this cleanses the man of his leprosy, and heals multitudes of their infirmities. Spiritually translated, man coming down through the roof-top is man born of God, — man forever untouched by the paralysing sins of sensuality. When Jesus "forgives" the man his sins, this frees him from his palsy. Do not handle evil on any other basis than the absolute, he teaches, otherwise you will be trying to patch up the old way of life instead of starting afresh with the new.

He stands on the mountain-top of divine metaphysics and calls his disciples unto him. Then he stands with them "in the plain" and heals the "whole multitude." Here, according to Luke, he delivers the equivalent of the Sermon on the Mount.

John the Baptist asks him, "Art thou he that should come? or look we for another?" Jesus replies that Christ, Truth, is recognizable by the proofs it presents of the destruction of error, — that is, by healing the sick and sinning and by raising the dead. Such proofs reveal the operation of an infallible Principle. With John the people go out to see a person, whereas what John is really preparing them for is the Principle revealed by Jesus. John is typical of humanity yielding up the belief that man is born organically. Herein lies John's greatness. Jesus typifies man born of the kingdom of God, or the matrix of eternal life.

The same willingness to yield up the physical sense of life is seen in the story of Mary Magdalene, who anoints Jesus' feet with

CHRISTIANITY REFLECTING THE CHRIST

her tears, and with her oil. In words which Mrs Eddy uses regard-herself, the Magdalen begins "at the feet of Christ and with the numeration table of Christian Science." The feet of Christ are the metaphysical basis of the whole universe. To the student, the order of "the numerals of infinity called seven days" is this metaphysical basis, and upon it the entire system of divine metaphysics is built. The Magdalen stands for the total repentance of the physical sense of life demanded by John the Baptist. In view of this repentance, and her acceptance of absolute Truth, Jesus pronounces her total absolution from sin.

Mrs Eddy writes that "the numeration table of Christian Science is not taught correctly by those who have departed from its absolute simple statement as to Spirit and matter." She explains this simple statement by saying: "If Christian Scientists only would admit that God is Spirit and infinite, yet that God has an opposite and that the infinite is not all; that God is good and infinite, yet that evil exists and is real, — thence it would follow that evil must either exist in good, or exist outside of the infinite, — they would be in peace with the schools" (Mess '01. 22).

The absolute purity and onliness of Spirit is the basis of all divine logic and scientific metaphysics, and the Principle of every proof.

(7)

THE EPISTLES

the coming of the day of absolute Science

I THESSALONIANS

Habakkuk, in his prophecy, bids Israel watch and wait for the fulfilment of his vision of the absolute consistency of God. Paul, in his first epistle to the Thessalonians, bids his brethren watch and wait for the second advent of the Christ-idea as presented in Christian Science. He writes: "Wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." He tells them how, when the gospel was first revealed, it came not "in word only, but also in power, and in the Holy Ghost." In other words, the letter of the gospel and its spirit are one, and herein lies its unfailing spiritual power.

THE BIBLE and SCIENCE AND HEALTH

Paul has always spoken to the Thessalonians from the basis of Principle, "not as pleasing men, but God." He has never used "flattering words," nor sought glory of any person. His attitude has been that of a nurse and a father cherishing their children. "We were willing to have imparted unto you, not the gospel of God only, but also our own souls," he says, — implying once again that the letter and the spirit are one.

In response, the Thessalonians "received the word of God . . . not as the word of men." They "turned to God from idols to serve the living and true God." No wonder such Christians, who yield to Spirit so naturally, constitute a model church, and are "ensamples to all who believe." "What is our hope, or joy, or crown of rejoicing?" he asks. "Are not even ye in the presence of our Lord Jesus Christ at his coming?"

Paul gives the Thessalonians certain metaphysical rules to obey, and laws to observe, in much the same way that Moses gives rules and laws to Israel. He writes: "For this is the will of God, even your sanctification, that you should abstain from fornication. . . . That no man . . . defraud his brother in any matter: because that the Lord is the avenger of all such. . . . For God hath not called us unto uncleanness, but unto holiness." Let subject and object, the within and the without, the individual and the collective, be one, he implies. "Study to be quiet, and to do your own business, and to work with your own hands. . . . That ye may walk honestly towards them that are without. . . ."

To obey these rules is to walk in the light as children of the light and of the day; it is to watch soberly for the coming of the day of the Lord and not be caught asleep and drunken in the night, like the children of the night and of darkness. "For yourselves know perfectly," Paul says, "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."

The fact is that "the day of the Lord," the revelation of Christian Science, thieves from the thought of humanity the dark ignorant belief that man originates materially, — that the process of human procreation ever thieved him from God. To steal from mortals this false sense of origin may seem to them like sudden destruction and travail, but its loving purpose is nevertheless to reinstate humanity on its original metaphysical basis. Its purpose, in other words, is to resurrect the race from the dream of death, and give it back its eternal life.

Paul presents his imagery of the coming of the day of the Lord

CHRISTIANITY REFLECTING THE CHRIST

and the consequent resurrection of the dead, thus: "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."

Yet another version of the activity of the two Christ-translations is given. The descending activity of the first translation resurrects humanity from physicality, and puts into action the ascending activity of the second translation. The meeting-point of the two — that of the human and divine coincidence — is reached when humanity finds out that it never left heaven for earth, that it never leaves earth for heaven, but that its sole identity is a calculus of metaphysical ideas held in the matrix of Science. All there is to humanity is then the reflection of divinity. This is the logical and scientific premise from which alone logical and scientific conclusions can be drawn.

(8)

SCIENCE & HEALTH

logical, scientific conclusions drawn from logical, scientific premises
"SCIENCE OF BEING"

The key to the textbook's tenth chapter, "Science of Being," is contained in these words from its opening paragraph: "Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect."

Neither the "physics" of matter, nor the "semi-metaphysics" of "the supposed coexistence of Mind and matter" afford a premise from which to arrive at scientific conclusions regarding the universe and man. Only the absolute metaphysics of one infinite Mind wherein there is no matter, does this. This is the scientific premise from which alone "scientific and logical conclusions" can be drawn. The entire system of divine metaphysics is based upon the idea of the allness of Mind and the nothingness of matter. Mrs Eddy writes in this chapter, "A logical and scientific conclusion is reached only through the knowledge that there are not two bases of being, matter

THE BIBLE and SCIENCE AND HEALTH

and mind, but one alone, — Mind" (p. 279).

The chapter is divided into two main sections, — the text from p. 268 to p. 330, and the "platform" from p. 330 to the end. But the first section itself contains two clearly defined themes. These are from p. 268 to 306:29, and from p. 306:30 to 330. The first has the emphasis on the ideas of divine metaphysics as they derive from their absolute Principle, the second on the way in which these act upon the beliefs of the physical senses and cause them to yield and disappear. This means that the appearing of man's true premise and the disappearing of his false premise awakens humanity from the Adam-dream of life in matter and translates the whole of existence. The "platform" of Christian Science, with which the chapter closes, explains the order whereby the ideas of God, issuing from this divinely metaphysical premise, are translated to the consciousness of humanity and finally solve the universal human problem.

The proper basis of reasoning, the "starting point of divine Science," is that "God, Spirit, is All-in-all, and that there is no other might nor Mind." Working from this absolute, scientific premise spiritualizes thought, and Christianizes "daily life." Accurate deductions about life cannot be made from unscientific "material hypotheses." The universe can only be correctly interpreted from the standpoint of its divine Principle. "Matter is an error of statement."

The birth-death cycle of organic life, the Adam-dream, the deep hypnotic sleep "in which originated the delusion that life and intelligence proceeded from and passed into matter," is mythology. When Jacob awakened from the mythological dream of life in matter his sense of being was put back onto a metaphysical basis, and his entire nature was transformed. He was renamed "Israel." The same regeneration applies to all mankind when they are "renamed in Christian Science."

The "platform" at the end of the chapter encompasses its teaching as a whole by gathering this into a scientific framework of thirty-two basic points. In doing so it reveals the order whereby the four-dimensional calculus of the Word, the Christ, Christianity, Science, comes down to earth from its foundations in heaven to solve the problem of being.

The first eight sections emphasize the Word which is God by stating the metaphysical premise of all real being, namely, the infinitude of the one God. In the second eight sections, the Christ translates this fundamental premise to the consciousness of humanity.

CHRISTIANITY REFLECTING THE CHRIST

In the third eight sections, that which the Christ has translated is reflected and embodied by mankind. This means that "the divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite." The last eight sections have the emphasis on Science. Here, resulting from the operation of the Word, the Christ and Christianity, the problem of life in matter is in process of universal solution. The final section of all closes with a comprehensive sevenfold statement which, as it solves the problems of the world, circles back once more to the idea of God's infinitude. It reads, "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbour as thyself;" annihilates pagan and Christian idolatry, - whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

The attitude of the individual to his surrounding world determines his success or failure in working out the life-problem. His right attitude is implicit in this final section of the platform.

*Dispute to be at attitude
toward man*

E L E V E N T H
S E Q U E N C E

CHRISTIANITY REFLECTING CHRISTIANITY

Theme: The attitude of the individual towards his world.

(1)
THE PATRIARCHS
how not to regard one's world
Gen 34:1-31

The story of the rape of Dinah, and the malevolent way in which her two brothers, Simeon and Levi, avenge her, is the subject of the negatively presented first tone in the sequence of Christianity reflecting Christianity.

Dinah is Jacob's only daughter. She is the seventh and last child of Leah whom Jacob "hated." Leah stands for the moral obligations which the student must fulfil in life before his absolute ideal, represented by Rachel, bears fruit. Dinah is the female counterpart of Dan, Jacob's fifth son. Dan was born to him of Rachel's handmaid, following Rachel's jealousy of Leah. Negatively, as defined in the Glossary, Dan means "animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another." The evil factors at work in the present story are perfectly described by this definition of Dan. Positively, Dan means "judge," for judgment must be passed on Rachel's envy of Leah as it obtains within Jacob's consciousness. Dinah means "judged, acquitted."

Jacob's thought is judged and acquitted of animal magnetism once Leah has borne her seventh child, and Rachel, in consequence, gives birth to her first-born, Joseph. Rachel's first-born, standing for

CHRISTIANITY REFLECTING CHRISTIANITY

the qualities of true womanhood, presents the spiritual antidote both to her maid's son, Dan, and to Leah's daughter, Dinah.

The scene of Dinah's rape, and of Simeon and Levi's vengeance, is the country of Shechem. Here Jacob and his family sojourn after Jacob has established his true relationship with Esau. When the promised land is divided between Jacob's sons, Shechem becomes part of the inheritance of Joseph. The absolute Science of being represented by Joseph does away with human liability to the external attacks of animal magnetism, as given in the story of Dinah.

As we have seen, Jacob's victory at Peniel was his solution of this very problem of external animal magnetism. There his nature was transformed, and his outlook on his world changed from one of dualism to genuine spirituality. Jacob no longer fought animal magnetism objectively, but himself ceased to fight against God subjectively. Thereafter he beheld his outside world (typified by his brother Esau) as "the face of God." It was the "Joseph" in him, the first-born of Rachel, that enabled this victory to be made. And so it is that through the struggle at Peniel, and the subsequent reunion with Esau, the scientific relationship between the individual and his outside world has already been understood.

The story of Dinah is the negative version of Jacob's previous experience. It shows the student how not to regard his outside world, and the relationship with it which he must not establish. Dinah is the spiritual idea as the world sees it. Joseph is the spiritual idea as it is in Principle. The first is a vulnerable, personal concept, the second is impersonal and safe.

Shechem is both the country itself and also the son of its ruler. Shechem is the thought in the world which sees the spiritual idea and desires it personally. This, in belief, defiles the purity of the idea. Shechem takes Dinah away from her natural environment in order to possess her himself. Hamor, Shechem's father, sees nothing wrong in this, and recommends to Jacob further intermarrying. The world would accept Christian Science if it could have it on its own terms.

The sons of Jacob, led by Simeon and Levi, are also willing for the world to have Christian Science provided it has it on their terms. Both attitudes are personal and equally far from Principle. The attitude of Simeon and Levi is that of an organized sectarian religion. The priestly tribe of Levi stands, in this context, for the conversion tactics of priestcraft. Levi is defined in part in the Glossary as "denial of the fulness of God's creation; ecclesiastical

THE BIBLE and SCIENCE AND HEALTH

despotism." Simeon, always closely associated with Levi, is the militancy of old theological beliefs.

Simeon and Levi agree to the marriage between Shechem and Dinah provided the Shechemites are circumcised – provided, that is, their thought becomes circumscribed within Simeon and Levi's organization. Believing this will be to their personal advantage, the Shechemites agree to the Israelite's demand. But while they are recovering from the initiation rites, Simeon and Levi come upon them boldly and slay them with the sword. They then steal the Shechemites' wealth, as well as their wives and children. No longer are the Shechemites creative, they are merely submissive.

Jacob says to Simeon and Levi, "Ye have troubled me to make me to stink among the inhabitants of the land." Jacob has already seen what the attitude of man should really be to his surrounding, outside world. He has already seen how, on a spiritual basis, the land becomes "one people." The method which Israel must use – indeed the method which Joseph will use – is one of translation not conversion. With ecclesiastical methods of conversion, subject and object are two, and antagonistic. With scientific methods of translation, subject and object are one, and spiritual harmony reigns.

(2)

DEUTERONOMY

working out the problems of human relationships

Deut 24:1–25:19

This tone in Deuteronomy, the second in the order of Christianity reflecting Christianity, continues to put forward laws and instructions regarding the relationship of man to man within the collective and universal community.

It starts with divorcement laws. Providing he does it legally, and with a "bill of divorcement," a man may divorce his wife on the grounds that he has found "some uncleanness in her." This applies metaphysically to the student of Christian Science regarding the ideas he has taken to himself if he finds they do not measure up to the pure standard of Principle. His divorce from all incorrect statements, all impure beliefs, is according to divine law.

When a man takes a new wife, he shall make her his own for one

CHRISTIANITY REFLECTING CHRISTIANITY

year before going out to war, or attending to other business. So it is with all the new ideas of God that come to the student and to which he weds himself. These must be given first priority in his thought and in his life. He must make them his own subjectively before he goes forth to attend to the objective interests of his world. Properly understood these ideas are the very truth about his outside world, and all that is going on there.

Two circular, rotating millstones grind a man's corn, which is his "life." To take one away from the other is to take the man's life away from him. So is it with the subjective and objective halves of the rotating individual consciousness. The two interact with each other and are essential to each other. Their undivided, circulating movements make up the sphere of consciousness.

No man shall enslave his brother, or exploit him for personal gain. The disease of leprosy, brought on by wilful rebelliousness against divine authority, must always be properly attended to. Divine authority never enslaves, and is always impersonal and just. If the security on a loan is essential to the life of the borrower, then his creditor shall return it to him without delay. So is it with all spiritual relationships. Reflecting each other's identity, individuals borrow spiritually from each other, but do not take away each other's security by doing so. A man's security lies in the fact that his substance belongs to Principle, and is his only as he borrows it, or has it by reflection.

The Israelite must remember that when he was a bondman in Egypt he was himself poor in spirit. Now he is no longer in Egypt he must be ready to offer assistance to the stranger, the fatherless, and the widow. He shall reap his harvest but once; the residue shall be left behind for the poor to glean. According to the same principle, one shall not "muzzle the ox when he treadeth out the corn."

Little by little the right relationship between the individual and the community must be established. If a husband dies, it shall be obligatory on the part of his brother to marry the widow and raise up children by her in his brother's name. In divine metaphysics, a specific line of development must never be allowed to come to an end, but must always fulfil the definite purpose which its Principle has set it to achieve.

In the matter of weights and measures, there must always be fair dealings. No man shall cheat his brother. Only absolute honesty, absolute equality, absolute balance in the reciprocities of relationship

THE BIBLE and SCIENCE AND HEALTH

is acceptable to Principle. "Honesty is spiritual power," Mrs Eddy writes (S & H 453). And again, "Honesty in every condition, under every circumstance, is the indispensable rule of obedience" (Mis 118). Honesty in one's relationship with Principle is wrought out in human experience as honesty in one's relationship with man.

The section ends with Moses' indictment of Amalek, the descendant of Esau. When Israel first came out of Egypt and was "faint and weary," Amalek treacherously attacked her from behind, "even all that were feeble behind" her. In other words, he hit her when she was down, he stabbed her in the back. This is the foulest and most cowardly quality in human relationships. It moved Jehovah to say to Moses, "Thou shalt blot out the remembrance of Amalek from under heaven." The only proper conduct is to look one's brother in the face with love. This was exemplified when Jacob came face to face with Esau, Amalek's ancestor, and beheld "the face of God." This is relationship based on the reciprocal reflection of each other's identity. In it there is no element of a house divided against itself; subject and object are spiritually one.

(3)

JOSHUA-JUDGES

a kingdom divided against itself

Judges 8:33-9:57

This is the story of how Gideon's bastard son, Abimelech, treacherously seizes power in Israel following his father's death, and of the disastrous effects this has on relations within the community. The scene is laid in Shechem, as was the story of the rape of Dinah and the murderous exploits of Simeon and Levi. It is a further account of Israel's relations with the Shechemites.

"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went awhoring after Baalim." Gideon left seventy legitimate sons and one illegitimate son. Abimelech, the one who is illegitimate, asks the Shechemites whether it is not better for them to be ruled by one man than seventy, - that is, by himself, rather than by Gideon's seventy legitimate sons. The implication is that if the seventy are in power a self-governing democracy will be represented, while if Abimelech is in control, there

CHRISTIANITY REFLECTING CHRISTIANITY

will be a dictatorship. The one form of government is legitimate and in accord with Principle, the other is illegitimate because based on personal ambition. "And their hearts inclined to follow Abimelech."

Abimelech goes to his father's house, and there "upon one stone" slays his seventy legitimate brothers, with the exception of Jotham, the youngest, who escapes. Abimelech's ambition is to destroy the idea of individual freedom and self-government. After the outrage, the men of Shechem make Abimelech their king.

Jotham attempts to reason with the Shechemites. He likens the kingship of Abimelech to a pretentious bramble which agrees to be the king of the trees after the olive, the fig, and the vine have refused. They refuse because they are too busy carrying out their more important functions of producing fatness, sweetness, and wine. If the trees do not put their trust in the bramble it threatens to send forth a devouring fire.

The Shechemites have made a grievous mistake, Jotham suggests. Because all wrong practices are self-destroying, fire will come forth from Abimelech and destroy the Shechemites, and fire will come forth from the Shechemites and destroy the house of Abimelech. We are reminded of the definition of the tower of Babel in S & H 581: "Self-destroying error; a kingdom divided against itself, which cannot stand. . ." Confusion, treachery, misunderstanding so abound that, in the end, the structure of false relationships built up by Abimelech crashes to the ground.

The final rot sets in after he has been ruling for three years. God sends "an evil spirit between Abimelech and the men of Shechem." It is inevitable that the two should destroy each other, for the responsibility for slaying the legitimate, democratic idea rests equally on the shoulders of them both.

Metaphysically, the story is one of self-destroying error with regard to government and human relationships. Not the whole of Israel is involved, just the individual territory of Shechem. The significance of this is that the battle takes place in individual consciousness. The true Shechem corresponds to the true Joseph, in whom there is no destroying element. In Joseph, subject and object are spiritually one as will be seen when he rules Egypt. Mrs Eddy writes that "error urged to its final limits, is self-destroyed" (S & H 476). Also that materiality "must stand the friction of false selfhood until self-destroyed" (Mis 104). The frictions inherent in a false sense of self are developed a stage further as we come to the next tone.

THE BIBLE and SCIENCE AND HEALTH

(4)

THE FOUR BOOKS OF KINGS

friction between the two segments of a personal sense of self
I Kings 13:1-16:34

The greater part of this tone is concerned with the warring relationships between the two nations of Israel and Judah into which the united kingdom of God's people has apparently been divided. The southern kingdom of Judah counterfeits the manhood of God's creating, the northern kingdom of Israel counterfeits womanhood. One of the chief characteristics of Judah is its hereditary form of monarchial government, while with Israel it is her non-dynastic succession of kings.

The administration of Judah is centered in Jerusalem, and particularly in the temple instituted by Solomon. With Israel, Shechem is the seat of government. Israel has no centralized form of worship, for Jeroboam set up two religious centres, one at Bethel, and one at Dan. As we follow the story, Israel presents more the idea of independent, self-governing individualism, while Judah presents more the idea of a collective, centralized dictatorship. Translated spiritually, it might be said of Judah that "generically man is one," and of Israel, "specifically man means all men" (S & H 267). In their divided state both kingdoms are in the wrong.

The lesson which is being learnt by the student of Christian Science is that he belongs to neither of two antagonistic camps into which the spiritual idea seems to have divided itself. He belongs only to the reality of spiritual Israel which embodies in itself the true complementary nature of both. Armed with this realization he translates and reconciles in one body what are otherwise the two self-destroying segments of his own identity. Neither is this identity "here," nor is it "there." Because in the words of Jesus, the "kingdom of God is within" him, he is both "here" and "there" at the same time.

The story recounts the antagonisms that rage between the two kingdoms. Israel and Judah are always at each other's throats. But Israel by herself is also in a state of internal tension and division. Baasha slays the successor of Jeroboam, Zimri slays the successor of Baasha, Zimri's suicide and Omri's accession is followed by four years of civil war. Omri's son is the notorious Ahab who marries the Tyrian Jezebel and propagates Baal worship on an unprecedented scale. All the kings of Israel one after another

CHRISTIANITY REFLECTING CHRISTIANITY

continue the policies of Jeroboam "who made Israel to sin."

Judah likewise provokes the Lord "to jealousy with their sins." In Rehoboam's reign, Egypt comes up against Judah and steals Solomon's golden shields. Judah is robbed of her spiritual defences. To denote the general state of deterioration, Rehoboam replaces the golden shields with brazen ones. "And there was war between Rehoboam and Jeroboam all their days."

The line of kingly succession continues unbroken in Judah. Asa makes a league with Benhadad king of Syria to help him fight against Israel. He gives Benhadad "all the silver and the gold that were left in the treasures of the house of the Lord." Spiritual values are now practically eliminated from the authoritarian, ecclesiastical consciousness of Judah. As with Jeroboam and Rehoboam, there is "war between Asa and Baasha king of Israel all their days."

According to the evidence of the senses, the subjective and objective halves of man's identity are torn in two. A revelation is needed therefore which, in the words of Paul, will make "both one," and will break down "the middle wall of partition between" them. The coming tone tells us of just this revelation.

(5)

THE PROPHETS means of reconciliation ZEPHANIAH

The name "Zephaniah" means "he whom Jehovah has hidden." Like the woman in Jesus' parable who hid the leaven of Truth in three measures of meal till the whole was leavened, Jehovah has "hidden in sacred secrecy" within the depths of spiritual Israel the means of world salvation (S & H 118). He reveals it however at the appropriate time when the world is ready to receive it.

The means by which humanity is saved from internal self-destruction forms the focal point of Zephaniah's message. He foresees the appearing of "a pure language," a medium of spiritual communication, whereby men shall learn to understand each other's point of view and serve God "with one consent." This language is the pure Science of Christian Science. It is Christian Science as it exists in Principle in its Science and system, as against a sectarian,

THE BIBLE and SCIENCE AND HEALTH

dictatorial concept of Christian Science. Such a language is the spiritual mother-tongue of the whole human race.

To the timeless thought of Zephaniah, "the day of the Lord" – the era in which this language shall be revealed – is "at hand." He writes that "the great day of the Lord is near, it is near, and hasteth greatly." To human sense, however, it is "a day of trouble and distress, a day of . . . clouds and thick darkness." This is because it is "the day of the Lord's wrath" directed against the desolating self-interests of the human mind which oppose the idea of mutual understanding and unity. Therefore, God says, "I will utterly consume all things from off the land . . . the whole land shall be devoured by the fire of [my] jealousy."

Humanity's need is to prepare itself spiritually for this "day." Before it comes, the "meek of the earth" that have "wrought his judgment" must "seek righteousness, seek meekness." Then they will be "hid in the day of the Lord's anger," – safe from the self-destroying processes of error. When the different enemy nations, the different worldly beliefs that oppose spiritual unity, are exposed and laid waste, the "remnant of the house of Judah" will be taken care of. They shall be given pasture for their flocks and places to dwell in. Egotistical Nineveh, the "rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me," will become "a desolation" when the time for understanding the one I AM draws near. Therefore, God says, "wait ye upon me until the day that I rise up to the prey: for my determination is to gather the nations . . . for all the earth shall be devoured with the fire of my jealousy."

"As this consummation draws nearer" (S & H 96), as the different physical and mental ways of accomplishing iniquity are laid bare, the spiritual antidote to it all will be made manifest. "For then," the promise reads, "will I turn to the people A PURE LANGUAGE, that they may all call upon the name of the Lord, to serve him with one consent." Therefore "Sing, O daughter of Zion: shout, O Israel . . . The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy: he will rest in his love . . ."

The symbol of Zephaniah's "pure language" (not the language itself) is the language of the synonymous terms for God. These capitalized terms, appearing first through the symbol of the "seven," revealing what Principle is, and second through the symbol of the "four," revealing how Principle operates, is the symbol of the "lan-

CHRISTIANITY REFLECTING CHRISTIANITY

guage of Spirit," the language of absolute understanding and spiritual agreement. The language itself is nothing to do with the terms we read, the words we write, or the sounds made by the human voice, but is the understanding of the unifying Principle of all mankind, the original mother-tongue of the world as God knows it.

(6)

THE GOSPELS

unity of universal being

Luke 8:1-13:35

The sixth tone in the sequence of Christianity reflecting Christianity opens with Luke's version of the parable of the sower. This is the parable of the propagation in human consciousness of the language of divine metaphysics. When Jesus explains the parable he says that "the seed is the word of God." The Word of God is the mother-tongue of the human race. Hence, almost immediately, Jesus has occasion to declare that his real mother and brethren are "these which hear the word of God, and do it."

This revelation touches mortal mind to the quick, and Jesus has to still the tempestuous emotions, the raging elemental feelings, which it arouses. In the country of the Gadarenes, the "legion" of "swinish elements" which claim to derange and fetter mortal man are made to destroy themselves. The woman with an issue of blood twelve years is healed by touching the hem of his garment. This is her first contact with the divine Science of man which is without seam or rent, and which contains no element of inconsistency. Christ, not nerve, is the ruler of the body. Understanding this, Jesus raises from the dead the twelve-year old daughter of the ruler of the synagogue.

All objections to his teachings are answered by proofs. He instructs the twelve disciples likewise to furnish proofs. "And they departed, and went through the towns, preaching the gospel, and healing every where." Jesus corrects in consciousness the fragmented sense of man when he feeds the five thousand; for afterwards the disciples gather together twelve baskets of fragments. He urges every one to "deny" his personal, segregated self, and find his true selfhood in and of Christ.

THE BIBLE and SCIENCE AND HEALTH

Man's so-called past and future live in the everpresent now. Jesus demonstrates this on the mount of transfiguration. Life is not broken up into three tabernacles of time. "This is my beloved Son, hear him," says the eternal Father of His timeless Son. Material fatherhood and material sonship are temporal myths. At the foot of the mountain the truth which he has just revealed heals the convulsions of the epileptic boy.

When the disciples wrangle as to who shall be greatest, Jesus sets a child by him to symbolize the idea of spiritual equality in Christ. He says: "Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me." In the equalities of spiritual relationships, individual man finds his identity in generic man, generic man finds his identity in Christ, and Christ finds his identity in God. "Let the dead bury their dead: but go thou and preach the kingdom of God," he says to the thought which is still hankering after a personal sense of family ties.

