

**THE OPEN DOOR  
THAT NO MAN CAN SHUT  
“GENESIS” AND “THE APOCALYPSE”  
TABLE OF CONTENTS**

**CD No. CDR 1936 Tape 48 Side 1**

mp3 No. 097 .....1

**CD No. CDR 1937 Tape 48 Side 2**

mp3 No. 098 .....14

**CD No. CDR 1938 Tape 49 Side 1**

mp3 No. 099 ..... 26

**CD No. CDR 1939 Tape 49 Side 2**

mp3 No. 100 ..... 35

**mp3 No. 097**

**CD No. CDR 1936 Tape 48 Side 1**

**THE OPEN DOOR  
THAT NO MAN CAN SHUT  
“GENESIS” AND “THE APOCALYPSE”**

January 1993 – Mrs. Eddy says of the book’s [chapters] Genesis and The Apocalypse that they “contain the deep divinity of the Bible”, S&H 546:21; [SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES herein also referred to as S&H and SCIENCE AND HEALTH.] The purpose of this recording, made by Gordon Brown with the group of students who participated in previous recordings, is to lead thought through the first 14 chapters of the textbook to the teachings of the 15<sup>th</sup> and 16<sup>th</sup> chapters, Genesis and The Apocalypse, as this comes to the surface of consciousness out of the text’s own deep divinity.

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

As a result of all the work, all the deep consecrated spiritual praying and spiritual probing, which we've done together over so many years, the majority of which is currently on record both on tape and in book form, we feel compelled now, don't we, to return to the textbook itself knowing that this in conjunction with the Bible, is the redeemer, the comforter, the healer of ourselves, of each other and what looks on the surface to be our present self-destroying world. And this undertaking is the natural outcome, isn't it, of the work which we've recently completed on the seven thousand-year periods of the story of human civilization which the Bible itself inevitably opened up for us. All of which, the Bible story and the civilization story gathered itself together, didn't it, in an orderly and interwoven way on that big three-fold panorama of the chart that we know as the Triptych and, incidentally, it might be well to have this still open in front of us now.

Prayerfully, we allowed the universal perspective of this to unfold to us from the top of the chart to the bottom until all seven of its millennial periods, correlative with all seven of the timeless days of creation were in the seventh and last period of all, in the words of the textbook, united in the infinite "design of God" S&H 271:1. And we used as a symbol, didn't we, a roll of carpet or tapestry on which was woven a beautiful cosmic pattern or design. In the form of one complete roll at the top of the chart, we followed the unrolling of this day by day, period by period, down the entire length of the Triptych and in doing so, because in the progression of the divine Science of being nothing is ever left behind, we conceived of it as rolling itself up again as we walked along it until, in the end, at the bottom of the chart there it was one complete roll again just as it had been at the beginning. The difference *now* being that as a result of the orderly unrolling, we ourselves had glimpsed and have made our own something of the order, the beauty, the rhythmic and scientific symmetry of its great timeless, spaceless design. Then having encompassed it in this way as one beautiful holistic panorama having appreciated, that's to say, if only a little, its overall *divine* perspective, we found we could focus, couldn't we, on any particular part, any particular moment of the unfoldment and evaluate this spiritually and scientifically because we were conceiving of it in its *setting* within the design as a whole. In other words, what we were observing in its differentiated *oneness* was what we might call the conceptual interwoven logic of the Logos or Word of God. Nothing out of context, that's to say, that *every* part held in indispensable relationship with every *other* part within the harmony of the overall design signifying that, whatever aspect of the compound idea we might be concerned with, we were finding it in and of

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

the *unity*—the scientific *wholeness* of its divine Principle—caught up unto God and to His throne, as the textbook says, safe from the ravages of the devouring great red dragon. So that, turning now to the textbook itself, must we, as has been our custom perhaps in the past, start always at the beginning of the Preface and work our way forward, paragraph by paragraph, chapter by chapter until the whole book has been covered. Can we not rather take up the teaching at whatever point we feel at this moment to be spiritually and scientifically appropriate both for ourselves and for our world.

You see, through that orderly series of tape recordings which we made a long time ago but which we are told are as fresh and valid today as when we made them, we virtually touched upon the teaching of the textbook, as it unfolds in its own divine order, all the way from Preface to Fruitage. In other words, we covered the book as a whole in the way in which its unfragmentable Principle presents it to us. Bearing this in mind, therefore, why should we not start today at a particular part of the book's holistic teaching which we deem to be of crucial importance to us and to our world instead of feeling we must always begin at the opening of the Preface. Why, for example, should we not take it up at that part of the text that clearly relates with the overall meaning of the chart of the Triptych, that we've recently been working with and which we therefore have grown familiar with and which incidentally we've put on record, haven't we, verbally on tape and also in the recently published book, *That The World May Know*. In other words, why should we not take up the teaching at the point of the **KEY TO THE SCRIPTURES** and consecrate ourselves wholeheartedly on those two terrific chapters, Genesis and The Apocalypse, which Mrs. Eddy says contain the deep divinity of the Bible. Yet we can only logically do this if first we see the two chapters in their setting within the perspective of the book as a whole. So in deciding that this is what we would like to do, let's begin with the relationship of these chapters to the chart of the Triptych in particular to those seven major columns, you've got them there, that make up the center panel. Is that a good idea? Alright, then let's do that first, then.

Now which is the chapter in the textbook that immediately precedes Genesis? It's the great summarizing chapter, Recapitulation, isn't it? The book's 14<sup>th</sup> chapter, based as this is on that range of capitalized synonymous terms that answer the question: What is God? But then from the very beginning of Mary Baker Eddy's mission the written statement of her

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

discovery always being based, and necessarily so, this Science on this most fundamental of all human questions, what is God? In fact, don't these terms pervade the textbook from cover to cover and isn't it true that the whole of Christian Science teaching is, therefore, founded upon them. It most certainly is so.

So looking, therefore, at the *first* of the seven columns, you see it there on the chart open in front of you, what do we see that it contains? It's made up, isn't it, of these very synonymous terms for the one absolute God in their fundamental divine order. In the order, that's to say, of the Logos or Word of God declaring in Science what I, God, AM. So from the 14<sup>th</sup> chapter, Recapitulation, to the 15<sup>th</sup> chapter, Genesis then, where we find first the statement of the seven days of God's creation, which therefore correspond to the *second* column, right? – and secondly the story of Adam and Eve in the garden of Eden corresponding to the *third* column. So do we see the exact parallel there? After this, the *fourth* column, right in the middle of the seven which is so vital to us in its exemplary meaning because it unfolds the life work of Jesus, Jesus who showed how he came forth from the Father to solve the great problem of being, corresponding therefore to the *first* column, and how his own life experience unfolded in consequence in accordance with the order of the seven days of creation in the *second* column and how in doing so he proved the total unreality of the mythology of Adam as we find this unfolding in the *third* column. How as a result he became the way-shower for all mankind, typified by the children of Israel in the Bible, in the *fifth* column. This being the teaching symbol for the progression of the civilization movement itself in the *sixth* column. The underlying divine determinant of which is the orderly unfoldment of the holy foursquare city or of civilization as its divine Principle knows it and controls it, in the *seventh* and last of the columns – the human society, that is, of the Word, the Christ, Christianity, and Science, and so here with the *city foursquare* we find ourselves, don't we, in the very heart of the second of our two chapters, The Apocalypse, and this second range of capitalized terms, standing for the diversity of all things in unity, we name the *four*, don't we, just as we name the contents of the first column what God Himself *is* as infinite Mind, Spirit, Soul, Principle, Life, Truth, Love, the *seven*. So that the panorama as a whole is held secure between these two enveloping, autonomous columns of presenting what God *is*, and how God *operates* cosmically, eternally.

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

Now can we acknowledge, therefore, that the overall *emphasis* with the chapter Genesis, deriving as it does from the seven days of creation, is on the divine *seven*, while that of The Apocalypse with its descending foursquare city, is on the *four*. And not only that, but regarding the two imperative messianic advents, which when spiritually understood dominate and determine the entire human story, can we see that the chapter Genesis has the emphasis on the *manhood* aspect of the world-saving Son of God that appears as the mission of Christ Jesus, while in the case of The Apocalypse the emphasis is on the *womanhood* aspect of the same Son of God that appears as the mission of Mary Baker Eddy, the Discoverer and Founder of Christian Science. And one more thing before we leave the question of these spiritual parallels: can we see regarding the two textbooks themselves that the chapter Genesis has an overall relationship with the Bible and the chapter The Apocalypse with SCIENCE AND HEALTH. Because we certainly *shall* see this when we reach the end of The Apocalypse and find that the great ministering shepherd, the 23<sup>rd</sup> Psalm, stands for these two books in their God-determined, impersonal unity whereby the human race need no longer “want”. We don’t want, because at this stage of things, we *subjectively* are, we *subjectively* have, and the problem of material objectivity, limitation, time, and mortality is represented therefore as solved.

So, just as it was essential to encompass the Triptych from beginning to end in order properly to evaluate any particular part of it, so it’s essential now for us to appreciate the Spirit of God unfolding without a break from Prayer to Recapitulation, before turning our attention to Genesis and The Apocalypse as they open the KEY TO THE SCRIPTURES. Agreed?

So let’s begin, shall we, to follow the miracle of the order of these first 14 chapters as they prepare us to embark on the consummate goal of the last four chapters. That we all have a copy of the textbook handy. Let’s open it first at that introductory flyleaf where we find those three short initial quotations. Got that? Because the whole composition before us, isn’t it, is to know the truth, that is, to let Truth, capital T, reveal to us in Science its own infinitude as truth, little ‘t’, in order to deliver us humanly from the trammels of mythological error and the process, we see, is wholly a mental one taking place at the point of our own individual thinking for as Shakespeare says there, “THERE is nothing either good or bad, but thinking, *thinking* makes it so.” And what, in consequence, we realize is that God isn’t really going to hear our prayers and, as a result, bless us sometime in

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

the future because in Truth, in Science, thou hast already heard my prayer, therefore, I am already blessed so that what I'm actually experiencing at this moment here and now is "Thy high behest: — Thou here, and *everywhere*." S&H iii 9-10.

