

**May 9, 2005 – Subject: Mortals and Immortals**

**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 — THAT THE WORLD MAY KNOW — by W. Gordon Brown.

**Introduction**

**One indivisible** In an early Christian Science Journal Mary Baker Eddy makes the following arresting and far-reaching statement regarding the role played by the Hebrew people in the story of the Old Testament. She says:

**“The twelve tribes of the children of Israel stand in type for the whole human race.**

While the children of Israel themselves constituted but a tiny fraction of the human race, symbolically and according to the spiritual insight of the discoverer and founder of Christian Science, they actually typified the whole of it. And it was surely on account of this underlying truth of what they represented that they came to regard themselves as the chosen people of God.

Otherwise how is it possible to conceive of a single little Middle East nation that came into prominence at the beginning of the second millennium B.C. as God’s chosen people? For if what Israel stands for Biblically is the entire human family, then it must be mankind itself as an indivisible whole that is really God’s chosen people.

How then did it come about that the Hebrew nation, known as the children of Israel, were led to style themselves the chosen people of God, and to become in consequence the principal actors in the great life drama unfolded in the Old Testament?

The reason is that in a world deeply submerged in religious paganism and polytheistic pantheism, and therefore sectarianly divided within itself, Israel alone, amongst all the peoples of the earth, was found

worthy to be entrusted with a mighty world-shaking, world-transforming ideal, namely, that of the spiritual monotheism of one supreme and absolute God — the Holy One of Israel — she herself being made the custodian of this ideal on behalf of the whole of the rest of mankind.

From an historical point of view, such an idea had to have its inception somewhere before it could expand and multiply and eventually fill the earth. How natural, then, that it should have been initiated among the peoples of the Fertile Crescent of the Middle East, in the region where the world-wide civilization movement of mankind, as we know this today, likewise had its origins.

Imagine therefore this divinely monotheistic ideal with which Israel was charged, which she loved and cherished and so proudly showed forth, and which came to fruition at last in the missions of God's two witnesses, Christ Jesus and Christian Science — imagine this idea actively at work like spiritual leaven at the heart of world consciousness, causing humanity down the ages gradually to awaken to the truth of its God-determined selfhood, until, in the end, it too would have no other gods, no other objects of worship, save Israel's original one absolute God.

When, therefore, at the conclusion of the Scriptural story in the book of Revelation, this supreme and all-governing Deity manifests itself in the form of a foursquare universal "city" coming down from God out of heaven, this marks the point at which the idea that started with the children of Israel in the early chapters of Genesis is seen actually to *be* the divine reality of the human race — this heavenly mother city being none other than world civilization as it is known to, and conceived by, its timeless divine Principle, Love. Hence the uniquely spiritual, universal status accorded the early Israelites. (Note how the word "city" and the word "civilization" have essentially the same root meaning.)

Thus the mighty metropolis of Revelation 21 is that wherein the human race, in the divine reality of its being, dwells harmoniously in peace and unity as what the Christian Science textbook terms "the one grand brotherhood" of generic man. The *divine Science of the Scriptures* thus leads to the *divine Science of man*, hence to that which (again in the words of the textbook) is "woven into one web of

consistency without seam or rent” (S & H 242:25).

Whether therefore we are looking at the Scriptures or at the story of civilization itself, the interwoven vista of the cosmos with which this present book is concerned, is that of the universal Life Principle, the God who is all-embracing Love, bringing into expression the salvation of humanity from mortality, sin, disease, and death. This it does through those two complementary phases of the salvation process, first, the lifework of the individual Christ Jesus, and secondly, that of universal Christianity unfolding to the point where its own living Science is at length brought to light, or where the immortal demonstrations of Jesus can begin to be comprehensible to all mankind.

These, then, are the twin advents of the world’s Saviour, which demand to be understood in their wedded relationship as the manhood and womanhood of the Father-Mother God, because it is in their universal spiritual unity alone that the real indestructible identity of the family of mankind lies.

### **Saviour from materialism**

Conceiving thus of the two Christly advents in relation to the Scriptures as a whole, let us note that just as the sixteenfold (foursquare) message of Israel’s prophets closes the Old Testament and opens the door to the mission of *Jesus* at the beginning of the New (where the emphasis is individuality and manhood), so the foursquare city of the book of Revelation that closes the New Testament, is the prophecy of the coming to humanity of *Christian Science* (where the emphasis is universality and womanhood).