He sends forth seventy disciples to meet the thought of the world. They return rejoicing because of the proofs of healing and restoration they have been able to offer. Yet they must remember that in reality there is no such thing as restoration, for there is no such thing as a fallen world. All that the seventy are doing is to translate a false concept. "Rejoice not, that the spirits are subject unto you," Jesus says, "but...because your names are written in heaven," - that is, rejoice in the truth of man's original unfallen status. "Satan as lightning" fallen from heaven, and the myth of fallen man are one.

For the student to find his spiritual origin, is for him to inherit eternal life. This is achieved through obedience to the two basic commandments: Love God supremely, and thy neighbour as thyself. These two are indivisible from each other, even as the "seven" and the "four" are indivisible within the system of divine metaphysics. It is imperative to behave like the good Samaritan in one's dealings with one's brother man. At the same time, one must be like Mary and sit at Jesus' feet, rather than like Martha, careful and troubled about the things of the world. To pray the Lord's Prayer scientifically is to "cover all human needs" (S & H 16) and so truly serve humanity.

Having this attitude towards his world, man is not spiritually dumb; he is learning to speak the language of Spirit. The world is not really divided against itself, bringing itself to desolation. There

CHRISTIANITY REFLECTING CHRISTIANITY

is not really a battle for supremacy going on between Beelzebub and Christ. Christ, the demonstrator of eternal life, makes nothing of Beelzebub, and so allows him to destroy himself. "Blessed is the womb that bare thee, and the paps that thou has sucked," a certain woman cries out to him. But Jesus replies, "Yea rather, blessed are they that hear the word of God [the world's spiritual mother-tongue] and keep it."

Only an evil generation looks for proofs to appear objectively. "The light of the body is the [subjective] eye." The light of the world is the understanding of the one subjective Ego. When this Ego is Principle the world's body is full of light. But if the ego is person, the body is full of darkness. When the "inward" is clean, the "outward" is clean also. But with the hypocritical Pharisees, the outside may look clean, and yet the inside be "full of ravening and wickedness." "Ye fools, did not he that made that which is without make that which is within also?"

Jesus warns "an innumerable multitude of people" against the evils of Pharisaism in its efforts to convert the world to its dogmas, and bind the people to its will. When the Pharisees of this world shall make false accusations against Jesus' followers, - when they shall raise their manifold objections to Christian Science, - "take ye no thought how or what thing ye shall answer," he tells them, "for the Holy Ghost [the language of Spirit] shall teach you in the same hour what ye ought to say."

The inheritance of the world is not divided between two opposing sides. Every individual possesses, by reflection, what every other individual possesses, because each possesses, by reflection, the whole inheritance. A man's life consisteth not in the abundance of things which he possesseth materially. Therefore let every one seek first the kingdom of God, then the needful human things will be added. Watch for the coming of the day of the Lord, with its right idea of possessiveness, and do not be afraid if it thieves away from you a false acquisitive sense of life. In that day, the father will be divided against the son, and the son against the father, and the whole structure of false family relationships will be broken up.

All this time Jesus is journeying towards Jerusalem. As far as his own spiritual progress is concerned he is journeying to the New Jerusalem, "the mother of us all" (Gal 4:26), the matrix of universal Love which gathers within it the calculus of God's ideas. The section closes with his address to the material sense of Jerusalem: "O Jerusalem, Jerusalem, which killest the prophets... how often would I

THE BIBLE and SCIENCE AND HEALTH

have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" He is foreshadowing the Christ's second advent, as in Christian Science. "Ye shall not see me," he says, "until. . . ye shall say, Blessed is he that cometh in the name of the Lord."

(7)

THE EPISTLES

a fragmented sense of the infinite falls before Christian Science
II THESSALONIANS

Paul's second epistle to the Thessalonians has for its subject the second coming of the Christ-idea as in Christian Science. But before this idea can be universally recognized, the true nature of antichrist must be uncovered in the consciousness of men. Anti-christ is the first personal pronoun used for anything other than God.

Paul writes of "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God." But this revelation cannot take place, he says, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God. . . so that he as God sitteth in the temple of God, showing himself that he is God." Either God is "I" or man is "I," both cannot be. Antichrist is mortal man saying, I personally am. This is "that Wicked. . . whom the Lord shall consume with the spirit of his mouth," with the consistent, articulate, unfragmented language of Spirit, "and shall destroy with the brightness of His coming." Therefore he bids the Thessalonians pray "that the word of the Lord may have free course, and be glorified," — be glorified, that is, with all men universally, even as it is with the Thessalonians themselves, individually and collectively.

Mrs Eddy quotes Paul's words when she writes: "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. Truth cannot be stereotyped: it unfoldeth forever" (No 45:24).

Christian Science unfoldeth forever because it is universal and

CHRISTIANITY REFLECTING CHRISTIANITY

infinite, — because it requires generic man, the woman in the Apocalypse, to give it birth. Antichrist is the belief that Christian Science can be cribbed and cradled within the confines of a sectarian religion, — that it can be swaddled and stereotyped within the presentation of a single egotistical individual, or collection of individuals. The “spiritual status” that is “urging its highest demands on mortals” is the status of the indivisibility of all true being, and therefore of one universal birth. It is the status of God as “I.”

Material history is dream history, — the history of mortality, or of so-called mortal man. Material history is the length of time it supposedly takes an heretical fallen man to recover his “spiritual status.” Jesus said, “I saw Satan as lightning fall from heaven.” Fallen man is identical with the “man of sin,” or the “son of perdition,” to whom Paul refers in this epistle. Another rendering of “man of sin” is “man of lawlessness.” All these different concepts stand for the one antichrist. Jesus refers to Judas Iscariot as “the son of perdition.”

That, at some time in the past, man rebelled against God in heaven, that he exalted himself above all that is called God, that in his arrogance he substituted himself for God, that he was in consequence excommunicated or cast out of heaven, that at some time in the future he must regain his lost position, — is all primordial mythology. It is the mist of mythology which postulates man as having, through personalizing the Ego, “broken away from Deity and as revolving in an orbit of his own” (S & H 522).

There shall be “time [mythology] no longer,” says the angel in Rev 10, when the “little book,” Science & Health, first presents the revelation of Christian Science. Science & Health declares that “organization and time have nothing to do with Life” (S & H 249). The fact is that collective organizations on the one hand, and individuals supposedly revolving in their own orbits on the other, are equally lawless as far as Principle is concerned. Nothing is really lawful but the “divine Science of man. . . woven into one web of consistency without seam or rent.” Mrs Eddy writes that “Principle is not to be found in fragmentary ideas” (S & H 302). And again, “Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle” (Ret 93).

Only the world as it is in Principle can answer the objections to universal Christian Science which a fragmented, opinionated sense of the world puts forward.

THE BIBLE and SCIENCE AND HEALTH

(8)

SCIENCE & HEALTH

a drop of water one with the ocean, a ray of light one with the sun
"SOME OBJECTIONS ANSWERED"

Again the chapter's opening paragraph contains the essence of the chapter as a whole. Mrs Eddy introduces "Some Objections Answered" by drawing attention to the absolute consistency and non-contradictory nature of the Bible and Science & Health when their meaning is understood spiritually and scientifically. The demand is that both texts be discerned and appreciated in their coherency and wholeness. Only when sentences and clauses are detached from their context do statements appear contradictory. There are no contradictions, no inconsistencies, when the ideas presented are understood in relation to one another within the perspective of the books as a whole, — that is to say, within the framework of their Science and system.

"Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected" to fragmentation. The student's need is for purity based on wholeness, as against dualism based on sectarian detachment. Hence the quotation, "'Blessed are the pure in heart: for they shall see God' [Truth]." The Scriptures grow in beauty and consistency from the one grand root of the seven days of creation, where the universe is spiritual and pure.

To break up the texts themselves is to detach them from their unifying Principle, and so sever them from each other. Like Judah and Israel in the Old Testament, the Bible and Science & Health stand for the manhood and womanhood of God. To rend the texts into isolated segments is correlative, in belief, to breaking up the universe of God's creating into a universe of separated parts. The universe, unfolded by the seven days of creation, is the divine Science of man woven into a web of unbroken spiritual consistency.

Satan "as lightning" detached from heaven and fallen to earth immediately introduces dualism, inconsistency, and contradiction into an otherwise whole creation. It postulates the translation of the universe of Spirit into the fragmentary universe of matter. The Word of God, the "pure language" of the Bible and Science & Health, is, by this detachment, supposedly translated into a language of rigid and contradictory material terms, wholly inadequate for the representation of Truth, or Science. The essential thing, spiritually,

CHRISTIANITY REFLECTING CHRISTIANITY

is that the universal brotherhood of man should remain one in Christ, and that Christ should remain one in God, not that sentences and clauses should remain in and of their context from any literary point of view.

Consistent spiritual wholeness alone demonstrates health. Only from the standpoint of the Principle of the oneness of being can proof be offered to an incredulous world that what Christian Science teaches is Truth. We read: "In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject." Opinion is based on ideas detached from their Principle and from each other. Proof is based on ideas understood in relation to each other within the wholeness and integrity of their Principle. The first is personal and exclusive, the second impersonal and all-inclusive.

Objections to Christian Science put forward by a supposedly fragmented world are answered by the proofs which Christian Science presents of the world's own health and wholeness. Christian Science is the world itself in its indivisibility and wholeness without a single contradictory element. To look out upon the world from the wholeness of its Principle is to see health and integrity everywhere. To look out upon it from the standpoint of personal fragmentation is to see dualism and contradiction everywhere. In the first case, subject and object are in spiritual accord, in the second they are perpetually at variance.

The main "objections" cited in this chapter come from organized religions and materia medica. The first depends upon sin for its livelihood, the second on disease and death. Objections are made to Christian Science because Christian Science makes nothing of sin, disease, and death. Sin and disease are real only to themselves. To Christian Science good is real and evil is unreal. Only by introducing the notion of evil into the infinitude of good does the universe of Spirit disintegrate, in belief, into a universe of finite matter.

Under the MH, "scientific consistency," Mrs Eddy writes: "The night of materiality is far spent, and with the dawn Truth will waken men spiritually to hear and to speak the new tongue." The new tongue is the spiritual and original meaning of the Bible and Science & Health in its scientific wholeness and consistency. Until the individual student reflects in his identity the wholeness of the brotherhood of man, typified by the unfragmented text of the Bible and Science & Health, his individuality is sectarian and personal,

THE BIBLE and SCIENCE AND HEALTH

not scientific and universal. When, however, he does reflect this wholeness, then he can say with Jesus, "I and my Father are one." He becomes conscious that "as a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being."

We come, therefore, in the next series of tones to where the individual reflects in himself the wholeness of the spiritual universe.

T W E L F T H
S E Q U E N C E

CHRISTIANITY REFLECTING SCIENCE

Theme: Individual reflection of one whole universe.

(1)

THE PATRIARCHS

the circle of Jacob's twelve sons is complete

Gen 35:1-36:43

Three instances are given of Jacob having completed the circuit of his divinely ordained journey. / He went forth from his father, now he returns to his father. He went forth from Bethel (the scene of his original revelation), now he returns to the same sacred spot. Thirdly, he completes the circle of his twelve sons by adding the twelfth son, Benjamin. The birth of Benjamin, the son of his regeneration, promises the redemption of the whole human race from the sin of fragmentation.

Jacob can complete his journey only because he was reborn at Peniel, and his "Israel" identity was conferred upon him. This, in turn, was possible only because Rachel had given birth to Joseph. In the story of Judah and Israel, Joseph and "Israel" are one.

Joseph stands for the Science of universal being. Benjamin stands for this Science reflected in individual man. Benjamin is a whole man, a man of spiritual health. In the circle of the twelve, he is the link between Joseph, the first-born of Rachel, and Reuben, the first-born of Leah. Like Jesus, he signifies individual redemption of the universal human picture.

"And God said unto Jacob, Arise, go up to Bethel, and dwell there." By way of preparation, Jacob bids his family rid themselves of their false gods, and be clean and change their garments. His own re-

THE BIBLE and SCIENCE AND HEALTH

generation must extend to the whole of his consciousness. The gods of personal sense and personal adornment are surrendered, and Jacob buries them in the territory of Joseph, — that is, in Shechem. In the universal Science of being the gods of personal sense have no place.

At Bethel God confirms His covenant with him. No longer shall he be called Jacob, but Israel shall be his name. "And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." The birth of Benjamin is very close at hand. Israel's identity will be that of a single individual nation; at the same time she will be comprised of a twelvefold commonwealth of nations. Benjamin, when he appears, will be individual man reflecting the universal circle of all twelve sons.

"And they journeyed from Behtel: and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour." Benjamin is born in Ephrath, which is Bethlehem. His birth-place is the same as that of Jesus, the supreme representative of individuality which is universal, or which embraces by reflection the twelvefold identity of generic man. In the story, Benjamin will be intimately associated with the house of Judah, from which comes Jesus. If only the individuality of Judah will learn to reflect in itself the universality of Joseph, or Israel, all will be well with the human race. But in the story in Kings, Judah and Israel divide into two warring camps, and Benjamin is lost sight of.

At Benjamin's birth, Rachel, the "ewe," the mother of the lamb, has hard labour and dies. Part of Jacob's Glossary definition is "the revelation of Science." When, at the close of her career, Mrs Eddy had fulfilled her own "revelation of Science," she dissolved organic motherhood. Ideally, at her passing, she left the membership of the Christian Science Church at the point of universal individuality. This was made possible because Christian Science, in its universal Science and system, had been recorded in the "matrix" of Science & Health for every individual to reflect.

To surrender human motherhood in favour of the matrix of the motherhood of God is hard labour for humanity. To Rachel, Benjamin is Benoni, "son of my sorrow." To Israel (Jacob) he is "son of my right hand." Through the resurrection and ascension, Jesus overcame the last vestige of belief in personal motherhood, and in consequence sat down on the right hand of God. This means that he had reached the demonstration of the absolute. He fully reflected

CHRISTIANITY REFLECTING SCIENCE

in himself individually the Science of universal man.

That the human does not at first measure up to God's requirements is signified by the fact that Reuben does not respond to his link with Joseph that Benjamin has now forged. Instead he lies with "Bilhah his father's concubine" and defiles his father's bed. Likewise the Christian Science Church does not measure up to God's requirements when the same spiritual link is forged by Mrs Eddy.

To be spiritually regenerated - to give birth to Benjamin, and at the same time allow the personal sense of motherhood to dissolve - is for the student to give his new-born world, as his own true identity, back to its origin, God.

(2)

DEUTERONOMY

man blessed with healing not cursed with disease

Deut 26:1-30:20

The second tone in the development of Christianity reflecting Science opens with Moses' demand that "the first of all the fruit of the earth," which Israel shall gather in the promised land, shall be given back to God. "And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God."

Jacob, the father of Israel, was "a Syrian ready to perish." Later "he went down into Egypt" and became a great nation. There the Egyptians laid upon him "hard bondage." But the Lord brought Israel forth out of Egypt with a mighty hand, and led her to the promised land. The story of how she comes up out of Egypt and enters the land of Canaan is typical of humanity being born again, - that is, of being delivered from belief in organic origin, and regenerated. The "firstfruits of the land" which God has given her typify her own spiritual identity born of God. It is essential therefore to set these fruits before the Lord, or to give herself back to God. At the same time she must give of her "hallowed things" unto "the Levite, and unto the stranger, to the fatherless, and to the widow," for the way to give one's true self back to God is to share it by reflection with one's brother man.

Not only do the firstfruits of the land typify Israel's newborn identity, but this is represented also by an altar of "great stones,"

THE BIBLE and SCIENCE AND HEALTH

an altar of "whole stones," which she shall build unto the Lord her God. She is to write upon these stones all the words of God's law. The altar of whole stones is her identity as the calculus of God's ideas in all its health and wholeness.

Once again she is commanded resolutely to obey God's commands. If she does, she will be blessed, if she refuses she will be cursed. There is a list of the blessings that accrue from obedience, and a list of the curses that accrue from disobedience. The first five curses are the exact reversal of the first five blessings. In the Apocalypse, the vials that pour forth the seven plagues are held by seven angels. Mrs Eddy says they are at the same time "vials of wrath and consolation" (S & H 574). She writes that the "very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." In the same way the Deuteronomic curses are but the supposititious opposite of the corresponding blessings.

An example of the fruits of obedience reads: "The Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy ground..." The fruits of disobedience are mostly of the nature of infirmity and disease. For example, "The Lord shall smite thee with a consumption, and with a fever... The Lord shall bring a nation against thee from far... and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed."

The destroying nation is Assyrio-Babylon that shall take all Israel captive. Metaphysically, this is the last enemy, death, to which mortal man succumbs by reason of his disobedience to the laws of Life. In lurid detail, Moses depicts the workings of the sin of self-destruction, — that is, of the sin which leads to disintegration, scattering, and death. The sin of material birth is at one end of the mortal scale, the sin of material death at the other. The symbol of the former is Egypt, of the latter it is Babylon.

Mrs Eddy writes that "the pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul" (S & H 265). Such is the divine purpose that lies behind Israel's afflictions. The law is that when she has suffered sufficiently from vice she will "turn from it with loathing" (S & H 11). Then she will find herself restored to God in all her health and wholeness. Then, says Moses, "the Lord thy God will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." That which is being symbolized is nothing less than the eventual regathering and restoration of the whole human race to God.

CHRISTIANITY REFLECTING SCIENCE

(3)

JOSHUA-JUDGES

man restored undefiled to God

Judges 10:1-12:15

One apostasy follows another. No sooner has one of Israel's judges delivered her from one of her enemies, - no sooner has a specific spiritual truth solved a specific human problem - than she reverts to idolatry again, and goes awhoring after other gods. "And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth. . ."

In this particular tone, Israel's backsliding gives rise to attacks from the children of Ammon. "And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon?" The appointed deliverer is Jephthah the Gileadite. Jephthah belongs to the half tribe of Manasseh on the east of Jordan just as Gideon belonged to the half tribe of Manasseh on the west of Jordan. Together the missions of these two judges seem to maintain the communicating bridge between the inside and outside of the land.

Throughout the Scriptures, one of the chief characteristics of Ammon is covetousness. Ammon wants to possess personally that which properly belongs to Israel. And yet if the quality of covetousness were not first of all in Israel's own thought, she would not suffer from it when it comes to attack her from outside. Jephthah's mission is to purge Israel subjectively of the qualities of envy, greed, and covetousness, and this will appear objectively as the defeat of the children of Ammon.

The idea which Jephthah uses for carrying out this purpose is that Israel herself belongs to God. Divine Principle, Love, is the rightful owner of all that she stands for, and no amount of envy, jealousy, covetousness, or greed can ever rob God of His Son. The story of Jephthah and the Ammonites illustrates the restoration of man to God in his pristine purity and wholeness.

Jephthah asks the king of Ammon why he has come out to fight against Israel at all. The reply is, "Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok . . . now therefore restore these lands again peaceably." But this is a lie. In the first place God forbade Israel to interfere in any way with the land that belonged to Ammon. Therefore in her journey to the promised land, she circumvented Ammonite territory. In the

THE BIBLE and SCIENCE AND HEALTH

second place, the land from Arnon to Jabbok had never belonged to Ammon. It was the land of the Amorites which God gave expressly into Israel's hand. Therefore Jephthah asks his adversary, "Shouldst thou possess it? . . . I have not sinned against thee, but thou doest me wrong to war against me."

Then Jephthah vows a vow. He says to God, "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering." Jephthah's purpose is to give back to God what properly belongs to God, but not to give to Ammon what does not belong to Ammon. Israel herself is that which properly belongs to God. The Ammonites are duly delivered into Jephthah's hand.

As he returns in triumph to his house, his little virgin daughter — his only child — comes dancing forth to meet him. The oath which he has made with God cannot be broken. Jephthah has no choice but to sacrifice his child as a burnt offering unto the Lord. This means to say, metaphysically, that he yields up the belief that man is the personal creator and possessor of the spiritual idea of God. His virgin daughter is a symbol of Israel herself as the sinless, undefiled child of God.

The fact is that the greed and covetousness of the carnal mind has never wrested man from his rightful owner, and held him illegally in matter. The testimony of the senses, that man belongs to the forces of materialism must be proved nothing but a lie. In divine metaphysics, the student is under oath to defeat all such pretensions, and, from the standpoint of his own individual being, give his universe back to God in its original sinless purity. Like the Lamb without blemish he will then be taking away the sin of the world, and with it, disease and death.

Another apostasy, another servitude, another deliverance is over. Once more the attractions of the one Spirit have proved themselves stronger than the lure of Baal.

CHRISTIANITY REFLECTING SCIENCE

(4)

THE FOUR BOOKS OF KINGS

the mission of Elias is to restore all things to God
I Kings 17:1—II Kings 2:11

The fourth tone in this sequence of Christianity reflecting Science is the story of the prophet, Elijah. Christianity reflecting Science is specifically the Science of Christianity, or Christian Science. Mrs Eddy defines Elijah, or Elias, in part as: "Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality." She includes in the definition the words of Jesus: "Elias truly shall first come and restore all things" (S & H 585).

In assessing the significance of this particular tone it is well to outline the history of Christian Science. This is in two main parts: Mrs Eddy's own career, in which she founded and dissolved her Mother Church organization, and in which she brought to fulfillment the textbook, Science & Health; and the period following her career when the absolute Science and system of Science & Health is brought to light, and the era of the Church Universal begins. The first part is a period of preparation for the second. Elias first comes and restores all things to their rightful owner, God. After this the world begins to demonstrate its own foursquare identity as coming forth from God.

In the present story, the mission of Elijah corresponds to that of Mrs Eddy. Mrs Eddy's dissolution of The Mother Church, — that is to say, her resolution, or translation of it into the "matrix" of the motherhood of God — symbolizes the restoration of the body of mankind to its original spiritual state. Thereafter the human race is born of God as the "calculus" of God's ideas. In the second main phase of the story, Mrs Eddy's successor is generic man himself, just as, in II Kings, Elijah's successor is Elisha. The present tone takes us up to Elijah's ascension, or his restoration to God.

There is a spiritual drought in Judah and Israel. The land is no longer fertile. This is because the manhood and womanhood of God have, in belief, divided themselves into the male and female of mortality, and have gone awhoring after Baal and Ashtaroth. Elijah comes to heal the apparent breach, restore the body to its original wholeness, and cause it to recover its spiritual fertility. If he and Elisha do not succeed in this, Israel and Judah will be deported and entombed by Assyria and Babylon, and there will be death instead

THE BIBLE and SCIENCE AND HEALTH

of translation.

Elijah himself is divinely sustained. The barrel of meal does not waste, neither does the cruse of oil fail. The resurrection of the woman's son is a sign of the deathless identity of the true Israel. When, on mount Carmel, Elijah gives proof of the impotence of Baal and the omnipotence of Jehovah, the drought comes to an end. The sky is black with clouds and wind, there is a great rain, and once again the heavens fertilize the earth.

Because of his affront to the priests of Baal, Elijah flees from the vengeance of Ahab and Jezebel. For forty days and nights he takes refuge in mount Horeb, — that is, in that state of consciousness where God, the one I AM, is "revealed" (S & H 241). Wind, earthquake, and fire rend the mountain, but the revelation of God is not in these. God is revealed only in the "still, small voice" that speaks in the innermost heart of man when the mortal tumult is still. Elijah hears the "still, small voice." So, we are told, did Mrs Eddy when she wrote Science & Health; and when she gave it its name. She writes that when God named the name of the Christian Science textbook it was to her "the 'still, small voice' that came to Elijah after the earthquake and fire" ('02.15:21-7). Studying this passage, we see the way in which the mission of Science & Health corresponds to the missions of John the Baptist and Elijah. All three prepare the way for their own pure Science to appear.

At once Elijah is told to anoint his successor, Elisha. When Elijah finds him, Elisha is "plowing with twelve yoke of oxen before him, and he with the twelfth." Of the twelve sons of Jacob, Elisha is specifically identified with the twelfth son, Benjamin, who stands for spiritual and scientific individuality. Benjamin, the son of Jacob's regeneration, is individuality which reflects in itself the universality of generic man. Elisha stands for the same thing.

Syria assails Israel. The keynote of the attack is covetousness, even as it was with Ammon in the previous tone. Benhadad says to Ahab, "Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine." Syrian greed is the quality which is rampant in Ahab's own thought. Ahab covets Naboth's vineyard which is situated in Jezreel. Jezebel contrives to have Naboth slain in order that the inheritance may be Ahab's. The name "Naboth" means "branch." "Jezreel" means "God sows." In the corresponding story of Christian Science, the "branch" inherits the "mother's" estate. As in Jesus' parable of the wicked husbandmen, Ahab and Jezebel murder the vineyard's rightful owner in order

CHRISTIANITY REFLECTING SCIENCE

that the inheritance may be theirs. The branch's true identity is the divine infinite calculus, the "stone" which the advocates of ecclesiasticism would destroy.

There follows, in the opening of II Kings, the account of Elijah's ascension. This is the equivalent in Christian Science of Mrs Eddy's translation of the Mother Church organization into the Science of universal man.

Standing with Elijah on the shores of Jordan, Elisha prays that he may receive a double portion of Elijah's spirit. His mission will be to render individually demonstrable the universal revelation which Elijah has founded. Elijah tells Elisha that if he sees him when he is taken up his prayer will be granted. And "there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it..."

Elisha perceives the incorporeal temple, or body, of generic man, and prepares for his own mission.

(5)

THE PROPHETS

the incorporeal body of man

EZEKIEL

Ezekiel's prophecy opens with his vision of the "four living creatures" and closes with that of the man with a measuring rod in his hand who measures the structure of Israel's incorporeal temple. Ezekiel beholds the four-dimensional calculus of the Word, the Christ, Christianity, Science as the wholeness of the "body" which is man. His description at the beginning is not unlike the description of Elijah's ascension in II Kings. He writes: "And, behold, a whirlwind... 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," that is, of the one generic man. Each has four wings "joined one to another" and "they went every one straight forward." In order to present the idea of the matrix and calculus in their wholeness, each of the four sides of the city reflects in itself the other three sides, - each has "four wings."

Ezekiel also sees a "wheel upon the earth," then "wheels," then

THE BIBLE and SCIENCE AND HEALTH

"a wheel in the middle of a wheel...for the spirit of the living creatures was in the wheels." This is a description of the rhythmic circulation of the four-dimensional calculus of life which Ezekiel is to show to "the children of Israel, to a rebellious nation that hath rebelled against" God. It typifies the living, moving spirit of Science that animates the body of the letter.

Today, the calculus of God's ideas is understood and assimilated by means of the textbook, Science & Health. In the experience of Ezekiel, God says to him, "Open thy mouth, and eat that I give thee. And when I looked, behold... a roll of a book... written within and without: and... he said unto me, Son of man... eat this roll, and go speak unto the house of Israel... Then did I eat it; and it was in my mouth as honey for sweetness." Jesus said to his disciples regarding the incorporeal body of man: "Take, eat; this is my body." Mrs Eddy writes of Science & Health: "It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter." She describes the study of Science & Health as eating "the divine body of... Principle" (S & H 559).

Israel is already acquainted with the language in which the "roll" is written. Ezekiel is not asked to interpret it to a people of "a strange speech." Just as the pure Science of Christian Science was originally put before the members of the Christian Science church (before students already acquainted with the terminology of Science & Health) so Ezekiel is to explain his "roll" to a people familiar with its "speech." Yet, God tells him, "the house of Israel will not hearken unto thee; for they will not hearken unto me."

The living reality of the body of Christ came to Jesus while the physical concept of body was lying in the tomb. The visions of Ezekiel come to him while he and the children of Israel are held in Babylon. As the consciousness of Jesus was necessarily outside the entombed body, not inside it, so there is little evidence from Ezekiel's words that he is conscious of being in Babylon at all. Rather is he living in the New Jerusalem, the understanding of what body really is.

The likelihood is that Ezekiel is responsible for the revelation of the seven timeless "days of creation" as presented in the first chapter of Genesis, - that is, for the "order of Christian Science" which unfolds the structure of the calculus step by step. This is the revelation that equips Israel to return from Babylon and build a new Jerusalem. The same fundamental revelation enables Jesus to rise from the grave and temporarily rebuild his body.