All right, then, let's turn over to the Contents page. What's the first thing we notice there? That the book is in two distinct parts, isn't it? The first part after the Preface consisting of the first 14 chapters from Prayer to Recapitulation and the second part, called **KEY TO THE SCRIPTURES**, being made up of the four final chapters: Genesis, The Apocalypse, Glossary, Fruitage — themselves so clearly, aren't they, in an order corresponding to the four sides of the holy city: the Word, Christ, Christianity, Science. Yes?—no doubt about that is there. So let's agree never to forget those reassuring words of Mrs. Eddy where she tells us that **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** is none other than the voice of your Father speaking to you. From cover to cover, that's to say, it *is* the voice of the incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love teaching us what God is in Science and therefore what we, man, *are* as this very idea of God — and doing it by voicing to us His Word in the textbook's own irrefutable order and logic. And again, let's not forget another of those remarkable statements she makes regarding the Christian Science textbook, namely, and this is in *Miscellaneous Writings* 372:5, "that the textbook of Christian Science is transforming the universe." Now isn't that an extraordinary claim to make with reference to a book? How can it possibly be so? Well, let's try to reason it through because we know, don't we, that it was at the beginning of the 20<sup>th</sup> century, May of 1902, that the order and relationship of the **SCIENCE AND HEALTH** chapters were arranged in their final form, that is, in the matrix-like womb-like structure of the foursquare mother city, that this stood for the divine reality that lay behind the teaching symbol of Mrs. Eddy's Mother Church. Remember, therefore, how it was in 1891 that she included a treatise of this holy mother city in the chapter *The Apocalypse* for the first time. Also that in 1892, the year following, she resurrected the church organization which she herself had dissolved in 1889 and called it specifically *The Mother Church*. In other words, the church's divine reality, already part now of *The Apocalypse* chapter, preceded by one year the appearing of its own temporal organizational symbol. Yet it was not until 1902 that she so changed and finalized the order of the chapters in the book as to make the book as a whole conform to the pattern and structure of the holy mother city itself. Is that right? At which stage it was the Christian Science textbook, therefore,

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

elucidating the timeless expression of the Word of God that represented and taught the orderly content of God's very universe pointing, therefore, to the universe's translation from the apparent language of matter, physical science, materialistic philosophy and so on, back into the language of Spirit. Therefore, it could be said that the textbook of Christian Science is indeed transforming the universe. Transforming the mortal space-time sense of the universe, that is, by bringing to light its divine reality or the way in which the *divine Principle itself sees it and knows it*. Do you like that?

Well, here we are then with the book still open at the Contents page where the 18 chapters, in their basically foursquare matrix form are preceded, aren't they, by a preliminary Preface. Now Preface is, as we know to the text that follows it, as a prelude or an overture is in music to a symphony or an opera or some other musical score. It contains, in other words, a kind of preview of what is to come and you'll notice that, those two musical terms prelude and overture occur early on in the chapter Genesis when we get to it later on.

Now I don't know whether you've ever heard the following story. But in the year subsequent to Mrs. Eddy's founding of Christian Science in world consciousness, when John Doorly was researching deeply into the textbook for what he knew *must* be the living comprehensible *science* of her revelation that he kept coming across references to the word *system*. For example, the "*system* that I [she] denominated Christian Science" S&H viii 27, or the very-well known one, "divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live." S&H 146:31, and he realized that he didn't know in just what scientific way this word *system* was being employed. Now it happened, one of his pupils at that time, a lady who was a musician, an opera singer in fact, decided to give up her musical career and devote her life to the understanding and practice of Christian Science. Accordingly, so we are told, because the textbook teems with musical terminology as a means of teaching through symbols the divine Science of Life, she started to extract and list all the many technological musical terms, until she began to glean from them, apparently, a sense of musical order, structure, and system. Anyway, she showed her findings to John Doorly and as she explained them to him, he said, "This is just what I've been looking for, now I can appreciate scientifically Mrs. Eddy's use in the textbook of the term *system*". So in due course, what is meant by the divinely metaphysical system of Christian Science began to unfold and

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

consolidate in his thought taking the form eventually of what we know today as the *seven* of what God Himself *is*, as infinite Mind, Spirit, Soul, Principle, Life, Truth, Love, and the way in which this *idea* of God *functions* cosmically as the *four* of the holy mother city of the Word, Christ, Christianity, Science. Together, of course, with those *four* outstanding ways in which throughout the textbook the term Science is used—Science by itself, divine Science, absolute Christian Science, and Christian Science, the way in which these terms are also employed.

Well we can accept, can't we, as we look at the Contents page that what we have in the order of the chapters is first of all *seven* chapters followed by a further *seven* and leading to the final *four* chapters that comprise the KEY TO THE SCRIPTURES, right? And I was so glad the other day to have a musician assure us that however far music evolves from what is called classical music into the realm of so-called modern music, technically, music itself will always be traceable back to its musical *roots* in what is known as the diatonic scale. The scale, that is, which is fundamental to all the different musical keys on which music itself is based. And what this diatonic scale consists of is, first of all, the *seven* notes, of whatever the particular key is that's being employed, as these lead to the sounding of the eighth note of the scale called the octave—the purpose of this *eighth* note being to resolve and to fulfill the order and signification of the scale itself. So, why don't we just go over now to the keyboard of the piano and see if we can hear, symbolically of course, something of the order and meaning of these 18 textbook chapters with which at the moment we're concerned. Should we try that? All right, off we go then.

Well, here we are then with the keyboard in front of us and we start, shall we, by playing the lovely open tone of middle C and we'll stay with the key of C Major, though the same scale with the same tonal intervals and values applies of course in the case of all the other major keys. So this then is the diatonic scale of C Major. But if I were to play the same scale in the key say of what? F# Major, it would sound like this. You can hear the same intervals, yet what a difference in tone, isn't it? And do you hear how the eighth note, the octave, so beautifully fulfills the order of the first seven notes? And therefore, if the first note called the tonic is C Major, the eighth note, the octave, is simply C again, played an octave higher, isn't it? We see that or rather we hear that, don't we? Well, let's see what happens if we relate the scale, purely symbolically of course, with the order of the chapters of SCIENCE AND HEALTH. It would be like this, wouldn't it?



**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

First note C: first chapter Prayer, second note D: second chapter Atonement and Eucharist, third note E: third chapter Marriage, fourth note F: fourth chapter Christian Science versus Spiritualism, fifth note G: fifth chapter Animal Magnetism Unmasked, sixth note A: sixth chapter Science, Theology, Medicine, seventh note B: and the seventh chapter Physiology. Now this seventh note of the scale is called the leading note because it leads the ear to hear the scale's fulfillment in its own eighth note: the octave which is C again, the same note as the tonic but now played as we say an octave higher. And correspondingly, the eighth chapter is Footsteps of Truth, isn't it, or that which seems to gather into a single chapter the spiritual import of the first *seven* footsteps of the textbook or the signification of the first seven chapters—that's the eighth note: the octave and the eighth chapter Footsteps of Truth.

So with that eighth note becoming now the tonic of a second scale, let's continue with the relationship of the ensuing chapters with this new scale. To repeat then, the eighth note which is C again relates thus with the eighth chapter Footsteps of Truth, while the ninth note D again relates with the ninth chapter Creation because at this point an entirely new completely limitless sense of creation presents itself. Then we have the tenth note E again parallel with the tenth chapter Science of Being, the eleventh note F again parallel with the eleventh chapter Some Objections Answered, the twelfth note G again parallel with the twelfth chapter Christian Science Practice, the thirteenth note A again parallel with the thirteenth chapter Teaching Christian Science, and the fourteenth note B again parallel with the fourteenth chapter, Recapitulation—at which point the *door opens*, doesn't it, to the KEY TO THE SCRIPTURES and therefore to the four remaining chapters of the book. Now here is something which is surely most significant symbolically for, once the first seven notes of the scale have led to the scale's fulfillment in the sounding of the eighth note, the octave, we're in a position not only to sound the eighth note itself but to sound also what is called the common chord of that particular key—and lo and behold this common chord consists of precisely *four* notes – the first, third, fifth, and eighth notes of the original scale. Listen, therefore, to how the seventh note leads not only to the eighth but much more beautifully and much more impressively to the sounding simultaneously of the fourfold common chord. Let's play it. Isn't that lovely? You see, it's almost like bringing heaven down to earth.

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

You can feel that if you stopped at the seventh note, you need the fulfillment of the chord itself to make it all real, practical, demonstrable, provable, something like that—if you were thinking of it in divine metaphysics. Do we see that? And, in terms of the chapters, what we have left then, with those four that make up the **KEY TO THE SCRIPTURES**: Genesis, The Apocalypse, Glossary, Fruitage, the 15<sup>th</sup>, 16<sup>th</sup>, 17<sup>th</sup>, and 18<sup>th</sup> chapters, meaning that, in terms of the common chord, Genesis the 15<sup>th</sup> chapter has got a relationship with Footsteps of Truth: the tonic of the second scale, The Apocalypse the 16<sup>th</sup> chapter a relationship with Science of Being: the 3<sup>rd</sup> note of this second scale, Glossary the 17<sup>th</sup> chapter a relationship with Christian Science Practice: the 5<sup>th</sup> note of this second scale, while Fruitage the 18<sup>th</sup> and last chapter relates with the simultaneity of the chord as a whole. Well, let's quietly think about that, shall we?

First, Genesis in relation to Footsteps of Truth: well, don't the seven days of Genesis correspond to the very footsteps whereby Truth conducts us step by step forward in that orderly sevenfold way? Surely they do.

The Apocalypse in relation to Science of Being: well, think of how Science of Being culminates in those 32 sections of the Christian Science platform—four groups of eight sections each stressing, respectively, the four sides of the holy city of the Word, Christ, Christianity, Science. Now compare this with the way in which The Apocalypse chapter is itself rooted in the descending foursquare holy city, it is, isn't it, agreed?

In Glossary, in relation to Christian Science Practice: Well, isn't it true that the purpose of Christian Science Practice is to heal every aspect of the human experience by translating it *out* of the language of unreality, matter, *into* the language of reality, Spirit and isn't the purpose of the Glossary, said on page 579, to be “the metaphysical *interpretation* of Bible terms giving their *spiritual sense*, which is also their *original meaning*”. You see the parallel?

Well lastly then, the 18<sup>th</sup> chapter Fruitage, the fourth and last note of the common chord, pointing to the spontaneous healing purpose of the textbook as a whole. Now can we possibly begin to appreciate, therefore, this quite remarkable musical analogy showing, only symbolically of course, a relationship between the notes of the diatonic scale on the piano and the sequence of the textbook's 18 chapters? Now don't make more of it than you want to, but it's there as a symbol if you should find it helpful and useful to think about. All right then. Let's go back now to where we were

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

before we came to the keyboard and that is, to the textbook, SCIENCE AND HEALTH, at the point of the Preface this being the introductory prelude to the whole of the ensuing colossal unfoldment. Back to the Preface, then.

So here we are then, back again and what we expect to find in a Preface is, as we've said, a foretaste of the ideas that are to follow throughout the book itself. So, would it surprise you to find that the Preface of SCIENCE AND HEALTH is made up of precisely 19 paragraphs, the same as the number of chapters in the book plus the Preface itself? So should we see if any such foretaste is really discernable? Not so much in terms of literary comparisons of course though in certain instances even this is clearly the case, but more in terms of what in the paragraphs themselves we might call a spiritual hint, perhaps, of the subject of the chapters that are to follow. You see what I'm trying to say? So let's have the book open then, shall we, at the Preface's opening page and at the same time, keep in the forefront of thought the titles of the actual chapters. Yes?

