

**December 31st, 2007 - Subject: God**

Dear Friends: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from JOHN LAWRENCE SINTON'S HARROGATE SUMMER SCHOOL 1952—A *Verbatim Report of Classes on THE GLOSSARY OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"* by MARY BAKER EDDY.

**God as Creator**

Now let us take the Infinite as creator. The term "creator" is used sparingly in the Old Testament. It appears by implication in the first record in—Genesis 1, through the use of the corresponding verb; it does not appear in a direct way.

GENESIS 1:21, 27. "And God created great whales, and every living creature that moveth, ... So God created man in his own image, in the image of God created he him; ..." The sense of creator is implied there through the use of the verb. Ecclesiastes 12:1 "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; ..." Let us link up with this Mrs. Eddy's remarkable passage

in *Miscellaneous Writings*, 57: 11-13. "Jesus said of error, 'That thou doest, do quickly.' By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear—not "may appear" but "must appear." Why *must* it appear? It must appear in order that we may have a complete concept of demonstration and proof. It must appear so as to demonstrate the nature of that which is, together with the fallacy or the nothingness of that which is not. Here the recorder in Ecclesiastes is taking the earlier and less mature conception: Remember now thy Creator in the days of thy youth" refers to the period when we are learning to assimilate, to gather the nature of good through spiritual sense; when good is objective to our thought and we are apprehending the nature of the one Infinite as creator. "While the evil days come not," on the other hand, implies the scientific sense of what Mrs. Eddy has put here in *Miscellaneous Writings*: "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear." The very fact that we accept an idea as having real being, the very fact of our acceptance that it *is*, implies the denial of what it is

*not.* Until one's thought is schooled in logical processes this may at first appear rather abstract, but a little consecrated thought on the matter soon makes it clear and simple. Until this question of opposites is satisfactorily solved in our own consciousness, evil would still claim to mystify and generate problems. But when we have cleared up the problem of opposites and our thought is poised in the oneness of being, then no longer can the problem of opposites baffle, mystify, and desolate human experience.

So clearly the prophetic writer here is speaking of spiritual sense in its early phases of development where it is still accepting good, learning the nature of good; but when the "evil days" appear to come, that does not mean that evil is inevitable; rather does it mean that a complete conception of proof is inevitable; and a complete conception of proof which is inevitable naturally implies the appearing of the postulate of error, only that this postulate may be handled and reversed and thereby serve the purposes of good, consolidating all the more permanently one's understanding of the oneness of being.

Direct references to "creator" also appear in Isaiah.

ISAIAH 40: 25, 26, 28. "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high,"—there again is the lifting up of one's vision,"and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. ...Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." Here we have Isaiah recognizing the Lord as the Creator of the ends of the earth."

ISAIAH 43:15. "I am the Lord, your Holy One, the creator of Israel, your King."

Let us now turn to the Glossary definition of "creator," and as we take these Old Testament terms in the Glossary, we see how the revelation of Science comes and lifts the concept of the Infinite out of the Old Testament atmosphere of limitation and sets it forth for us in the language and the scientific sense of today.

"CREATOR. Spirit; Mind; intelligence;

I have often wondered why Spirit appears first. As we consider the term in the Old Testament we find that, possibly for lack of an adequate vocabulary, the nearest that the early Hebrews could conform to the conception of God as Spirit was through their word for breath or air, the breath that one exhales,

and that word was *ruach*. That was the nearest their vocabulary could approximate to what we today mean by the term “Spirit.” Since this term “creator” is basically an Old Testament term, I think Mrs. Eddy defines it for us in the first place through the Old Testament word which to the Hebrew mind best explained it, hence as Spirit. You and I to-day, because of further enlightenment, realize that Mind, or intelligence, is the starting point, but the early Hebrews had not yet gathered that. Their nearest approximation to the incorporeal and invisible was through *ruach*, meaning breath.

Then notice how Mrs. Eddy lifts the term:

“...the animating divine Principle of all that is real and good; self-existent Life, Truth, and Love; . . .”