CHRISTIANITY REFLECTING SCIENCE

Ezekiel warns the student to be constantly on guard to defend his newborn vision. The need is to lay siege to the old sense of Jerusalem, —to storm the citadel of sin by surrounding it on all sides. This will allow sin no way of escape and will cause its unconditional surrender. Fundamentally all sin is jealousy. At the door of the "inner gate," the entrance to the so-called subconscious mind, Ezekiel beholds the "image of jealousy." Here "in the dark," in the "chambers of imagery," women sit "weeping for Tamuz." "Woe to the bloody city," he cries, "to the pot whose scum is therein." Mrs Eddy writes: "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).

The dead letter of Science, "taken up in the lips of talkers," is useless. What is needed is the scientific understanding of the living spirit, a body which is alive and whole. Hence in the vision of the valley full of dry (dead) bones, the bones are brought together bone to bone, flesh appears on them, breath is breathed into them, and they live and stand upon their feet "an exceeding great army." This is a further symbol of the articulate body of Christ, the living system of universal Science, no longer dismembered and dead.

Finally, there is the vision of the temple itself. This, Ezekiel declares, is nothing less than "the whole house of Israel." What he beholds, as he compasses and measures it, is "the measure of the stature of the fullness of Christ" (Eph 4:13), the living structure of Truth and Love. The idea of foursquareness pervades the whole of this concluding section of the text. From "a very high mountain," Ezekiel sees the "frame of a city on the south." Today, the symbol of the divine matrix with its sixteen tones has literally the form of a foursquare "frame."

A man with a measuring rod is standing at the gate of the city measuring the magnitude of Israel's temple, in just the same way that the angel in Revelation measures the city foursquare. The man is Christian Science, the infinite calculus, defining the line, plane, space, and fourth dimension of his own perfect manhood. "Shew the house to the house of Israel," Ezekiel is bidden, "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." The "house of Israel," the spiritual understanding of body, is revealed to Ezekiel as one "whole form" in all its health and wholeness.

In the profundity of its spiritual meaning, the vision of Ezekiel, which comes to him in Babylon, is surely none other than the vision

THE BIBLE and SCIENCE AND HEALTH

of man's deathless, spiritual identity which delivered Jesus from the grave.

(6)

THE GOSPELS

temple, or body, without beginning or end

Luke 14:1-24:53

Jesus heals on the sabbath, — or from the standpoint of the seventh day. This means he “reaches his patient through divine Love,” and the healing is instantaneous. Whether through words or works, parables or healings, he presents the idea of the restoration of humanity to a state of health, or wholeness in God. Not the arrogance and riches of self-love, but humility and unselfed love are the means of this restoration.

To lose self-love is to find divine Love. To mortal sense man is lost from God, but immortal sense finds man in God. The parables of the lost sheep, piece of silver, prodigal son, all illustrate the restoration to their rightful owner of that which has supposedly been lost. “Rejoice with me; for I have found the piece which I had lost,” says the woman. When the prodigal decides “I will arise and go to my father,” the father says, “my son was dead, and is alive again; he was lost, and is found.” Lazarus, the beggar for spiritual things, is “carried by the angels into Abraham’s bosom,” he is restored to divine Love.

The qualities of unselfed love, forgiveness, gratitude, are all typified by the “little child.” Of the ten lepers healed, but one returns to Jesus with a proper sense of love. In Christian Science the kingdom of God’s qualities are neither “here” nor “there,” as a location, but are within the subjective consciousness of man. The Pharisaical qualities of self-righteousness, dishonesty, hypocrisy, fall before the true childlike qualities. The need is that the student shall sacrifice his earthly all for the kingdom of God’s sake, and so inherit eternal life. This is not difficult for the beggar who has no material riches, and who cannot therefore be blinded by them.

Zacchaeus gives half his goods to the poor, and if he takes from any man by false accusation restores him “fourfold.” Zacchaeus

CHRISTIANITY REFLECTING SCIENCE

understands what Jesus means when he says, "The Son of man is come to seek and to save that which was lost." He knows how to "occupy" himself with what the first advent signifies, and so prepares himself for the coming of Christian Science, or the second advent. He is not like the nobleman's servant who hides "the talent of spiritual healing under the napkin of its form" (S & H 367), and substitutes the letter for the spirit. If only the world were faithful to the requirements of the first coming of the Christ, then when the nobleman returns in the form of Christian Science this would be identical with the world's own return to God.

Jesus enters Jerusalem to cries of, "Blessed be the King that cometh in the name of the Lord." To Jesus, the only real Jerusalem is the "New Jerusalem," the "mother of us all." In the Glossary of Science & Health, Jerusalem has both a negative and a positive meaning. Jesus knows that through his present experience he is being restored to his "home; heaven." But before he can be fully conscious of this he must prove the nothingness of the false sense of Jerusalem.

The old Jerusalem is organic life which is self-destroying. Jesus weeps for the sufferings of this false sense. It will be compassed by its own destructive forces, he says, until there is not left "one stone upon another." The same applies to the commercialized temple. The real temple, or body, is God's "house of prayer." The mortal concept is a "den of thieves," In casting out those that buy and sell, he is making nothing of the wicked husbandmen — the builders of commercialism and ecclesiasticism — who seek to slay their Lord's heir in the hope that the inheritance will be theirs. The calculus of divine metaphysics which these builders reject is destined to "become the head of the corner." If the story were that of Naboth's vineyard, Jesus would be making nothing of Ahab and Jezebel.

He answers the Sadducees on the subject of marriage. "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. . . for they are equal unto the angels; and are the children of God." Through his own resurrection from the dead, and his marriage in consequence to the spiritual identity of mankind, the individual Jesus is about to demonstrate absolute Christian Science. Mrs Eddy writes that "when man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to

THE BIBLE and SCIENCE AND HEALTH

matter, nor disobey the law of God. Therefore he will be as the angels in heaven" (S & H 372). Jesus is about to demonstrate humanly the sinless, diseaseless, deathless system of divine metaphysics which is man. He quotes from the Psalms: "The Lord said unto my Lord, Sit thou on my right hand." The right hand side of Principle signifies the status of absolute Science. This is the standpoint symbolized by Benjamin ("son of my right hand") in the first tone of this development.

In overcoming the last enemy, death, Jesus will have demonstrated individually the end of the world. He discourses on the same overcoming from the universal standpoint. This will be heralded by the coming of Christian Science. In a great world upheaval, he says, "ye shall hear of wars and commotions, be not terrified, for these things must first come to pass. . . upon the earth distress of nations, with perplexity. . . then shall they see the Son of man coming in a cloud with power and great glory."

The last supper symbolizes his final "pass over" from the belief of life in matter to the consciousness of Life as Spirit. Not by the death of the body is this pass over achieved, but by its total spiritual translation. His real body is the body of God, — the identity of all humanity which, individually, he reflects. "This is my body which is given for you," he explains, as he breaks the bread.

The story ranges from the betrayal, the arrest, the trial, the crucifixion, the entombment, to the resurrection. Mrs Eddy says that his "three days' work in the sepulchre set the seal of eternity on time" (S & H 44). This "seal of eternity" is literally the understanding of the seven timeless days of creation which reveal "newness of Life" (S & H 520). In Babylon, Ezekiel recorded the revelation of the seven days of creation and calculated the structure of the incorporeal temple of man. In consequence, Israel returned to Jerusalem and rebuilt her body. Rebirth and resurrection are one. Jesus rolls the stone from the virgin tomb in proof of the fact that he has never been born of a virgin womb. His body is the body of the "numerals" and "calculus" born of the "matrix" of eternal Life.

He has now furnished the key to the Scriptures. On the walk to Emmaus he unlocks the door of the Old Testament and discloses to the disciples its spiritual and original meaning. Beginning with the captivity in Egypt and ending with the resurrection from Babylon he expounds to them "in all the Scriptures" the truth concerning the birthless, deathless reality of man. Mrs Eddy says that the true meaning of the Bible "reveals the spiritual origin of man" (S & H

CHRISTIANITY REFLECTING SCIENCE

534). The key to the Scriptures is the understanding of the matrix of immortality, or that which is "from the beginning."

(7)

THE EPISTLES man made perfect in love I, II, III JOHN

It would seem as if the keynote of the Johanne epistles is contained in the oft repeated phrase, "from the beginning." This phrase is used no less than eleven times. "That which was from the beginning" is that which God created "in the beginning," namely, "the heaven and the earth" of Gen 1:1. These two complementary aspects of creation, the heaven and the earth, become, in divine metaphysics, the "matrix" and "calculus" of universal Love. In terms of time that which is born of the womb of Love has no beginning, and is therefore without end. It is of the nature of an infinite scientific progression, and is "the Word of [eternal] life" signified by the seven days of creation.

The fundamental teaching which Jesus gave, John says, is "that God is light, and in him is no darkness at all." Mrs Eddy writes correlatively, "In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light" (S & H 511). This is the standpoint of the absolute allness of good and the absolute nothingness of evil which must be admitted "from the beginning" in order to prove the perfection of man's being, and the nothingness of sin, disease, and death, at the end. Before she unfolds the seven days of creation, Mrs Eddy's statement that "the light of ever-present Love illumines the universe" signifies that she has taken the end from the beginning. Only by starting out from divine Love is man "made perfect in love."

The consummate theme of John's three epistles is that "God is love." Christian Science healing results from the fact that God is ever-present Love. In the twelfth chapter of Science & Health, "Christian Science Practice," Mrs Eddy writes that "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'" It might be said in fact that the chapter as a whole is founded on the words which she quotes from the first epistle of

THE BIBLE and SCIENCE AND HEALTH

John: "There is no fear in love; but perfect love casteth out fear. . . He that feareth is not made perfect in love."

John addresses himself to his "little children," — to the thought which is newborn of light and love. To him light and love are the same thing. He writes: "He that loveth his brother abideth in the light. . . But he that hateth his brother is in darkness." The matrix of the motherhood of God is full of the calculus of light and love. The man who is "born of God" is the man who "doth not commit sin." The man of God's creating "cannot sin, because he is born of God." To be born of God is to "love one another." "This is the message that ye heard from the beginning, that we should love one another." When we truly "love the brethren," John says, we have "passed from death unto life."

Here is the heart of the epistle: "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love. . . Beloved, if God so loved us, we ought also to love one another." John is elucidating the Principle of the healing Christ, Truth. He is defining the meaning of Mrs Eddy's words, "And Love is reflected in love." The love wherewith the Christian Scientist loves, and wherewith he heals, does not begin in him personally, but is the love that originates in the womb of Love. It is God's own love for Himself as Christ. It is the return to Love of the love that first comes forth from Love. It is the individual reflection of Love that never leaves the matrix of Love. "Everyone that loveth him that begat loveth him also that is begotten of him," John says. That which is born of God is individuality which is universal in its love for God and man.

When John writes "he that is begotten of God keepeth himself, and that wicked one toucheth him not," he is anticipating Mrs Eddy's demand to Christian Scientists at the close of "Christian Science Practice," namely, "be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

In his second epistle John continues the same theme. The command to "love one another" in the way that Jesus loved is the commandment "which we had from the beginning." "Look to yourselves," he writes to the elect lady and her children, "that we lose not those things which we have wrought." And he adds, "If there come any unto you, and bring not this doctrine, receive him not into your house."

In his third epistle to the "wellbeloved Gaius," a certain Diotrophes

CHRISTIANITY REFLECTING SCIENCE

is a mental malpractitioner who "loveth to have the preeminence" and who prates "against us with malicious words." The character of Diotrephes is the opposite of that of Gaius. It is evident from Gaius' selfless hospitality and abounding generosity that what he stands for is spiritual individuality practising the Principle of impartial, universal Love.

(8)

SCIENCE & HEALTH

Love, the universal panacea

"CHRISTIAN SCIENCE PRACTICE"

The circle described by the first twelve chapters is complete. At the point of the twelfth, "Christian Science Practice," the stature of the individual student has grown to reflect within it the spiritual significance of all twelve chapters. This means that he has arrived at the status of a Christian Science practitioner. Like Benjamin, the twelfth son of Jacob, he is the child of his own regeneration and a law unto himself and his world.

In order to heal others, the Christian Science student first learns to heal himself. Christian Science healing is spiritual regeneration. The regeneration of the practitioner, primarily, brings into expression the regeneration of the patient, secondarily. At the close of the chapter, where it is illustrated that a patient has been healed by Christian Science treatment, we read that "the prisoner rose up regenerated, strong, free... His form was erect and commanding, his countenance beaming with health and happiness. Divine Love had cast out fear."

The chapter is divided into two main parts. The first is from p. 362 to 410; the second, "Mental Treatment Illustrated," is from p. 410 to the end. The first part has the emphasis on the spiritual outlook required of the practitioner, the second on the patient's response. The chapter as a whole is based on the relationship between Jesus and the Magdalen as presented in the opening pages. In Jesus we see the attitude of mind of the ideal practitioner, in the Magdalen that of the ideal patient. As a result of her contact with Jesus, the Magdalen is spiritually regenerated, and her mind and body are healed.

THE BIBLE and SCIENCE AND HEALTH

Jesus has no other I, no other Ego, no other mind, or body, but God. To Jesus the totality of being is God, Christ, man, one. Man is God's reflection of His own infinitude made manifest as Christ. Ideally the thought of the practitioner is a pure transparency through which the healing power of Love shines. Because his consciousness is lifted up to God, Jesus draws his patient unto him. He has no patient but the reflection of his own unity with God. All there is to the Magdalen is the reflection of God which comes from God and which is drawn back to God.

Typified by Benjamin, who was born at Bethlehem, the individual Jesus looks at the world around him from the standpoint of universal Love. He sees Love's image, or reflection, everywhere. From the beginning of his treatment he beholds the fulfilment of Love's design. This perfect Love casts the fear from his patient's thought, and is the basis of his instantaneous healing. To the Christian Science practitioner man is already whole because God is whole.

The relationship of Jesus and the Magdalen is that of the "Lamb" and his "bride." Christ is the "head" of the one Son of God, and the sinless world is his "body." The head and the body are one in God. Individual health is individual reflection of the wholeness of the manhood and womanhood of God. Understanding man as reflection, the practitioner takes away the sin of the world. In the Mind of Christ, world sin is already dissolved. Hence, in the case of the Magdalen, Jesus pronounces her "absolution" from sin.

In the material sense of things, sin is the cause of disease and death. In spiritual sense and in Science, the Mind of the world being sinless, its body is diseaseless and deathless. It does not take time for man to recover his health because he has never lost his health. God does not have to restore His reflection to Himself and so recover His Son. Jesus healed instantaneously because he knew it does not take time for man to recover a wholeness he has never lost. Man does not presume to restore to God God's own health or wholeness.

Ideally, by the time the chapter closes, the individual student is a qualified Christian Science practitioner, and therefore a law unto himself. In 1908 Mrs Eddy added to the twelfth chapter of her textbook the demand: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." Christian Science practice, the practice of the Principle of universal Love, renders the practitioner immune from malpractice, or the practice of lust, envy, malice, hate. Christian

CHRISTIANITY REFLECTING SCIENCE

Science practice operates both subjectively and objectively to annul the claims of malpractice operating subconsciously and consciously. By 1908 the Christian Science textbook was virtually at the point of fulfilment. In the coherency of its final statement it put before the world the matrix and calculus of the world's own identity.

According to Rev 10, the Christian Science textbook has two "feet," or "foundations." Its "right foot" is "upon the sea, - upon elementary, latent error, the source of all error's visible forms;" its "left foot" is "upon the earth... upon visible error and audible sin" (S & H 559). In other words, it renders the Christian Scientist immune from both subconscious and conscious evil. Negatively, in mortal experience, the so-called subconscious is the source of the so-called conscious. Positively, when the matrix of universal Love is, by reflection, the subjective condition of the student's own thought, it is the source of the calculus of God's ideas which constitutes his objective universe. Like Joseph in Egypt, in the story of Genesis, he finds that the sole reality of his outside world is the Science and system of pure Christian Science.

T H I R T E E N T H
S E Q U E N C E

S C I E N C E R E F L E C T I N G T H E W O R D

Theme: Absolute Science is the reality of the world's identity – the advance from religion to Science.

(1)

THE PATRIARCHS

Joseph is sold into Egypt – religion excommunicates Science
Gen 37:1–38:30

The emphasis shifts from Jacob to Joseph, and therefore from Christianity to Science. Joseph stands for the Science and system of universal Christian Science. His purpose is to educate the race spiritually and scientifically beyond the bounds of religion. Joseph delivers the world from the “educational systems of the Pharaohs;” he proves that all there is to the darkness of Egypt is the light of absolute Science. It is not surprising, therefore, that he is his father's favourite son.

Rebirth and spiritual education are one. With the unfoldment of the full circle of Jacob's sons, “the revelation of Science” (def. Jacob, S & H 589) is complete. No longer is man born of Egypt, the flesh, but of the matrix of the Science of Love. Jacob founded Israel in order that Rachel might give birth to Joseph and Benjamin, – in order that individuality, typified by Benjamin, might reflect in itself the one all-inclusive Science which is Joseph. Mary Baker Eddy founded Christian Science in the world for precisely the same reason. In the coming story the emphasis is necessarily on Joseph, on the Science and system which all must reflect, and which makes man supreme over Egypt.

SCIENCE REFLECTING THE WORD

"Now Israel loved Joseph more than all his children...and he made him a coat of many colours." The garment of the divine Science of man is woven into a single "web of consistency," its colour is "seven-hued white" (Chr. 31). "And when his brethren saw that their father loved him more than all his brethren, they hated him." Confined within its own sectarian limits, religion envies the universality and freedom of Science and seeks to destroy it. But Joseph is a law unto himself. The mental malpractice of his brothers is powerless to harm him either when asleep or when awake. Joseph makes nothing of the attacks of the would-be mental assassin. In fact, so superior is Science to all forms of religion that, in the end, it causes them to capitulate before it. ||||

Joseph dreams two dreams. When the impersonal inclusivity of Science is shown to be supreme over the personal exclusivity of religion, his brothers hate him the more. In his first dream, eleven sheaves of corn, typifying his brethren, make obeisance to a twelfth sheaf which is himself. In the second, "the sun and the moon and the eleven stars" all bow down before him. The obeisance applies not only to his eleven brothers but to his father and mother as well. Jacob asks him, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" Because the divine Science of man is greater than the sum of its parts, it is greater also than the revelator that supposedly gives it birth. *Sci*

"And his brethren went to feed their father's flock in Shechem." This is where, in the story of Dinah, organized religion betrayed its would-be adherents. But it is also the territory of Joseph himself, and therefore signifies the translation of religion into Science. Joseph goes in search of his brethren. They see him coming afar off and conspire to kill him. "Behold, this dreamer cometh," they say, "let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him." They think this will put a stop to his disturbing revelations and dreams. Mrs Eddy says of the mental assassin that he "attempts to kill morally and physically" (S & H 445); that it is the "animal instinct" in mortals which impels them to devour each other and to "kill morally and physically even their fellow mortals" (S & H 564). Animal magnetism would devour Joseph just as the great red dragon in Revelation would devour the woman's manchild as soon as it is born. But Joseph is, as it were, "caught up unto God, and to His throne;" he is found impersonally in his divine Principle, safe from organized religion.

The instinct of Reuben, Jacob's first-born, is to rescue Joseph

THE BIBLE and SCIENCE AND HEALTH

and restore him to his father. The instinct of Judah, the builder of Israel's ecclesiastical temple, is to sell him for commercial gain. When his brothers have stripped him of his many-coloured coat, — when they have denied the divine order of being — they cast him into a comfortless, waterless pit. Midianite merchant men sell him to Ishmaelites bound for Egypt. In the Scriptures both Ishmael and Midian are closely associated with the methods of organized religion. Finding Joseph gone, the brothers dip his coat in blood and return it to Jacob as proof of his death.

Joseph is the climax of all Jacob's spiritual endeavours. Therefore he bewails the loss of his son. Animal magnetism "hath devoured him," he says — the interwoven web of the divine Science of man "is without doubt rent in pieces." But this is not true. God is looking after Joseph, and the unfragmented Science of man remains forever whole. As Joseph will reveal later on, it is God, not his brothers, who has sent him into Egypt. The divine purpose is to preserve Christian Science "a posterity in the earth," and to save it "by a great deliverance" (Gen 45:7). Christian Science is not allowed to be absorbed within the confines of an ecclesiastical organization. The Midianites sell Joseph to Potiphar, "an officer of Pharaoh's, and a captain of the guard."

(2)

DEUTERONOMY

Joshua will lead Israel into the land of absolute Science

Deut 31:1-30

In the first tone of this sequence, Joseph is excommunicated from his ecclesiastical brethren and sent into the land of Egypt. The second tone is about the way in which Israel is separated from the leadership of Moses in order to proceed, under Joshua, into the promised land. Both stories concern the expansion of the universal Science of man beyond the bounds of religion. As both Joseph and Israel will prove, there is no Egypt, no world, no human race, but the everywhere present calculus of ideas revealed in Christian Science.

For Joseph to enter Egypt is for him to do so in the care of God. For Israel to enter Canaan under Joshua is for her to do so under divine direction and protection. In the same way, for self-governed

SCIENCE REFLECTING THE WORD

Christian Scientists to progress spiritually from religion to Science is for them to do so fearlessly at God's behest. In all three instances the essence of the stand taken is summed up in Moses' words to Israel: "Be strong and of a good courage."

He says to her: "Be strong and of a good courage, fear not...for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. 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..."

He returns to the subject of God's law. "Gather the people together," he says, "that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." In the order of Israel's development, she must now make the law of God her own subjectively. No longer can she rely on the outside leadership of Moses. Either under Joshua she is a law unto herself, or she reverts to man-made laws. Being a law unto himself enables the individual student to possess the promised land, or to be a Christian Scientist.

It is apparent to Moses that even when Israel has entered upon her inheritance, a period of apostasy - of wilful disobedience to revealed law - will ensue. Likewise Mrs Eddy foresaw what her followers would do to her church in the years following her passing. She had told them in 1901 that, under the law of God, generic man would be her only successor in leadership. Yet five days after her death her officers resorted to the law of the land in order to perpetuate a human hierarchy. "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go awhoring after the gods of the strangers of the land... and break my covenant which I have made with them."

As the antidote to this rebelliousness, Moses is ordered to write a "song" for Israel, and to "teach" it them and "put it in their mouths." Surely the same song was in the thought of Mrs Eddy when she wrote in the year of her passing: "Give us not only angels' songs, but Science vast, to which belongs, the tongue of angels and the song of songs" (My 354). What the song is that Moses teaches Israel; or, in the case of Mrs Eddy, what the song of "Science vast" is, we shall not know until we arrive at the next series of tones where the emphasis is on Science as the Christ.

"Moses therefore wrote this song the same day, and taught it the

THE BIBLE and SCIENCE AND HEALTH

children of Israel." For, he says, "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you." Though the divine infinite calculus is before her for acceptance, Israel will nevertheless reject it, and will continue to worship her old organic self.

(3)

JOSHUA-JUDGES

the strength of absolute Science

Judges 13:1-25

"And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines." The third tone in the sequence of Science reflecting the Word introduces the character of Samson, as the judge who delivers Israel from the Philistines. The Philistines typify resistance in Israel's own thought to making the advance from religion to Science.

Samson is noted for his strength. In the second tone of this sequence, Moses says to Israel, "Be strong and of a good courage." In the first, it is Joseph's absolute purity that makes him spiritually strong. Interpreted metaphysically, Samson stands for the four-square spiritual strength inherent in absolute Science. If, on the other hand, he is "shorn of his strength," he does not, according to S & H 124, typify divine Science, but "physical science."

Samson's strength resides in his seven locks of hair. With his hair uncut and his spiritual strength intact, he stands for universal Science itself. This is what overcomes the Philistines. It is the philistinism of physical science operating in Israel's own thought which causes her to resist the advance from religion to Science, and Samson comes to deliver her from this unnatural stultifying reluctance.

He is another child by promise. At the beginning of the story his mother is barren. Then an angel appears and heralds his birth. During the period of gestation his mother drinks neither "wine nor strong drink" nor eats "any unclean thing." When Samson grows up no razor is ever to come on his head, "for the child shall be a Nazarite to God from the womb." The student is called upon to recognize the absolute impersonal purity of Science, and the fact

SCIENCE REFLECTING THE WORD

that this stems wholly from divine Principle, and not from his personal reasoning.

Manoah, Samson's father, intreats the Lord to "teach" them what they shall do unto the child that shall be born. "How shall we order the child, and how shall we do unto him?" he asks. The answer lies in the need to maintain his absolute scientific purity. We are reminded of the story of Jacob at Peniel. The angel will not divulge his name to Manoah any more than he would to Jacob. "Why askest thou thus after my name, seeing it is secret?" he says. The fact is that divine Science cannot be identified by the personal senses. It is known to these senses only by its healing and regenerative effects. Samson is the dynamic effect which the absolute has on the lethargic and dualistic human senses.

Note that we are in the thirteenth sequence of tones that leads to the thirteenth chapter of the textbook. Samson is Israel dependent on no material organization; he is Israel having no organization to support her. As the thirteenth and last of the judges, he signifies the advance beyond the symbol of the twelve, or the period in which the problem of material organization is worked out. With the individual student, religious organization is behind him; it has been resolved into universal Science, the "twelve" has yielded to the "thirteen."

The name Samson means "sun" or "sun-hero." It might be said of him that he is "as the sun shineth in his strength" (Rev 1:16). Using the symbolism of the Apocalypse, the student is individualizing in his own identity the woman clothed with the sun, who wears on her head a crown of twelve stars. He stands in relation to the rest of mankind as Benjamin stands in relation to Joseph. The woman in the Apocalypse is the radiant reality of generic man forever uncut from his divine Principle, God. Samson, with his crown of radiant uncut hair, is fundamentally the same symbol.

"Man the generic term for mankind" is declared by Mrs Eddy to be her only legitimate successor (My 347). In the coming tone, Elisha is the divinely appointed successor of Elijah. It is imperative to understand that the absolute Science of Christian Science can never be cut from the mission of its founder, but grows from this very root.

THE BIBLE and SCIENCE AND HEALTH

(4)

THE FOUR BOOKS OF KINGS

Elisha is Elijah's successor

II Kings 2:12-4:44

Generically, Elijah stands for the one universal man; specifically, Elisha stands for all individual men. Elisha is every individual working from the standpoint of the one absolute universal Science to which Elijah has led them. Ideally, Mrs Eddy led her followers to the point where the matrix of the infinite Science of Life was subjective to their own being. Thereafter the divine infinite calculus held in this matrix comprises the reality of the whole human race. Elisha is the calculus of infinite individuality born of, yet inseparable from, the matrix which Elijah has founded.

The sons of the prophets want to send fifty men to discover the whereabouts of Elijah. But Elijah is no longer discernible by the five organic senses. As Mrs Eddy resolved the Mother Church into the matrix of the motherhood of God, so, from this point onwards, Elijah can be found only in the works of Elisha.

At first "the water is naught, and the ground barren." The work of spiritual fertilization begun by Elijah must be carried on by Elisha. To this end, salt from a new cruse is cast into the spring of water. Salt is a symbol of life. "I have healed these waters," Elisha declares, "there shall not be from thence any more death or barren land." The essence of the universal Science of man, which is Elisha, is perpetual newness of birth-giving life.

Step by step Elisha reaffirms the words and works of Elijah and shows his inseparability therefrom. The widow's oil derives not from the limitations of matter, but from the inexhaustible source of Life. All the vessels in her house are filled, and still the oil stays. Like Elijah before him, Elisha raises a certain woman's son from the dead. She is a "great woman" of Shunem, who cares for Elisha by building him a little room on the wall of her house. As a reward for her faithfulness Elisha heals her of barrenness. Working in the field with his father, her son has sunstroke and dies. But the woman is undismayed. If she can but identify her son with "the man of God," his life will return to him and all will be well. When Elisha comes to her he lays his own body upon that of the child. And he "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 child opened his eyes." Elisha demonstrates "the human

SCIENCE REFLECTING THE WORD

and divine coincidence... as divinity embracing humanity in Life and its demonstration" (S & H 561).