Well, first then, paragraph 1 in relation to chapter 1. Now don't you feel that when you are imbibing the teaching of that heavenly first chapter, Prayer, that you are indeed a wakeful shepherd, in fact a prophet-shepherd, beholding "the first faint morning beams ere cometh the full radiance of a risen day" as we find this stated in the Preface's opening paragraph. It really is so, isn't it?

Then the second paragraph in relation to the second chapter, though thinking of the life work of Jesus as portrayed in Atonement and Eucharist, what we surely see don't we, is "Truth, independent of doctrines and time-honored systems" knocking "at the portal of humanity". Also the fact that Jesus must know God aright, that's line 19, or he couldn't possibly demonstrate Life eternal in the way he does and as this second paragraph puts it. So at least the hint of a parallel, isn't there?

Now to that paragraph 3 in relation to chapter 3. The point of paragraph 3 and the 3<sup>rd</sup> chapter, Marriage, we actually begin to put into life practice, don't we, what we are beginning to understand of Christian Science or where, in fact, we're being sturdy pioneers hewing the tall oak and cutting the rough granite. Don't you think so? Anyway, another hint, isn't it.

In paragraph 4 in relation to chapter 4 and this is where, in paragraph 4, Mrs. Eddy tells us how her "system has been fully tested and has not been found wanting", that's page viii, lines 1 and 2. But do you know what it is, in

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

the Bible, that *has* been weighed in the balances and has been found wanting? It's the superstitious beliefs and practices of the king of Babylon in the book of Daniel, isn't it? That which is *not* found wanting is thus the healing system of Christian Science, while that which *is* found wanting is Babylonian spiritualism, astrology, necromancy and so on. Hence, the chapter Christian Science versus Spiritualism parallel with this 4<sup>th</sup> paragraph. Well, on then to paragraph 5 and chapter 5—well certainly the Truth which is Spirit in this paragraph unmasks the animal magnetism involved in material theology and physics even as Noah's flood, referred to at the end of the paragraph, destroys the violence and corruptions of the flesh on the face of all the earth. So is there, perhaps, just a faint touch of the 5<sup>th</sup> chapter here in this 5<sup>th</sup> paragraph.

But in paragraph 6 in relation to chapter 6, the correlation is immediately literally self-evident—"In the year 1866, I discovered the Christ, Science, and named my discovery Christian Science," Mrs. Eddy says on the opening page of Science, Theology, Medicine. While here in paragraph 6 of the Preface, she recounts in almost exactly the same words how, "in the year 1866" she was led "to the discovery of the system that she denominated Christian Science". So in this case the parallel is quite unmistakable, isn't it?

To paragraph 7 and chapter 7 then: now on the opening page of the 7<sup>th</sup> chapter, you remember how it says how physiology closes "the eyes of mortals to man's God-given dominion over all the earth". Whereas, here in the Preface's 7<sup>th</sup> paragraph, we're told how "A child drinks in the outward world through his eyes and rejoices in the draught". But, what basically *is* the outward world which he drinks in through his eyes but the world of physiology? It is so, isn't it?

Well on then to paragraph 8 and chapter 8, and here Mrs. Eddy tells us how her early essays were but "feeble attempts to state the Principle and practice of Christian" Science; yet these early footsteps led her as "a willing disciple", she says, to "the heavenly gate" where she is still "waiting for the Mind of Christ" and we remember, don't we, how the 8<sup>th</sup> chapter Footsteps of Truth leads *us* at its close to the Horeb height where God is revealed and where therefore we hear God Himself declaring, "I AM THAT I AM", remember. Hence, this is where we, too, are waiting for the same Mind of Christ, aren't we?

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

Then paragraph 9 in relation to chapter 9, which is where we learn how “*Science* must be demonstrated by *healing*, before a work on [this] subject [can] be profitably studied”. How different therefore from what we read at the beginning at the 9<sup>th</sup> chapter Creation regarding the “mythical human theories of creation” that spring “from cultured scholars in Rome and in Greece” and which afford “no foundation for accurate views of creation by the divine Mind”. In the one case a demonstrable living science at work, in the other just mythical theories and human beliefs. Yes?

Alright to paragraph 10 then and chapter 10 where we have the first reference in the Preface to SCIENCE AND HEALTH itself which is certainly the textbook of the universal *Science of Being*, the subject of the 10<sup>th</sup> chapter. Also, we might say, that the platform of infallible divine metaphysics which we find at the end of the chapter gives a supreme answer to what the paragraph itself calls the “stupendous Life-problem” isn’t it so? Perhaps then just a hint of a parallel.

And now comparing the 11<sup>th</sup> paragraph with chapter 11, you see what the human mind objects to above all else is that it is not a healing agent – is in fact not even a factor at all in the Principle of Christian Science. Hence, what it does in retaliation is to put forth incorrect theories, plagiarisms of SCIENCE AND HEALTH in order to maintain itself in opposition to Christian Science. Hence, the 11<sup>th</sup> chapter answers the world’s objections to what the world truly *is* in and as Christian Science itself.

After which in paragraph 12 in relation to chapter 12 the parallel is again self-evident. The chapter is Christian Science Practice and what we read in this particular paragraph that corresponds to it, is that through “the thousands of well-authenticated cases of healing,” Mrs. Eddy and her students, “have proved” through their practice of Christian Science “the worth of her teachings.” So, here again, the correlation is immediately apparent, isn’t it?

And so at paragraph 13 relative to chapter 13 where we are told that “No intellectual proficiency is requisite in the learner, but [how] sound morals are most desirable” and this is *precisely* the theme of Teaching Christian Science the 13<sup>th</sup> chapter where this same demand for morals and ethics is said actually to *be* “God’s requirements” (S&H 445:1) His requirements, that is, regarding the *teaching* of Christian Science. So yet another self-evident parallel, don’t you agree?

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

After that then to paragraph 14 corresponding to chapter 14. Well, doesn't the 14<sup>th</sup> chapter Recapitulation with its precept upon precept, line upon line, here a little and there a little *rationaly* explain in the words of the 14<sup>th</sup> paragraph how "faith in the workings ... of the fleshly mind must yield" to the workings of Spirit itself and therefore, of course, to the workings of absolute Christian Science said to pervade the statements of this 14<sup>th</sup> chapter. Perhaps no more than a hint again but there it is, isn't it?

So to paragraph 15 in relation to chapter 15 and what's the main theme of Genesis, the 15<sup>th</sup> chapter? Isn't it that the darkness of the Adam dream of mortality shall give place to the light of the seven immortal days of creation just as we find this intimated in the Preface's 15<sup>th</sup> paragraph. In other words, in the physical healing of Christian Science "sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation". So again there a quite literal parallel.

Then to paragraph 16 in relation to the 16<sup>th</sup> chapter and in this tiny, little three-line paragraph again the parallel is beautifully self-evident. For doesn't The Apocalypse the 16<sup>th</sup> chapter itself tell the story as nowhere else in the textbook it's told, of how "God called the author to proclaim His Gospel to this age" and charged her at the same time "to plant and water His vineyard" so the parallel there is really quite wonderful, quite beautiful, isn't it and there, I see, we are nearly at the end of this first side of the first tape, so what we'll do is to pause there, turn the tape over and continue on the second side. [end]

[BACK TO TABLE OF CONTENTS](#)

**mp3 No. 098**

**CD No. CDR 1937 Tape 48 Side 2**

THE OPEN DOOR  
THAT NO MAN CAN SHUT  
"GENESIS" AND "THE APOCALYPSE"

Paragraph 17 then in relation to chapter 17 where the correspondence at first might not appear very obvious. Yet isn't it true that the purpose of the Massachusetts Metaphysical College which is what this paragraph is all about is to teach the way in which in the individual human experience the false material sense of things is translated from the language of materialism back into the language of the spiritual ideas of God in the same way that the

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

17<sup>th</sup> chapter Glossary does this regarding the teaching symbols of the Bible so isn't there at least intimation there of a correlation.

So thus to the 18<sup>th</sup> paragraph and the 18<sup>th</sup> chapter and again a parallel certainly not evident on the surface except perhaps that what elucidates Mary Baker Eddy's spiritual idealism which she tells us about at the end of the paragraph is the textbook itself in its order and wholeness read throughout consecutively as she herself says she did in 1907 the year the answer to the question "What is God?" was finalized. Because it's the book itself in its absolute Science and of its own volition isn't it that accomplishes all those cases of spontaneous healing recorded in the last chapter Fruitage.

Well, finally then paragraph 19 and doesn't this final paragraph point to the Preface itself as a whole and as the introductory prelude to all 18 chapters of the book that follow the divine purpose being to "bear consolation to the sorrowing and healing to the sick" and says the author "she commits the ensuing pages to honest seekers for Truth." You and I are honest seekers for Truth, aren't we, when we pray to have Truth reveal *itself* to us out of its own unfathomable depths rather than our speculating on its meaning superficially or unwittingly seeking to interpret it with the personal human mind. Well, on we go then, because having glimpsed a little perhaps of the orderly scientific nature of the preliminary Preface, there is one further vital factor which we should certainly take into account as we prepare now to touch upon the spiritual flow of the chapters themselves and this is those 16 sections of text that make up the 16<sup>th</sup> chapter The Apocalypse itself and see them epitomizing spiritually as most certainly they do the first 16 chapters of the book, the book's own unfoldment, that is, from Prayer all the way through to this 16<sup>th</sup> chapter. Now to do this let it be understood it isn't in any way to complicate the issue before us but rather to simplify it. Because the correlations that come to light as we examine them are so dynamically illuminating, so comforting and so helpful that we begin to feel we cannot adequately proceed without them. So let's have the book open now at page 558 where The Apocalypse begins and let's identify the 16 sections one by one, so when after as we let our thought flow throughout the order of the chapters themselves, the correlations will help us to grasp more profoundly the spiritual and redemptive meaning of what it is that we are imbibing.

Let's just see first then how The Apocalypse section one is about the coming from God to humanity of the little open book SCIENCE AND HEALTH and how the coincidence of its divine human foundations or its two feet destroy

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

incarnate error in its claim to have both a latent hidden source and a visible outward effect. The divinely human positive that is canceling out its carnally human negative. We are going to put it simply like that. Anyway, that's this opening section and its fundamental scientific proposition.

Well then see, on page 560, how section two is the vision of the God-crowned woman in heaven who symbolizes generic man and who typifies therefore the spiritual identity of the human race as a whole—she, who was pregnant with her world-saving man-child which is none other than that very foundational divine idea taught by the little book in section one. Because section three, and this is 562:22, is then where the woman is in travail and where the birth of her sweet healing promise to the world is beginning to take place.