And just as there is no such thing in Truth as individuality without universality, nor any such thing as manhood without womanhood, so the understanding of these two missions in their timeless spiritual wedlock, showing forth the immediacy of the Father-Mother Principle of the universe, eliminates the belief of their being separated historically by eighteen centuries of material organization and time. This at once sets in motion the solution to the problem of dualistic materialism and all that this includes.

In their timeless simultaneity is found the Saviour from that original *mist* of mortal mythology which is supposed to go up from the earth

in Genesis 2:6 and water the whole face of the ground. As the opposite of the light of the first day of creation, this obscuring mist is the primordial premise that man, having broken away from his origin in God in the first place, his womanhood breaks away from his manhood in the second, with the result that man himself, instead of God, is believed to be the creator and governor of man. Man believes he has a life, a mind, a will of his own, whereas man as he truly is, as revealed in the first chapter of Genesis, is man in the completeness of his manhood and womanhood reflecting (but not possessing) the Life, the Mind, the will, of the Father-Mother God as the source, the creator, the possessor, of everything that really exists.

We are touching the roots of the problem of mortality; and if we do not analyze and understand the roots of the problem, how can we hope to solve the problem?

Where mortality claims to start, in other words, is, according to the teachings of the prophet Isaiah, at the point of the fall from heaven of the rebellious, self-willed angel, Lucifer, who adulterates with his dualistic materialism the whole course of human history. Or so it appears to the material senses, though not of course in Science, or in Truth.

“How art thou fallen from heaven, O Lucifer, son of the morning!” writes Isaiah as part of his indictment of the satanic nature of Israel’s arch enemy Babylon (Isa 14:12) — Babylon itself being the Biblical symbol of the mortal birth-death cycle. “For thou hath said... I will... I will exalt my throne above the stars of God... I will be like the most High... Yet thou shalt be brought down to hell...” The corresponding words of Jesus in the gospel are: “I beheld Satan as lightning fall from heaven.”

All of which implies that what this ambitious, self-seeking angel so fervently coveted was a will, an intelligence, a life of his own, independent of the will, the intelligence, the Life which is God.

‘Not thy will but mine be done’ is Lucifer’s apparent affront to the governing Principle of the universe. And only when this primordial error is reversed by Jesus immediately before his crucifixion and resurrection, is the original myth of man supposedly broken away from God wiped out on the individual scale, and only when the same error is correspondingly reversed by Christian Science, and therefore

by mankind itself, is it wiped out finally on the collective and universal scales.

Yet we must understand that there are not really two kinds of man, one mortal the other immortal, one Lucifer the other Christ, one fallen the other unfallen, any more than there are actually two different kinds of science, physical science and divine Science. So-called physical science is really divine Science “as lightning” supposedly fallen from heaven to earth.

Hence the meaning of the name Lucifer is itself “light bringer,” while the Christ-man, typified by Jesus, is truly the living “light of the world.” The reversal of the false thus points to the onliness of the true, and therefore to the solution, here and now, of the problem of apparent opposites.

What therefore is it that actually reverses and corrects the original mythological error? Surely it is “not my will, but thine, be done,” addressed to the Father-Mother Love, the governing Principle of the universe. Or, in the words of the Lord’s Prayer:

“Thy will be done in earth, as it is in heaven.” Or again, as voiced by the prophet Daniel, “he [God] doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”

Here, the will of divinity is reflected and expressed by the actions of humanity, in contrast to the exercise of human will power, which, according to the Christian Science textbook, is the propensity that is “capable of all evil” (S & H 206:10).

To substantiate this, let us turn to a beautiful little anonymous poem recorded by the Christian Scientist, Herbert W. Eustace, in his book *Christian Science Its ‘Clear Correct Teaching,* “ and which he says Mary Baker Eddy evidently thought highly of for she asked to have it published in the October 1900 Journal. Its title is simply “Consecration.” – This is how it goes:

“Laid on Thy altar, my Lord divine,  
Accept my gift this day for Jesus’ sake;  
I have no jewels to adorn Thy shrine  
Nor any world-famed sacrifice to make.

But here I bring within my trembling hand  
 This will of mine — a thing that seemeth small  
 And only Thou, dear Lord, canst understand  
 How, when I yield Thee this, I yield mine all

It hath been wet with tears and dimmed with sighs,  
 Clinched in my grasp 'til beauty it hath none,  
 Now, from Thy footstool, where it vanquished lies,  
 The prayer ascendeth, O may Thy will be done.