In Gilgal there is again a dearth in the land. Elisha bids his servant "set on the great pot, and seeke pottage for the sons of the prophets." When it is discovered there is poison ("death") in the pot, Elisha casts in meal. The pot is healed and the people are fed. Whether it is the great woman and her son, or the great pot and its pottage, the spiritual reality lying behind the symbol is the same matrix and calculus of inexhaustible life.

Under the leadership of Elisha, every individual is a law unto himself, - a law, that is, unto the deathless, inexhaustible resources of his own subjective being. This means his individuality is not selfish or personal. If it were, it would not be infinite, but finite and expendable. As the prophet Haggai shows, either individuality reflects within itself the collective and universal infinitude of being, or else it is not individuality.

(5)

THE PROPHETS individuality is universality HAGGAI

Haggai is the first of the post-exilic prophets. He comes to minister to Israel's need in the period when she returns from Babylon to Jerusalem, - when she has risen above the death-dealing confines of an organic sense of life, and is rebuilding her temple, or body.

But what are the conditions for engaging in this newborn sense of Life? The student has left behind him a preparatory period of collective organization, and has emerged into a world of individual self-government and freedom. But this does not mean freedom to build his new house just for himself alone. Individuality is not segregational. The word "individuality" is from not + divided, and signifies indivisibility. So-called individuals working separately and independently is but the other end of the scale from individuals banded together collectively in a compulsive organization. This is individuality and collectivity according to material sense. The need is for individuality and collectivity according to spiritual sense.

Individuality = not + divided

THE BIBLE and SCIENCE AND HEALTH

In spiritual sense and in Science, individuality reflects the collective and universal oneness of being. Self-governed individuality is a reflection of the one indivisible God. The purpose of Haggai is to show what constitutes true individuality on the one hand, and a false, personal sense of individuality on the other.

Haggai upbraids the returning Israelites for their misconception of individuality. God is reported as saying: "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" The people are busy building their own little segregated houses instead of the universal house of the Lord. No wonder it is said, "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; and he that earneth wages earneth wages to put it into a bag with holes... Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man into his own house... Therefore... I have called for a drought upon the land."

Inspired by Haggai, Zerubbabel and Joshua cause the people to build universally as the only true way of building individually and collectively. "And the Lord stirred up the spirit of Zerubbabel... and the spirit of Joshua... and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God." The meaning of Zerubbabel is "born of Babylon." The name "Joshua" is the same as "Jesus" and "Saviour." Only the thought which is born divinely of heaven and, at the same time, is resurrected humanly from Babylon, can successfully build the "house" of the universal Science of man. "All the remnant of the people" must build individually in accordance with these two precepts. Then will the matrix of infinite Science give birth to the brotherhood of man.

The house that must be built is the body of the one God. This body is man. Man has not got a body of his own. Individual man is a reflection of the body of the indivisible and universal God. How much more glorious is this body than the personal, corporeal sense of body! "Who is left among you," God asks, "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?... the glory of this latter house shall be greater than of the former, saith the Lord of hosts."

The house of Science is infinitely more glorious than the house of organized religion. But let not the house of organized religion be torn down and a multitude of independent "cieled houses" be erected in its place. Rather let there be one coherent, universal structure of individual and collective man.

SCIENCE REFLECTING THE WORD

(6)

THE GOSPELS

one inexhaustible, universal Life reflected in individual man

John 1:1-5:47

Jesus is the supreme exponent of spiritual and scientific individuality. Jesus lived not for himself personally but for mankind universally. He sought not to build a little ceiled house of his own, but the universal house of God. This house, he implied, is made up of numberless individual "mansions." Mrs Eddy writes of him that "the purpose of his great life-work extends through time and includes universal humanity" (S & H 328).

John, writing his gospel from the standpoint of Science, presents the reality of Jesus' identity as the "Word" which is God. The Word is the spiritual and scientific understanding of Jesus' divine Principle. Jesus acknowledged no other "I," no other "Ego," but the Word. To the individual student, the Word is what he is taught and what he learns. The Word is the Principle of universal indivisibility. According to Mis 363:24, the "Principle of Christian Science [is] the Word that is God..."

In the beginning is the creative Word. The Word is the Principle which creates the heaven and the earth. The entire cosmos is the outcome of the creative Word. The cosmos is God's Word uttered, -- the timeless declaration by Principle of what "I AM." The one universal Principle is every man's "I am." Individual man reflects in his identity the one indivisible Ego, or I. The Word is "made flesh" through the system of scientific symbols which enables humanity to have God as "I." Through the symbols of the matrix and its calculus, the student has power to make himself the Son of God, -- to find himself "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The calculus is the matrix's only begotten Son, "full of grace and truth."

Obstetrics Humanity's need is to be taught "scientific obstetrics." Through the revelation of the matrix and calculus, individuality is "born of the Spirit, born of God," -- is "conceived and born of Truth and Love" (S & H 463). But before this birth can come to pass, John the Baptist must prepare the way. Before the city foursquare can be born of heaven, Elias must restore all things to God. Through the teachings of scientific obstetrics, the mortal sense of birth is sacrificed, and "the Lamb of God... taketh away the sin of the world."

The criterion of scientific obstetrics is the twofold baptism of

The calculus is 237 the "only begotten Son" of the matrix

THE BIBLE and SCIENCE AND HEALTH

repentance and the Holy Ghost. The ascent of thought from matter is simultaneous with the descent of thought from Spirit. The most natural thing in the world therefore is for the disciples of John to become the disciples of Jesus. The most natural thing in the world is for Christian Scientists to come from religion to Science.

As religion yields to Science, and the baptism of repentance to the baptism of the Holy Ghost, so, at the marriage in Cana of Galilee, Jesus turns the water of material creativity into the wine of the Word of God. An organic sense of motherhood is itself the apparent lack of this wine. "They have no wine," Mary says. Jesus replies, "Woman, what have I to do with thee? mine hour is not yet come." The "hour" he refers to is that of his own resurrection from organic life, when he will prove he is "born of the Spirit, born of God," and not of the virgin Mary.

Understanding what body really is, he throws down the challenge to mortal mind: "Destroy this temple, and in three days I will raise it up." In the book of Haggai, Israel rebuilds her temple after its destruction by Babylon. Jesus can reproduce the material sense of body because the only body he really has is the body of God which is born of God, and is not of organic origin. To Jesus, body is not mind in matter, but an indestructible image of his own God-Mind.

In the night of material ignorance, Nicodemus comes to Jesus to be taught scientific obstetrics. Spiritual education and spiritual birth are one. "Thou art a teacher come from God," Nicodemus says to him. Jesus answers, "Except a man be born again, he cannot see the kingdom of God." "Can he enter the second time into his mother's womb, and be born?" Nicodemus asks. Jesus replies, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . Marvel not that I said unto thee, Ye must be born again." Through the baptism of repentance and of the Holy Ghost, through the changing of the water into wine, humanity is born again of water and of the Spirit. "He must increase, but I must decrease," says that which is born organically of that which is born of God.

Man's individual identity reflects everlasting life. By Jacob's well in Shechem, "near to the parcel of ground that Jacob gave to his son Joseph," Jesus instructs a woman of Samaria in the real facts of life. If life is in matter, he explains, it is expendable and ends in death. "Whosoever drinketh of this water shall thirst again." But Life is Spirit and unexpendable. Therefore "whosoever drinketh of the water that I shall give him shall never thirst; but the water that

body is an indestructible image of his

SCIENCE REFLECTING THE WORD

I shall give him shall be in him a well of water springing up into everlasting life." Joseph is this well of life, Benjamin is its individual reflection. Understanding this, Jesus saves the nobleman's son from death. The woman of Samaria has had five husbands. In her ignorance, she has believed the evidence of the five corporeal senses that life is born of the flesh.

It is the same with the impotent man at the pool of "five porches." Did he but know that he reflected within him the matrix and calculus of inexhaustible life, instead of accepting the evidence of the senses, he would not believe impotently that life and healing come from outside of himself. When Jesus beholds his identity in and of the Science of Life, the man is no longer impotent but is immediately made whole. "My Father worketh hitherto, and I work," says the reflection of every man's self-existent Life. "The Son can do nothing of himself, but what he seeth the Father do... he that... believeth on him that sent me... is passed from death unto life."

The section closes with the plea that life shall be learned of the Word of God and not of material sense. "Search the Scriptures," Jesus says, "for in them ye think ye have eternal life: and they are they which testify of me." The purpose of the early Pauline Christian church, which we learn about now from the three pastoral epistles, is to teach mankind the facts of its own inexhaustible, deathless Life.

(7)

THE EPISTLES

he shall gently lead those that are with young
I & II TIMOTHY, TITUS

Paul's two epistles to Timothy, and his epistle to Titus, comprise what are known as the Pastoral Epistles. Their emphasis is on Christian teaching, - that is, on the way in which the Apostles shall teach the world the Word of Life which Jesus has first taught them. They are to build the universal Church of Christ as the great spiritual advance beyond the Jewish temple. Ideally, the Jewish temple prepares the way for the real Christian Church, or the spiritual identity of mankind, to be "born of the Spirit, born of God." The descent of the Holy Ghost on the day of Pentecost signifies the birth

THE BIBLE and SCIENCE AND HEALTH

of this Church, or body of Christ.

Jesus' life-work shows forth the dissolution of organic life on the individual scale, while Mrs Eddy's life-work presents an illustration of its dissolution on the generic scale. In this respect, the events of the day of Pentecost foreshadow the revelation of the absolute Science of being in the period after 1910. When, ideally, Mrs Eddy caused the dissolution of The Mother Church to coincide with her own passing, the continuing branch churches stood for self-governed individualities working together collectively within the universal plan of Love. It signified the rebuilding of the world-body on spiritual not material foundations.

After Mrs Eddy had completed the dissolution of a centralized hierarchical church in 1889, and made this the example for her followers for 1910, she wrote of the Christian Science Church: "This spiritually organized Church of Christ, Scientist, in Boston, still goes on" (Ret 44:30). A "spiritually organized church" is surely what Paul seeks to achieve with the early Christian Church. We read in the Companion Bible (p. 1799): "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 organization of the 'churches' as carried on today."

The Pastor, or Shepherd of the flock, is Principle not person, God not man, the one Father in heaven not an hierarchical priesthood. The church initiated by Paul is neither a centralized organization, nor a collection of little "ceiled houses," but the universal body of Christ, the spiritual reality of man. There can be but one fold and one Shepherd. Within one universal fold, individual Christians are members collectively one of another.

The real Pastor is the instructional Word of the Science of Life. Mrs Eddy makes this plain when she writes to Christian Scientists: "Your dual and impersonal pastor, the Bible, and 'Science & 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.'" In view of this, the presence of a personal instructor is not really necessary. "By any personal presence, or word of mine," she continues, "your thought must not be diverted or diverged, your senses satisfied, or self be justified" (Mis 322). The Holy Ghost is defined in the Glossary as "Divine Science; the development of

SCIENCE REFLECTING THE WORD

eternal Life, Truth, and Love." It is clear from the above reference that the combined teachings of the Bible and Science & Health are the instructional message of the Holy Ghost, or Spirit of God, to humanity. Mrs Eddy once said of Science & Health, "It is the voice of your Father speaking to you."

Students do not learn about God through the intellectual study of two books. They learn about God from God. They are taught about God by God. The human appearance of students studying books is, in reality, the divine Principle of the universe interpreting itself to its universe, and appearing to use for the purpose a text symbolic of its own eternal Word.

It might be said that I Timothy has the emphasis on the "spiritually organized church," or on the body that is rebuilt spiritually according to Jesus' and Mrs Eddy's examples. If Timothy emphasizes the ruin that results from apostasy and heresy if the founder's original instructions are not carried out. This would mean the apparent death, or assassination by the carnal mind, of newborn spiritual identity. Titus emphasizes the return of the Christian from heresy and apostasy to fulfil Love's design.

Scofield writes of I Timothy: "The key-phrase... is, 'That thou mayest know how thou oughtest to behave thyself in the house of God.'" He adds, "Well had it been with the churches if they had neither added to nor taken from the divine order." Well had it been with the Christian Science church if, after its founder's passing, it had not added to or taken from the by-laws of the Church Manual, and had not denied the order of the synonymous terms for God.

One of the key phrases of II Timothy, he says, is: "'All they which are in Asia be turned away from me'... already the apostasy had set in in its first form, legalism." In the days following Mrs Eddy's passing, the rulers of the Christian Science church turned not to the infallible law of God to tell them what to do but to the fallible law of the land.

In Titus, the theme returns to that of I Timothy, but with the emphasis on "the divine order for the local churches" (Scofield). In other words, the message to Titus is specifically designed for the self-governing "branch," which, according to Zechariah, "shall build the temple of the Lord" (Zech 6:12).

The purpose of the pastoral epistles is gently to lead and teach "those that are with young,"—that is, to teach us the rules and laws of scientific obstetrics. Isaiah writes: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry

THE BIBLE and SCIENCE AND HEALTH

them in his bosom, and shall gently lead those that are with young”
(Is 40:11).

(8)

SCIENCE & HEALTH

one universal birth

“TEACHING CHRISTIAN SCIENCE”

When, at the close of the twelfth chapter, “Christian Science Practice,” the individual Scientist is a law unto himself, he enters the realm of the thirteenth chapter, “Teaching Christian Science,” or the realm of one universal birth. No longer does he obey the law of God morally and objectively, he is himself the very embodiment of this law spiritually and subjectively. God’s law is, at this point, written in his heart, and is in his inward parts. The matter of ethics and human morality is being entirely rebuilt. In fact the theme of the chapter as a whole is that of spiritual education building for mankind a newborn “system of ethics.” The student’s outward humanity, including his rebuilt material body, is in every respect determined by his inward divinity.

With the Bible and Science & Health as his impersonal pastor, the Christian Scientist has “his right foot upon the sea, and his left foot on the earth” (see S & H 558). He has individual dominion over involuntary, or subconscious evil on the one hand, and over voluntary, or conscious evil on the other. This means that as he merges from the 12th chapter of Revelation to the 13th, no beast from the sea and no beast from the earth is able to rise up and destroy his newborn identity.

After handling the claims of mental malpractice and mental assassination, Mrs Eddy writes in this chapter under the heading “scientific obstetrics,” “To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe. . . . When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering.” Here, generic man, or all humanity, is perceived by the individual to be the mother of Christian Science. Humanity experiences no more hard labour, there is no longer any danger of mental assassination,

SCIENCE REFLECTING THE WORD

when it reflects individually the universal motherhood of God.

Because Mrs Eddy identified herself with the birth-giving woman in the Apocalypse, and dissolved personal motherhood, her child was found in its divine Principle, safe from malpractice and murder. The same applies to every individual Christian Scientist at the point of the thirteenth chapter. "Generic man, the spiritual idea of God" (S & H 561), is every man's spiritual selfhood, and the mother of the Christ-idea.

It is not primarily the assassination of mortals by mental means that Mrs Eddy is concerned with in this chapter, but the inevitable attempt by animal magnetism to destroy the spiritual idea. When she bade her secretary, Adam Dickey, make known to the world that if she should die it would be the result of mental murder, she was not merely concerned for her own personal safety, but for the safety of Christian Science in the aftermath of her career. Mrs Eddy claimed for herself and mankind no other identity than Christian Science itself. In this case, her own personal death would simply symbolize the efforts of ecclesiastical organization to murder Christian Science. Only the idea of the matrix of Love can foil this murderous attempt.

"Teaching Christian Science" and "scientific obstetrics" are one. The Scientist teaches Christian Science by reflecting in himself the ceaseless activity of one universal birth. He understands that the world gives birth to its own true identity from within its own spiritual loins. The function of the teacher is to draw forth from the student what the student already is, namely, an individual reflection of God.

We read on p. 462: "Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down." The "rudiments" are what are known today as the fundamentals of pure Christian Science focussed in the "seven" and the "four." The chapter draws to a close with a paragraph on "anatomy," followed by the one on "obstetrics." Through the symbol of the "seven," the student arrives at the analysis of the divine system, and therefore at the "anatomy" of the body of Christ; through the symbol of the "four," he reaches the synthesis of the system as one whole birth-giving body, and therefore at scientific obstetrics. Not until he comes to the last three sequences of tones, however, which culminate in the last three chapters, does he know what the fundamentals of the system really are, or what the "seven" and "four" symbolize.

Handwritten note: The same applies to every individual Christian Scientist at the point of the thirteenth chapter.

Handwritten note: Draw forth from within myself
I am

Handwritten note: analysis (through the 7)

FOURTEENTH
SEQUENCE

SCIENCE REFLECTING THE CHRIST

Theme: Absolute Christian Science is not theoretical absolutism but practical, operative Christian Science.

(1)

THE PATRIARCHS

Joseph feeds the whole world

Gen 39:1-41:57

"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" — that is, both subjectively and objectively.

Such is the dominion of the Science and system of absolute Christian Science over the land of Egypt, or the world. Organized religion, with its vested interests, thinks to have excommunicated the advancing spiritual idea and to have brought about its mental demise. But all the time the idea is at work in the consciousness of humanity out of reach of organic control. The reason for its safety is that it is not a new religion willfully superimposing itself upon the world, but is the world giving birth from within itself to its own scientific identity.

Joseph, spiritual womanhood, the pure Science of Christian Science, is a law unto himself against the efforts of false womanhood, Potiphar's wife, to defile him and make him impure. Even though his purity seems temporarily to cast him into prison, "the Lord was with Joseph. . . and that which he did, the Lord made it to prosper."

In the prison, Joseph has charge over Pharaoh's butler and baker,

SCIENCE REFLECTING THE CHRIST

and interprets their dreams. The butler serves Pharaoh's wine, and the baker his bread. The story is concerned with the spirit and letter of the pure Science of being that is soon to feed the world. "Study thoroughly the letter and imbibe the spirit," Mrs Eddy writes (S & H 475). The butler who presses Pharaoh's grapes is restored to his place; the baker who allows the birds of the air to steal away his bake meats is hanged. The need is to set before the world the living spirit of Science, not its dead letter. In fact, there is no such thing as a dead letter. The only real letter is the living understanding of the spirit.

A dream is the negative concept of a revelation. The universal Science of Christian Science is what the world has revealed about itself. In the present story, Joseph interprets Pharaoh's own dreams. The meaning of the seven fat kine and the seven lean kine, and the seven fat ears of corn and the seven lean ears of corn, is that for seven years Egypt will yield corn abundantly, but that this will be followed by seven years of famine.

The magicians and wise men of Egypt cannot interpret Pharaoh's dreams. Material sense is incapable of translating spiritually its own material testimony. But spiritual sense can and does translate it. Hence Joseph is brought out of prison to explain Pharaoh's dreams. His advice is, "Let Pharaoh look out a man discreet and wise, and set him over the land of Egypt...and let him appoint officers...and let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh...that food shall be for store to the land against the seven years of famine..." Pharaoh's reply is, "For as much as God hath shewed thee all this, 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."

Generic man, the pure Science of Christian Science, is the "man discreet and wise" who is made absolute ruler over the whole of human consciousness. Science shows forth the supremacy of Mind over matter. Joseph rules the mortal body, it does not rule him. In the words of S & H 427, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual."

Joseph's Egyptian name is Zaphnathpaaneah. This means, variously, "saviour of the world," "revealer of secrets," "God speaks and lives." He weds himself to a daughter of Egypt, just as

THE BIBLE and SCIENCE AND HEALTH

in a later tone of this same development Samson weds a Philistine. Joseph's two sons, Manasseh and Ephraim, are born to him in Egypt. Manasseh means "making to forget [the organic past]," Ephraim means "making to be fruitful [in the scientific future]." Joseph's purpose is to translate spiritually the material concept of the world and so demonstrate the oneness of being.

During the seven plenteous years he gathers corn "as the sand of the sea, very much, until he left numbering: for it was without number." Then, when the seven years of plenty are followed by seven years of famine, he opens up the storehouses, and all the world comes to him for corn.

In the realm of absolute Science, the student gathers "without number" the "numerals of infinity" as the inexhaustible ideas of Mind, Spirit, Soul, Principle, Life, Truth, Love. He harvests the limitless resources of the seven synonymous terms for God, wherewith to feed the world with the truth about itself. Then it is that the understanding of Mind, Spirit, Soul, Principle, Life, Truth, Love furnishes its own proof that there is no such thing as a dearth, or famine of Mind, Spirit, Soul, Principle, Life, Truth, Love anywhere.

(2)

DEUTERONOMY

"Science vast...the song of songs" (My 354)

Deut 32:1-47

In the realm of pure Science and system, "Science vast...the song of songs" is the song of the synonymous, capitalized terms for God, the song of the "seven" and the "four." To Moses, it is his divinely dictated "song of the Rock." Just as David sang his "song of the Rock" in the tone of the Christ reflecting Science, so Moses sings his in the tone of Science reflecting the Christ. He has been instructed by God to write this song and teach it to the children of Israel. It must be put into the mouth of every individual student. All Israel shall make the song their own, and so sing it themselves. Its subject is the heavens and the earth, or the matrix and calculus of infinity.

It begins: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain,

SCIENCE REFLECTING THE CHRIST

my speech shall distil as the dew." Mrs Eddy writes in the chapter, "Recapitulation," of how her own "highest creed" (doctrine) was "divine Science," which, reduced and distilled for "human apprehension, she has named Christian Science." The song continues: "Because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, his work is perfect." In the same chapter, Mrs Eddy publishes the scientific "name of the Lord" in the form of the seven synonymous terms for God. Moses' Rock is the matrix, and its stone, the divine infinite calculus, which derive from these seven terms. Hence the words, "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee."

When she is faithful to the Rock of her salvation, God is to Israel as when "an eagle stirreth up her nest, fluttereth over her young... beareth them on her wings." He makes her to "eat the increase of the field... to suck honey out of the rock." He makes her to "drink the pure blood of the grape." But when she moves him to "jealousy with that which is not God," and provokes him to anger with her vanities, he burns her with hunger, and devours her "with burning heat." The fact in Science is that Principle proves itself in two complementary ways: firstly, in terms of the allness of what the Principle itself is, and secondly, in terms of the nothingness of what the Principle is not. In the story of Joseph in Egypt, the seven years of plenty are followed by the seven years of famine.

But although Moses provides Israel with the knowledge of her rock-like identity, the disciplinary religious organization with which he is identified precludes him from entering the promised land. The land itself is the land of the absolute Science and system of Christian Science. Moses beholds the land before him, but can not go in thither. Because he struck the rock at Meribah-Kadesh, because he continued to discipline Israel when he should have allowed her to be self-governed, Moses himself advances no further than the east side of Jordan. Israel, a law unto herself, goes forward into the land of absolute Science under the unorganized leadership of Joshua.

THE BIBLE and SCIENCE AND HEALTH

(3)

JOSHUA-JUDGES

Science unbounded

Judges 14:1-15:20

Because the absolute Science of Life must prove the nothingness of its finite and circumscribed opposite, Samson goes down to Timnath to wed a daughter of the Philistines. His parents ask him why he takes a wife of the "uncircumcised Philistines" and not one from among his own brethren. His father and mother do not know that Samson's decision is "of the Lord" and that he seeks "an occasion against the Philistines." For "at that time the Philistines had dominion over Israel." The purpose of Joseph in relation to Egypt, the purpose of Samson in relation to the Philistines, is to prove the allness of what Science is, at the same time as proving the nothingness of what Science is not. Circumcised Israel is a symbol of uncircumscribed Science; the uncircumcised Philistines are a symbol of both circumscribed physical science and organized religious belief.

On the way to Timnath, the Spirit of the Lord comes mightily upon Samson. With his spiritual strength, that derives from his seven uncut locks of hair, he rends a "young lion" as he "would have rent a kid." Later, when he turns aside to see the lion's carcass, "behold, there was a swarm of bees and honey in the carcass of the lion." The incident provides an opportunity for Samson to discredit the Philistines. He propounds a riddle and challenges the Philistines to return him the answer within seven days. The riddle and its answer indicates the problem of life and its solution.

"And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness." To the physical senses, spiritual reality seems to be made up of anomalies. That meat should come forth out of the eater is impossible in physical science, while in divine Science it is natural and true. Because he is the reflection of God, that which sustains spiritual man comes forth from within his own being; it does not enter into him from outside. In the same way strength, the quality of manhood, brings forth sweetness, the quality of womanhood, from out of itself. By reflection, the manhood of God embodies the womanhood of God, and vice versa. This truth, spiritually understood, satisfies every appetite. But to physical science, and therefore to the Philistines, such concepts are unintelligible.

SCIENCE REFLECTING THE CHRIST

The solution to the problem of life is the order of the seven days of creation, in which the last is first and the first last, — that is, in which the infinite brings to view what is already within itself. The Philistines would have been unable to answer Samson's riddle had not his wife enticed him against his better judgment to divulge the solution to her. Even so they must of necessity materialize its spiritual meaning. The danger with physical science is that its subtle fascinations are deceptive. So closely do its counterfeit phenomena sometimes resemble Truth that they are apt to be cited by the undiscerning as the appearing of Science itself. On S & H 97, Mrs Eddy writes of "dangerous resemblances."

The Philistines seek to bind Samson. The word "religion" derives from "to bind back." Whether in the form of physical science or emotional religion, the endeavour of the Philistines is always to bind and circumscribe boundless spiritual Science. For fear of the Philistines, the Israelites themselves try to bind him; that they may deliver him into the Philistine's hands. Because of the philistinism operating in her own thought, Israel would like to be rid of impersonal, universal Science. "And they bound him with two new cords . . . and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands."

Mrs Eddy writes of how she "discovered the power of Spirit to break the cords of matter, through a change in the mortal sense of things" (Un 30). Samson is a Nazarite from the womb. No razor has ever come upon his head. The strength wherewith he frees his thought from the binding restrictions of organic life lies in his absolute purity, or in the fact that his true sevenfold identity is unsevered from his divine Principle, God. In the same way the strength and purity of the system of divine Science derives from the seven capitalized names for God.

(4)

THE FOUR BOOKS OF KINGS

Judah and Israel must purge themselves of Syria

II Kings 5:1-13:25

If, in the tone of Science reflecting the Christ, Elisha can cause

THE BIBLE and SCIENCE AND HEALTH

Judah and Israel to purge themselves of "Syria," then Israel will be saved from Assyria in the tone of Science as Christianity, and Judah from Babylon in the tone of Science as Science. It is as if Syria combines in a single concept the two complementary states of thought represented by Assyria and Babylon.

At this point Syria seems to typify a theoretical sense of the absolute which leaves the problem of mortality unresolved. In the thought that subscribes to this outlook, the letter and the spirit are divisible, and the forces of mortality devastate humanity unchecked. Hence, in the two eventual captivities, the death-dealing division of the letter and the spirit is much in evidence in the metaphysical interpretation of the story. The answer lies in the system of absolute Science founded by Elijah and developed by Elisha in which the letter and the spirit are one. Through the work of these two prophets, absolute metaphysics is rendered humanly understandable and practical.

Jordan was the scene of Elijah's translation. When, at Elisha's bidding, Naaman's Syrian pride is sufficiently humbled to enable him to "wash in Jordan seven times" he is cleansed of his Syrian leprosy, and his flesh comes again as the flesh of a little child. Naaman would have preferred to wash in his own "Abana and Pharpar." In his leprosy he was "white as snow." Now it is that, understanding the absolute through the symbol of the "seven," he has an immaculate newborn identity. Likewise must Israel become "as a little child and...leave the old for the new," then she will be "receptive of the advanced idea," and be pure enough to "see God" (S & H 323). She will be pure enough to understand the spiritual and scientific meaning of Mind, Spirit, Soul, Principle, Life, Truth, Love.