In section four, same page line 29, shows then how, in consequence of this birth's initial stages, the great red dragon of animal magnetism is aroused in virulent opposition to it and is said to stand for the sum total of human error, that is, for elementary latent error as well as visible error and audible sin, as specified in section one.

For section five, 563:23, depicts, as a result, how the dragon would endeavor to devour the woman's child, this idea of world salvation, as soon as it is born.

But section six, 565 line 6, shows how, notwithstanding, she brings this redeeming Christ child safely to birth and how he is immediately caught up unto God and to his throne—restored impersonally, that is—to the motherhood of God which is where in fact he originates.

Section seven, after this, this is 565 at the bottom of the page, is where humanly speaking the woman herself, whom we've been told symbolizes the human race therefore symbolizes *us* as the spiritual idea of God, is typified by the journeyings of the children of Israel in the Bible who are liberated from the dragon, the bondage of Egypt, by trekking triumphantly through a transitional human wilderness enroute for the ultimate freedom of the promised land.

And what enables the woman, you and me, to accomplish this spiritual journey, this passage from sense to Soul, is the fact that in section eight, 566 line 25, the ministries of God's two archangels Michael and Gabriel



**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

exterminate the great red dragon on our behalf, so ending the warfare between Spirit and the flesh.

Which means in section nine, 567 line 14, that the dragon is cast from heaven to earth, is cast subjectively, that is, out of what appears to be your and my present human selfhood by reason of our waging what is called the divine method of warfare in Science. Golly how vital that is, isn't it. The divine method of warfare in Science, as accomplished as Mrs. Eddy says by this 12<sup>th</sup> chapter of the book of Revelation.

No wonder, thereafter, the cry is heard resounding in heaven, resounding subjectively in you and in me, now is come salvation and strength. This is section ten, 568 line 13. Yet the dragon so far has only been cast divinely out of heaven, he's still to be cast humanly out of earth as well. You and I have, to some extent, dealt with him *subjectively* in here but now we've got to deal with him apparently *objectively* out there.

And to try to prevent this from happening, he's said, in section 11, 569:29, to persecute the woman (the human *sense* of us and of mankind) by sending forth out of his mouth a flood of latent, hidden, unconscious occultism. That's the way the text describes it: a flood of secret malevolent occultism.

How wonderful, therefore, that in section twelve, 570 line 8, the earth (humanity itself) is said to open her mouth and to swallow up the flood which the dragon casts out of his mouth. Because this signals the end—divinely, humanly, subjectively, objectively, not only from heaven but from earth as well—of animal magnetism or the mythological great red dragon.

Hence, in section thirteen, 572 line 20, there's no longer any hidden occult sea, no longer any deceiving elemental hypnotic dragon's flood. With the result that a new heaven and a new earth become what the text calls our, man's, present possibilities and without our having first passed the transitional stage in human experience called death. Isn't that wonderful? Just think of it, man's present possibilities as we merge from section 12 to section 13 and the form this new heaven and new earth which is really the original divine heaven and earth which God is said to have created back there in the opening verse of the chapter, Genesis.

This new heaven and earth takes the form in section 14, 574 line 6, of the very descent from God out of heaven of the holy foursquare mother city,

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

civilization as it divinely is, typifying the eternal unfallen reality of the entire human race, the human and divine coincidence, that is, on an impersonal universal scale.

But this, that's said in section 14, actually to be our, that is man's, city *must*, in section 15, this is 576 line 10, be acknowledged as belonging wholly to our God. To be none other than God's own city, or as in the marginal heading, the boundless, limitless city of our God—which means, at this point, that the whole world is found never to have been severed, never to have fallen away from its divine Principle, Love. Hence, that the problem of a mortal birth-death cycle, whether on the individual scale or the universal scale has, here, been divinely solved. Therefore in the final 16<sup>th</sup> section, featuring the 23<sup>rd</sup> Psalm, this is 578 line 5, neither we nor our world any longer want, any longer want what in the past we may have believed was *out there*. Why? Because the kingdom of heaven is, at this point, found to be *reflected within us* and, therefore, to *be us*, both *here and there*, both divinely and humanly, subjectively, objectively—and hence it is that we dwell in the house [the consciousness] of [LOVE] for ever.

This is the ideal that the 16<sup>th</sup> section aspires to. What a marvelous journey, what a marvelous goal then these 16 sections of The Apocalypse chapter outline for us, don't they? And it's important, don't you agree, first to have glimpsed them in their own divine order, as we come now to survey the flow of the chapters themselves. Because now we can begin to bring their spiritual import, one by one, to bear upon, to enhance and to complement scientifically, the spiritual import of the other in a truly exciting humanly transforming journey.

Very gently, therefore, very quietly and with all the consecration and love we can muster, let's begin to feel the underlying spiritual and scientific meaning of these divinely inspired chapters as they unfold from Prayer to Recapitulation and as they open the door therefore to the KEY TO THE SCRIPTURES and to the interwoven nature of the two glorious 15<sup>th</sup> and 16<sup>th</sup> chapters, Genesis and The Apocalypse.

So with the book open now at page one, the superb and utterly foundational first chapter Prayer, without the prior establishment of which is not really logical for us to move forward spiritually into the realm of subsequent chapters, is it? You see, it's where we acknowledge from the start the fact of our unbreakable union and communion with God—our divine Principle, —Love, the living experience of which is our deep, heartfelt longing and

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

desire and for which we are willing to sacrifice our personal, material all. Hence, on line 10 there, we trust our God-impelled desires into the care of the all-knowing Mind which is God. In order that, as the text says, they may be moulded and exalted [divinely] before they take form [humanly] in words and in deeds. You see that there—and so can we feel therefore how a creative formative matrix or womb is at work moulding and fashioning our identity spiritually from the very beginning of the book. Because, in the first section of The Apocalypse this divinely mothering activity is represented by the little book in its entirety, not just its first chapter— moulding divinely our identity, humanly, in the likeness of the Father-Mother God. This is the wonder of the Christian Science textbook as we learn to let it mould and structure our identity spiritually in the form which God knows we already have and already are.

Over then to the end of the chapter from around page 14 onwards where this same divine forming and moulding is seen as taking place when we enter the sanctuary of Spirit, that's page 15 line 3, and in Jesus' words, pray to [our] Father in secret, and [our] Father who seeth in secret rewards [us] openly. Secret—open, our desires—moulded by God before they take form in words and in deeds. Do we see that it is really the same thing as on page one? It is also the same thing over on page 14 as our being absent from the sinful sense that body is mortal and present with the Lord, with the body of the Lord, that is, praying the Lord's Prayer so wonderfully defined there as the prayer of Soul. Which means, page 15 line 5, that we are present with divine Truth, Life, and Love. Do you see that specific order of terms there—present, that's to say, with *Our Father-Mother God, all-harmonious*. Because what is the our but Truth or Christ as the Son, what is Father but Life and what is Mother but Love. Hence the order Truth, Life, Love as one adorable divine identity, Soul's own divine embodiment. This is being absent from the mortal sense of body and present, within, as what body truly is, namely, the universal Christ body. So what's being established here in this opening chapter is really a fundamental spiritual outlook, isn't it? Which, if we think of section one of The Apocalypse, must be seen to pertain throughout all the subsequent chapters in the book.

Through our secret open relationship with God we are beginning to exercise, now think of Apocalypse section one [S&H 558:3-8] our two foundational pillars, or feet, of Truth and Love. Our right foot or dominant power, our God-as-source foot, is being exercised on elementary latent error, the source of all error's visible forms, while our left foot or secondary

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

power, that which comes to us openly from God as source, we are beginning to exercise on visible error and audible sin. In other words, our God moulded, God exalted words and deeds back there on page one, puts paid to error as being both audible and visible. Do we see that? Because the almighty Truth is that the foundational Principle involved in this is going to enable us to solve individually from beginning to end the universal problem of mortality. And what allows us to say this, to conclude that this is so, is that it is the fundamental Principle, the divine starting point of the individual Christ Jesus who we see doing this very thing as we turn now to the second chapter, Atonement and Eucharist.

In other words, what we see in the second chapter is Jesus basing himself upon this Principle, solving in its entirety from womb to tomb, that is, the problem of supposedly fallen man. Turn therefore to page 29 line 14, where it's confirmed that being instructed thus in Christian Science, got it there, we've reached the glorious perception that God is the only author of man. Yet it's not enough merely to perceive this glorious fact, we must at the same time deeply concede it and so make it subjectively our own to accomplish which demands that degree of virgin-motherhood that brings to birth our own Christ selfhood as the Son of the living God [John 6:69]. And therefore 29:17, the virgin-mother conceived this idea of God and gave to her ideal the name of Jesus — that is, Joshua or Saviour. For in this way, the illumination of Mary's spiritual sense, our spiritual sense, of course, put to silence material law and its order of generation. Just think of this for the coming of chapter three and we bring forth our child, the true idea of ourselves, each other and our world by the revelation of Truth, demonstrating God as the Father of men. We are, in other words, please God letting the Holy Ghost, the divine Spirit, overshadow our pure sense of virgin motherhood with the full recognition that being is Spirit, not matter.

This certainly is the case, isn't it, with the God-crowned woman, in The Apocalypse's second section, who is spiritually pregnant with this very idea of God and who, the text says there, symbolizes generic man [S&H 561:22] and the idea itself which is being born to us *solves* therefore the great Life-problem even as Jesus exemplifies throughout Atonement and Eucharist. Because his standpoint is that of our Father-Mother God, established in the first chapter Prayer at the point of his resurrection from the tomb, that is to say, Jesus proves that not only is God Father but also Mother, as well. Never, therefore, did he in Truth and Science originate in and come forth from Mary's organic mortal womb.

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

But we can't humanly take the kingdom of heaven by storm, hence we come to the third chapter, Marriage where, as Jesus himself, teaches, page 56, paragraph one, we suffer certain concessions to material methods such as marriage, etc. to be so now in order in the end to fulfill all righteousness and therefore to advance spiritual good. Do you see that? The opening of the third chapter, yes? What we have first to put into practice, therefore, is a true morality but deriving, of course, from the spirituality that is taught us in the first two chapters and its fidelity to the marriage covenant that is shown here as being the essential, moral symbol of man's union and intercourse with the Father-Mother God.

Because this, as in the case of Mary, in the second chapter, naturally and progressively puts to silence material law and its order of generation, or the belief that Adam and Eve are our father and our mother, instead of this being our Father-Mother God. And therefore, as we turn to the end of the chapter, it's confirmed on page 69 line 6, that mortals can never understand God's creation while believing that man is a creator. So that when, on line 19, the child asks its parent: Do you keep the First Commandment? Do you have one God and creator, or is man a creator? If the father replies, God creates man through man, the child may ask, Do you teach that Spirit creates materially, or do you declare that Spirit, as in the case of Mary in chapter two, is infinite and therefore that matter is out of the question? Now, isn't the child implying here that what the parent should really be concerned with, at this point, is the issue that arises in the fourth chapter, Christian Science versus Spiritualism? It clearly is so, isn't it, if we start to think about it.