Take it, Oh Father, and ere my courage fail;  
 And merge it so in Thine own will that e'en  
 If in some desperate hour my cries prevail  
 And Thou give back my gift, it may have been

So changed, so purified, so fair have grown,  
 So one with Thee, so filled with peace divine,  
 I may not know, or feel it as my own,  
 But gaining back my will, may find it Thine.”

### **Will of the Father-Mother God**

Isn't that beautiful? Doesn't the spirit of it cover virtually the whole gamut of mortal mythology from its inception in the supposed rebellion of the Babylonish Lucifer to where, in the case of the individual Jesus (the manhood aspect of the world's Redeemer) human will-power yields to the will of God the Father; and in the case of universal Christian Science (the womanhood aspect of the same redeeming Christ-ideal) the same translation from mortality to immortality takes place through surrender to the will of God the Mother?

Conceive therefore of the two wills operating together and constituting the Will of the Father-Mother God. For the immortal legacy which this Will bestows means nothing less than life everlasting for all mankind. In the case of the Father's will it signifies *individual* resurrection from the grave of mortality; in the case of the Mother's will, *universal* resurrection from the same mortal confines. Both wills, that is to say, involve the spiritual dissolution, the scientific translation, of what the textbook calls “organization and

time [which] have nothing to do with Life” (S & H 249:19).

With regard to Christ Jesus and the will of the Father, the liberation has to do with the individual sense of body; in the case of Christian Science and the Mother’s will the accent is on the universal body of mankind.

And because Christian Science pertains in this way to the body of humanity in the world-wide generic sense, a teaching symbol had necessarily to be employed to represent this body, and this took the form first of all of the institution, and ultimately the dissolution, of the Christian Science church organization.

What this so gloriously points to therefore is bodily resurrection followed by total translation or ascension not only in the experience of Jesus, but in the experience eventually of mankind as well.

According to Paul, church is the symbol of the total Christ-embodiment, and therefore stands for the real spiritual selfhood of the whole human race.

The bestowal under the Father’s will of eternal life for the individual Jesus (the indivisible Christly “head”) is thus complemented, under the Mother’s will, of eternal life for all mankind (the infinitely diversified “body” of this head).

The life which the Son, in his manhood and womanhood, thus inherits from his eternal parent Mind is indestructible Life itself, forever untrammelled by cycles of birth and death.

### **Symbol of a Mother-church organization**

To Mary Baker Eddy was entrusted in this way the momentous undertaking of putting before the world the truth of mankind’s sinless, diseaseless, deathless life. But in order to implement this trust she had first to awaken in her own followers an understanding of the great Life Principle which, constantly and tirelessly, she laboured to teach them. For it is this which would enable them in the end to dispense with the need for outside mothering, and cause them to reflect individually within themselves the motherhood of God and its forever unfoldment of newness of life.

“Spiritual teaching must always be by symbols,” says the Christian

Science textbook in its presentation of the universal mother city of Revelation 21 (S & H 575:13). The symbol which the mother employed for teaching this Principle was, accordingly, the Christian Science Mother Church. By its means students were instructed in the art of divine self-government, in order that, little by little, they would arrive at the point of being governed subjectively by God alone.

In the measure that this was accomplished, their newborn status would correspond to that of the second main factor in church building and founding, namely, the individually self-governed Christian Science *branch church*. Once this was acceded to then, in the words of Isaiah, they would “inherit the land for ever,” they would be “the branch of my [God’s] planting, the work of my [God’s] hands, that I [God] may be glorified” (Isa 60:21). They would reach the haven of their divinely promised spiritual homeland.

Such were the sacred provisions laid down in the Mother’s will, the means for the implementation of which were enshrined in the By-laws of the Church’s handbook, the Mother Church Manual. The Manual represented the *law of God* and therefore its rules were inviolable.

But there was also the more mundane aspect of law to be considered, and this took the form of Mrs. Eddy’s own Last Will and Testament, in which she bequeathed the residue of her estate specifically to the Mother Church. Yet, in a subsequent codicil to her Will the words “Mother Church” were omitted, and the bequest was made simply to “The First Church of Christ, Scientist, in Boston, Massachusetts.” This was the church’s original and ultimate title given it in the several, legal Deeds of Trust instituted by Mrs. Eddy in the course of her founding career.