When the Syrians threaten Israel with destruction she is protected by the standpoint of Elijah's translation, or the true practice of the absolute, for the mountain is "full of horses and chariots of fire round about Elisha." Elisha does not destroy the Syrians but provides them with bread and water. His purpose is always to translate a false concept.

When, in due course, Elisha anoints Jehu king of Israel, Jehu is commissioned to exterminate from Israel's consciousness "the whole house of Ahab." Ahab was the king who, contrary to divine orders, failed to exterminate the king of Syria.

In the house of Baal, Jehu kills all the priests of Baal and all the Baalites. But because he destroys not the two golden calves (a divided letter and spirit), which Jeroboam set up originally at Bethel

SCIENCE REFLECTING THE CHRIST

and Dan, and which made Israel to sin, Syria again smites Israel.

In her attempt to usurp the throne of Judah, Ahab's daughter is slain. This is a signal for Baalism to be wiped out of Judah also, and for the breaches in God's temple to be repaired. Nevertheless, when Hazael of Syria sets his face against both Samaria and Jerusalem, the king of Judah offers him the treasures of the temple as a bribe.

The time has come for Elisha to pass from the scene. Before his death he bids the king of Israel take a bow and arrow and shoot "the arrow of deliverance from Syria." Elisha holds the king's hands as he does so. At the same time the king must smite upon the ground. "And he smote thrice, and stayed." "Thou shouldest have smitten five or six times," Elisha tells him, "then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice." Because Judah and Israel have only partially destroyed what Syria stands for, they have laid themselves open to deportation by Assyria and Babylon, — that is, to moral and physical death.

The tone closes with the death and burial of Elisha, and the story of how a certain Moabite is restored to life by being placed in Elisha's tomb. With Elisha there is no spectacular ascension as with Elijah. Quietly and unobtrusively the purpose of Elisha is to resurrect all mankind. Due to Israel's failure over Syria, Elisha's teachings have the appearance of being the dead body of the letter. But this is not really so. Irresistibly, and unseen to the senses, the infinite calculus of absolute Science is raising the world from the dead.

(5)

THE PROPHETS

"upon ONE stone shall be SEVEN eyes"

ZECHARIAH

The relation of Elisha to Elijah in II Kings corresponds, in the story of the Christian Science church, to the relation of the "branch" to the "mother," or the era of the self-government of individual man to that of Mrs Eddy's original period of leadership.

Zechariah is the second of the post-exilic prophets. That is to say, he prophesies during the period of Israel's resurrection from

THE BIBLE and SCIENCE AND HEALTH

Babylon, when she is rebuilding her temple, or body. The key to his message lies in the reference to God's servant, "the BRANCH," or "the man whose name is the BRANCH," that "shall build the temple of the Lord." In the era following Mrs Eddy's passing, the self-governing "BRANCH," not an authoritarian "mother," is the builder of man's true identity, as the universal house of God.

The "branch" is man himself as the calculus of God's ideas. This is born to humanity of the matrix or motherhood of God into which (under Mrs Eddy) The Mother Church is translated. Because the emphasis with Zechariah is on the four-dimensional calculus, his message abounds with references to the "seven" and the "four."

His apocalyptic symbols unfold the "four horns," the "four carpenters," the "four winds," and the man with the measuring line in his hand who comes to measure the calculus of Spirit. After these comes the vision of "Joshua the high priest" whom he identifies as "my servant the BRANCH." The text reads: "For, 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." The "seven eyes" of the "one stone" are the seven synonymous terms presented in the chapter, "Recapitulation," in Science & Health, which "refer to one absolute God." This is the foundation stone of absolute Science whereby, in the radiancy of his outward vision, man looks out from God subjectively rather than up to God objectively. During Mrs Eddy's mission, her followers look up to God objectively. Ideally, as a result of her mission, they look out from God subjectively.

The stone with its seven eyes is followed by the candlestick with its seven lamps. Still the symbol is one of radiant vision and light. In the coming tone in John's Gospel, Jesus will declare he is "the light of the world." We read in Zechariah, "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. . . and two olive trees by it." His prophecy teems with questions and answers. "And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" The olive trees are "the two anointed ones [the manhood and womanhood of God, Christ Jesus and Christian Science, the Bible and Science & Health, the letter and the spirit of pure Christian Science], that stand by the Lord of the whole earth." The seven lamps again depict the seven synonymous terms for God, as "the eyes of the Lord, which run to and fro through the whole earth."

SCIENCE REFLECTING THE CHRIST

Zerubabbel, the builder of Israel's new body, — the builder of the absolute Science and system of Christian Science — brings forth the "headstone" of the structure, and cries, "Grace, grace unto it." In this structure, the foundation stone and the capstone are one and the same stone, namely, the capitalized terms for God. From the capitalized terms the infinite calculus stems; to the capitalized terms the infinite calculus returns. The functions and circulations of the infinite body of Christ are all embraced within what the capitalized terms stand for. *

The visions unfold of the "flying roll," the "ephah" which the two women (the two major phases of the Christian Science story) lift up between the heaven and the earth, the four chariots of the red, black, white, and bay horses, and, "the man whose name is the BRANCH." This is the man who, according to Mrs Eddy, shall "lead on the centuries" and reveal her "successor" (My 347). This is the man who shall grow up out of his place," and "shall build the temple of the Lord." *three understandings 744*

Zechariah writes: "Rejoice greatly, O daughter of Zion: shout O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass..." How different from the pride and arrogance of a theoretical absolutism is the lowliness and meekness of Jesus, Joshua, the Science and system embodied in the synonymous terms for God, the "man whose name is the BRANCH!"

(6)

THE GOSPELS

the bread which comes down from heaven
the light which is sent into the world
John 6:1-9:41

The sixth tone in this sequence opens with the feeding of the five thousand. Jesus has with him "five barley loaves, and two small fishes." As with Joseph, the symbol of the "seven" is the symbol of the inexhaustible infinitude of life. It stands for the bread which comes down from heaven to feed the human race with the truth about itself, for in reality this bread is the human race. The life of man is indivisible, unexpendable. That twelve baskets of fragments are

5+2=7

THE BIBLE and SCIENCE AND HEALTH

gathered up afterwards signifies that generic man is not a body of finite exhaustible fragments, but the one coherent system and Science of eternal unexpendable Life. Walking the tempestuous waves, Jesus controls the belief that finite matter is the source of man's life. When the "I" is Mind, Spirit, Soul, Principle, Life, Truth, Love, his disciples have no need to be "afraid."

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Jesus teaches that "the bread of God is the which cometh down from heaven, and giveth life unto the world." Israel in the wilderness ate bread from heaven in the form of manna. The meaning of "manna," is "what is it?" This implies the objective sense of constantly asking the question, "What is God?" But man's true selfhood lies not in asking the question, but in being the question's scientific answer. Hence Jesus says, "I am the bread of life." Man is the very idea of Mind, Spirit, Soul, Principle, Life, Truth, Love. The numerals of infinity, flowing in their infinite calculus, held in their inexhaustible matrix, are the constituent spiritual elements of the body of Principle, which is man. The bread of heaven is the Science and system of pure Christian Science which is given "for the life of the world." As demonstrated by Jesus, this system is not a theoretical absolutism, but is, in the words of Mrs Eddy, "practical, operative Christian Science" (Mis 207).

The only practical Science is absolute Science. Mrs Eddy's last published statement reads: "Christian Science is absolute... it is at this point and must be practised therefrom" (My 242). When the implications of this are realized, many students go back, and walk no more with their Saviour. "Doth this offend you? . . . Will ye also go away?" Jesus asks the twelve. Peter answers, "Lord, to whom shall we go? thou hast the words of eternal life." Samson taught that "out of the eater came forth meat." Jesus teaches that when the matrix of eternal life is subjective to man's being "out of his belly shall flow rivers of living water."

In the case of the woman accused of adultery, Jesus has but to "lift up himself" to see that man has never fallen to the ground. To symbolize the nothingness of such a belief, he writes with his finger in the dust. He who accuses another of sin is the sinner. "He that is without sin among you, let him first cast a stone at her," Jesus says. The result is that there is neither accuser nor accused in his presence.

In the consciousness of Jesus, the world is flooded with the light of its own true being. "I am the light of the world," he declares,

SCIENCE REFLECTING THE CHRIST

"I proceeded forth and came from God; neither came I of myself, but he sent me... Before Abraham was, I am." On the other hand, the thought which denies this, and has an ego of its own, is of its own father, the devil. "Ye are from beneath," he tells this state of thought, "I am from above: ye are of this world: I am not of this world." The "I" is absolute Truth, he implies, the Truth of the one absolute God.

"And as Jesus passed by, he saw a man which was blind from his birth." Blindness is the belief that the light of the world has been cut off from its source. Darkness is belief in material origin and birth. Jesus knows that the light and its source, the calculus and its matrix, are one and indivisible. Therefore he heals the man of blindness. He spits on the belief that man is Adam, made of dust, and anoints the man's eyes with the clay he has made. He then bids him wash the clay away in the pool of Siloam, - that is, purify himself of the adamant belief that man is created by man. The name "Siloam" means "Sent." The man is not really blind at all. His real identity is the very light of the world, sent forth by an inexhaustible source. The true "I" washed away a dam, the man tells the Pharisees. That which is "sent" from God dissolves the belief in the material origin of man.

"I [the light of the world] know whence I came, and whither I go," says Jesus. The reflection of God revolves in God's orbits. In the sight of God it comes from God and returns to God. In proportion that students know this truth, so it makes them free.

(7)

THE EPISTLES

absolute Truth makes man free

PHILEMON

Spiritually interpreted, Paul's short letter to the Roman, Philemon, is of profound significance. It concerns Philemon's erstwhile slave, Onesimus, who fled from the service of his master and whom, together with Philemon himself, Paul has converted to Christianity. Paul implores Philemon to forgive Onesimus for having rebelled against him, and to receive him back into his house. The name Philemon means, "loving." Onesimus means "useful."

THE BIBLE and SCIENCE AND HEALTH

The word "useful" applies to material organization which, when it has served its initial useful purpose, dissolves, and a higher standpoint is won. When she dissolved her church and college organizations in 1889, Mrs Eddy wrote of the "uses and abuses of organization." She also writes of the spiritual idea's "useful surroundings in the travail of spiritual birth" (S & H 463).

Onesimus is a symbol of rebellious, fallen man, - of man having supposedly rebelled against God, or of having willfully asserted an ego of his own. His conversion to Christianity at the hands of Paul symbolizes the fact that absolute Science liberates him from these beliefs and brings about his absolution. Then he is free to return forgiven "to the arms of divine Love" having been "rescued from the grasp of legal power" (Mis 140).

The epistle is a tiny thumbnail sketch, a recapitulation, of the entire redemptive teachings of the Bible and Science & Health. This teaching is that man has never broken away from Deity, and that he is not therefore revolving in an orbit of his own. Man as the reflection of God never leaves the presence and service of God. He revolves forever in God's orbits. Coming from God and returning to God, he moves in the rhythm of absolute Science, and this is the law of dissolution and absolution to the belief that he lives in matter.

Paul refers to Onesimus as "my son." Onesimus really typifies Paul's own self absolved from sin and returning reborn to God. The slave which has, in belief, deserted his Master is organic life. But when the organic sense dissolves through Christian regeneration, reinstatement takes place. To the senses, man is restored to his Master "absolved from death and the grave" (My 218). Paul writes to Philemon: "I beseech thee for my son Onesimus, whom I have begotten in my bonds... receive him, that is, mine own bowels... receive him forever; not now as a servant, but above a servant a brother beloved..."

Only absolute Science - only the idea of one absolute God coming from God - can possibly be the Son of God. Only the purity of the absolute, symbolized by the subjective standpoint of the capitalized terms for God, can possibly solve the problem of organization, and so be the saviour of humanity.

SCIENCE REFLECTING THE CHRIST

(8)

SCIENCE & HEALTH

absolute Science of God and man

"RECAPITULATION"

The form which the chapter "Recapitulation" took originally was a pamphlet entitled "Science of Man." This was Mrs Eddy's first recorded statement on Christian Science, which she copyrighted in 1870 before Science & Health was written. Its sequence of questions and answers comprised the substance of her class instruction, and became thereafter the consistent method of her teaching. "Science of Man" formed the foundations of the vastly expanded statement of the textbook, Science & Health, published in 1875. Later, under the title, "Recapitulation," the pamphlet was incorporated as an actual chapter of the book, finally taking its place as the last chapter of all before the "Key to the Scriptures."

It might be said of "Recapitulation," therefore, that it is both foundation stone and capstone of the structure of the book as a whole. This is because the chapter itself is based on the seven capitalized terms for God. To the student, this elemental range of synonymous terms is both the beginning and the end of the Science of God and man. In other words, Science & Health closes with the very chapter from which the book originally stemmed.

Mrs Eddy introduces "Recapitulation" by declaring that "absolute Christian Science pervades its statements, to elucidate scientific metaphysics." In fact, in order rightly to appraise the chapter, three essential concepts of Science must be taken into account. The first is "divine Science," or Science in its eternal oneness; the second is "absolute Christian Science," as the system of absolute ideas to which divine Science is reduced for human apprehension; the third is "Christian Science," or the application of this system of absolute ideas to the orderly solution of the problem of dualism. Hence, with the "absolute Christian Science" which "pervades" the statements of Recapitulation, the student is engaged not with a theoretical absolutism, but with practical, operative Christian Science. Throughout the chapter, and indeed throughout the book, the pervading, absolute statements apply themselves to the beliefs of mortality in order that the human problem as a whole may be worked out.

Mrs Eddy provided the twenty-four questions and answers as the "manna" for the student's educational (or wilderness) journey. The

3 temp
Wilderness

THE BIBLE and SCIENCE AND HEALTH

ideas which they unfolded to him constituted his Primary Class instruction, and were his very bread of life which came down from God out of heaven. "Manna" means "what is it?" In response to his questions, "What is God?" "What is man?" etc., the answers shine forth from absolute Principle to enlighten and regenerate his life. When he has made the answers his own, the "I" of his identity is the Principle itself, and he is no longer journeying thereto. He says with Jesus, 'I am the very bread of life,' 'I am the very light of the world.'

Through a system of synonymous terms for God, the bread of life which comes down from heaven is reduced to digestible form. This is because the synonyms are aspects of infinity which differ from one another in some shade of meaning, but which, at the same time, refer to the same "absolute God." This makes it possible for a calculus of spiritual ideas to unfold in an orderly way. As with the mathematical calculus, a system is provided which is both "differential" and "integral" at the same time. The numerals of infinity, as the primal elements of the system, have the accent on analysis, or differentiation. These present the student with the idea of what his Principle is constitutionally. The divine infinite calculus, as the eternal circulation of the system, has the accent on synthesis, or integration. The calculus presents him with the idea of how his Principle functions operationally. The matrix of immortality is the system itself in its eternal wholeness, giving birth within itself to its evolving calculus of ideas. The conception which the student arrives at is that of the universe (of God's creating) in its infinite oneness and harmony. All four concepts, the numerals, the calculus, the matrix, the system itself, derive to the student's cultured sense from the original range of synonymous terms for God.

Now, as he enters the "Key to the Scriptures," the system's two most fundamental elements, the "seven" and the "four," the "numerals" and the "calculus," are specifically accentuated by the two final chapters of all, "Genesis" and "The Apocalypse."

F I F T E E N T H
S E Q U E N C E

SCIENCE REFLECTING CHRISTIANITY

Theme: The infinite self-containment of Science.

(1)
THE PATRIARCHS
"renewal of affections"
Gen 42:1-45:28

The mighty spiritual affluence which is Joseph is summed up in the words of S & H 13, "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.'" Mrs Eddy is quoting from Isaiah 55, where we read: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat."

In the spirit of the seven days of creation, Joseph, the pure Science of Christian Science, is unfolding God's "infinite self-containment" to the world (S & H 519). He is opening up the resources of the only real Egypt there is, -the matrix of abundant life. Mrs Eddy writes in the chapter, "Genesis," of how "creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source" (S & H 507).

In the era of pure Science, the world itself is the promised land, not a circumscribed organization. The world's spiritual famine is no respecter of persons or sects. Jacob and his family living in the land of Canaan feel the famine just as much as everyone else. When, in his extremity, he learns about the resources of Egypt, Jacob sends his ten sons there to buy corn. But he will not let Benjamin go with them. Organization thinks it must protect what it

THE BIBLE and SCIENCE AND HEALTH

believes in and keep it pure. This makes it seem as if the spiritual idea is held within rigid ecclesiastical bounds. Jacob resists letting Benjamin go into Egypt just as, later on, Israel herself resists going forward into Babylon. Yet if he would not resist this, but would yield up his sectarian beliefs, he would find that all there is to Egypt is the matrix of spiritual birth, just as Israel would find that all there is to Babylon is the matrix of deathless life. Egypt is Joseph waiting with open arms to welcome Benjamin, and to prove himself the true spiritual selfhood of all Jacob's sons.

It is not possible for the ten brothers to recognize Joseph because Benjamin is not with them. At Benjamin's birth, Rachel, his mother, died. Benjamin is spiritual individuality which yields up the ghost of organic motherhood in order to reflect in itself one universal birth. Joseph, Rachel's firstborn, stands for the universal motherhood of God. Not having Benjamin with them, Joseph appears to his brothers not as the Science of infinite Love, but as the hard-hearted world of Egypt.

To Joseph, the ten brothers are not genuine seekers after Truth. They can be this only if they go back and fetch Benjamin. The cause of their trouble is Simeon, who stands for the binding restrictions of a religious and authoritarian sense of life. Hence Simeon must himself be bound. Like Samson, Joseph must prove the inability of sectarian religion to bind universal Science. Once Simeon is bound, the brothers' sacks are filled with corn, and their money is restored. "Come ye, buy, and eat...buy wine and milk without money and without price," Isaiah writes.

Back in Canaan, Jacob bemoans the thought of letting Benjamin return with the brothers to Egypt. Yet so severe is the famine that he has no other choice but to let him go. In due course, the ten set out once more for Egypt, and this time Benjamin goes with them. When Joseph sees his younger brother he weeps for joy, and releases Simeon from prison. Even so, further proof of the brothers' sincerity is needed before they can understand who Joseph really is.

Their sacks are filled with corn, their money is returned in their sacks, and, this time, Joseph's silver cup is hidden in Benjamin's sack. "Our cup is the cross," Mrs Eddy writes (S & H 35). The living proof must be furnished that individuality is willing to sacrifice the organic sense of life. When the apparent theft is discovered, the brothers throw themselves on Joseph's mercy. Joseph threatens to send them back to their father and to keep Benjamin with him. The climax of the story is at hand. To the brothers this is un-

SCIENCE REFLECTING CHRISTIANITY

thinkable; it will mean their father's death. At last Judah makes the necessary spiritual grade. He offers up himself for Benjamin's sake. "I pray thee," he says, "let thy servant abide instead of the lad a bondman to my lord."

In I Kings, Judah is the tribe who organizes the great centralized temple in Jerusalem, and who absorbs the tribe of Benjamin into himself. But this is not so in the present story. Here organization does not absorb individuality. Simeon, also closely associated with Judah, has already been bound. Organization sacrifices itself for the sake of individuality, in order that the universal Science, which is Joseph, may be recognized by all mankind.

"Be not grieved, nor angry with yourselves, that ye sold me hither," Joseph says to his brothers, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." The divine purpose is that Christian Science shall not be lost in organization. "Haste ye," he tells them, "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."

Unbeknown to the fearful and sorrowing Jacob, Christian Science is already the sole reality of his supposedly antagonistic world. But now the time has come when he too must rejoice and share in this glorious revelation. "And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."

The "renewal of affections" (def. "Benjamin" S & H 582) has taken place, and once more Israel is spiritually one.

(2)

DEUTERONOMY

Moses blesses universal Israel

Deut 33:1-29

The second tone in the sequence of Science reflecting Christianity is comprised of Moses' farewell blessing on the twelve tribes of Israel. "And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death." Actually, in his blessing, thirteen names are mentioned altogether. This is because Joseph and his two sons, Ephraim and Manasseh, are all three included, and because one of the original twelve is left out. It is

THE BIBLE and SCIENCE AND HEALTH

essential that the symbolism shall now have reached beyond the bounds of the "twelve" to the "thirteen." The one who is omitted is Simeon, — the negative concept of Simon, the disciple, or that state of thought which contended with Jesus over laying down the mortal sense of life (Matt 16). In the previous tone Simeon is bound in order that Benjamin can be reunited with Joseph, and Judah can sacrifice himself for Benjamin's sake. In this tone Simeon has no place. The conception is beyond the confines of theological dogmatism and is in the realm of universal Science.

Reuben, the firstborn, is blessed with life and multiplication. Judah is blessed with individual self-sufficiency in overcoming his enemies. Yet his self-sufficiency derives not from himself personally, but from God. The priestly tribe of Levi is blessed with laying down all family ties and personal relationships in order to be the "holy one" of God. In spite of his liability to the ways and means of a disciplinary organization, Levi "shall teach Jacob thy judgments, and Israel thy law."

Benjamin is "the beloved of the Lord" who "shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." Benjamin shall be spiritually self-governed and spiritually protected, because he understands and abides by Principle's divine system of government.

By far the longest and most important blessing is the one bestowed on Joseph. Five times is Joseph blessed with "precious" things, — with the "precious things of heaven," the "precious fruits brought forth by the sun," the "precious things put forth by the moon," the "precious things of the lasting hills," the "precious things of the earth and the fulness thereof." All these and many other blessings are heaped "upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." Joseph is the one crowned head of all the world. The reason he was temporarily separated from his brethren was in order that, later on, he might unite them with himself impersonally and scientifically in God.

With horns like those of the one-horned unicorn, "he shall push the people together to the ends of the earth." The horn is a symbol of strength. Like the great strength of Samson, the horn of the unicorn symbolizes Joseph's single-minded purity and strength. Joseph is the blessed matrix and calculus of abundant life that gathers all in one. Jacob identifies him elsewhere with "the stone of Israel." In the words used by John to describe the city four-

SCIENCE REFLECTING CHRISTIANITY

square (Rev 21), Joseph is indeed the "stone most precious," – the idea of the womanhood and motherhood of God.

Zebulun is blessed with objectively "going out," Issachar with remaining subjectively in his "tents." Because of this, Zebulun and Issachar shall "call the people unto the mountain," they "shall suck of the abundance of the seas, and of the treasures hid in the sand." No beast from the sea, no beast from the shore shall be allowed to rise up and destroy the identities of Zebulun and Issachar.

Gad is blessed with moral courage to enlarge and expand himself spiritually. He is identified with "the lawgiver" himself, and with the justice and judgments of Principle. The real Dan is not animal magnetism at all, but the offspring of this very moral courage associated here with Gad. Naphtali is "satisfied with favour, and full with the blessing of the Lord."

The last to be blessed is Asher. He is "blessed with children" and his foot is dipped in oil. Because of his consecration to the fundamentals of Science, Asher will be "acceptable to his brethren." As his "days" so shall his strength be. Spiritual strength, purity, fruitfulness, etc., are all determined by consecration to the order of the seven days of creation as the outgrowth of the "infinite self-containment" of God.

Spiritually one and undivided, proceeding from no other source than the divine Principle, Love, Israel is infinitely blessed. "The eternal God is thy refuge," Moses tells her, "and underneath are the everlasting arms... Happy art thou, O Israel: who is like unto thee, O people saved by the Lord."

My understanding

(3)

JOSHUA-JUDGES

Science grows undivided from one grand root

Judges 16:1-31

This is the story of Samson and Delilah, – of how the subtle fascinations of physical science would entice the exponent of divine Science to yield up the secret of his "great strength," and become blind and weak before the so-called might of physical science. In this tone Samson is taken captive by the Philistines, just as Israel is taken captive by the Assyrians in the tone which follows.

THE BIBLE and SCIENCE AND HEALTH

"And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth. . . that we may bind him. . . And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound. . ." Whether, on the one hand, the Philistines stand for physical science, or, on the other, for religious inertia, their efforts are to bind, restrict, and immobilize the strength and purity of divine Science. Throughout the Scriptures, the "lords of the Philistines" are invariably five in number. This means that they stand for the five physical senses testifying to the belief that mind is in matter, that science is physical and religion mystical. Throughout Science & Health, physical sense, or "sensuality," is presented as the opposite of "Science."

When, at the bidding of the lords of the Philistines, Delilah binds Samson with "seven green withs," he breaks "the withs, as a thread of tow is broken when it toucheth the fire." When she binds him with "new ropes that never were occupied," he breaks them "from off his arms like a thread." In the story of Joseph, Joseph is wise enough to bind Simeon. In the story of Samson (at this point) Samson is wise enough not to let the Philistines bind him.

We are then shown the negative of the true Samson. Under the continuous bombardment of Delilah's sensuality, Samson yields to her, and divulges the secret of his strength. He says: "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb." If he were to be shorn of his "seven locks of hair," which have already been woven into a single web, his strength would go from him. While he is asleep upon her knees, Delilah has his head shaven.

With his seven locks cut from their "one grand root" (S & H 341), Samson's strength is spent, and the Philistines "put out his eyes." Then they bind him "with fetters of brass; and he did grind in the prison house."

Mrs Eddy writes in S & H 124, "Physical science (so-called) is human knowledge, - a law of mortal mind, a blind belief, a Samson shorn of his strength." Elsewhere she defines "human knowledge" as "sensuality," and identifies it with the serpentine tree of knowledge in the midst of the garden of Eden. Eden is the mortal body whose tree of knowledge corrupted Adam and Eve. It is said of Adam that he "knew" Eve his wife.

The sex concept of build-up and discharge is fundamentally the same as in electricity and atomic energy. The word "sex" is

SCIENCE REFLECTING CHRISTIANITY

from "to cut;" "atom" is from "uncut." Samson allows his hair to be cut. According to the physical senses, womanhood, the body of Christ, is cut from Christ, the head of the body. Man's crowning glory is his womanhood. Christ, the head, is the "one grand root" from which "in beauty and consistency" grows the universal body of Christ, which is woman. Samson's hair is the "divine Science of man woven into one [sevenfold] web of consistency without seam or rent." In Science no electro-magnetism, no gravitational or atomic force, no bombardment of sensual suggestions, have ever robbed man of his womanhood. No animal magnetic energy has ever cut the body of Christ from Christ the head, by first cutting the Son from the Father-Mother God.

Samson's "great strength" stems from the idea of the spiritual consistency and indivisibility of being. His hairs are all numbered by the Father. The "numerals of infinity called seven days" grow undivided from their "one grand root," the seven capitalized, synonymous terms for God. "Capital" and "head" are the same concept. Were philistinism to cut this web of ideas into fragments by severing it from its divine root, the result would not be divine Science but physical science. Infinite power and strength, inherent alone in the undividedness of the infinite, would, in that explosive moment, be expended, and divine Science would be changed into physical science. The light of the world would have been put out, and the world itself would be blind. Albeit Samson's hair begins "to grow again," and his strength returns.

The legend concludes with the way in which Samson brings about the downfall of the whole structure of philistinism. He brings the strength of divine Science to bear upon the two main pillars of the Philistines' house - physical science and emotional religion - and the structure falls to the ground.

The relationship between what the Philistines stand for in the book of Judges, and what Assyrio-Babylon stands for in II Kings is evident. Mrs Eddy defines Babe (Babylon) in part as: "... a kingdom divided against itself. . . 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).