You see what the first two chapters demand, obviously, is that their teaching becomes *real* to us in our own life experience and then *not* represented as actually doing this until we reach the point of the sixth chapter, whereas, demonstrated by Mary Baker Eddy in 1866, her pure virgin-motherhood gives birth to the Christ Science itself, and she names it Christian Science, and this means that the problems posed by chapters 3, 4, and 5 – Marriage, Christian Science versus Spiritualism, and Animal Magnetism Unmasked – have, in large measure in her case, been dealt with and therefore it is that our Father-Mother God, in the first chapter, is represented as applied to *us* in Christian Science, at the point of the sixth chapter, even as it does to Jesus at the point of the second chapter. But clearly, this requires our first putting to silence, in our own subjective consciousness, the mythology of the mortal birth-death cycle. The accent

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

with the Marriage chapter is thus on putting to silence the notion of organic birth, the accent with the spiritualism chapter is on putting to silence the notion of organic death because the theories of spiritualism and death just go hand in hand, don't they? After which, in the fifth chapter, animal magnetism can be properly unmasked and, therefore, the standpoint of the sixth chapter be duly arrived at. In other words, the third chapter *eliminates* the belief that man is the father of man – that God creates man materially through man. The fourth chapter, in consequence, *eliminates* the belief that Spirit, divinity, communicates with humanity through the mediumship of matter. While the fifth chapter, Animal Magnetism Unmasked, eliminates *finally* the belief that a mortal personality or a persona is that through which the Father-Mother God sounds, in its revelation of Truth to the human race. Because we *know*, don't we, how the word for *personal* or *persona* has the same root meaning as *mask*, namely, *per sonare*, to sound through.

Well, clearly, if God is All-in-all, there is nothing for God to sound through but *his own subjective idea of Himself*, his one Christ ideal which is *the real spiritual selfhood of us* as man. This is why, isn't it, at the end of the fifth chapter, page 106, we are bidden to declare our *independence* from the objective, organic motherhood that claims to have given birth to us as mortals. Because the *Truth* is that, *as* God's reflection, we *embody* the quality of *virgin-motherhood within ourselves* and in consequence are properly self-governed. Therefore, 106:6, Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience.

Man is properly self-governed only when [as] he is guided rightly and governed by his Maker, divine Truth and Love. That is to say, what was historically true for the American colonies in respect to the mother country, Britain, must be found *spiritually true* in Christian Science regarding the independence of Christian Scientists from an outside, ruling Mother Church, should this church ever deteriorate into an ecclesiastical dictatorship. Such spiritual independence unmasks animal magnetism because there's nothing in this case obstructing medium-istically man's *individual unity* with the Father-Mother God. No obstacle, no materialist obstetrics, that is, as is the case in chapters one and two. You remember how early in Genesis, Eve, called the woman, was cursed to bring forth her offspring in sorrow. Well, in section three of The Apocalypse, where birth is

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

beginning to take place from a *spiritual* basis rather than organically, the idea which is taught in the first two chapters and the first two sections, causes the mother to remember no more her sorrow for joy that the birth goes on [S&H 562:26]. When, therefore, this *true idea* of birth arouses the antagonism of the great red dragon of animal magnetism in the fourth section, this in the fourth chapter is basically spiritualism appearing as the fundamental antithesis of Christian Science. So that when, in The Apocalypse's fifth section, animal magnetism as the organic sense of creativity and birth seeks to devour the woman's spiritually-born child as soon as he appears, humanity is bidden to *declare its independence* from what otherwise would claim to sound through humanity, personally and dictatorially, in its endeavor to perpetuate mortality instead of letting it dissolve. [nota bene: as of 5<sup>th</sup> day of June, 1911, the Mother Church entity ceased to exist, *see* estoppels, Manual, 88<sup>th</sup> edition]

Disposing, therefore, of what chapters 3, 4, and 5 represent in our human experience, the *divine reality* taught in chapters one and two of *man as God's pure affection*, bring us safely through to chapter 6, Science, Theology, Medicine, and the birth itself of the woman's man child in section 6 of The Apocalypse. I do hope we can follow this quite easily, can we? Hence, in the year 1866, virgin-motherhood, typified by the spiritual womanhood of Mary Baker Eddy, discovers the Christ Science and names her discovery Christian Science. While correspondingly in section six, the woman actually gives birth to her man child who [is] to rule all nations with a rod of iron, that is, imperatively, absolutely, finally — with divine Science. Golly, what a sublime promise that is, isn't it? So, we come at last to the great spiritual happening of chapter six, or to where the gift of the grace of God as given unto the woman, and *unto us* therefore, by the effectual working[s] of His power as that which is destined to deliver the children of men from every ill that flesh is heir to and this means, basically, deliver mankind from the three measures of science, theology, medicine, each conceived of as operating on a false material basis.

Because only when Science, spelt with a capital 'S', and therefore *divine* Science as seen at the same time to be *divine* theology, the divine theos logos itself or God *Himself* speaking, does it have the power to medicine, *transform* and *heal* the human race. In other words, as long as Science appears as man speaking, as if man were a personal sound-through medium for truth, it has *no* scientific healing power but rather is an animal magnetic mask seeming to hide from humanity the face of God, the actual

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

presence and power of Immanuel or God with us, here and now, that is. So let's now see how *each* of the chapter's three distinct parts, its Science part, its Theology part, and its Medicine part, has a definite essential focal point in the text. In the case of the Science part this is the two phases of scientific translation, found on pages 115 and 116, where Christ, Truth voices itself to humanity *directly* as the voice of God. In the case of the Theology part, it appears on page 137 as the actual rock, *Christ*, on which Jesus says he will build his church, the *true idea of body*, that is, which includes the whole human race. While on page 146, in the Medicine part of the chapter the outstanding idea is that of the Christly reduction of divine metaphysics to a *healing system* which all may understand. So, what exactly *is* this foundational rock, Christ, on which we, man, as universal Christ body, realize we're divinely built? It's what the Father-Mother God in heaven, not flesh and blood on earth, revealed to Peter when Peter saw that the son, man, the son of the apocalyptic mother, generic man, the subject of this very sixth chapter, is necessarily the Christ, the Son of the living God. In other words, what Peter saw as the person of Jesus was *humanity and divinity one in spiritual coincidence*, the opposite of humanity misconceived as mortality.

The divinity of humanity and the humanity of divinity, *one and indivisible as the fundamental Principle of Christian Science*. This, then, is *what constitutes the Christ embodiment*, likewise revealed— to Mary Baker Eddy, at the point of the textbook's sixth chapter —because no obstructing mediatorial persona stood like a great red dragon in between her and God. But even so, the accent with this sixth chapter, appearing in the textbook's matrix structure, you'll notice in the very tone of the Christ as the Christ, yes? Is on the *first* of the two phases of scientific translation, that is, on the scientific translation of *immortal* Mind. Hence, its description as the gift of the grace of God given unto me by the effectual working of *His* power. [S&H 108:3]

In consequence, it's the seventh chapter, Physiology that has the accent on the *second* of the two translation phases, the scientific translation of mortal mind. Because here it is that the *divine, Christ body is seen in process of translating spiritually* the false physiological concept of body. While in the seventh section of The Apocalypse this is shown as the woman's, humanity's, wilderness journey, typified by that of the children of Israel [S&H 566:1] in the Bible, as they march through the blood red, physiological, sea of the land of Egypt [Ex. 13:18] en route for the promised



**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

land. A pillar of cloud by day and of fire by night, is said, isn't it, to *guide* the people of Judah and Israel *forward* in their passage *from sense to Soul*, that is, towards their promised inheritance of what body, identity, truly is – spiritual, not physiological and therefore what the woman, typified by these twelve tribes of Israel with all mortals, that's how she's defined, is doing at this stage, is really to take the Footsteps of Truth as recorded in chapter 8. Because these lead her, lead *us*, to what appears at the end of the chapter as the Horeb height where God is revealed—itsself a foreshadowing of the promised land, of course, isn't it. And the reason that the woman, *we*, *us*, can successfully make the journey is because, in the 8<sup>th</sup> section of The Apocalypse, God's two archangels, Michael and Gabriel, are in charge of our journey step by step overcoming the impediments of the great red dragon. But the fact is that these representatives, Michael and Gabriel, of divine *Truth* and *Love*, these divine identities of Judah and Israel, the manhood and womanhood of God, have really been with us from the first section onwards where they took the form of those two foundational pillars, or feet, of *Truth* and *Love*, you remember.

Whereby we, *each of us*, as a body, *walk forward* on our journey and this means, doesn't it, that our right foot which is our dominant power, our Gabriel foot, our Love foot, our unity-with-God foot is upon the sea – elementary latent error, the source, of all error's visible forms. While our left foot as a secondary power which is our Michael foot, our Truth foot, the way in which *we* as man *express our unity with God* foot, has dominion over visible error and audible sin. [S&H 559:5] How else can we possibly move forward through the transitional human wilderness and reach at last the holy mountain where God actually reveals Himself. So just turn for a moment to pages 252 and 253 which depicts for us this *ultimate* spiritual goal. Because what's the first thing Moses *sees* when he ascends the holy mountain? He sees a bush burning with fire, doesn't he, and the bush is *not* consumed.

Look, therefore, at which the *testimony of sense* says, on 252 line 28, it says Like bursting lava, I expand but to my own despair, [I] shine with the resplendency of consuming fire. Yet, it's out of the midst of this apparently consuming fire that there comes the very voice of God Himself, the *testimony of Soul*, marginal heading 253:3, declaring I AM THAT I AM. So there really *isn't* any burning, destroying great red dragon there at all, is there, *only the living self-revealing presence of God*.

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

This, of course, is why Israel is not consumed in the fires of Egyptian bondage. In other words, how wonderful that all there really *is* to the physiological sense of body is *actually the Christ body itself, experienced* in the measure that we understand this scientifically. Therefore, in section eight, Michael and Gabriel as those two original fiery foundations of Truth and Love in section one, prevail against the dragon, 567 line 10, and the conflict between flesh and Spirit ends and there comes into view, in consequence, in chapter 9, a wonderful new vision of creation. A creation *totally unconfined* by the testimony of the physiological senses. On 256:13, for example, we read how: The everlasting I AM which has just been talking to us at the end of Footsteps of Truth, is not bounded nor compressed within the narrow limits of physical humanity. Or, again, No form, [nor] no physical combination is adequate to express [represent] infinite Love and the *reason* for this is that, in the 9<sup>th</sup> section of The Apocalypse, the divine method of warfare in Science, having been waged, the dragon is cast from heaven to earth, that is, into dust, nothingness.

