

December 22 - Subject: Christian Science

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 — GENESIS TO REVELATION — by W. Gordon Brown. Click [here](#) for a short biography on the author.

“...Let us glance at the spiritual correlation, which we now know exists, between the sixteen chapters of the textbook and the sixteen chapters of the “Apocalypse,” its own sixteenth chapter. This will sound for us the eighth note of our spiritual octave, the first seven of which the Bible has already fathomed.

The following is a brief summary, touching the way in which the idea that unfolds from Genesis to Revelation is thus fulfilled in *Science and Health*.

The Word as the Word

1. *‘Prayer’- the angel with the little book.* God’s work is done. Infinity is wholly accomplished. Love has already bestowed all good. Mind already knows all-embodies all reality. Desiring to be this work of wisdom is fundamental prayer. Our prayer is to *be* humanly what we *are* divinely. The all good, already bestowed, already received and accepted, which we learn about in the first chapter, “Prayer,” is signified by the contents of *Science and Health* as a whole- that is, by the “little book” which features in the first section of “The Apocalypse.” This book states comprehensively the Word, or Principle, of Christian Science, which we are bidden to assimilate from beginning to end. Unless, in this way, the end is from the beginning, there is no possibility of the idea of God unfolding from beginning to end according to the order of the sixteen chapters.

The Word as the Christ

2. *“Atonement and Eucharist”- God-crowned woman.* Nothing in the Word of God can be taken out of context. Every detail of God’s universe (Word) has “part” with every other detail “in the at-one-ment with Truth and Love.” As taught in the chapter “Atonement and Eucharist,” the individual Jesus proved this universal oneness and wholeness on behalf of all mankind. He illustrated and demonstrated it in his own being through his relationship with his surrounding world. Coming forth from the unity of the Word and returning to this unity, he proved the nothingness of fallen man, or a fragmentary material universe. He said in effect to mankind: ‘Atone for the sin of fragmentation; understand that you are the integral body of Christ, Truth, voicing the divine Word.’ The God-crowned woman in the second section of “The Apocalypse” is generic man one with God, voicing His Word. He “whom God has appointed to voice His Word” is universal man. Hence the relationship between *Science and Health* and *the woman*. The reality of *Science and Health* is man in the generic sense, just as the reality of generic man is the divine idea of *Science and Health*.

Parts of God's universe (Word) do not come together to be joined organically; they are joined already and forever, and therefore *are* together. This is divine at-one-ment, or marriage.

The Word as Christianity

3. *'Marriage'-mother in travail: We are spiritually fruitful when we work from the standpoint of at-one-ment in the Word. This involves dissolution of the belief that separated fragments join themselves together to form a propagating body. Gently, step by step, we suffer this dissolution to be so now in order to fulfil all righteousness. In the third section of "The Apocalypse" we, the woman, mankind, are pregnant with, and "pained to be delivered" of, this idea of universal at-one-ment.*

The Word as Science

4. *"Christian Science versus Spiritualism"-great red dragon: Spirit does not mix with its opposite, matter. Principle does not speak through personal mediums, or segregated individualities, in order to voice its Word. Spirit speaks through its own spiritual idea- that is, through generic man. Man is Spirit self-revealed. There is no outside to Spirit. Spirit is the inseparability of God and man. The belief that Spirit speaks through matter is spiritualism, the doctrine of the great red dragon. In the universe, or Word, of Spirit everything is in instant communion with everything else. This indivisibility of all things is Life. The dragon (the subject of the fourth section of "The Apocalypse") contends that Spirit requires persons (spirits), electricity, and matter, in order to communicate itself to man. Spiritualism is based on division, or death. Spiritualism breaks the Ten Commandments by breaking up (in belief) the at-one-ment of God and man.*

Christ as the Word

5. *"Animal Magnetism Unmasked"-the dragon seeks to devour the child. The Latin *persona* (personare-"to sound through") means "a mask." Animal magnetism is the supposition that infinite Principle sounds through the mask of finite personality. It would devour the God-idea (the woman's man child) by breaking it up into fragments- identifying it with persons, followings, factions, and sects. It would draw the third part of the stars of heaven and cast them to the earth. It would rend man from God, putting itself in priestly guise between them. Evil, personified in the guise of good, is "the god of this world." To unmask animal magnetism is to reveal the face of God, and the qualities that proceed out of the heart of God. Man is these God-qualities. Sounding through the mask of hypocrisy, animal magnetism deceives humanity regarding the evil thoughts that proceed out of the heart of mortal man. The dragon "swollen with sin" is the mythological opposite of the woman (the world) pregnant with the idea of her own harmony and undividedness. Thus the "works of the flesh" yield to the "fruit of the Spirit" (Gal. 5,S&H 106:20).*