THE BIBLE and SCIENCE AND HEALTH

(4)

THE FOUR BOOKS OF KINGS

Israel severed from the promised land

II Kings 14:1-19:37

Historically, Israel-Judah is the single civilization of the Jordan valley, just as Assyrio-Babylon is the single civilization of the Tigris-Euphrates valley. Metaphysically, the one is the symbol of spiritual truth, the other of material error. But Israel-Judah is only the symbol of spiritual truth as long as she is undivided. If, in belief, she separates herself into two warring camps she is no longer Truth but error. As a kingdom divided against itself, her subjugation by Assyria and Babylon is inevitable. Thus Israel, false womanhood, is taken captive by Assyria, the male element of mortality, and Judah, false manhood, is taken captive by Babylon, the female element of mortality. The present fourth tone in the sequence of Science reflecting Christianity is the story of Israel's subjugation by Assyria.

As the sixteen sequences of tones now draw to a close, and the idea of the matrix and calculus of reality begins to appear in its fulness, it is essential to bear in mind that the conception which is being consummated is that of man's boundless, deathless life. Israel's promised land, her divine inheritance, is her eternal life. But if, for her sins, she allows herself to be severed from this land, if she is uprooted from her divine Principle, God, then her manhood and her womanhood are automatically cut in two. Her sinful subdivision within herself results in her body being plundered by Assyria and Babylon, and in her being scattered far and wide.

She is broken up and sown asunder, strewn among the nations of the world. Interpreted metaphysically, the concept is that of the universe of divine Science severed from its Principle, - exploded and scattered into the fragmentary universe of physical science.

This is Israel's apparent death, not her eternal life. What appears as her spiritual death is subdivided into a moral death on the one hand, and a physical death on the other. Moral death is sin and of the mind; its consequence is physical death, or the death of the mortal body. Mrs Eddy writes that the effects of animal magnetism "upon those who practise it, and upon their subjects who do not resist it, lead to moral and physical death." Assyria and Babylon, with their astrology and horoscopy - their belief that "there exists a mutual influence between the celestial bodies,

Science
Israel's promised land, her divine inheritance, is her eternal life.
Assyria and Babylon

SCIENCE REFLECTING CHRISTIANITY

the earth, and animated things," that "animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves" (S & H 100-101), are the practitioners of animal magnetism, while Israel and Judah are their unresisting victims.

Israel undergoes moral death at the hands of Assyria because the living spirit of Science (her true identity as woman) is overcome by the ruthlessness of a dead technological letter. Judah undergoes physical death at the hands of Babylon because the logical understanding of Science (his true identity as man) is overcome by the harlotry of a dead moralistic spirit. Thus both these tones are presented from the negative point of view. Underlying them, however, is the invulnerability of the manhood and womanhood of God when the two are one in God. The present sequence culminates in the chapter, "Genesis," where the accent is on manhood, or the "seven;" the following sequence culminates in the chapter, "The Apocalypse," where the accent is on womanhood, or the "four."

After further internal wrangling between Judah and Israel, we read how "the king of Assyria took Samaria, and carried Israel away into Assyria." The reason is that "the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt. . . So was Israel carried away out of their own land to Assyria unto this day."

Yet when this apparent disaster is reversed and translated, Israel's deportation beyond the confines of Canaan is for the ultimate blessing of mankind, just as was Joseph's deportation into Egypt. Both Joseph and Israel stand for precisely the same thing, namely, the boundless, unfragmented Science of man. When she reappears as Christian Science, Israel will open the very windows of heaven and regather the human race into its original unity in God.

(5)

THE PROPHETS

the blessing which pours forth from the windows of heaven

MALACHI

Malachi, the third of the post-exilic prophets, is also the last prophet in the canonical order, and would seem to epitomize the prophetic standpoint as a whole. The name means "my messenger."

THE BIBLE and SCIENCE AND HEALTH

All the prophets are God's messengers, — that is to say, all their messages proceed from God, and the message and the messenger are one. Throughout the Scriptures, angels are both the messengers and the messages of God. Mrs Eddy defines "angels" as "God's thoughts passing to man." They are the messages which proceed out of the mouth of God: they come from God and return to God, but are never cut off from God.

The office of "messenger" is also identified with that of "priest." Levi, the guardian of the temple with whom the covenant is established, he who is set apart to typify the whole of Israel as God's first-born son, is specifically "the messenger of the Lord of hosts." John the Baptist, of whom Malachi writes: "Behold, I will send my messenger, and he shall prepare the way before me, . . . even the messenger of the covenant," is of the priestly tribe of Levi. Again, the preparatory mission of John is closely identified with that of Elias who "shall first come and restore all things" to God. Hence Malachi also writes: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Just as the sixteen prophets that close the Old Testament prepare the way for the four gospels that open the New, so God's messages enable the student to reach the messenger's own subjective standpoint and therein find his Christ-identity coming forth from God. And so it is that John the Baptist prepares the way for Jesus; Jesus himself prepares the way for the world-wide descent of the Holy Ghost on the day of Pentecost; the Christian Church prepares the way for the Christian Science Church; the mission of Mary Baker Eddy prepares the way for the revelation of her own absolute Science and system; the Bible prepares the way for Science & Health. Within the realm of pure Science, the symbol of the "seven," focussed in the chapter "Genesis," prepares the way for the symbol of the "four," focussed in the chapter, "The Apocalypse." In the negative story of Israel and Judah, the deportation of Israel by Assyria prepares the way for the deportation of Judah by Babylon. (This is because sin prepares the way for death.) The rebuilding of the body in Malachi's post-exilic era prepares the way for what body really is to come down from God out of heaven.

Because the spiritual idea is universal, the need is that it shall be taken beyond the confines of a localized Israel. There is no truth, no Science, in the belief that body is localized. Such a belief pollutes the table of the Lord, and makes His meat contemptible. Therefore, God says, "From the rising of the sun even unto the going

SCIENCE REFLECTING CHRISTIANITY

down of the same my name shall be great among the Gentiles... my name shall be great among the heathen." Spiritually translated, the purpose of Joseph in the land of Egypt, of Samson in the land of the Philistines, and of Israel's deportation into Assyria, is that Science shall be found the true identity of the Gentiles in the apparently outside world.

"Have we not all one father?" Malachi asks, "hath not one God created us? Why do ye deal treacherously every man against his brother?... Ye have wearied the Lord with your words." Seen negatively, Israel is captured by Assyria because she has lost the spirit of universal brotherhood and has wearied God with words. Positively, God's divine messages are being disseminated throughout the world.

"Elias... shall first come and restore all things." Understanding creation in terms of the "seven days," all the identities of the universe are restored to Mind, Spirit, Soul, Principle, Life, Truth, Love. In the spirit of "Elias" come the words of Malachi, "Return [be restored] unto me, and I will return unto you... Will a man rob God? Yet ye have robbed me... even this whole nation."

To material sense the Creator has been robbed of His creation. But this is not so to spiritual sense. Because the universe has never been translated from Spirit to matter, God has never been robbed of a particle of His creation. Israel has not really been uprooted from the promised land, nor the calculus severed from its matrix. God has not really been robbed of His Son through the dream of material birth.

Humanity has but to restore all things to God, Israel has but to bring "all the tithes into the storehouse," for Love to open the windows of heaven and pour her forth "a blessing that there shall not be room enough to receive it." This is what Joseph does with the corn, which enables him to feed the world. To restore "all things" to Principle through the symbol of the "seven" is for the windows of heaven to pour forth the true identity of all things, symbolized by the "four." This is spiritual birth.

"All nations shall call you blessed," when you shall restore mind to Mind, substance to Spirit, body to Soul, person to Principle, life to Life, man to Truth, and love to Love. For then will the "Sun of righteousness arise with healing in his wings." The light of the seven days of creation is the radiant light of this very Sun of righteousness. Coming from and returning to its own illimitable source, the light of the Sun of righteousness is never cut off from that source.

THE BIBLE and SCIENCE AND HEALTH

(6)

THE GOSPELS

I come from and return to the matrix of infinite Life

John 10:1-17:26

The "way" whereby the "good shepherd" leads his sheep into the sheepfold is the way of Principle, the way of the seven days of creation, the way, or order, of Christian Science, according to which Principle unfolds its idea. All who try to climb up some other way are thieves and robbers who would wrest the Son from the Father-Mother God and postulate a material creation. "There shall be one fold, and one shepherd." The fold is God's "infinite self-containment," or the matrix of eternal life. There is but one way to enter the fold and that is to come out from the fold. "I am the door," Jesus says at the opening of this tone, "by me if any man enter in, he shall be saved, and shall go in and out..."

When he declares, "I and my Father are one," the Jews want to stone him, because they say that as a man he makes himself God. But it is they, not Jesus, who believe that man is a god. They accept the serpent's lie that man is a material creator and therefore that men are "as gods." To Jesus there is but one creator who has created all. The creator is not to be found in His creation; therefore man is not God, he is the "Son of God."

"Life is the origin and ultimate of man" (S & H 487). Jesus' necessity is to demonstrate this, and so prove the nothingness of the birth-death cycle. The proof consists of two parts. Coming from the Father, he must first prove it objectively in terms of his apparently outside world, then subjectively, in terms of his own individual being. The first part appears in the present tone with the raising of Lazarus, the second in the corresponding tone of the next sequence where Jesus resurrects himself. It is the same with the story of Israel and Judah. Israel, where the accent is on the universal, goes into Assyrian captivity in the present sequence; Judah, where the accent is on the individual, goes into Babylonian captivity in the next and final sequence.

Jesus says of Lazarus, that his "sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." To Jesus, Lazarus is not dead but asleep. He is dreaming the Adam-dream of birth and death in matter. Therefore, Jesus says, "I go, that I may awake him out of sleep."

Lazarus lays in the tomb four days before he is resurrected.

SCIENCE REFLECTING CHRISTIANITY

Jesus lays there three days. This total of seven days typifies the resurrection of the human concept in both its objective and subjective phases. In the case of Lazarus, Jesus stands on the outside of the tomb; with himself he is on the inside. With Lazarus, he bids the onlookers roll away the stone. In his own case, he rolls it away himself.

He cries with a loud voice, "Lazarus, come forth." Lazarus does so, "bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." Lazarus is freed from the belief that his life is bound up in organization, or that Spirit is fettered by matter. Mrs Eddy writes that "if we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the morale of Christian Science in the graveclothes of its letter" (S & H 366).

After the raising of Lazarus, even the high priest is forced to prophesy that Jesus will "gather together in one the children of God that were scattered abroad." This implies that the seemingly dead body of Israel, scattered by Assyria, will be restored to the one sheepfold, - will be restored unbound to the oneness of Christ, as the head of his own body.

At supper with Jesus, Martha, and Lazarus, Mary anoints Jesus' feet with her ointment and wipes them with the hairs of her head. Judas Iscariot would prevent her doing this. He is the "thief" who would climb into the sheepfold some other way. He is not willing that the Adam-dream of life in matter should be dissolved by the "seven days." "Let her alone," Jesus says, "against the day of my burying hath she kept this." Mary's action stands for the submergence of Christ's body in Spirit, while Judas would bind it in matter. When much people seek to see the risen, loosened Lazarus, the chief priests consult with one another how they can put both Lazarus and Jesus to death. From their point of view, both objectively and subjectively the resurrection of humanity from organic life must be prevented at all costs.

He rides in triumph into Jerusalem. His purpose is to complete, from the subjective standpoint, the work of resurrection and regeneration begun with Lazarus. The Greeks - the outside Gentile world - desire to see him. "Behold, the world is gone after him" say the Pharisees. When the "I" is resurrected from person to Principle, Jesus tells them, all men are drawn unto it.

John, who leans on his breast at the last supper, stands for the revelation of God's motherhood in Christian Science. Judas, whom

THE BIBLE and SCIENCE AND HEALTH

he dismisses with a sop is the "dam," or obstruction, of material obstetrics. The sop is "mortal mind in solution...that 'darkness ... upon the face of the deep,' when matter or dust was deemed the agent of Deity in creating man" (S & H 338).

Jesus promises the world that, in due course, the Comforter, divine Science, shall come unto it. The womanhood of man, supposedly taken away from him at the beginning of the Adam-dream, will then be restored. Christian Science will restore "the lost Israel" to Judah, - will reveal to the world the motherhood of God as the source of its own life.

Jesus' career unfolds in the order of the seven days of creation. He says to the disciples: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father ... be of good cheer; I have overcome the world." The section closes when he is in communion with God alone. In the tone of the seventh day of creation he prays to the Father to glorify the Son. He says, "I have finished the work which thou gavest me to do... glorify thou me with thine own self with the glory which I had with thee before the world was."

Because of Jesus' sacrifice of self, Judah and Israel, the manhood and womanhood of God, will be found one in God. Mrs Eddy writes: "Generically man is one, and specifically man means all men" (S & H 267). Israel is the "all" and Judah is the "one." Jesus prays: "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us." *

The glory which Jesus had with the Father before the world was is signified in Paul's epistle to the Hebrews, where we read that he sits "on the right hand of the Majesty on high."

(7)

V THE EPISTLES "right hand of the Majesty on high" HEBREWS

According to the Century Bible, the subject of Paul's epistle to the Hebrews is "the world to come." This is the world of timeless, deathless being, and is the glory which every man has with God before the world of the senses was. It is the original world of the

2009

~~seven days~~ of Genesis, forever untouched by the Adam-dream. As the life of Jesus demonstrates, the real world appears in proportion as the dream-world disappears. The last vestige of the dream-world disappeared when, at the ascension, Jesus rose to the "right hand of the Majesty on high." The stage of growth represented by the ascension and the seventh day of creation are the same, namely, the point at which man finishes the work which his Principle has given him to do, and where he enters his promised "rest."

Paul writes in Hebrews: "He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works . . . Let us labour therefore to enter into that rest." Mrs Eddy writes correlatively, "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. . ." (Mis 216). Our work is done and we enter into our rest when our unfolding Christ-selfhood has fully dissolved the Adam-dream.

When, at the crucifixion, Jesus overcomes the last enemy, death, the veil of the temple is rent in twain. Jesus is leading all mankind into the Holy of Holies, or into direct communion with God. Offering up himself "once for all," he becomes the High Priest of the whole world "after the order of Melchisedec." He proves that he and his body, generic man, are "without father, without mother, without descent, having neither beginning of days, nor end of life" (Paul's description of Melchisedec, Heb 7:3).

Such is the theme of the epistle to the Hebrews. Sacrificing "Adam" on behalf of the human race, Jesus leads the world into the one sheepfold, the one heaven, — into God's "infinite self-containment," the matrix of eternal life. Logically, at this point, the practices of the Levitical priesthood dissolve. No longer is it the privilege of one high priest once a year to offer an animal sacrifice, and then enter within the veil. In the reality of his identity man is already within the veil subjectively, and has no need to look to a personal mediator to intercede on his behalf. "Neither by the blood of goats and calves, but by his own blood [Jesus] entered in once into the holy place, having obtained eternal redemption for us. . ." Judah foreshadows this sacrifice when, for the sake of Benjamin, he is willing to offer up himself to Joseph.

The Levitical rituals were but "figures of the true," — symbolic shadows of the heavenly things to come. They represented the "first covenant" preparing the way for a second, or "new covenant," which God promised to make "with the house of Israel and with the house

THE BIBLE and SCIENCE AND HEALTH

of Judah." They were the "shadow of good things to come, and not the very image of the things." Under the second covenant, man is not ruled by an intermediary priesthood, but is governed directly by God. This means he is a law unto himself, or is self-governed. Paul reiterates the new covenant when he writes: "After those days, saith the Lord; I will put my law into their mind, and write it in their hearts..." The angel messenger having prepared the way objectively according to the order of the seven days of creation, humanity is in a position to operate subjectively from the messenger's own point of view.

Paul shows how, through the four thousand-year periods that comprise the Old Testament, Israel steadily advanced in the direction of the New Testament, or the New Covenant. The stories of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the Judges, the Kings and the Prophets all reveal that the "substance" of the things Israel hoped for (namely, the New Covenant) was the very "faith" that impelled her forward to the accomplishment of this goal.

"Wherefore," Paul says, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

The fact is that the goal towards which thought travels in the course of the seven days of creation is that which originally impels it to make the journey. Hence, to Paul, Jesus is both the "author" of every man's faith-journey and also its "finisher." Having accomplished the journey, man finds himself at the very gates of the city which Abraham originally sought. He reaches "unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born." He arrives at the all-embracing womb of Love, the matrix and motherhood of God. But to do this necessitates the step by step dissolution of the Adamic sense of life.

At the beginning of the epistle, Paul elucidates the way in which the journey is made. He compares the "Son of God," the "angels," and the "son of man." Christ, the Son, he says, is "so much better than the angels;" the angelic messengers are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." The son of man, typified by Jesus, is made "a little lower than the angels," and has all the things of the Adamic creation "in subjection under his feet."

SCIENCE REFLECTING CHRISTIANITY

In terms of divine metaphysics, Christ, the Son, is the one divine Science embraced within the oneness of Principle. The angels are the absolute values of absolute Christian Science, and constitute the system to which divine Science is reduced for the purposes of human demonstration. The son of man is the application of the absolute to the dissolution of mortality, as the means of solving the dualistic human problem. At the point of Christian Science, thought is "a little lower than the angels." When, in the realm of Christian Science, humanity can say with Jesus, "I have overcome the world," it rises to the demonstration of the absolute and is as the angels of God in heaven. As pure reflection, the human sits on the right hand of the Majesty on high, having demonstrated its oneness with the divine.

(8)

SCIENCE & HEALTH

"The Seven"

order of ascent to the Majesty on high
"GENESIS"

Except Christ Jesus had first come forth from the Father, he could not have returned to the Father. Except he had worked from the right hand of the Majesty on high from the "first," he could not have rested there when his work was finished at the "last." Throughout the infinite cycles of eternal Science the last is first and the first last.

In the Science of Spirit and its reflection, the end and the beginning are instantaneously one. The first sentence of Mrs Eddy's commentary on the seven days of creation in the chapter, "Genesis," reads: "...Mind presents the idea of God." Her final sentence at the close of the seventh day reads: "...and thought accepts the divine infinite calculus." All the way along, what Mind, God, is presenting, thought, reflection, man, is simultaneously accepting. Referring to the "light" of the first day - the day of Mind - Mrs Eddy says that "the light of everpresent Love illumines the universe." But Love is the seventh term for God in the divine order, and specifically characterizes the seventh day of creation. And so

THE BIBLE and SCIENCE AND HEALTH

it is that except the fullness of the seventh day were already present from the first, the unfoldment from the first to the seventh could not possibly take place. The unfolding of the spiritual universe is the development within itself of God's "infinite self-containment," that is, of the matrix and calculus of timeless, ever-circulating life.

The seven days of creation are the "matrix" of infinity giving orderly birth to the "calculus" of infinity in terms of the "numerals" of infinity. The "numerals of infinity, called seven days" are the matrix's own primal elements out of which the calculus itself is formed. The phenomenon as a whole is the system, or universe, of God's creating. Individual man is a constituent individual reflection of this system, or universe, evolving and revolving within it in indispensable relationship with all God's ideas.

The chapter "Genesis," is divided into two main parts. The first is the positive statement of the seven days of creation, the second is the negative record of the Adam-dream. As the first appears, the second disappears. The appearing to human consciousness of spiritual creation translates a finite and temporal sense of creation, until the entire false concept is eliminated, and creation as it really is constitutes the whole of being. When Jesus declared that he had finished the work which the Father had given him to do, his thought was in the tone of the final, seventh day of creation. The orderly appearing of the seven days, and the orderly disappearing of the Adam-dream, had comprised his transitory human experience. At the point of the ascension, the Science and system of the seven days - the idea of infinity as Mind, Spirit, Soul, Principle, Life, Truth, Love - had fully translated the Adam-dream. The system of absolute values unfolded by the numerals, calculus, and matrix had translated in its entirety the so-called system of material values, based on the belief of material procreation, or man's separation from God.

From the standpoint of the oneness of being in divine Science, the thought of Christ Jesus partook of the absolute spiritual values of absolute Christian Science, and as these unfolded according to order and system in Christian Science they applied themselves to the elimination of the Adam-dream and to the solution of the human problem. When, at the resurrection, the last enemy, death, was overcome, there was no further application to the claims of matter, for the problem of dualism had been solved. Therefore his demonstration of life rose into the realm of the absolute and was held in the embrace of the divine. He had come from Principle and had

SCIENCE REFLECTING CHRISTIANITY

returned to Principle. As Principle's instantaneous reflection of itself, he had proved that he had never been separated from Principle by the Adam-dream of time.

To Jesus, divine Science was the "last" that must be "first," and the "first" that must be "last." But that which comprises the universe, or body, of divine Science is the infinitude of diverse individual identity that makes up the universe of absolute Christian Science. As these absolute identities unfold in the order of the seven days of creation they prove the nothingness of fallen man. In other words, the matrix of divine Science gives birth to the calculus of absolute Christian Science, and as this unfolds in terms of its own constituent numerals, or elements, so, in Christian Science, the dream of life in matter is eliminated step by step.

In her introduction to the chapter as a whole, Mrs Eddy refers to the seven days of creation as "reality," and to the Adam-record as "unreality," — as the "straight line of Spirit" which predominates over "the mortal deviations and inverted images of the creator and His creation." She calls the Adam-record the "deflection of being," which when reversed, translated, or "rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis."

Coming now to the final sequence of all, reversing the evidence of the senses and viewing Israel rightly, we see her forming in the womb of Love, not in the land of Egypt.

SIXTEENTH

SEQUENCE

SCIENCE REFLECTING SCIENCE

Theme: There is nothing going on anywhere but Mind, Spirit, Soul, Principle, Life, Truth, Love in operation as the Word, Christ, Christianity, Science.

(1)

THE PATRIARCHS

Israel supreme in the land of Egypt

Gen 46:1–50:26

In the opening tone of the final sequence, Jacob and his family – seventy strong – leave the confines of the land of Canaan and unite with Joseph in Egypt. For it is with reference to Egypt, not Canaan, that the promise reads: “I will there make of thee a great nation.” God says to Jacob, “I will go down with thee into Egypt; and I will also surely bring thee up again.” Israel’s greatness lies in the fact that, as the reflection of God, she comes from God and returns to God, and in so doing translates the supposititious realm of “Egypt” into the omnipresence of God. It is clear from the story that the real ruler of Egypt is not Pharaoh but Joseph.

In Science, “heart meets heart reciprocally blest” (Mis 207). Pharaoh and Jacob bless each other, and Pharaoh bestows on Israel “the best of the land.” As a family of shepherds, Jacob and his children dwell in the land of Goshen, where they have possessions, and where they grow and multiply exceedingly.

To the material senses, man seems to have been formed in the matrix of mortality, or the land of Egypt; to spiritual sense, and in Science, he is formed in the matrix of immortality. When the evidence of the senses is reversed, and Egypt is spiritually translated,

SCIENCE REFLECTING SCIENCE

the matrix and calculus of eternal life constitute the sole reality of mankind. Mrs Eddy writes that "to material sense, earth is matter," while "to spiritual sense" the selfsame earth is a "compound idea" (S & H 585).

Before his death Jacob blesses all his sons. But the blessing which he bestows on Joseph vastly outweighs them all. Joseph stands for generic Israel herself, the absolute, universal Science of man. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall," Jacob declares. Mrs Eddy writes of how "conception unconfined is winged to reach the divine glory" (S & H 323). A universal Science cannot be confined behind the walls of a sectarian material religion, but spreads undivided and propagates unspent (see My 353:15). Though he has been sorely shot at, Joseph is "made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)" The one almighty God blesses Joseph "with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb." Joseph is, in fact, the all-embracing matrix of the womanhood and motherhood of God.

When Jacob dies, his sons bury him in Abraham's original burial ground in the land of Canaan. When Joseph dies, Israel swears that on her return to the promised land from Egypt, she will take Joseph's bones back with her. Neither Jacob nor Joseph must be buried in Egypt as such. All that they stand for comes from the promised land and returns to the promised land. The eventual return of Joseph to the land of eternal life signifies the total translation of everything unlike the promised land, namely, the land of Egypt.

(2)

DEUTERONOMY

"this is the land"

Deut 34:1-12

In the second tone of the final sequence, Moses views the entire inheritance which God has bestowed on Israel. He is shown the vision of Science whole. From the top of mount Pisgah in the plains of Moab, God shows him "all the land." "And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and

THE BIBLE and SCIENCE AND HEALTH

unto Jacob, saying, I will give it unto thy seed." The first tone in this sequence presents all Israel (according to the senses) dwelling in the land of Egypt. The second is the vision of the whole of the promised land, wherein Israel really dwells, and which constitutes her true identity.

But because of his identification with an objective, disciplinary, religious organization, Moses cannot enter the land itself. "Organization and time," Mrs Eddy writes, "have nothing to do with Life" (S & H 249). Only that which comes subjectively from Life can ever inherit eternal life. This state of thought is Israel under the leadership of Joshua ("Jesus"), not under the leadership of Moses. "So Moses the servant of the Lord died there in the land of Moab...but no man knoweth of his sepulchre unto this day."

Further mention of the death of Moses is made in the seventh tone of this sequence, in the epistle of Jude. Legend has it that Michael, the archangel, and Satan, the devil, contend with one another for possession of Moses' body. The question is, shall Satan be allowed to carry it off with him, or shall Michael be allowed to bury it? Under the care of Michael, material organization is self-dissolving, whereas if Satan gets hold of it, organization seeks to perpetuate itself, and in the end is self-destroying. According to Deuteronomy, Satan is not allowed to take possession of Moses' body for God Himself buries it. In other words, organization is swallowed up, or translated, by the infinite calculus of Spirit, for Moses' sepulchre is unseen by the senses "unto this day."

And so it is that before the dissolution of his material organization, Moses surveys the infinitude of man's eternal life. God shows him the promised land in its wholeness as Israel's twelvefold, indivisible inheritance. He sees the idea of Science whole. In the story of Christian Science, Mrs Eddy brought the statement of Science & Health to fulfilment before making it imperative to dissolve the Mother Church. We read that "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

SCIENCE REFLECTING SCIENCE

(3)

JOSHUA - JUDGES

Israel one and indivisible

Judges 17:1-20:48

The third tone in the sequence of Science reflecting Science comprises two distinct, yet metaphysically related, stories. They represent a false organized collectivism on the one hand, and a false segregated individualism on the other. Scofield describes this final section of the book of Judges as "a striking illustration of all apostasy" (p. 308). The word "apostasy" is from a root meaning "revolt." An apostate is one who has forsaken the faith or principles to which he once adhered. In the story of Christian Science, the ecclesiastical organization which develops after Mrs Eddy's passing is an example of apostasy, in which the founder's original principles are forsaken. This is what happens if, in the preceding tone, Satan carries off the body of Moses instead of Michael being allowed to bury it. Immediately a false mother-son relationship is set up.

From money which he stole from her and then returned, the mother of Micah, of the house of Joseph, makes a graven image and a molten image for her son's "house of gods." Micah is the victim of self-love and self-worship, the opposite of the qualities of womanhood and motherhood signified by the real Joseph. Because he wants the support of an outside material organization, Micah engages a Levite of the house of Judah for his priest. This opens the door to the infiltrations of animal magnetism. Five men of Dan, the testimony of the senses that derives from animal magnetism, seek to acquire new Danite territory, and come and lodge in Micah's house. They rob him of everything he has including his house of gods, and Micah himself is desolate. The five men set up his gods among a people who "dwelt careless" and who are "quiet and secure." The story tells of the desolating effects which a false sense of security in organization engenders.

The second story is about an Ephraimite Levite whose concubine (a type of apostate Israel) plays the whore with him. She leaves him for sixteen weeks to return to her father's house in Bethlehem-Judah. The Levite sets out to bring her home. On the journey back they lodge in the city of Gibeah in the territory of Benjamin. The real Benjamin is individuality as indivisibility, — that is, individuality which reflects in itself the twelvefold nature of universal

THE BIBLE and SCIENCE AND HEALTH

man. Joseph is this state of twelvefold wholeness.