Which means, in practical terms, that casting him *subjectively out of the heaven of our own thinking through the understanding that he never was really there at all in the first place*, makes it possible in a moment for us to cast him *objectively out of earth or from what seems to be, over there*. Follow the order? Because then will we comply with the demand implicit at the end of the Creation chapter, 267 line 25, where: The robes of Spirit are [said to be] white and glistening, like the raiment of Christ and where we are told, and this is the point, Even in this world, even in this world, [to] let [our] garments be always white. And there, I see, we are almost at the end of this second side of our first tape, so let's pause there and put in a second tape itself, start again on the first side. . [end]

[BACK TO TABLE OF CONTENTS](#)

**mp3 No. 099**

**CD No. CDR 1938 Tape 49 Side 1**

THE OPEN DOOR  
THAT NO MAN CAN SHUT  
“GENESIS” AND “THE APOCALYPSE”

So, where is it in the gospel story that the robes of Spirit are seen to be white and glistening like the raiment of Christ? [S&H 267:26] Well, of course, it's on the mount of transfiguration, isn't it, where the human and the divine are clearly one and where, therefore, even in this present world, our garments must be found to be always white. [Luke 9:29] Do we see,

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

therefore that *if* at the end of the 8<sup>th</sup> chapter, Footsteps of Truth, we *conceive* of ourselves as standing on the Horeb height where God is revealed, and then at the end of the 9<sup>th</sup> chapter, Creation, on the mount of transfiguration where the sense of time as a past, a present and a future represented by Moses, Jesus, and Elias has vanished, this means that we've truly reached, in chapter 10, the very Science of Being itself.

Not a used to be in the past with Moses, not a temporal present with Jesus, and not a going to be in the future with Elias but the *Science of our own* and our world's *real being now*, in fact, the being of the whole of history in its positive reality timelessly here and now. So, no wonder, there come the words in the 10<sup>th</sup> section of the Apocalypse, Now is come salvation and strength ... for the accuser of our brethren is cast down, which accused [them] before our God day and night [S&H 268:14] on both a conscious and unconscious level of mortal belief, that's to say. How marvelous, therefore, that having stood face to face with God on mount Horeb at the end of Footsteps of Truth and on the mount of transfiguration in consequence at the end of the Creation chapter, we should at the end of Science of Being find ourselves on the platform of infallible divine metaphysics where our outlook on *ourselves*, on *each* other and on *our world reflects the outlook of the one infinite God, good* which features so strongly throughout the platform.

Because what our world *is*, in divine metaphysics, we are represented now as having *made subjectively our own* and are in a position, therefore, to answer the world's apparently objective objections to what its identity truly *is* in Christian Science. Do we see that? Just think, therefore, of how in the final paragraph of the platform, page 340 line 23, the One infinite God, good, performs the following seven world-transforming acts: it unifies men and nations; it constitutes the brotherhood of man; it ends wars; it fulfills the Scripture, Love thy neighbor as thyself; it annihilates pagan and Christian idolatry, — whatever is wrong in social, civil, criminal, political, and religious codes; it equalizes the sexes; it annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

What we see, therefore, as we look out now from this mountaintop vision or from the human scene which the platform provides us with is, according to the opening paragraph of the 11<sup>th</sup> chapter, Some Objections Answered, everything operating and living in harmony with everything else within the context of one whole being—no detached sentences or clauses, that is, in the universal Word of God and, therefore, over on 361:16: As a drop of

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

water is one with the ocean, [and] a ray of light one with the sun, even so God and man, Father and son, are one in being. Now according to the Apocalypse section 11, the world's objections to what its identity truly *is* in Christian Science and *as* Christian Science, comes from its belief in mass occultism, that's page 570 line 3. Separated organic entities are all the time seeking to occult each other or eclipse one another for their own self-seeking material gain, aren't they, and this is clearly the work of the great red dragon who, having first been cast out of heaven, must now be cast out of earth as well. Then, and then *only*, would humanity *truly be free to be what it divinely is* and this, says the text, begin to take place when the people, the people, the people themselves, individually, spiritually self-governed instead of being a gullible, hypnotized mass chain with fetters of some sort the growing occultism of this period. You remember that?

Well, with the vision of our world, the reflection now of what God's vision of it is, we are naturally able to participate in what the 12<sup>th</sup> chapter is all about, namely, Christian Science Practice. Because what claims to be a sinning, sick, and dying world out there is in our prayers in scientific consciousness the very kingdom of heaven on earth reflected individually in the identity of us all. Everything everywhere is God saying I AM in respect to the minutiae of His own creation which Mrs. Eddy once said was the most wonderful thing she could think of in all the world and it certainly is, isn't it.

Nothing is what mortal mind says it is but in Truth is God saying I AM whether it appears as disease, murder or any other negative happening. If God is All-in-all, there is nothing for anything to be but God. Isn't that so? Albeit, of course, an *inverted material misconception* of God but *not* the appearing of evil as evil or as an actual second entity and, therefore, it is that in the 12<sup>th</sup> section of the Apocalypse earth itself, mother earth, is seen as opening her mouth and swallowing up the flood of insidious mesmeric occultism which the dragon casts out of his mouth in his efforts to drown the advancing Saviour of the world. In this way the earth, it is said, helps the woman which means, of course, that humanity at this point is finding itself *to be the woman, to be generic man himself* as the *spiritual idea of God* instead of being a race of sick, sinning, dying mortals. Isn't that wonderful? Remember in the words of the Psalmist, it's all the Lord's doing, and, therefore, it is marvellous in our eyes. [Psalms 118:23] Well, what else but this divine healing Principle of pure Christian Science can truly be said to *teach* Christian Science in accordance with the textbook's 13<sup>th</sup> chapter, which we come to next...else is capable of furnishing us, in the

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

13<sup>th</sup> section of The Apocalypse, with a new heaven and a new earth wherein the first heaven and first earth have passed away and there is no more sea. No more dragon's occult flood, that's to say, no more elementary latent error, the source of all error's visible forms such as we were first told about in the Apocalypse's first section, weren't we, in which here in section 13, we are assured has finally passed away.

Why is this so? Because at this point, as the text tells us, here human consciousness is being bestowed by God Himself—that consciousness which God bestows, we read on 573 line 7, and this is, indeed, the great overall message of the 13<sup>th</sup> chapter, Teaching Christian Science – that *humanity shall be taught divinely of God* rather than taught humanly of man. Because if humanity does let itself be taught personally of man the result can be mental malpractice, mental manipulation and even mental assassination. Why? Because in this case man can be in danger of losing his God-bestowed individuality, his right of self-government, and his own natural spiritual acumen and the criterion for our having God as teacher, rather than man, is, so we learn from the text, our conforming to a proper sense of morality and ethics. Indeed, this is stated in the chapter itself, this is on page 445 line 1, as being God's actual requirements. Without this spiritual morality deriving from divinity, man can only be taught humanly of man, not divinely of God. Hence, that wonderful early statement of Mrs. Eddy's, do you remember it: When I teach Science it is not woman that addresses man, it is the Principle and Soul bringing out its idea by blotting out the belief that otherwise hideth it. Now that's in the so-called red book, Essays and Other Footprints, page 227, and what a clarifying statement it is, isn't it, on the subject of teaching Christian Science, just marvelous. For what this means is that we've arrived now at the consummate 14<sup>th</sup> chapter Recapitulation itself which with its 24 questions and answers was designed in the church to be the actual chapter for the initial teaching of Christian Science.

In this chapter, properly understood, God is man's teacher and not man, even as Mrs. Eddy affirms in that early statement and, therefore, it is that the first question and answer of all is the one that answers the question: What *is* God. Why? Because only God knows what God is and only God, therefore, knows what man is. Man knows what God is and, therefore, what man is *only* as God's reflection of Himself—his own reflection of Himself, that is, so why don't we, instead of asking the question: What *is* God, turn to God Himself and ask: What are you, God? For thereupon, the answer

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

comes: I AM incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love [S&H 588:20, S&H 465:10] the implication being: this is my idea of Myself, formed by my forever self-reflection, by my forever consciousness of what I, God, AM and this reflection, this idea of Me, God, is none other than what *you, man, are* as my own image and likeness. No longer, therefore, are you asking me the question: What am I because you see *now* that *you are the very answer itself*: the true idea of what I, God, AM—my own self-embodiment, my own Christ body issuing forth *from me as its source*. Because this is so, are you not therefore *the true idea of the universal Christian church*—hence, the spiritual idea of the human race itself, hence, the divine reality of the Church of Christ, Scientist. Yes, this is indeed what you, man, *are* and the 24 questions and answers that make up Recapitulation are designed to *teach you that this is so*.

So turn, therefore, to page 495 and to the 23<sup>rd</sup> of these questions and answers and see if what you have there is not the equivalent, in Science, of Jesus at the Passover meal bidding his disciples: Take eat, this is my body. [S&H 32-17] Eat my flesh and drink my blood, he commands, in order for yourselves to *be* my body and so *partake of eternal life* and this must really be where, in the previous section 13 of the Apocalypse, don't you think, the Revelator is said not yet [to have] passed the transitional stage in human experience called death but he already [sees] a new heaven and a new earth. [S&H 572:23] In other words, the point ideally which *we now have reached* typifies *our own passing over to eternal life*.

When, therefore, as the answer to Recapitulation's 23<sup>rd</sup> question, we're bidden to: Study thoroughly the letter and imbibe the spirit [S&H 495:27] this is the Christian Science equivalent of eating the flesh and drinking the blood of the deathless Christ body because isn't this the letter of Truth and the spirit of Love constituting the body of eternal Life or of church as the structure of Truth and Love [S&H 483:12] according to the definition in the Glossary. It really is so, isn't it? Hence, as we turn to the 24<sup>th</sup> and last of the questions and answers, what do we find this consists of but the *actual living tenets* of the Church of Christ, Scientist which, in the case of the temporarily organized church, each aspiring member had to sign his name to before being admitted to membership and clearly these tenets would not be there did they not apply equally when the pass over takes place from the organized sense of church or body *to what church body eternally is* and, therefore, we don't really have to join ourselves to this Christ body, do we,

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

for we are *already* its members *forever*. Therefore we can never leave the church or resign from it and *never* can we be officially excommunicated and, therefore, it is that the Church of Christ, Scientist of which, under Mrs. Eddy, her spiritually organized Mother Church *was* but a *temporary teaching symbol, is* indeed *the holy foursquare mother city itself* coming down from God out of heaven [S&H 574:13] and denominated by Paul: the mother of us all. [Galatians 4:26]

So, what constitutes this ultimate idea of body or church, this universal Christ embodiment, the membership of which is the united family of the human race, as its divine Principle, Love knows it and maintains it? It's none other than the *idea* of God as the incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love [S&H 465:9]—what today we call the *seven* functioning integrally and harmoniously as the Word, Christ, Christianity, Science or what we call the *four*. We see that? And, therefore, these *divine symbols* of the *seven* and the *four* become to us the *key*—the very *key whereby we pass through an open door* into the deep divinity of the Bible, the Key to the Scriptures, that's to say, represented first of all by the chapter Genesis with its accent on the seven days of creation and secondly by the chapter The Apocalypse with its accent on the descending city four square.