Christ as the Christ

6. *“Science, Theology, Medicine”- birth of the man child.* In the words of Paul, in Galatians, the son of the bondwoman yields to the son of the freewoman. To *un-mask* animal magnetism is simultaneously to *dis-cover* Christian Science. “In the year 1866, I discovered the Christ Science...and named my discovery Christian Science,” writes Mary Baker Eddy at the beginning of the sixth chapter. “And she [the woman, generic man] brought forth a man child. . . and her child was caught up unto God, and to His throne,” says the sixth section of “The Apocalypse.” Christian Science, the man child, is the divinely integral identity of the human race as a whole. He is born simultaneously of God and man, because God and man are one. He is the revelation of Truth to humanity- the resurrecting “leaven”, of divine wholeness raising the whole lump of human consciousness from the dead. He is the rock-like precipitation - the concrete revelation - of the human and divine coincidence, upon which the church (body) of mankind is built. Only the Son of (generic) man is the Son of the living God. The keynote of his activity, is the *translation* of humanity from physicality to spirituality- from fragmentation to wholeness. Only when Science is the “religion of Love” (S & H 138:15) - the *Theos-logos*, or God Himself speaking - does it medicine and heal mankind.

Christ as Christianity

7. *“Physiology”-journey through the human wilderness.* The physiological concept of identity (based on the relationship of *brain* and *body*) yields to one universal Christ-body (*Christ* the head and *Christianity* the body) in the spiritually educational journey of mankind. In the “passage from sense to Soul,” referred to in the seventh section of “The Apocalypse,” and corresponding to the seventh chapter, “Physiology,” humanity is translated from the land of Egypt (house of bondage, physiological, body) to the promised land (house of freedom, body of Truth and Love). Humanity’s woes stem from man having supposedly eaten the apple, physiology, from the tree of knowledge, or the serpent’s tree of death. This, in belief, lost him his paradise, his God-given dominion over the body. Reproducing himself physiologically, he transmitted his beliefs to his ensuing generations. In the promised land he regains conscious bodily control-he awakens to the fact in Science that this control was never taken away from him. A build-up of false material knowledge never lost him his at-one-ment with God.

Christ as Science

8. *Footsteps of Truth”-deliverance by Michael and Gabriel:* Only that which comes forth from perfection makes the journey to perfection. The footsteps of divinity appearing humanly and leading humanity back to divinity. In the course of this circular journey “the battle between Spirit and flesh is fought and the victory won.” Only by working from the perfection of Gabriel (Love) has Michael (Truth) the necessary spiritual strength to overthrow the dragon, and so end “the conflict between the flesh and Spirit,” as presented in the eighth section of “The Apocalypse”. “These angels deliver us from the depths” of the dragon’s sea by bringing our identity forth from God.

Christianity as the Word

9. *"Creation"—dragon cast from heaven to earth.* Instead of the dragon casting to earth the stars of heaven, he is himself cast from heaven to earth. In Science, earth is held in the embrace of heaven, and the two are forever one. For the dragon to be cast to the earth presupposes an outside to heaven. From the point of view of heaven, therefore, the dragon is cast into nothingness. This is "the divine method of warfare in Science," which Michael and Gabriel, the manhood and womanhood of Truth and Love, wage against the dragon. He is handled *generically* from the standpoint of *divine Science* before being handled *specifically* from the standpoint of *Christian Science*. That is to say, he is exterminated from heaven before being exterminated from earth. (Note that the term "Christian Science" does not appear in "The Apocalypse" until the next section of the text.) The world-deceiving dragon is "the corporeal sense of creation" (S & H 56:1 1). We learn this from the chapter "Marriage" (the Word as Christianity), the complement of "Creation" (Christianity as the Word). The false method of creation is, according to this ninth section of "The Apocalypse," the method used by Adam and Eve (the mortal opposites of Michael and Gabriel) when they eat the fruit of physiological knowledge. True creation, the subject of the textbook's ninth chapter, is creation as stated in the first chapter of Genesis, in which man does not fall from heaven to earth, but remains one with God.

