

Theological Musings from Dave's Laptop

July 31, 2018

In these politically divisive times, it is refreshing to live and work in Columbia, where diversity is just how we do things. I am grateful to live in a community/region where every trip to the playground or park or grocery or mall is a vigorously intercultural experience 😊.

And it is, of course, a part of Columbia's DNA that we be interfaith as well as intercultural. It is also a delight to "live" in an "interfaith center" where we respect one another and enjoy life together.

At the same time, there is some danger in such a felicitous environment that we slip into thinking that all faiths are "the same," and that "there are many paths to one God." While mutual respect, civility, and friendship are always the order of the day, it's also important that we remember that as Christians, we have pledged our allegiance to Him who told us that "***I am the way, the truth, and the life. No one comes to the Father except through me***" (John 14:6).

Over the years, the Interfaith Witness Department of the Southern Baptist North American Mission Board has put together "Belief Bulletins" that describe the key beliefs of the major religious groups one is likely to encounter in the U.S. These bulletins include descriptions of how those beliefs differ from Christian theology, together with suggestions about how to have meaningful conversation with adherents of these belief groups.

I'm not sure I have all of those bulletins, but I have quite a few of them, and I'm going to send one of these as a "Laptop" from time to time. The order in which the groups will be discussed will be somewhat random. We'll begin with "Christian Science," whose name is misleading in the extreme, as you will see.

I won't always have done a lot of personal research on these groups, but I have in fact read all of Mary Baker Eddy's major work and wrote a critique from a Christian perspective, which is also attached. Even if you don't read all these, you might want to file them where you can find them in the future.

Dave



Christian Science

Cults, Sects, and New Religious Movements

Official Name: The Church of Christ, Scientist (CCS)

Key Figure in History: Mary Baker Eddy (1821–1910)

Headquarters: The First Church of Christ, Scientist, in Boston, Mass.
(www.tfccs.com [cited 21 March 2001])

Churches (1999): 2,000 in over 60 countries

Practitioners: Approximately 3,000 worldwide (see page 3 for definition)

Ministries Associated With Christian Science:

Radio and Television: WQTV, Boston, Mass., and Monitor Radio

Publications: *The Christian Science Monitor*; *The Christian Science Journal*,

The Christian Science Sentinel, *The Herald of Christian Science*, *Christian Science Quarterly*

This belief bulletin highlights Christian Science doctrines and provides biblical responses.

Introduction

The Church of Christ, Scientist (CCS), also known by its original name, The Christian Science Church, was founded by Mary Baker Eddy in 1879 in Boston, Mass.

According to the CCS, Mary Ann Morse Baker, as a young person, was frail and suffered many illnesses. In 1844, her first husband, George Glover, died of yellow fever leaving her poor and with an infant son whom she gave up to foster care. In 1853, she married Daniel Patterson. She divorced him in 1873. While living in New Hampshire in 1866, she claimed to have discovered the secret of “Divine Science” after being healed miraculously from a crippling fall. She began teaching her healing techniques and spiritual philosophy to interested students. In 1875, she moved to Lynn, Mass., founded the Christian Science Association, and published her book, *Science and Health with Key to the Scriptures* (S&H).

In 1877, she married Asa Albert Eddy (d. 1882) and together they formally established the CCS. In 1890, Mrs. Eddy established “The Mother Church,” The First Church of Christ, Scientist, of Boston, Mass.

Mrs. Eddy died in 1910 and authority now rests in the CCS Board of Directors (see above).

Authority: The Bible and Mrs. Eddy

Christian Science founder Mary Baker Eddy maintained that “as adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life” (S&H, p. 497). Nonetheless, Christian Science interprets the Bible in light of Mrs. Eddy’s writings, particularly her book *Science and Health with Key to the Scriptures*, in which she interprets it according to her metaphysical presuppositions. Also, Mrs. Eddy seemed to question the textual reliability of the Bible blaming “the manifest mistakes in the ancient versions . . . these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages” (S&H, p. 139).

Biblical Response: The Bible is the only source of divinely inspired Scripture. No single person or church can claim an infallible interpretation. Mrs. Eddy’s metaphysical approach fails to adhere to sound principles of biblical interpretation (see 2 Tim. 3:15-17; 2 Pet. 1:19-21). She ascribes arbitrary spiritual meanings to common biblical terms. For example “Jerusalem” is defined as “Mortal belief and knowledge obtained from the five corporeal senses” (S&H, p. 589). “Holy Ghost” is defined as “Divine Science; the development of eternal Life, Truth, and Love” (S&H, p. 588).

God is Mind, Truth, Love, Etc.

“God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (S&H, p. 465). These are synonymous terms that “refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity. The attributes of God are justice, mercy, wisdom, goodness, and so on” (S&H, p. 465).

The Trinity is redefined as life, truth, and love. “The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I AM” (S&H, p. 256).

Biblical Response: There is only one true God (see Deut. 6:4; Isa. 43:10; 44:6-8) who exists eternally in three persons: Father, Son, and Holy Spirit (see Matt. 28:19; 1 Cor. 12:4-6; 2 Cor. 13:14). The CCS use of impersonal synonyms for God diminishes His personal nature as revealed in the Bible. The Bible says “God is love” (1 John 4:8), not “love is God.”

Jesus: Discoverer of the Christ-Ideal

There is an essential difference between Jesus the man and the “Christ Principle” which came upon Him as He comprehended it. “We acknowledge Jesus’ atonement as the evidence of divine, efficacious Love, unfolding man’s unity with God through Christ Jesus the Way-shower” (S&H, p. 497).