Indeed the four chapters: Genesis, The Apocalypse, Glossary, and Fruitage that comprise the Key to the Scriptures clearly point in that order to the Word, Christ, Christianity, Science itself and so comprise the ultimate idea of body or church. Well, I do hope that's spiritually nice and clear. It is? Good.

So we remember, don't we, how in the final chapter of the Gospel of Luke *immediately* following Jesus' resurrection, his actual pass over from death to life, it's recorded how he opened [his disciples'] understanding, that they might understand the Scriptures. [Luke 24:45] and we remember, also, how the work of John Doorly, relative to the pure divine Science of the Bible, took place *immediately* following his liberation, that is, his resurrection from the body of the materially-organized Christian Science church. But we must remember that a *materially-organized* church was *not* the church of Mrs. Eddy's founding but only what her materially-minded officials subsequently made of it. Based, therefore, on the way in which the 14<sup>th</sup> chapter, Recapitulation, answers the question: What is God? through its scale of capitalized synonymous terms for God, we see how spontaneously we become members of the church of the holy mother city of

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

the Word, Christ, Christianity, Science by ourselves *being* this divinely revealed *idea of God*.

In other words, based fundamentally on the first of the 24 questions and answers, *qualifies us*, we realize, to be members of the forever non-ecclesiastical Church of Christ, Scientist at the point of the 23<sup>rd</sup> and 24<sup>th</sup> questions and answers. And we realize, of course, that if the synonymous terms for the one infinite Godhead *constitute God's own idea of Himself* and that *this idea is the living actuality of generic man*, then the relationships that make up the *Science of the oneness of God and man* are necessarily synonymous throughout the entire cosmos of God's creation and, therefore, the marvelously living and deeply moving way in which Paul describes this state of the infinite synonymy of God's identities in his first Epistle to the Corinthians, chapter 12 verse 4. Because we remember, don't we, how the dictionary's definition of the word *synonymous* involves the two complementary concepts of differ and same, yes?

Therefore, says Paul: there are diversities of gifts but the same Spirit, and there are differences of administration[s], but the same Lord, and there are [differences] diversities of operations but it is the same God which worketh all-in-all....For as the body is one, he goes on to say, and hath many members, and all the members of that one body being many, are one body so also is Christ. For by one Spirit are we all baptized into one body, ....and God hath set the members every one of them in the body, as it hath pleased Him....That there should no schism in the body but that the members should have the same care one for another, and also, in Ephesians 4:25, Wherefore putting away lying, speak every man truth with his neighbour: for we are members, one of another. Then back to verse 13: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ...no more ...tossed to and fro, carried about with every wind of doctrine.... But speaking the truth in love, [do we see there Truth, in the aspect of Love] may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted of that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Well, isn't it sublime? It's glorious beyond words. So, body, church, or what the textbook calls the structure of Truth and Love [S&H 583:12] is clearly what we now enter upon as we approach the two chapters: Genesis and The Apocalypse that open the Key to the Scriptures.



**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

Over then to page 499 and the actual title, Key to the Scriptures, introduced as it is by that particular verse from Revelation 3, do you see it there, and which is part of the message to the church in Philadelphia, the *sixth* in the order of Revelation's *seven* churches, meaning of which is: church of brotherly love. Now can you think of anything more wonderful than the way it's all unfolding to us that the non-sectarian, non-ecclesiastical Church of Christ, Scientist should, in its *absolute Science and system*, be the *living church: a living body of brotherly love*. So just remember the words of the beloved John [I John 3:14]—We know that we have passed from death to life because we love the brethren. Remember that? So what, therefore, do we read on page 499— why this: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it.

Just think for a moment, therefore, of SCIENCE AND HEALTH, 45 line 16, goes like this: Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith— the door that is now taking us through to Genesis, The Apocalypse, Glossary, and Fruitage — and through the revelation and demonstration of Life in God hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love.

So, let's please read some more from Revelation 3 concerning this message to the church of brotherly love which incidentally, in Miscellany 153 line 6, Mrs. Eddy identifies with her own branch church in Concord, New Hampshire where, she says, that the healing and gospel ministry of my students in Concord have come to fulfill the whole law. Unto the angel of the church in Philadelphia, the church of brotherly love, these things saith He that is holy. And in her Message to The Mother Church from 1900, page 14 line 20, come the words: The angel that spake unto the churches cites Jesus as he that hath the key of David; that openeth and no man shutteth, and shutteth and no man openeth; in other words, he that toiled for the spiritually indispensable.

So, what then is it that is spiritually indispensable? Surely it's the Davidic key that unlocks the Science of the Bible or the key which resurrects us from organized religion to divine Science, isn't it? This key which is the key of David is identical, therefore, with the Key to the Scriptures in SCIENCE AND HEALTH or the key to the textbook's last four chapters.

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

So, do we remember the *foremost quality* that characterizes the Old Testament's great king David? Isn't it that under his rule Judah and Israel, standing for the manhood and womanhood of the Son of God, are *one* in spiritual wedlock? Because this, indeed, is the reason why David holds the key to a kingdom that shall never end and why his throne is from everlasting—it is, in other words, the *key to divinity and humanity one in coincidence*. The key, that is, to the church of brotherly love typified by the houses of the brethren of Judah and Israel as *one united deathless body* and, therefore, the message in Revelation 3 to the church in Philadelphia continues: Him that overcometh (overcometh? overcometh divisive religious and material organization where God and man, manhood and womanhood, divinity and humanity, heaven and earth, are *not* one, but two and, therefore, where a state of contentious personal sense prevails) Him that overcometh will I make a pillar in the temple (that's the church or body) of my God (the triumphant universal Church of Christ, Scientist that is) and he shall go no more out (now just listen to this) and I will write upon him the name of my God (now, what is the name of my God but the hallowed name of the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love correlative with the *seven* of the seven days of creation in the coming chapter Genesis) and I will write upon him the name of the city of my God (and what is the name of the city of my God but the name of the *four*: the Word, Christ, Christianity, Science, as the climax of the chapter The Apocalypse) and I will write upon him my new name (and therefore, what is my new name but the name of Christian Science in its original, impersonal, universal divine Science and system, not Christian Science as the suffer it to be so now organized religion).

So aren't these three names which we, as the church of brotherly love now have written upon us? Just unspeakably wonderful, just truly beautiful and confirmatory of all that we've been so diligently engaged with now over so many years.

Well, having been led to this point in the textbook through an overall view of the book's first 14 chapters, we are qualified ideally, aren't we, to embark on the study, in depth, of the 15<sup>th</sup> and 16<sup>th</sup> chapters, Genesis and The Apocalypse, starting page 501.

So, always, let's bear in mind that what these two chapters stand for in their divinely wedded relationship is none other than the Christ body itself in its eternal Science and system. The true idea of the family of the human race, the temple, the church, the holy matrix or mother city itself – forever self-birthing, self-revealing, self-demonstrating as the immortal reality of

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

everything, everywhere, all at once throughout the cosmos. And, therefore, Mrs. Eddy's words, once more on page 546:18-22, where she tells us that: Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly (they cannot possibly) be interpreted from a material standpoint. (Well, that's something tremendous for us to realize, isn't it.) To the author, they are transparent. (In her case, no personal preconceptions acting like a straightjacket on the text, that's to say.) To the author, they are transparent, for they contain the deep divinity of the Bible.

And this, indeed, is what you are I are concerned with, aren't we, from this moment onwards – the deep divinity of the Word of God. Remembering, therefore, those three names which are given to us as members of the real Church of Christ, Scientist as members of this church of brotherly love: the name of God Himself, the name of the city of our God, and the name of non-ecclesiastical Christian Science itself. We can scarcely fail to recognize that what is taking place, in our lives, is a great and glorious system of spiritual and scientific education, isn't it so, as the *educare* or the drawing forth humanly from within us of what *we already divinely are*.

It's worth it, therefore, just to refer back for a moment to Revelation 7 where we are shown that angel ascending from the east having the seal of the living God because with this seal, the angel proceeds to seal in their foreheads the members of the family of mankind: And I heard the number of them that were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. [Revelation 7:4] (At which point I see we must turn the tape over and conclude what we're doing on the other side.) [end]

[BACK TO TABLE OF CONTENTS](#)

**mp3 No. 100**

**CD No. CDR 1939 Tape 49 Side 2**

THE OPEN DOOR  
THAT NO MAN CAN SHUT  
"GENESIS" AND "THE APOCALYPSE"  
CONCLUDED

Continuing then, with that quote from Revelation 7: After this, I beheld, and, lo, a great multitude, which no man could number, (sounds like the new rules of infinity, doesn't it, constituting the divine infinite calculus that

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

*is* generic man himself) a great multitude, which no man could number, of all nations and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms (that's palms of victory) in their hands; and then on to Revelation 14: And I looked, and lo, a Lamb stood on mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads.

Now that *must* be the name of the Father as infinite Mind, Spirit, Soul, Principle, Life, Truth, Love, mustn't it, what else. So, no doubt about it is there—a system of spiritual and scientific education taking place on a world scale and based on the scientific order of the synonymous terms for God. Yes?

All right, so now as we turn for the first time to page 501, the opening of the page of the chapter Genesis and we ponder the signification of those two Bible verses on which the chapter as a whole is based, what I feel we ought to do is refer first to a statement in the textbook, on page 426:5-9, which puts in a nutshell the spiritual attitude to be taken into account before starting on the actual text of the two chapters. Now it comes under the heading, our footsteps heavenward and this is how it goes: The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it. When the destination is desirable, expectation speeds our progress.

Isn't that wonderful, so important and so helpful just to think about. So, what, then, is this high goal this desirable destination which it will be well at this moment for us to have before our thought—the footsteps to which are to be unfolded by the combined texts of Genesis and The Apocalypse—well, to find out, let's examine those two Bible verses and see what they begin to tell us. Shall we read them? [S&H 501] The first one: And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them. Well, clearly, what's being alluded to there, isn't it, are the two apparently opposing records of creation that make up the Genesis chapter. The first, where God Almighty or Elohim is the God who features throughout the seven days of creation, the second, where God is the God of Adam and Eve in the garden of Eden and where he's called the Lord God Jehovah. Now God Almighty or Elohim is specifically God as universal creator and therefore has the accent on the divine standpoint, while Jehovah is known as the covenant God of

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

humanity itself who leads his people out of Egyptian bondage and therefore accentuates the human standpoint. In which case, Jehovah evidently has a more benevolent and positive side to his nature than that of the archhypnotist in the garden of Eden who puts Adam into a deep subconscious sleep and causes him to dream of such evils as fratricidal warfare, sin, disease, death, and so on. Accordingly, the Jehovistic covenant is that eventually Adam shall awaken from this deep hypnotic dream and find himself the image and likeness of a united Elohim and Jehovah. A reconciled divinity and humanity in which he reflects God's heavenly dominion over all the earth and this redemptive reconciliation is actually achieved by the time we reach the end of The Apocalypse chapter where the human and the divine, God and man are indeed found one in spiritual coincidence.