Christianity as the Christ

10. *"Science of Being"—universal salvation.* Salvation in Science is *now*, not going to be. "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ," says the voice from heaven when the dragon has been cast to the earth — when the truth is revealed that man was never cast out of heaven. The teaching of the chapter "Science of Being" is that Mind is all and matter is naught. This is "divine metaphysics," which alone overcomes "physics," or the corporeal sense of creation. "Semi-metaphysics" (moralism) plays no part in the divine, method of warfare waged by Science, or divine metaphysics. The tenth section of "The Apocalypse." declares accordingly that the rule of our warfare is "self-abnegation, by which we lay down all for Truth, or Christ." This rule, it says, "clearly interprets God as divine Principle,—as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother." In other words, the Science of being, in order to bring salvation to mankind, rules out the mortal sense of creation.

Christianity as Christianity

11. *"Some Objections Answered"—the dragon persecutes the woman on earth.* Only wholeness and consistency (characterizing the true identity of mankind) will succeed in answering the world's objections to Christian Science. Fragmentation, detached parts, personal factions, misunderstandings, are fundamentally the work of *occultism*, and are the dragon's foremost weapons in impeding world salvation. Subjection to the oneness of Principle— fidelity to the Word of God, signified by the wholeness of *Science and Health*— answers and annuls personal, outside objections based on dislocated parts.

The word “persecute” is from a root meaning “to follow.” Following personality, instead of following (understanding) Principle for oneself, leads to monopoly and occultation, in which one celestial body obscures the light of another. Both the eleventh chapter and (by implication) The Apocalypse’s eleventh section teach that when “a drop of water is one with the ocean,” and “a ray of light one with the sun,” harmony reigns and disagreements are no more. Everything constituting the divine Word is forever in context with everything else.

Christianity as Science

12. *“Christian Science Practice”-the earth helps the woman:* Christian Science healing brings regeneration. “The prisoner rose up regenerated,” says this twelfth chapter of the textbook. Regeneration involves spiritual consistency and wholeness of outlook in which subject and object, us and them, are one in identity, and not two. Every part of the healthy Christ-body works in harmony with every other part. This implies *love*, the essence of Christian Science practice, and the opposite of mental malpractice. In the measure that Principle is practised, the earth helps the woman instead of objecting to her. Earth swallows up the dragon’s flood of mental malpractice in the measure that the spiritual idea is understood through love and regeneration. Mankind (earth) finds itself to *be* the woman - discovers that it *is* generic man, the spiritual idea of God - and is no longer in opposition to its own being.

According to The Apocalypse’s twelfth section, “‘Love one another’ (I John, iii.23), is the most simple and profound counsel” of John the Revelator. We read in this same epistle of John: “We know that we have passed from death unto life, because we love the brethren.” Through the practice of love in Christian Science, the body passes from death to life and is therefore regenerated.

Science as the Word

13. *“Teaching Christian Science”-new heaven and new earth.* The thirteenth section of “The Apocalypse,” correlative with the textbook’s thirteenth chapter, opens with the words: “The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth.” John has learned to “love the brethren” spiritually and scientifically, and his thought, in consequence, has passed “from death to life.” In the words of Jesus he is “born again.” The “scientific obstetrics” (S & H 463) involved in this new birth enable him to teach Christian Science in accordance with the thirteenth chapter. His “present possibility” is *absolute Christian Science*, in which past, present, and future are one. Heaven and earth are one and indivisible. The new heaven and new earth of Revelation 21:1 are the original heaven and earth of Genesis 1:1. In neither case is there any “sea.” Earth is heaven-born, not sea-born. The mythical concept of “sea” as the “mother of all living,” with its accompanying sense of time, has passed into oblivion through the operation of divine obstetrics (spiritual education), or the realization that man has his origin in God. Man is indeed the holy foursquare city which comes down from God out of heaven, as presented in the next section of the chapter.

Science as the Christ

14. “*Recapitulation*” — “*city foursquare*”. Thus the city has heavenly foundations. In the opening section of “The Apocalypse,” the “little book” (*Science and Health*) likewise has feet, or foundations. These “foundations of Truth and Love” are the two fundamental categories of synonymous terms for God: the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, as stated in the fourteenth chapter “Recapitulation,” and the *four* of the Word, Christ, Christianity, Science, which define the four sides of the holy city in this fourteenth section of “The Apocalypse.” One of these feet has dominion over the sea, the other over the earth. They teach that earth is born of God out of heaven, not out of the dragon’s sea. The system of capitalization in Christian Science denotes man coming forth directly from the Word which is God, thus *being* the Christ, Christianity, Science. Herein lies the divine method of education, or teaching. “Recapitulation” is the chapter in the textbook on which Mary Baker Eddy based all primary instruction in Christian Science.