The story tells of the counterfeit of the true Benjamin. The Benjamites are sodomites, that is to say, they are victims of the desolating unproductiveness of self-worship and self-love. Because they would pervert the Levite from Ephraim, this means that they would pervert the significance of the true Joseph. "Bring forth the man...that we may know him," they say to the Levite's host. Instead, the Levite gives them his faithless concubine, whom they violate and slay. The whoredom of the concubine and the sodomy of Benjamin are fundamentally the same thing.

In the morning the Levite cuts the dead body of his concubine into twelve pieces and sends them: "into all the coasts of Israel." The symbol is that of the twelvefold body of Israel supposedly dismembered into a state of disorganized individualism. This is the opposite of what individuality really is within the universal Science of man. Personally opinionated individuality is the perversion of individuality in Science. Benjamin's real function is to preserve the body of Israel one and indivisible when, after the passing of Moses, it is dependent upon no material organization.

All Israel, as "one man," sets out to exterminate the evil perpetrated by Benjamin. In the civil war that follows only a few of the Benjamites escape. The tragedy is that, without Benjamin, Israel is not whole, and except she is whole she is not Israel. There is a rent in the twelvefold fabric which it is essential should be repaired. The problem is solved when the escaped Benjamites wed themselves to Ephraimite virgins from Shiloh. Once this wedding has taken place, all is well. The story closes on the note that "the children of Benjamin...returned to their inheritance, and repaired the cities, and dwelt in them...And the children of Israel departed...every man to his own inheritance."

Evenwhile Israel seems to be in Egypt (first tone), she is really a single twelvefold identity (second tone), which must never be divided into a state of segregated individualism (third tone), or else she will become the victim of Babylon (fourth tone).

SCIENCE REFLECTING SCIENCE

(4)

THE FOUR BOOKS OF KINGS Babylonian deportation of Judah II Kings 20:1-25:30

If only Judah would listen to Jeremiah and yield up the organic sense of life typified by Jerusalem and the temple; if only she would cease to believe that there is security in material organization, and would go forward unresistingly into Babylon, as Jesus went forward to the crucifixion and the tomb, she would find in Babylon not death but life. She would find, as Israel did when she went down into Egypt, that "Joseph" is already there.

When Hezekiah king of Judah is approached by the king of Babylon, he foolishly shows him all the contents of his house, — that is to say, he identifies his body as physical, and therefore subject to death. Because of this, the prophet Isaiah tells him, "All that is in thine house . . . shall be carried into Babylon: nothing shall be left . . ."

Hezekiah's son, Manasseh, is the most idolatrous of all Judah's kings. "And he built altars for all the host of heaven." Manasseh identifies himself not with the one true God, but with the astral theology of Babylon, and the practices of animal magnetism. It is specifically because of the evil ways of Manasseh that God says of Judah, "I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down."

Manasseh is succeeded by the equally wicked Amon, and Amon by the reformer, Josiah. During Josiah's reign, the book of Deuteronomy is discovered in the temple, and widespread reforms are set in motion throughout the land. "And the king commanded . . . to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven."

After this Judah celebrates the passover. "And the king commanded all the people, saying, Keep the passover unto the Lord your God." This is a supremely important passover. We read, "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." Just as Jesus ate the passover before his crucifixion and entombment, so Judah eats the same passover before her Babylonian exile. Later she will return from Babylon and rebuild Jerusalem, as Jesus rebuilt his body. The passover was first instituted when Israel came out of Egypt. In divine metaphysics, Jesus' resurrection from the tomb was his final proof that not only

THE BIBLE and SCIENCE AND HEALTH

does man pass over the first death (birth) but over the second death also, or death itself.

In spite of Josiah's reforms, Nebuchadnezzar king of Babylon sacks Jerusalem, destroys the temple, and takes Judah away captive. "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, and according to all that he did."

Historically there are two deportations. At the first, all the best of the land are taken to Babylon, and only the dregs remain. At the second, Jerusalem and the temple are finally laid waste. Nebuchadnezzar "burnt the house of the Lord, and the king's house, and all the houses of Jerusalem. . . And the pillars of brass that were 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."

Sin at last brings about the death and destruction of the mortal body. Those left in Judaea attempt a mass return to Egypt. To the material senses, organic birth is the only known expediency whereby to offset organic death. Hence Egypt is at one end of the mortal scale and Babylon at the other. But this is only the self-destroying counterfeit of the fact in Science that man comes from God and returns to God, and in so doing proves the nothingness of birth and death.

After the final deportation, the king of Babylon lifts up the head of the king of Judah out of prison and speaks kindly to him. In a measure, the treatment of the king of Judah is similar to that of Joseph in Egypt, for the king of Babylon "set his throne above the throne of the kings that were with him in Babylon; and changed his prison garments; and he did eat bread continually before him all the days of his life." Just as Joseph experiences no servitude in Egypt, so the king of Judah experiences none in Babylon.

(5)

THE PROPHETS universal nothingness of Babylon DANIEL

Like Ezekiel, Daniel is a prophet of the exile. But his message

SCIENCE REFLECTING SCIENCE

has a far wider meaning than the immediate Babylonian captivity. Daniel is concerned with "the times of the Gentiles." According to Scofield, "His vision sweeps the whole course of Gentile world rule to its end in catastrophe, and to the setting up of the Messianic kingdom." Daniel uses Babylon and its downfall as a symbol of the universal destruction of the belief of life in matter. Daniel means "God is judge." His prophecy has to do with the present divine judgment that is being passed on world-Babylon.

The period of Judah's exile is reckoned to be 70 years. This is a symbol of the supposed "threescore years and ten" of individual organic life, or the individual birth-death cycle. When, however, the scale is universal rather than individual the symbol is 7000 years. This is depicted by the seven thousand-year periods of the history of human civilization as it journeys to the city foursquare. Once the city is reached, the "time" concept dissolves in the "eternity" of the seven days of creation.

Interpreted metaphysically, man's only "exile" is the period of his supposed absence from God. Through organic birth, individual man is apparently deported from Spirit to matter. Through organic death it is believed that the deportation ends and he returns whence he came. On the universal scale, the myth of his original fall from grace is supposedly worked out through seven thousand years of time, at the end of which he recovers his original estate. But man does not really return to God, for he has never fallen away from God. Man is God's instantaneous and eternal reflection.

The four Hebrew companions stand for the four sides of the city foursquare which, in Revelation, is born of God out of heaven as the universal antidote to Babylon. The foursquare city is "the bride, the Lamb's wife" in contrast to "the mother of harlots." The four Hebrews, "skilful in all wisdom, and cunning in knowledge, and understanding science," refuse to eat the meat or drink the drink of the king of Babylon. They typify the letter and the spirit of the pure Science of Life as opposed to so-called Babylonian science.

The king of Babylon has two dreams. These stand for the Adam-dream of organic life, the dream of the birth-death cycle of time, the measure of man's exile from God. The first has the emphasis on inanimate matter as signified by the metal image, the second on animate matter, signified by the tree. Not his own necromancers, but Science alone, represented by Daniel, is able to interpret to Nebuchadnezzar his dreams. Daniel reveals to the king the "deep and secret things" of God that shall be made known in "the latter

THE BIBLE and SCIENCE AND HEALTH

days." He foresees the advent of the four-dimensional calculus of Science. "Thou sawest," he says, "till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. . . and the stone that smote the image became a great mountain, and filled the whole earth." Mrs Eddy writes of how the full gamut of mortal belief will "ultimately vanish, swallowed up in the infinite calculus of Spirit" (S & H 209).

Those who refuse to worship the Babylonian image incur the wrath of the great red dragon and are cast into a fiery furnace. Daniel's three friends are saved from the flames by "the form of the fourth" who is "like the Son of God," — that is, they are saved by Science itself. In Nebuchadnezzar's second dream, a watcher from heaven, not a stone, hews down the tree of the knowledge of good and evil, alias the tree of death. In the end the king of Babylon ceases to identify himself with lunatic animal magnetism and is made instead to "praise and extol and honor the King of heaven."

The four words, "mene, mene, tekel, upharsin," which comprise the writing on the wall, mean numbered, numbered, weighed, divided. The numerals, calculus, matrix, and system of the Word, Christ, Christianity, Science are the means whereby divine judgment is passed on Babylon and mankind is awakened from the Adam-dream. But never must these four scientific concepts become rigid, stereotyped and inflexible, as is the case with "the law of the Medes and Persians, which altereth not." The essence of Science, Israel's divinely anointed deliverer from Babylon, is ceaseless spiritual development.

Daniel's own dreams are focussed in what Jesus, in Matt 24, calls the "abomination of desolation." Jesus says, "And ye shall hear of wars and rumours of wars: see that ye be not troubled. . . the end is not yet. For nation shall rise against nation, and kingdom against kingdom. . . When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place. . . let them which be in Judaea flee into the mountains." The abomination of desolation is the "little horn" that grows from the head of a he-goat which overthrows a two-horned ram. It stands for the atheism of physical science, and the way in which this overthrows the dualism of religious belief. Godless atheism, the essence of all evil, — the belief that man, not God, is the creator of man — is the primordial abomination that would desolate the whole earth.

The terrible strength and influence of the "horn" is annulled by the purity and strength of Michael and Gabriel, who typify the man-

SCIENCE REFLECTING SCIENCE

hood and womanhood of God. The final chapter tells how, "at that time shall Michael stand up, the great prince which standeth for the children of thy people." When, in Revelation, the warfare with animal magnetism ends through the ministries of Michael and Gabriel, these two stand for the calculus and matrix of the absolute Science of Life. Michael and Gabriel are the ultimate identity of Judah and Israel who save the world from Babylon.

(6)

THE GOSPELS

deliverance from the womb-tomb cycle

John 18:1-21:25

When Joseph was sold into Egypt he found nothing there but God. This was because of his singleness of purpose and purity of vision. It would have been the same with Judah in Babylon if she had heeded the teachings of Jeremiah and had not held on to a personal way of life. Because, in the present tone, Jesus is willing to offer up himself on behalf of the whole human race, he goes forward unresistingly to meet the spectre of death, and when he comes face to face with it, finds nothing there but Life.

Just as Joseph makes nothing of the Egyptian "womb," just as Judah comes back after 70 years from the Babylonian "tomb," just as Daniel foresees the overcoming of Babylon on a universal scale, so Jesus demonstrates the nothingness of the birth-death cycle in his own individual life, and becomes the example for the rest of mankind. Every experience which looks like affliction and disaster to material sense, Love reverses and translates, so that it becomes "an angel entertained unawares." According to Jeremiah, Nebuchadnezzar is God's servant. Jesus says to Pilate, "Thou couldest have no power at all against me except it were given thee from above." Joseph says to his brethren, "God sent me before you to preserve you a posterity in the earth."

Jesus makes nothing of Babylon in his individual world-consciousness. "To this end was I born," he tells Pilate, "and for this cause came I into the world..." Jesus' consciousness is Christ, Truth, wherein there is no error. Hence Pilate answers his own question, "What is truth?" when he says to the people, "I find in him

THE BIBLE and SCIENCE AND HEALTH

[Christ Jesus] no fault at all." But because mortals prefer error to truth they release the robber, Barabbas, and sentence Jesus to death. Barabbas, "son of a father," is the belief that material procreation has robbed God of His Son. Yet Jesus' whole endeavour is to prove that God, the one Father, has never been robbed of His Son. "Behold the man [of God's creating]!" Pilate says to the mob, as he repeats twice more his original verdict, "I find no fault in him at all." But Caesar, not Christ, is the mob's chosen king.

Jesus acknowledges no other selfhood for man than the four-square Word, Christ, Christianity, Science. According to the senses, the crucifixion rends his seamless robe into four separated parts. This is because the idea is fast being born that the matrix and calculus of infinity comprise the indivisibility of the world.

John is the disciple who receives the vision of Revelation, — who beholds, through Apocalyptic symbols, the eventual coming of Christian Science. John, whom Jesus loves, stands in type for world redemption through Christian Science, — that is, through the revelation of the motherhood of God. To Jesus, his mother and the world's mother are one and the same mother, namely, the matrix of divine Love. In his own consciousness, he has translated the mortal concept of mother and son. "It is finished," he says, as he finally gives up the ghost of the material origin of man. From the cross he addresses Mary and John. "Woman, behold thy son!" he says to Mary, and to John, "Behold thy mother!" In Christian Science, through the matrix and calculus of inorganic life, the world will bring to universal fulfilment the work which Jesus has begun. The resurrection is the final proof that man is born of Spirit.

Mary Magdalene is the first to behold the birthless, deathless Jesus, because the harlotry of Babylon has been eliminated from her life. "Loose him, and let him go," Jesus had said regarding the resurrected Lazarus. "Touch me not; for I am not yet ascended to my Father," he says to Mary regarding himself, when her personal senses try to hold him in matter. Jesus' dominion over time, space, and matter is complete. He is living consciously now in the fourth dimension of Spirit, and can no longer be organically touched. When, as he must, he presents to the disciples his "material body absolved from death and the grave" (My 218), John writes that "he breathed on them, and saith unto them, Receive ye the Holy Ghost." This means that "the development of eternal Life, Truth, and Love" animated them, and they were inspired with the reality of the individual, collective, and universal unity of man.

SCIENCE REFLECTING SCIENCE

"Cast the net on the right side of the ship, and ye shall find," he tells them on the occasion of their final meeting. Right up to the end he is teaching them to be fishers of men. Work from the standpoint of the absolute, he implies, and you will not be able to draw the net "for the multitude of fishes." Three times he bids Peter feed his sheep. Peter stands for the church militant as in Christianity, John stands for the church triumphant as in Christian Science. Doing its work unseen to the senses, the mission of John is to prepare the world for Christian Science. "If I will that he tarry till I come, what is that to thee," Jesus replies, when Peter questions him regarding John's mission.

In Christian Science the whole world ascends to the right hand of the Father, not just the individual Jesus as in the present story. And it does this through the scientific understanding that it never, in the first place, fell away from the Father. The world comes down from God out of heaven, but never does it fall from heaven to earth.

(7)

THE EPISTLES

man's eternally unfallen status

JUDE

The name "Jude" is identical with "Judas" in "Judas Iscariot." The purpose of the final epistle is to make nothing of all that Judas stands for. Whereas Judas typified rebellious fallen man, the antithesis of Christ, the Son of God, the underlying teaching of Jude is that man is forever unfallen. In the "common salvation" of which he writes, there are not two kinds of man, one fallen, the other unfallen, but one only, — the man who, "under the government of God in eternal Science," is "never born and never dying," and who never falls "from his high estate" (S & H 258). Judas, on the other hand, is described in Acts 1:18 as "falling headlong" and as bursting "asunder in the midst." In the words of S & H 192 & 490, Judas is the "headlong cataract" of ambitious human will. He is "will — blind, stubborn, and headlong [which] cooperates with appetite and passion."

Because there are epitomized in Judas all those qualities of the mythological carnal mind which originally caused the fall of the

THE BIBLE and SCIENCE AND HEALTH

angels from grace, the main subject of Jude's epistle is the "angels which kept not their first estate." Jude's purpose is to reveal the nothingness of the so-called "sons of God" who, through the sin of self-indulgence, fell from heaven to earth, or mingled Spirit with matter. His thought goes back to Gen 6, where "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

The myths of the ages teem with stories of how the immortal gods cohabit with mortals, and of the careers of the different demi-gods which are born to them. The progeny of the original mythological marriage in Genesis were "giants." The narrative reads, "There were giants in the earth in those days...when the sons of God came in unto the daughters of men, and they bare children to them." In divine metaphysics, the supposed mixture of Spirit and matter is gigantic root error. This is the error, Jude explains, which motivated the inhabitants of Sodom and Gomorrah, which caused Satan to contend with Michael for the body of Moses, and which instigated the crimes of Cain, Balaam, etc. However, in the case of Enoch, "the seventh from Adam," the error was totally eliminated, for Enoch, the forerunner of Jesus, translated in its entirety the fallen concept of man. When, at the resurrection, Jesus proved he was not the offspring of the supposed union of God, Spirit, with the mortal Mary, he liberated the human race from its most primitive mythological belief.

The giant error of mingling Spirit with matter has nothing to do with time. Jude shows it to be as active in the early days of the Christian era as ever it was. And it will continue to beguile the human race until man's original unfallen status is demonstrated in Christian Science. Historically, Jude is called upon to uncover a particularly subtle form of this error. He is denouncing a particular sect of Christians who, by specious dualistic arguments, contend that because Spirit has no real connection with matter they are free to enjoy the best of two 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 indulgences" (The Story of the Bible p.132). They were known as Docetists. Jude describes them as "filthy dreamers" who "defile the flesh," as "spots in your feasts of charity...raging waves of the sea, foaming out their own shame...walking after their own lusts; and their mouth speaketh great swelling words..."

SCIENCE REFLECTING SCIENCE

Yet over and above this specious dualism is the eternal truth in Science that the Son of God has never left his first estate. To his Christian brethren who are beginning to perceive this fact, Jude writes, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God . . ." His doxology concludes: "Now unto him who 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."

Typified by the holy city in Revelation, universal man comes down from God out of heaven, but not as the fallen angels. As the reflection of Spirit, he does not mingle with matter in his successful translation of material belief, but retains undefiled his original spiritual being. To come down from God out of heaven is to be born of the matrix of immortality. To fall from God out of heaven is to be born, in belief, of the flesh.

(8)

SCIENCE & HEALTH

"The Four"

matrix and calculus of everlasting life
"THE APOCALYPSE"

The sixteenth chapter of Science & Health is "The Apocalypse." "Genesis" and "The Apocalypse," accentuating respectively the two fundamental symbols of the "seven" and the "four" comprise the "Key to the Scriptures," and, with the exception of "Glossary" and "Fruitage," bring the textbook to a close.

"The Apocalypse" is divided into sixteen distinct tones. These in themselves correspond to the sixteen tones of the matrix, the sixteen tones of the chapters of Science & Health, and therefore to the tones of the sixteen sequences of ideas of which this book is comprised. The first tone is the extract from Rev x, where the angel brings the "little book," Science & Health, from heaven. The next eleven are from Rev xii, and signify the founding mission of Mary Baker Eddy as the mother that gives birth to the man child. The three following, from Rev xxi, present the descent from heaven

THE BIBLE and SCIENCE AND HEALTH

of the city foursquare; while the sixteenth and final one is the spiritual interpretation of the 23rd Psalm, in which "divine Love," the matrix of the motherhood of God, is the provident "shepherd" of all mankind.

As the content of the final tone, let us touch one by one on the sixteen sections of "The Apocalypse."

1. The Word as the Word, Rev x The ideas presented by Science & Health comprise the foursquare "body" of Principle. The "primal elements" of this "body," touched on in the chapter "Prayer," must be pondered and assimilated by the individual student in order that he may "approach nearer and nearer" to the Principle itself and find his identity as this "body."
2. The Word as the Christ, Rev xii:1 The "woman clothed with the sun" is this very body of Christ, or body of Principle, which, in the chapter "Atonement and Eucharist," Jesus bids the disciples digest in order to demonstrate what they really are. She is the spiritual identity of the whole human race in eternal, birth-giving communion with God.
3. The Word as Christianity, Rev xii:2 When this birth is looked at humanly, the "travail" of mankind is great and portentous. Through the preceding tone, mortals must wed themselves to the birth-giving Principle, and, as shown by the chapter "Marriage," be willing to let this overcome belief in organic marriage and progeny.
4. The Word as Science, Rev xii:3 Animal magnetism, "the great red dragon," is the supposed spiritualistic wedlock of Spirit and matter which opposes itself to the true idea of marriage and birth. Hence the relationship between this tone and the chapter "Christian Science versus Spiritualism." Spiritualism is the basic impediment to all spiritual development, and its nothingness must be understood.
5. The Christ as the Word, Rev xii:4 The "child" which is being born is the idea of the indivisibility of the whole human race. Through the understanding of, and participation in one

SCIENCE REFLECTING SCIENCE

universal birth, individuals find themselves and each other in and of the body of Principle, and cease to believe they are personal bodies. The dragon which would devour this idea is anything that would make the birth personal and organic. The dragon devouring the child is the opposite of mankind digesting the body of its true Christ-identity. Only the idea of one universal birth is capable of unmasking animal magnetism, as in the fifth chapter of the textbook.

6. The Christ as the Christ, Rev xii:5 The woman, generic man, brings forth divine Science. This idea of the indivisibility of being is the ultimate ruler of the world. The beginnings of the birth are represented by the account in the chapter "Science, Theology, Medicine," of how Mrs Eddy "discovered the Christ Science or divine laws of Life, Truth, and Love" and named her discovery "Christian Science." Knowing that she herself was not the personal mother of the universal Christ-idea, Mrs Eddy's child was caught up unto God and to His throne, safe from the devouring dragon. She found her child in Principle, not in personal sense.
7. The Christ as Christianity, Rev xii:6 At once the discovery began to lead the world out of Egyptian bondage, or slavery to the mortal body. It began to guide the children of Israel triumphantly through the Red Sea and the wilderness to the land of spiritual identity. It began to lead them out of the body of "Physiology" to become the body of the universal Christ.
8. The Christ as Science, Rev xii:7-8 The journey is not humanly organized, but divinely impelled. Directing it are the two archangels, Michael and Gabriel, who stand for the manhood and womanhood of God. Based on the fact that "the Gabriel of His presence has no contests," Michael "leads the hosts of heaven . . . and fights the holy wars." Only from the standpoint that the journey is already made, do the "Footsteps of Truth" lead to the promised land. Only by understanding the perfection of his own womanhood, does man take the right human footsteps leading to this perfection.
9. Christianity as the Word, Rev xii:9 When, in this way, the manhood and womanhood of God have cast the great red dragon out

THE BIBLE and SCIENCE AND HEALTH

of heaven, the truth about "Creation" appears. Their combined mission is to cast out of every man's subjective consciousness that which "deceiveth the whole world," namely, the belief that creativity and birth are personal and organic, instead of universal and spiritual.

10. Christianity as the Christ, Rev xii:10-12 Only then can the song resound in the heart of humanity: "Now is come salvation, and strength." That which overcomes belief in organic birth is the "blood" of the Lamb slain from the foundation of the world. The order of universal salvation is expressed in the order of the "Platform" in the "Science of Being," namely, the order of the Word, the Christ, Christianity, Science. That which comes from God, the Word, is Christ; Christ is reflected in all humanity, and this translates into harmony and unity a dismembered, material concept of the world.
11. Christianity as Christianity, Rev xii:13 The dragon persecutes the woman who brings forth this idea. The dragon is the physical sense of mankind which objects to the idea of one universal birth-giving body. But "the march of mind and of honest investigation will bring the hour" when humanity will answer its own objections to spiritual unity by demonstrating this very birth.
12. Christianity as Science, Rev xii:15-16 Then will the earth be helping the woman. Through a process of spiritual translation, education, and regeneration, the earth swallows up its own self-destroying flood of personal beliefs. The matrix and calculus of immortality swallow up the matrix and calculus of mortality. This is the standpoint of "Christian Science practice," or the restoration of all things to God.
13. Science as the Word, Rev xxi:1 The twelve foregoing tones are wrought out historically and spiritually in Mrs Eddy's founding mission. By their means the matrix and calculus of pure Christian Science are revealed, and Babylon is overcome. In the thirteenth tone, suggestive of the mission of John Dooley, mankind accepts the idea of the matrix and calculus as constituting its own being. Humanity beholds a "new heaven and a new earth" in which mortal birth and death are obsolete.

SCIENCE REFLECTING SCIENCE

This is the standpoint of "Teaching Christian Science." Here, every self-governing individual contributes to the idea of "scientific obstetrics," or reflects in himself the operation of one universal birth.

14. Science as the Christ, Rev xxi:9 Emulating individually the self-sacrifice of the Lamb, humanity beholds itself "the bride, the Lamb's wife." As the foursquare calculus born of the matrix, humanity comes down from God out of heaven, but not as fallen man. Working from the standpoint of the synonymous terms for God as found in the chapter "Recapitulation," man comes forth from the divine Principle, Love, and "the harlot" is replaced by "the bride."
15. Science as Christianity, Rev xxi:22 The body of Christ, the spiritual reality of the race, has begun to be made manifest, and the organic body of mankind is in process of scientific translation. There is no organic temple, or body, in reality. The "Lord God Almighty and the Lamb" is God and His body, man. In the spiritual universe, unfolded by the chapter "Genesis," the "unity of male and female" is "no longer two wedded individuals," but "two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being." Body is a "spiritual, holy habitation" which has "no boundary or limit." It is the body, or system, of the "seven" and the "four," - the body of the manhood and womanhood of God, whose symbol is the Bible and Science & Health in their spiritual and scientific wedlock.
16. Science as Science, Psalm 23 Not the harlot, Babylon, but the womb of inexhaustible Love, epitomized in the chapter, "The Apocalypse," is the Shepherd and Provider of the race. Eternal, unexpendable Love is the "house," consciousness, or body, in which mankind forever dwells. That the shepherding matrix of the "seven" and the "four," and the wedded relationship of the two textbooks, the Bible and Science & Health, are one and the same conception, is confirmed by Mrs Eddy's words in Mis 322:-
"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.'"

A P P E N D I X

THE WORD

The four tones of the Word make the student's identity a transparency for the divine idea.

THE CHRIST

The four tones of the Christ reveal him as the divine idea itself issuing forth from God.

The eight tones of the Word and the Christ bring the student to the point of scientific INDIVIDUALITY. They establish the fact that PRINCIPLE IS "I" as the rock on which all must build.

CHRISTIANITY

The four tones of Christianity show him to be both the divine idea in its Principle and also the reflection of this.

SCIENCE

In the four tones of Science he is Principle's own reflection of itself manifest as its idea.

The eight tones of Christianity and Science build up the INDIVISIBILITY of INDIVIDUAL, COLLECTIVE and UNIVERSAL man within the ONE DIVINE PRINCIPLE, GOD.

SUMMARY OF THE SIXTEEN SEQUENCES

THE WORD REFLECTING THE WORD

Only that returns to God which first comes forth from God

The Patriarchs Seek the body of eternal life. Be willing to leave behind the mortal sense of creativity and to part with belief in personal fertility. Accept from the beginning that your true spiritual selfhood is yours here and now.

Deuteronomy In order to reach this selfhood humanly, realize that you must start out from it divinely, — that is, you must start out from the “mountain” of the one “I AM” armed with His code of laws.

Joshua-Judges To rise up out of sinning sense, and to accept the revelation of your true spiritual selfhood coming to you from God, is one simultaneous process.

The Four Books of Kings Agree to give back to God the identity that comes to you from God. Have done with the corruptions of personal priestcraft which claim to cut you off from your individual oneness with God.

The Prophets (Hosea) Desire that the one divine Father sows the seed of eternal life in the womb of human consciousness, and that organic fertility yields to spiritual fertility.

The Gospels You will then come forth from the Father, and your individuality will be virgin-born. Spirituality will be natural to you, and you will withstand the temptation to sin.

The Epistles (Romans) The law is that you start out from the one Father (represented by Abraham in the Old Testament) and return to this standpoint again (represented by Jesus in the New Testament). In no other way can you overcome sin and death and so advance beyond the standpoint of the old Mosaic law.

SCIENCE & HEALTH (Prayer) You have touched upon the most elementary principle in the whole Science of being, namely, that nothing approaches God, or rises up to God, but that which has its origin in God, and comes forth from God.

THE WORD REFLECTING THE CHRIST

That which comes from God and returns to God is a body of specific spiritual ideas that redeems and translates the entire human concept of man

The Patriarchs Do not spurn the mortal body, be willing to redeem it and save it from itself. This will enable you to commune with the ideal body of Christ (Melchizedek), and partake of its letter and spirit (the bread and the wine). Through this communion you become a king and a priest unto God, a reflection of Christ the one Priest-King.

Deuteronomy Your true Christ-selfhood is always in communion with God, reducing the law of absolute Principle to a body of moral laws. Obedience to these laws heals your present sense of body, makes it law-abiding, and promises the body's eventual translation into the original body of Christ.