So, clearly then, our need is to understand the *true* sense as well as the *false* sense of the Lord God Jehovah just as we are bidden to *discard* the belief that humanity is identical with self-destroying mortality and find ourselves the reflection of divinity itself because this, indeed, is what we are actually represented as doing at the end of The Apocalypse chapter. Now, this more spiritual sense of Jehovah is touched on first when we turn to those two verses, Genesis ii:4-5 (this is SCIENCE AND HEALTH page 520) which is usually thought of as the bridge passage between the true and false accounts of creation. They follow immediately, don't they, in the wake of the account of the seven days of creation. We've got them there? Then let's read them: These, that's the seven days of creation, are the generations of the heavens and of the earth when they were created, alright, created by whom? When they were created *divinely*, of course, by God Almighty or Elohim. But now watch the text very carefully: when they were created, in the day, simultaneously that's to say, that the Lord God [Jehovah] made the earth and the heavens. Do we see the change in the order there?—heavens, earth: Elohim; earth, heavens: Jehovah. From the divine to the human: Elohim. From the human to the divine: Jehovah. Yes? Well that's what it appears to be implying. It's understandable therefore how every plant of the field is already made *divinely* before it appears in the earth humanly and how every herb of the field is already present in our consciousness *divinely* before we experience the growth of it humanly. In which case, of course, there's no need for it to rain upon the earth. If what we are divinely is already within us subjectively, we don't need to be fertilized objectively do we from outside ourselves in order to propagate what we are humanly and so, of course, there is not a man to till the ground.

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

No wonder, therefore the textbook includes these two verses: Genesis ii: 4-5 in what it calls, and this is on page 521 line 4, the inspired record of creation which is, of course, the first record of the seven unfolding days of creation, isn't it? Because it's only when we turn after this to the false mortal sense of Jehovah in Genesis ii:7 that we find him postulating the myth of a man to till the ground from which we realize that what is meant by the word anthropomorphism, that's to say, a humanization of Deity is the one basic problem to be solved. What anthropomorphism suggests, in other words, is God appearing apparently in the form of man. Whereas, the ultimate answer to the whole of life's problems is, as demonstrated by Jesus, man in the form of God. Humanity in the form of divinity, that is, and therefore never, never mortal. And this very *transformation* of the otherwise mortal concept is precisely what happens when we allow the teachings of Genesis and The Apocalypse to unfold themselves to us in their own divine order all the way from page 501 to page 578.

So let's now take a big leap forward, shall we, to the end of The Apocalypse chapter in order to discover that this is really so. Over, that is, to page 576 and to what amounts to being the chapter's 15<sup>th</sup> section where we read (this is line 10) that there is no temple therein. No organized temple or body, that's to say, in the holy foursquare mother city because at this point, and watch this very carefully, the concept of God as Lord God Almighty, you see that on line 10, means that Jehovah and Elohim are divinely reconciled or that the two are one in identity. Do we see that? The Lord God: Jehovah. God Almighty: Elohim —Lord God Almighty then—and therefore at the bottom of the page we arrive at the marginal heading, Divine sense of Deity. In other words, and this is line 28, the Jewish concept of Jehovah as the Lord has been elevated to deific apprehension through spiritual transfiguration. Do we see that, it's wonderful, isn't it and the glory is that if Jehovah has been transfigured from that original anthropomorphic concept that first put Adam into his deep hypnotic sleep then the human concept of the Adamic race as a whole has likewise been transfigured—has likewise been redeemed from mortality along with him and therefore, says the text, gradually the word Jehovah approaches a higher meaning [in which the] human sense of Deity yields to the divine sense, even as the [human] sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea and therefore, golly how wonderful, what a high goal—what a desirable destination is being put before us: The false Jehovistic sense of Adam and Eve in the garden of Eden has likewise been transfigured with the result, page 577 line 5, that male and female [are] no

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

longer two wedded individuals (no longer an Adam and an Eve) but [are] two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being.

Not Adam and Eve is our father and our mother, therefore, but God as both Father and Mother, just as we find this in the Lord's Prayer, the prayer of Soul, you remember at the end of the very first chapter of all. So the text continues therefore: In this divinely united spiritual consciousness, there is no impediment to eternal bliss. No serpentine interference, that's to say, with our forward spiritual movement, no impediment to the perfectibility of God's creation. Such is revealed, of course, in the original seven days of creation. So we see how, and again watch this carefully: city foursquare that's the marginal heading on page 575, becomes city of our God, marginal heading page 577, signifying that *divinely* from *everlasting* to *everlasting* man is *inseparable from* and therefore *humanly is restored to his original status with the Father-Mother God*. That which comes *down* from God out of heaven as the city foursquare, on page 575, and therefore is like the Elohistic generations of the heavens and [of] the earth in Genesis 2:4-5, you remember, *everything here is restored*, given back, to its *original divine source* in the form of the *city of our God*, on page 577, through the realization, of course, it has *never, never, in Science, been taken away* and this, of course, corresponds to the *true* Jehovistic concept of the *earth* and the *heavens* in that same Genesis 2:4-5. I do hope we see the divine logic and the beauty in all that. We do? What we have therefore, as we move to the bottom of 577 and over to 578 is the picture of Jehovah's final and complete transfiguration and at the same time the assurance of salvation for the human family itself. So just note the reference there, in what the text calls the one word, do you see it there? [S&H 577:32] Which, in the original 23<sup>rd</sup> Psalm in the Bible is rendered Lord. [Ps. 23:1] The Lord, that is, Jehovah, is my shepherd, I shall not want. Because this word Lord, we read, represents the *corporeal sense* of Deity which is now *replaced* in Christian Science by *divine Love* which is the *incorporeal sense* and the wonderful thing is that as a result of transfiguring, translating this one word, this one all-embracing Jehovistic concept, when we turn over to page 579, the opening page of the Glossary, this one Biblical word leads to the transfiguring of *all* Biblical words. To the metaphysical interpretation, that's to say, of Bible terms from A to Z[ed], [S&H 579-599] giving, says the text there, their spiritual sense, which is also their original meaning. [S&H 579:6] First the restoration to its original meaning of the one word, Lord

**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

then and after that the restoration to its original meaning of every word that makes up the Biblical presentation of your and my human experience.

Inevitably, therefore, the 17<sup>th</sup> chapter Glossary is followed by the textbook's 18<sup>th</sup> and final chapter Fruitage. Just divinely and absolutely and inevitable, isn't it?

So notice now, therefore, in the 23<sup>rd</sup> Psalm how the one word LOVE which replaces the word Lord is spelt with small capital letters. A big capital L being used only at the beginning of a sentence. Through a symbolic typographical device, that's to say, LOVE (capital L) and love (little l) are represented as being one and indivisible and LOVE (capital L) is reflected in LOVE (little l). We find that, don't we, in the Lord's Prayer, the prayer of Soul, back there in chapter one. Or again, almost at the other end of the book, the holy mother city itself is as the bride the Lamb's wife, said to be LOVE (capital L) wedded to its own spiritual idea which is, of course, LOVE (little l) and therefore the two are *forever one* in identity as the unity of God and man or the coincidence of divinity and humanity and the beautiful thing is that this LOVE spelt with these small capital letters is in the 23<sup>rd</sup> Psalm our divinely provident shepherd or pastor which Mrs. Eddy, in Miscellaneous Writings page 322 line 10, says is the unity of the two textbooks the Bible and SCIENCE AND HEALTH. Do we realize that? Your dual and impersonal pastor, the Bible and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, is with you; she writes. and the Life these give, the Truth they illustrate [and] the Love they demonstrate *is* the great Shepherd that feedeth my flock, and leadeth them beside the still waters, even as we find this stated in part, don't we, in the 23<sup>rd</sup> Psalm. What we never cease to acknowledge, therefore, and be grateful for is the unspeakable gift of God which is the infinitely provident, infinite self-containment of these two complementary versions of the living Word of God.

So let's take this living Word now, back to page 501, the opening page of the Genesis chapter and to the second of the two Bible verses on which the chapter as a whole is based. Because we find, don't we, that this particular quotation is taken from the opening verses of the Gospel of John which start: In the beginning was the Word, and the Word was with God, and the Word was God.... The same was in the beginning with God. And then follows the text, cited on page 501: All things (not some things) were made by Him; (that is, by the divine Word) and without Him (the Word) was not anything made that was made. In Him (the Word) was life; and the life was the light of men. Do we see how our thought is being prepared there for: In



**THE OPEN DOOR**  
**THAT NO MAN CAN SHUT**  
by W. Gordon Brown

the beginning, God created the heaven and the earth ... and for the: let there be light, of the first day of creation which is very shortly to follow, in the text, isn't it?

So, its God's eternal Word, what God *knows* and *declares His infinitude to be* that *is* the creator of the universe, including man. But haven't we just been told that it's the Bible and SCIENCE AND HEALTH, typified by the great all-providing shepherd of the 23<sup>rd</sup> Psalm that represents to us the Father-Mother God's eternally created Word? So we realize now, don't we, that in the measure that we identify ourselves spiritually and scientifically with what these two books teach in their scientific wholeness, in their matrix-like structure, that they mould and fashion us humanly in the image and likeness of the Father-Mother God which is what we forever *are* divinely.

So what we've glimpsed then in all that's just unfolded is really what Mrs. Eddy calls, you remember, the high goal to be kept always before our thought as we begin now to take our footsteps through the deep divinity of the two chapters Genesis and The Apocalypse in our desire, our expectation of making speedy progress in the direction of this goal.

Now there is just one more thing to be said in drawing this recording to a close and it's addressed really to anyone who may have listened to it who isn't a member of this present particular group of students now about to embark on the study of the two chapters in detail. And it's this: that for obvious reasons, it isn't going to be practical to consider making an actual recording of this study in the way that this introductory tape has been made. It can only be said, therefore, that it's up to the individual should he so desire to carry on with the work himself in whatever way he feels led to do. Nevertheless, it is only fair to add perhaps that the final chapter, that's chapter 8 of the book *Civilization Lieth Fourquare* is given over to the scientifically structured outline of these two chapters and it might be helpful therefore perhaps to have it standing by—an outline which, as some of us will remember, was first presented at that lovely so-called Hartwell House seminar which some of us arranged back there in 1975. Alright, well, that's it then, and thank you. . [end]

[BACK TO TABLE OF CONTENTS](#)