The “city foursquare” in this section of “The Apocalypse” is specifically the city of *divine Science*. It is the “bride” which the Father gives away for each individual to make his own. In this sense the city of divine Science is, as the text says, “our city.” Man’s timeless *present* having appeared in the previous section (with its reference to *absolute Christian Science*), *divine Science* represents the eternal source and origin of every moment of his being. As cited earlier, the “divine Science which ushered Jesus into human presence” is “the spiritual origin of man” (S&H 325:27).

Science as Christianity

15. “*Genesis*”—*city of our God*”: The “city of our God” (fifteenth section) is specifically the city of *Christian Science*. Science, bestowed in its oneness and undividedness as divine Science (“our city”), is the gift to us all of our everlasting individuality as man. Through Christian Science, we give this individuality back where it belongs. We acknowledge that it constitutes the indivisibility of “our God.” “Today and forever” are the words used to describe the city of Christian Science in this fifteenth section of the text. Involved is the “perfectibility of God’s creation.” “Perfectibility” is “the capability of becoming or being made perfect” (SRD). The forever unfoldment of man’s present perfection as the city (body) of our God solves every human problem. That is to say, nothing can ever enter this body which “defileth . . . or maketh a lie.”

There is “no temple [tempus, time] therein.” Correspondingly, the seven days of creation, which begin the fifteenth chapter, “Genesis,” can “never be reckoned according to the calendar of time” (S&H 520:11). This “spiritual, holy habitation,” in which “male and female are no longer two wedded individuals, but . . . two individual natures in one,” is quite unlike the world of Adam and Eve as described in the second part of “Genesis.”

Science as Science

16. *“The Apocalypse”— Psalm XXIII:* When the textbook’s sixteen chapters have culminated in “The Apocalypse,” and The Apocalypse’s sixteen sections have attained their climax in the 23rd Psalm, the point is reached where. “DIVINE LOVE” is every man’s “shepherd,” and therefore there is no *want*. Together, the Bible and *Science and Health with Key to the Scriptures* typify the shepherd, pastor, and leader of the universal sheepfold of man. The tone is Science as Science, where, in the survey carried out in this book, the matrix of immortality has unfolded fully for the eighth time. Its resources are unexpendable, inexhaustible, instantly available everywhere at once.

Substituting “DIVINE LOVE” for “the Lord” in the 23rd Psalm gives, we are told, the “incorporeal or spiritual sense of Deity.” This “spiritual sense regarding one particular Bible term thereafter applies to the Scriptures as a whole as represented by the “Glossary.” Let us note carefully the method of capitalization used in this final section of “The Apocalypse,” indicating, as it must, the essential workings of the textbook as a whole, and therefore of Christian Science. In the Bible, man’s “shepherd” is “the Lord.” The “Lord” is “Jehovah,” and Jehovah (as we learn from the previous fifteenth section) is the “human sense of Deity,” which must, “through spiritual transfiguration” yield to the “divine sense.” This transfiguring is represented as having taken place in the sixteenth and last section, in the 23rd Psalm, where the “sense is”DIVINE LOVE.”

Humanity is accorded its ultimate divinity. The uncapitalized word “love” is fully capitalized as “LOVE,” and is written “LOVE” only when the larger capital is needed to begin a sentence. Man is found in God. He is possessed of God, and does not possess himself. Man is not God, but God and man are indissolubly one. “Our city” (fourteenth section) is indeed the “city of our God” (fifteenth section). The human is transfigured, and the body (temple) is resurrected. Like Jesus at the transfiguration, and at the resurrection, man, the idea of God, *is, was, and ever will be* abundantly sustained by the *Science* of his own being. He is the Word of God declaring itself. He is what I AM.

Thus, in the wake of the resurrection, Christ Jesus revealed to the disciples “in all the scriptures the things concerning himself.” Likewise, the Christian Science Textbook unlocks in the Scriptures, from beginning to end, the birthless, deathless truth of man.

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