While the Manual thus emphasized the requirements of the law of God, the Deeds of Trust, together with the Last Will and Testament, stressed the requirements of the law of the land. And the former must be found to determine the latter in order that the divine and the human shall be one in coincidence and God’s will be done “in earth, as it is in heaven.”

Ideally, at Mrs Eddy’s passing (as will be shown more fully later on), the office of an outside ruling mother ceased any longer to operate

and, legally, the Boston church became known only by the name given it in its own Legal Deeds, namely, The First Church of Christ, Scientist. Once its By-laws were obeyed, its status would become that of a uniquely esteemed, universally renowned, local Boston church, typical of “the man whose name is The BRANCH; [who] shall grow up out of his place, and he shall build the temple of the Lord” (Zech 6:12).

Noteworthy therefore is Webster’s definition of the word “by-law” as pertaining to an “*unincorporated society for the regulation of its own local or internal affairs.*” (italics added)

The Mother’s purpose with regard to her children — her world-wide family of branch churches — was thus made clear. She brought them up to govern themselves responsibly and individually from within their own spiritual being, each one directed by the Mother’s own divine Principle, Love. This divine motherhood of God, reflected in the motherhood of Mary Baker Eddy, had been painstakingly taught them over the years.

She thus bestowed on them *symbolically* their inheritance of eternal indestructible life, even as the Father had exemplified this bestowal *actually* in the case of the individual Jesus. And the glory of the bestowal itself, if only Christian Scientists would be obedient and understand, was none other than their own spiritual resurrection above the death-dealing restrictions of organic life and time.

This gift of self-government, of freedom from outside dictatorial control, is clearly the opposite of the kind of egotistical self-government and personal ambition sought by the self-willed Lucifer in his original fall from grace. In the case of the Will of the Father-Mother God, implemented historically by the missions of Christ Jesus and Christian Science, the *democratic* self-government to be practiced by mankind must always be a reflection of the divinely *theocratic* government of God Himself. Otherwise there is no possibility of the divine will being done both in heaven and on earth, and no possibility therefore of the problem of mortality being humanly solved.

Hence the need for spiritual self-government to supersede personal self-government in the consciousness of human society; and for this to be seen as the divine purpose from the beginning of the

Civilization movement, and therefore from the beginning of the Christian Science movement. For the civilization movement and the Christian Science movement are, when spiritually and scientifically understood, one and the same divinely prescribed, self-evolving movement, namely, that of the timeless “Spirit of God” (Gen 1:2) moving irresistibly on the face of human consciousness and determining humanity’s orderly development towards its inheritance of birthless deathless life.

Note therefore how, in the Bible, this term “Spirit,” which eliminates the “darkness upon the face of the deep,” is spelt with a capital S, while in *Science and Health* it is spelt with a small s. What can be the meaning of this? In the words of Jesus to Nicodemus, the implication surely is that “the spirit” (little s) born of “the Spirit” (capital S) disposes of “the flesh born of the flesh” in the subsequent seven days of creation (“Genesis” meaning “to be born”).

What we are about to embark on therefore as this book unfolds, is the vision of the human race advancing down the millennia of the history of civilization in the direction of its divinely preordained goal. And this, in the case of the Biblical children of Israel, means nothing less than their reaching their longed-for promised land.

Like Enoch in the Old Testament, and like Jesus in the New, our need therefore is to find ourselves *walking with God* in the course of this orderly prescribed unfoldment, learning to demonstrate step by step the way in which the divine Principle, Love, solves for us and for all mankind the great impersonal problem of being.

Then, as the millennia advance according to the order of the seven days of creation in the first chapter of Genesis, the stage is reached at last which is the equivalent of the seventh day itself — the stage which Enoch (symbolically) and Jesus (actually) reach in their respective translations or ascensions. As Paul says in his epistle to the Hebrews, “Enoch was translated that he should not see death; and was not found, because God had translated him.” The reason for this final triumph was, therefore, as we read in Genesis, that “Enoch walked with God: and he was not; for God took him.”

And thus the original mythological fall of Lucifer, signified by the mist that supposedly went up from the earth in Genesis 2:6 and adulterated the whole course of human history, is eradicated from

consciousness as humanity awakens to the fact that never, in divine Science, has it ever departed — has it ever been removed — from the status of its heavenly divinity. The problem of mankind’s apparent mortality is thereby forever solved.

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