You see, the early Hebrew thought was not entirely free from the animism and pantheism of primitive civilizations; animism as a type of primitive thought precedes even pantheism. Here we have an example whereby Mrs. Eddy lifts the term “creator” above primitive animism and sets it forth as “the animating divine Principle.” What a step in advance that is! She takes this early Hebrew searching for God, burdened as it was with animism and pantheism, and lifts it right out of that primitive setting and now brings it forth as “the animating divine Principle of all that is real and good.” And, of course, the moment she sets it forth as the “animating divine Principle,” it becomes correlative with the creative Principle which appears in the first day of Genesis, the creative Principle which is Life, Truth, and Love (S & H 502: 27-28). Not only is it “the animating divine Principle,” but also “self-existent Life, Truth, and Love,”—that is, existent in its own right, its infinitude precluding any comparison or contrast.

And so from the early Hebrew *ruach*, meaning breath, we rise to a conception of the Infinite as Spirit. Then we see that that Spirit, because of its omnipresence and incorporeality, is of necessity the one divine Mind or intelligence. Then the definition rises higher to the “animating divine Principle,” until finally it becomes the “self-existent Life, Truth, and Love,”—the one trinity of good.

Continuing, Mrs. Eddy appears to bring her definition down to the human need again by setting it forth through qualities and attributes:

“... that which is perfect and eternal; the opposite of matter and evil, which have no Principle; . . .”

You see, that is stated in terms of what is and what is not.

God, who made all that was made and could not create an atom or an element the opposite of Himself”(583:20-25).

So all there is in real being to atom or element must be like God Himself, and not only like Himself but in and of Himself. In Miscellaneous Writings we have the unqualified statement that “atomic action is Mind, not matter” (190:1). So that with which the physicists are working today, and which, in all human experience, is the most potent, the most poisonous thing the world has ever known, when reversed becomes the atoms and elements of the divine being. What those infinitesimals are in their divine right we do not know; we only know that they exist, and being in and of the one Infinite as the substance and constitution of it, they are of necessity perfect, imperishable, indestructible, harmless, containing no destructive element, but all serving and constituting divine order. The apparent opposite, that which is not, would appear to be external to this one Infinite, and because of an apparent externality it must of necessity be an inversion. If it were not an apparent external to the one Infinite, it would partake of it, but because it is apparently external to it, its basis is supposition, its substance is suppositional, its existence is hypothetical. So our task, if we are to save humanity from the desolations of animal magnetism, is to take what the world today regards as atomic energy, nuclear physics, and so on, and see that those subjects and those elements are but a supposed inversion, supposed opposite, supposed externalization of that which is found within the one Infinite, and which is the constitution of that one Infinite in terms of atoms and elements as God knows them.

And so, as with the term Lord God, we see what a tremendous range of thought is implied by “creator,” in its development from the animism of the early Hebrews, whereby they began to conceive of God as no more than ruach, to the point where it is lifted and exalted to express to us “the animating divine Principle ...self-existent Life, Truth, and Love “—the trinity of good, within which are to be found all there is to atom and element without a single destructive property. If there were within this one Infinite a single destructive property, being would disintegrate.

Perfection, which “is the order of celestial being” (S & H 337:17-18), would be inconceivable and there would be nothing but darkness, chaos—that primitive darkness and chaos over which the Spirit of God moved (Gen. 1:2). Can we see from those first three propositions of the Scriptures how this tremendous conception of the Science of the Scriptures evolves? We might even say that the whole of the remaining Scripture from Genesis 1:3 is a development of how the Spirit of God moves on the face of the waters. The whole Scripture, and we may also say our whole textbook, derive from those first three propositions set forth in the first two verses of the first chapter of Genesis. Is it any wonder that, although the Elohist record

came centuries after the Adam record prophets put it right in the forefront; and opened the Scriptures with those three leading propositions? It is the most wonderful thing in the Bible to see that they had the vision to do this; they were acting as scribes under orders; they couldn't help but place those three propositions right in the forefront; and if they had not done so, the Scriptures would not have been possible as a scientific textbook.

We see, therefore, how this term "creator" rises from primitive animism right through to the conception of the Infinite as self-existent Life, Truth, and Love.

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