Joshua-Judges Step by step your communing priest-identity changes your standpoint and outlook on life. It causes you to pass over from the spiritually-objective to the spiritually-subjective point of view, from being governed by an external priesthood to a state of internal self-government.

The Four Books of Kings Personal egotism in you, or government by vain personal sense, must yield to government by Principle. Destroy the arrogant giant of personal egotism, or the belief that you are a mortal "exile," not in communion with God.

The Prophets (Joel) Spiritually reversed and translated, the self-devouring appetites of the mortal body (which rob you of your spiritual fruition) are God's own body of fertile ideas, poured forth impartially as the body of the human race.

The Gospels This living body of ideas is what your Christ-mediator imparts to you in the Sermon on the Mount. It is the ordered understanding of what body really is and of how body operates. It comes to heal and save the mortal body from sin, disease, and death.

The Epistles (I Corinthians) The body which is being imparted is one of infinite diversity of identity in unity, — an infinite diversity of individual "gifts" in and of the "same Spirit." In the

symbolic system of the synonymous terms, all the terms are different, yet all refer to the same God. Your body is the living understanding of what God is, in which the letter and the spirit are one.

SCIENCE & HEALTH (Atonement and Eucharist) Spirit imparts understanding. That which, through communion with God, comes from God and returns to God is an indivisible body of diversified ideas healing and translating spiritually the birth-death concept of body.

THE WORD REFLECTING CHRISTIANITY

The body of ideas which comes from God dissolves the organic concept of body to the continuous betterment of humanity

The Patriarchs "Emerge gently from matter into Spirit" (S & H 485). Under the impulse of the preceding sequence begin to dissolve the claim of "Egypt" that Spirit and matter wed one another to form your human experience.

Deuteronomy To dissolve Egyptian servitude and win spiritual freedom it is necessary to be a monotheist, — that is, to love the one I AM supremely, and faithfully obey His marriage covenant.

Joshua-Judges The circumscribing "reproach of Egypt," that your identity is made up of the wedding of Spirit and matter, is rolled from your experience as you take possession of your uncircumscribed spiritual self.

The Four Books of Kings When, in this way, allegiance to personal sense yields to allegiance to Principle, you begin to love your neighbour (the all-inclusive Christ) as your own divine self, even as Jonathan loves David "as his own soul."

The Prophets (Amos) This means you no longer exploit your brother man through a personal love of self. The rich in spirit must help the poor in one grand spiritual socialism until all dictatorial organization, and all personal vested interests, are dissolved.

The Gospels You wed yourself spiritually to your surrounding world in order to heal it and translate it out of matter. This involves yielding up the riches of private possessions and making

yourself a "eunuch" for the sake of the universal brotherhood of man.

The Epistles (II Corinthians) The joy and happiness of a true reciprocal wedlock comes from the unselfed love of individuals giving to and receiving from each other because they are reflections of God.

SCIENCE & HEALTH (Marriage) The apparent concessions to matter which, in your early experience, you are called upon to make, must gradually dissolve as your wedlock with God and man asserts itself. This liberates you humanly from dependence on organization for your propagation and continuance.

THE WORD REFLECTING SCIENCE

That which comes from God and returns to God is the idea of God as All-in-all which has no compromise with the flesh

The Patriarchs Whether physical or moral, everything in your consciousness that would oppose the birth of your true Christ-selfhood must be resolutely overcome. In proportion as your thought is purged of a false sense of creativity you are the reflection of God, and the birth takes place.

Deuteronomy The full gamut of evil (the sevenfold counterfeit of the reality whose symbol is the "seven") must be absolutely reduced to nothingness. The allness of Spirit and the nothingness of matter is the scientific standard which your Principle has set for you, and which makes you Principle's reflection.

Joshua-Judges One by one your seven "enemies" must be utterly and specifically destroyed. Any attitude in you of dualistic compromise is absolutely inadmissible.

The Four Books of Kings The idea of Principle which accomplishes this scientific destruction is the fact that "'Love thine enemies' is identical with 'Thou hast no enemies.'"

The Prophets (Isaiah) Starting out from this Principle in the beginning demonstrates the absolute nothingness of mortality (the nothingness of the period of man's supposed exile from God) in

the end. You are in fact bringing to light a totally new concept of yourself, namely, as God's reflection.

The Gospels Through the sacrifice of your mortality, and the consequent resurrection and translation of your humanity, you demonstrate your spirituality to be the sum total of your identity.

The Epistles (James) The patient, orderly spirit of scientific motherhood in you overcomes all temptation to compromise between Spirit and the flesh. This alone makes you God's reflection and so brings your spiritual identity to birth.

SCIENCE & HEALTH (Christian Science versus Spiritualism) The fundamental idea of the birth-giving Principle of Christian Science is that God, Spirit, is absolutely All, and that matter, and the supposed spiritualistic mixture of matter and Spirit, is absolutely nothing.

THE CHRIST REFLECTING THE WORD

When you are God's reflection that which comes to you from God comes to you from within yourself

The Patriarchs When, in your individual consciousness, you understand the nothingness of spiritualism, you give birth to your Christ-identity from within your own loins, and your marriage with "Egypt" is annulled.

Deuteronomy That to which you are giving birth proceeds "out of the mouth of God." You give birth yourself only because you are the reflection of God made manifest as Christ.

Joshua-Judges Your Christ-identity, the predetermined gift of God, is your twelvefold promised land. This is the antidote to the fatalistic beliefs of Babylonian horoscopy, or animal magnetism, whose twelve mystical "houses" claim to determine your life.

The Four Books of Kings Your kingdom, or body, is an everlasting kingdom. As the son of God you are completely governed by the one Christ-Principle, and are never in danger of breaking Principle's commands.

The Prophets (Obadiah) Therefore you can prove the nothingness of hidden, involuntary evil claiming to be your identity. You are able to unmask the face of your surrounding world and find there the face of God.

The Gospels You are not of material origin. You are the divine idea itself deriving from the depths of infinite Mind. Your identity and that of your world comes down from God out of heaven.

The Epistles (Galatians) Now that you have seen this, watch that animal magnetism does not entice you back into the death-dealing restrictions of believing you are working your way upwards out of matter to Spirit.

SCIENCE & HEALTH (Animal Magnetism Unmasked) You proceed forth from within yourself. You are not the thoughts and beliefs of evil proceeding "out of the heart" of subconscious animal magnetism. The mask is torn from animal magnetism when you behold yourself coming from God.

THE CHRIST REFLECTING THE CHRIST

The criterion of your being the son of God is that there are no personal barriers obstructing your unity with God and man

The Patriarchs Neither is man the father nor woman the mother of your Christ-identity that is born to you. You neither father nor mother yourself personally. God is Father, Son, and Mother in Himself. Individually, therefore, you reflect and embody the qualities of fatherhood, sonship, and motherhood.

Deuteronomy Of your own self you do nothing. Neither does God do anything for you personally. It is the law of Principle that you are the perfect son of God, and the law of Principle that everything unlike your perfect sonship is reduced to its native nothingness.

Joshua-Judges Your Christ-identity is an already complete God-bestowed gift. It embodies all the qualities of divine manhood and womanhood that are embraced in the divisionless "twelve."

The Four Books of Kings You include within you no qualities of

vanity, egotism, or self-conceit that can cause you to rebel against your Father. The Son can never usurp his Father's throne. Neither the Father nor the Son can ever be exiled from their kingdom.

The Prophets (Jonah) It is true that the Father sends you forth into the world. This is because he commissions you to prove the allness of Himself and the nothingness of His suppositional opposite. In your work, you must not want to destroy mortal mind, for this would make something of nothing. Rather are you to bring about the scientific translation of mortal mind.

The Gospels It is not yourself personally, but all humanity universally which is the Son of God. This is the understanding which you are to impart to human consciousness, and which heals and translates your present sense of your world.

*What
it is
that
translates*

The Epistles (Ephesians) Understanding this, your body is the all-harmonious, perfectly coordinated body of Christ, clad in invincible armour. The spiritual identity of universal man is the body which you reflect, and which dissolves the apparent "wall of partition" between you and your surrounding world.

SCIENCE & HEALTH (Science, Theology, Medicine) To the extent that human thought has been purged, and is of the nature of reflection, the revelation of man's Christ-identity comes to him direct from God. The purpose of the revelation is to leaven, transform, and translate every phase of human consciousness.

THE CHRIST REFLECTING CHRISTIANITY

Mankind drawn unto the Son of God is reflection returning to base, or the "body" being controlled by its "head."

The Patriarchs Dwelling in the bosom of Principle, everything around you is the reflection of your own oneness with Principle returning to Principle. This appears humanly as you drawing your body under Principle's control for the purpose of translating it spiritually.

Deuteronomy In order to take your body back to Principle you must feed it with its own constituent elements, - that is, with pure ideas of Principle.

Joshua-Judges You are establishing the fact that in spiritual identity subject and object are one, or that an indissoluble spiritual link joins the inside and the outside of your land.

The Four Books of Kings Moving from the subjective to the objective, you move from the objective to the subjective, and the kingdom of your body is restored to you as whole and non-rebellious.

The Prophets (Micah) You are bringing into expression the scientific unity of the manhood and womanhood of God, that will eventually rule all nations and bring reconciliation to mankind.

The Gospels This transfigures the human concept of body. It translates it out of organization and time – out of a body with a past, present, and future – into the body of eternal life. Rich in spirit and poor in matter, the body of the manhood and womanhood of God is divinely joined together and divorce is unknown to it.

The Epistles (Philippians) Let the living circulating Christ-qualities that make up your true body (the qualities of joy and happiness etc.) engage the whole of your attention, and have no further confidence in flesh.

SCIENCE & HEALTH (Physiology) The physiological concept of the male-female body is in process of spiritual translation. No longer is the body drawn unto and focussed in the brain. No longer does brain govern body. The Mind which is God governs both the head and body of its own manifestation, or Son.

THE CHRIST REFLECTING SCIENCE

That Principle not person is “I” is the determinant of individuality, and the rock on which all must build.

The Patriarchs All that the Father hath is mine. On the only begotten Son of God the Father bestows His all.

Deuteronomy Reflecting individually the one Son of God, we give back to God what God gives His Son by giving to each other and forgiving each other's debts.

Joshua-Judges This means we accept individually the divine infinite calculus as comprising the reality of man. We accept without labour the gift of each other's identity as indispensable to our own.

The Four Books of Kings In Science there are not numbers of people as such. There is one Principle and idea. Principle, the infinite One, is the "I" of all individuality. Only through the numerals of infinity, as the constituent elements of the One, is individuality found. Individuality, the consciousness that the one God is "I," is the foundational "rock" of which David sang, and on which the collective ideal is built.

The Prophets (Jeremiah) In order to find the deathless "I," you must surrender reliance on a mortal ego. Do not resist surrendering your pride in organic life, or a personal "I," and you will find the eternal I AM.

The Gospels According to the example set by Jesus, have God as "I." Like him, do not resist to lay down the organic birth-death cycle. Jesus fully demonstrated individuality in Science when he "found the eternal Ego" (S & H 314).

The Epistles (I & II Peter) Individuality as demonstrated by Jesus is the exemplary "living stone" which the universal body of "lively stones" patterns, and to which it is built up. This stone comes down from God out of heaven to swallow up everything unlike itself, or all personal egotism.

SCIENCE & HEALTH (Footsteps of Truth) The "corner-stone of all spiritual building is purity." On the "Horeb height" of scientific purity God as "I AM" is revealed. The footsteps of the seven preceding chapters lead humanity to the one "I AM" only because they first lead out from the one "I AM."

CHRISTIANITY REFLECTING THE WORD

"Where two or three are gathered together in my name, there am I in the midst of them" (Matt 18:20)

The Patriarchs On the rock of "one divine Ego, or individuality"

(S & H 336), build your universal body, or church. In your individual consciousness, through relationship with your brother man, ascend and descend the ladder that joins heaven and earth.

Deuteronomy Through a system of heaven-sent ideas, let the one heavenly Principle administer the affairs of earth.

Joshua-Judges Reflecting the I AM of Principle, be individually self-governed. Do what is right in the eyes of this Principle. Let the qualities of your true Christ-selfhood overcome every foreign, egotistical error that claims to inhabit your consciousness.

The Four Books of Kings As you build your universal Christ-consciousness, do not believe that "God's fulness" can be "reflected by a single man" (S & H 336). Do not believe that individuality is personal. Individuality is a reflection of the collective and universal One. At the height of individual prosperity dissolve the popular belief that you can exercise collective control.

The Prophets (Nahum) "The palace shall be dissolved." In this way you will destroy Nineveh, or the belief that life is in matter. You will destroy the false concept that the infinite can be contained within the finite, that Principle is in its idea, or Life within its own formations.

The Gospels Building up to God by first building out from God you dissolve the belief that you can ever attain unto God from a basis of organization. The understanding that spiritual unity is all (Jesus) and that material organization is nothing (John the Baptist) are two complementary truths that are conceived and born simultaneously.

The Epistles (Colossians) At the same time, do not believe that you build your world-consciousness through religious or philosophic syncretism, or through an uncritical acceptance of whatever calls itself Truth. Come out individually from one universal Principle and translate your many-minded world.

SCIENCE & HEALTH (Creation) Building together collectively on the corner-stone of purity, having Principle, not person, as "I," individualities expand and multiply infinitely. It must be thoroughly understood that the "everlasting I AM is not bounded nor compressed within the narrow limits of physical humanity," but is reflected as individuality operating collectively and universally.

CHRISTIANITY REFLECTING THE CHRIST

Build on the basis of absolute metaphysics

The Patriarchs From the standpoint of the absolute, represented by Joseph, begin to solve the problems of dualistic morality and single-minded physicality. Realize that the semi-metaphysics of Laban can afford you no aid in resolving your relationship with the apparently physical Esau.

Deuteronomy Applying the rules of absolute metaphysics to the details of human experience you will begin to solve, through spiritual translation, the multiplicity of life's problems.

Joshua-Judges The half-heartedness of a semi-metaphysical attitude is folly. When, through apostasy, you fall short of your standard, return to this again as occasion demands and it will always become your deliverer.

The Four Books of Kings Failing to work from the standpoint of the absolute, allowing the idolatries of personal sense and personal prestige to control you, your identity is apparently split in two. Subject and object, the individual and the collective, are at variance in your consciousness.

The Prophets (Habakkuk) Yet in spite of the evidence of the senses, the infinite is consistent within itself. The problems that come to you as a result of your dualistic beliefs force you to face up to the fact that the infinite is of "purer eyes than to behold evil," and cannot "look upon iniquity."

The Gospels Basing yourself, like Jesus, on the absolute standpoint of Spirit's allness and matter's nothingness, you will prove this daily in your relationship with your surrounding world. Beginning, like the Magdalen, at the feet of Christ – the metaphysical basis of being – you will anoint and hallow the body of universal man.

The Epistles (I Thessalonians) You will rise from the deadness of dualism and mortality, to be embraced in the descending Christ-idea at the point of the human and divine coincidence.

SCIENCE & HEALTH (Science of Being) Working from the absolute

metaphysical basis of the allness of Mind and the nothingness of matter, and realizing that semi-metaphysics can afford you no aid, you will awaken from the Adam-dream of physics to solve individually the universal life-problem. As shown by the Platform, the idea of "one infinite God, good" descends as Christ to the consciousness of humanity for the purpose of this solution.

CHRISTIANITY REFLECTING CHRISTIANITY

Let there be spiritual translation not organic conversion

The Patriarchs Do not seek to convert your world by making it conform to any personal, sectarian way of thinking.

Deuteronomy Let the laws of one infinitely coordinated universe bring into expression, and determine in all detail, your relationship with your surrounding world.

Joshua-Judges Let the idea of a universal spiritual democracy held in a divine theocracy, not a personally organized dictatorship, be the ruler of your consciousness.

The Four Books of Kings Then your individual world (your own subjective-objective identity) cannot be divided into two warring camps. It cannot become a kingdom divided against itself that brings itself to desolation.

The Prophets (Zephaniah) The proposition of a divided, self-destroying world is redeemed only by the advent of a universal spiritual "language," or a language of mutual understanding.

The Gospels All identities meet and understand each other through the medium of the "word of God." In your relationships with the world in which you live realize that the infinite diversity of identities that comprise it are held by their Principle in a state of unfallen harmony and unity.

The Epistles (II Thessalonians) But before this universal unity can be demonstrated, the myth of an original fall of man from God must be laid bare in human consciousness and its impossibility understood.

SCIENCE & HEALTH (Some Objections Answered) The world's objections to Christian Science are answered when it is proved that the world itself is subjectively constituted of this very Science in its coherency, consistency, and wholeness.

CHRISTIANITY REFLECTING SCIENCE

The body restored to wholeness and holiness

The Patriarchs Overcoming in yourself what appears to the senses to be objective animal magnetism, you are regenerated. Like Benjamin, you are an individual reflection of the universal Science of man.

Deuteronomy This means that you are blessed with health and holiness not cursed with sin and disease. Under God, you are an individual restorer of your apparently scattered world.

Joshua-Judges Your purpose is to wrest your world from the covetous clutches of materialism and restore it to God, its rightful owner, in all its virgin purity.

The Four Books of Kings Like Elijah, you are healing it of its spiritual drought, of its lack of spiritual fertility, of the belief that its manhood and womanhood are divided, and are translating it back into unity in God as your own indivisible being.

The Prophets (Ezekiel) Because of this, you are not conscious of being in Babylon, even though the senses say you are. You are in the consciousness of the New Jerusalem. You are measuring up to the matrix and calculus of the incorporeal body of Christ.

The Gospels You are making nothing of evil both generically and specifically. Raising your individual-universal self from the dead, you are temporarily rebuilding the mortal sense of body as the prelude to total translation.

The Epistles (I, II, III John) Because God is Love, you are living in the consciousness of universal Love, where fear, hate, lust, murder, are not being entertained.

SCIENCE & HEALTH (Christian Science Practice) This is Christian Science practice. You are a Christian Science practitioner, practising the Principle of universal Love, and making nothing of all evil practice, – all fear, sin, sickness, disease, and death.

SCIENCE REFLECTING THE WORD

The world is giving birth to its own true identity

The Patriarchs You have no identity but the universal Science of Christian Science. Therefore let sectarian religion excommunicate you. Your job is to prove that your entire world is the Science of your own true being.

Deuteronomy Be strong and very courageous. Led by the pure Science of Christian Science, and dependent upon no hierarchic control, you are entering upon the promised land of the world's spiritual identity.

Joshua-Judges Imbued with the strength of Samson, you are a Nazirite born of the motherhood of God. Never allow your seven locks of hair – your identity as the one coherent Science of man – to be severed from their roots in Principle. To be intact yourself, is to reflect the body of universal man forever uncut from God.

The Four Books of Kings Like Elisha, come forth unsevered from the scientific foundations which Elijah laid for you when he restored all things to God. Work from this standpoint, and so prove to your outside world its forever inclusion in God.

The Prophets (Haggai) Do not seek to rebuild your body in the form of an independent "house" of your own. Rather, build individually the universal house of the Lord.

The Gospels As you do this, you are being born of the Word of eternal Life and have nothing to do with organic motherhood. You are the very water of life welling up out of Joseph's inexhaustible well, and are "every whit whole."

The Epistles (I, II Timothy, Titus) The Word of God has for its symbol the undivided text of the Bible and Science & Health. As the

matrix of the one divine Mother, this Word is the Shepherd and Teacher of all mankind.

SCIENCE & HEALTH (Teaching Christian Science) Through the "scientific obstetrics" thus brought into being, humanity is reborn. Through spiritual education, the world gives birth to its own true identity, and the great red dragon (mental malpractice, or mental assassination) is powerless to devour the newborn child.

SCIENCE REFLECTING THE CHRIST

The world is self-sustaining

The Patriarchs Because its real identity is the inexhaustible Science of Life, the world, from within itself, feeds the famished sense of itself with ideas of its own true being.

Deuteronomy The "Rock" of the matrix and calculus of pure Christian Science reveals to the human race the infinite spiritual resources which the race holds within itself.

Joshua-Judges The answer to the riddle of expendable life, with all its contradictions and anomalies, is that out of the eater comes forth meat.

The Four Books of Kings Hence the necessity for expunging from human thought a theoretical absolutism which divides the letter from the spirit and leaves the riddle unresolved.

The Prophets (Zechariah) The scientific solution to the riddle lies in the fact that "upon one stone [one rock] shall be seven eyes." Seven diverse aspects of infinity, all of which refer to the same absolute God, are presented by His "two anointed ones," the Bible and Science & Health, in order to make the matrix and calculus available to humanity.

The Gospels In your true identity you are the very calculus of Truth born of the matrix of Love. You are the very bread of life, the light of the world, issuing forth from an infinite source to save, through translation, the self-depleting sense of yourself and your world.

The Epistles (Philemon) No longer do you conceive of yourself as an egotistical mortal who has rebelled against his Master and has fallen from heaven to earth. You know yourself now as the pure reflection of God returning whence you came.

SCIENCE & HEALTH (Recapitulation) Mankind's true identity is the divine Science of man reduced to the comprehension of humanity. This derives from, and is the reflection of, the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."

SCIENCE REFLECTING CHRISTIANITY

Infinite diversity of identity in unity

The Patriarchs When collective organization (Judah) sacrifices itself for the sake of scientific individuality (Benjamin), universal Science (Joseph) unites all individuals collectively within its own embrace.

Deuteronomy Once sectarian exclusivity (Simeon) has itself been excluded from consciousness, individual collective and universal man is spiritually and scientifically blessed.

Joshua-Judges If, on the other hand, physical science (sensuality) is allowed, in belief, to cut this man from his one divine root, all inherent power is expended, and humanity is spiritually blind.

The Four Books of Kings Because of the sin of sectarian self-love, man seems to be taken captive by the forces of materialism, and his true identity lost sight of. Spiritually reversed and understood, however, this is the Science of Life leavening unseen the whole of human consciousness in order to save it from death.

The Prophets (Malachi) The purpose of the preparatory leavening is to restore all things to God. Once this is done, the windows of heaven open, and the world's spiritual identity is poured out upon mankind. The "Sun of Righteousness," the radiant light of the city foursquare, arises "with healing in his wings."

The Gospels This gathers all the sheep into one sheepfold. The world is raised from the dead, loosened from the bounds of organic

life and time. Scientific individuality gathers "together in one the children of God that were scattered abroad." "All" are found embraced in "one" and "one" is found reflected in "all."

The Epistles (Hebrews) In consequence, individuality finishes the work which its Principle gives it to do. Having sacrificed Adamic egotism once for the sake of all, it rests on the right hand of the Majesty on high, and is glorified.

SCIENCE & HEALTH (Genesis) God's universe is the matrix and calculus of scientific individuality. The "numerals of infinity," of which the calculus is formed, are the infinite reflections of the One. Numbers of mortals, created by Adam, are nowhere to be found in the "infinite self-containment" of the One.

SCIENCE REFLECTING SCIENCE

Indivisibility of the One

The Patriarchs Israel, the spiritual identity of us all, is formed by universal Love, not by the land of Egypt.

Deuteronomy The matrix and calculus of infinite spiritual identity is every one's promised land.

Joshua-Judges This land is neither made up of persons uniting organically, nor of so-called individuals cut adrift from each other. Humanity's identity is a boundless diversity of spiritual individuality held in scientific unity.

The Four Books of Kings Understanding this, your body is birthless, deathless. It cannot be captivated by the matrix of mortality, or imprisoned in a Babylonian tomb.

The Prophets (Daniel) The Babylonian captivity is the period of your supposed exile from God. Individually, collectively, universally, "time" is a substanceless dream dissolved by the eternal undividedness of the manhood and womanhood of God.

The Gospels The understanding of this resurrects you from the Babylonian womb-tomb cycle and achieves your total translation.

The Epistles (Jude) You are not therefore a one-time celestial being, who, through the egotism of human procreation, has been caused to fall from grace. You are the image of God, held in God, and mortality is no part of your being.

SCIENCE & HEALTH (The Apocalypse) All these truths are revealed to you through the sixteen tones of the foursquare matrix, the womb of the Father-Mother God.

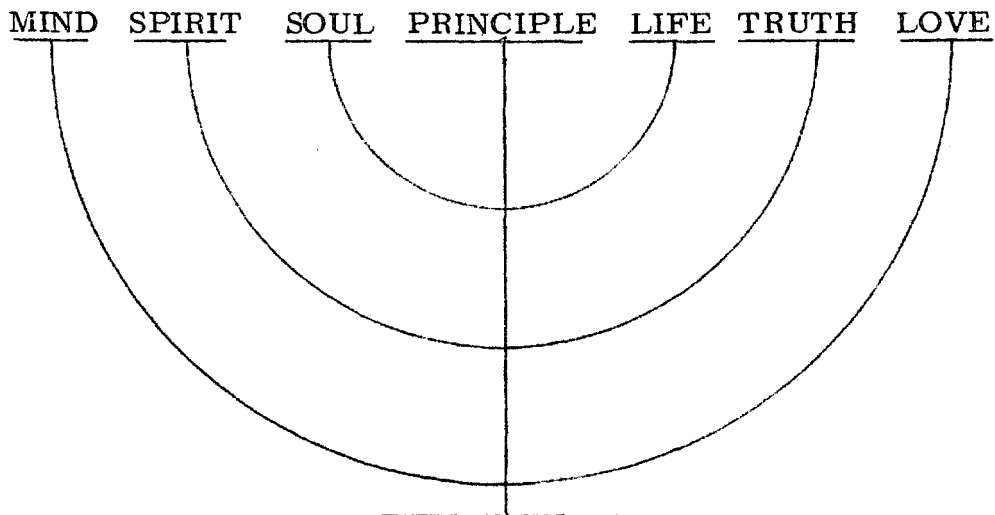
THE FOUR ORDERS
of
THE SEVEN SYNONYMOUS TERMS FOR GOD

Fundamentals of the system of scientific metaphysics
"denominated Christian Science"

<u>THE WORD</u>	<u>THE CHRIST</u>	<u>CHRISTIANITY</u>	<u>SCIENCE</u>
MIND	PRINCIPLE	PRINCIPLE	SOUL - LIFE
SPIRIT	LIFE	MIND	SPIRIT - TRUTH
SOUL	TRUTH	SOUL	MIND - LOVE
PRINCIPLE	LOVE	SPIRIT	PRINCIPLE
LIFE	SOUL	LIFE	
TRUTH	SPIRIT	TRUTH	
LOVE	MIND	LOVE	
(S & H 465)	(S & H 115)	(S & H 587)	(S & H 465)

THE GOLDEN CANDLESTICK
- "radiance of glorified Being" -

symbol of
the order of Science, the "order of celestial being,"
which embodies in itself the three preceding orders



"THE MATRIX"

(As presented by John W. Doorly, and reproduced by permission)

Educational mould of the divine Principle, Love,
based on the four orders of the seven terms.

	THE WORD	THE CHRIST	CHRISTIANITY	SCIENCE
THE WORD	order	manifestation	reflection	numerals of infinity
	MIND SPIRIT SOUL	PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE MIND SOUL SPIRIT	PRINCIPLE SOUL LIFE
THE CHRIST	identity	translation	reality	infinite calculus
	SOUL PRINCIPLE LIFE	TRUTH LOVE SOUL SPIRIT	SPIRIT LIFE TRUTH	SPIRIT TRUTH
CHRISTI- ANITY	line	plane	space	fourth dimension
	LIFE TRUTH	LOVE SOUL SPIRIT MIND	MIND SOUL SPIRIT LIFE TRUTH LOVE	MIND LOVE
SCIENCE	omnipotence	omniscience	omnipresence	omni-action
	LIFE TRUTH LOVE	SOUL SPIRIT MIND	LIFE TRUTH LOVE	PRINCIPLE

— "HIS INFINITE SELF-CONTAINMENT" —