Biblical Response: There is no distinction that can be made between Jesus the man and Christ, His divine office (Messiah). He did not receive his Messiahship, but rather claimed that title from eternity past (see Isa. 9:6; Matt. 1:16-18; 2:4; Luke 2:11). Jesus died on the cross as the atonement for humanity’s sin and rose again physically to claim God’s victory over death (see Luke 24:36-43; John 2:18-22; 1 Cor. 15:1-8).

“Spirit” Is Real; “Matter” Is Not

Since God’s essential essence is spirit or mind, and only that which reflects His nature is real, then matter does not really exist. “Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal” (S&H, p. 468).

Biblical Response: Indeed, God is Spirit (see John 4:24). He is Creator of all that exists, including the material universe (see Gen. 1:1; Col. 1:16; Heb. 11:3). God declared the entirety of the created order “very good” (Gen. 1:31). Jesus was God incarnated in a material body (see John 1:14; Col. 2:9) and was resurrected physically (see Luke 24:36-39; John 20:26; 1 Cor. 15:1-8).

People Are Divine Spirits

Since matter does not exist and humanity reflects God’s nature, then humanity is not really made of matter. “Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual” (S&H, p. 468).

Biblical Response: Humanity has both a spiritual and physical dimension (see Gen. 1:26-27). God created humanity as living souls (see Gen. 2:7). Our future resurrection will be both spiritual and physical (see 1 Cor. 15).

The Problem: Humanity’s Illusions

Since only those ideas that reflect God’s nature actually are real, then sin, death, disease, and pain are not real, but only illusions. “The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief . . . They are not true, because they are not of God” (S&H, p. 472). “The cause of all so-called disease is mental, a mortal fear, a mistaken belief or conviction of the necessity and power of ill-health” (S&H, p. 377).

Biblical Response: Sin is a reality and all people (except Christ) are sinners by nature (see Rom. 3:23). It is a result of humanity’s willful disobedience to God and His will. Sin alienates people from God and produces suffering, disease, and death (see Gen. 3; Rom. 5:12-23).

Spiritual Healing

Since matter, sin, disease, and death are illusions and unreal, then people are not subject to them. “Through immortal Mind, or Truth, we can destroy all ills which proceed from mortal mind” (S&H, p. 374). Thus when people fully realize this principle, disease should disappear. “When one’s false belief is corrected, Truth sends a report of health over the body” (S&H p. 194).

Biblical Response: Sickness is real. Christians believe God can cure through prayer if it is His will. Inevitably, however, the physical body deteriorates and dies. Medical science is an appropriate adjunct to prayer in curing and maintaining physical health (see 1 Cor. 12:9,30; James 5:14-16). Luke (writer of the Gospel of Luke and Acts) is identified as a physician (see Col. 4:14).

Death: The Ultimate Illusion

Since God and man are immortal spirit or mind, death is also only an illusion. It is a transition from the illusion of the material to ultimate reality of immortal spirit. “So, when our friends pass from our sight and we lament, that lamentation is needless and causeless” (S&H, p. 386).

Biblical Response: Death is a reality and a result of mankind's sin (see Gen. 2:17; Ezek. 18:20; Rom. 6:21-23; 8:6). It is both physical and spiritual. The spirit of the believer, however, at death, goes to be with the Lord (see 2 Cor. 5:8; Phil. 1:23-24) and awaits a reunion with the body at the Lord's return (see 1 Cor. 15:23; 1 Thess. 4:13-18). Those who are unsaved will face judgment (see Heb. 9:27) and eternal separation from God in hell ("the second death"). (See Rev. 20:1-15).

Salvation

Since sin and death are false beliefs (illusions), salvation involves overcoming the false idea that they exist with a realization of our divine spirit and mind. "We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter" (S&H, p. 497).

Biblical Response: Salvation is not realized through some special knowledge. It is received only by acknowledging, confessing, and repenting of one's sin (see Acts 3:19; 26:20; 1 John 1:9), and putting one's faith in Jesus Christ as Savior and Lord (see John 1:12; Rom. 10:9-10; Eph. 2:8-9).

Christian Science Terms

- *Bible Lesson (Lesson Sermon):* One of 26 weekly lessons studied and taught in local churches.
- *Branch Church:* Local self-governing CCS congregation.
- *First Reader:* Person who leads Sunday and Wednesday services in local CCS (second reader assists).
- *Lecture:* Free talk sponsored by local CCS given by authorized member of Christian Science Board of Lectureship.
- *Practitioner:* Person in full-time professional work of Christian Science healing.
- *Reading Room:* Local bookstore/library open to the public to access Christian Science literature.

Witnessing to Christian Scientists

1. Have a clear understanding of your faith and the Bible.
2. Have a basic knowledge of the beliefs and presuppositions of Christian Science.
3. Seek to establish a sincere personal relationship with the Christian Scientist.
4. Establish the unique authority of the Bible. Tell the Christian Scientist that you do not consider any belief that is not biblically based as valid.
5. Define clearly all terms of biblical Christianity and Christian Science. Christian Science uses many biblical and Christian terms that have different meanings.

6. When appropriate, respectfully discuss significant differences in doctrine. Focus on historic biblical perspectives about God, Jesus Christ, and salvation. Also, establish the reality of sin, disease, and death. Emphasize why Christ's death was necessary.
7. Share your personal testimony of faith in Jesus Christ. Explain how you realized you are a sinner, but have trusted in Jesus' death and resurrection to atone for your sin.
8. When you have clarified all important issues, share the plan of salvation and seek to lead the person to faith in Christ.

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Selected Examples of core *Christian Science* teachings that depart from Christian Theology ¹

A. Source of Authority

Departures:

1. Does not hold to the plenary inspiration and trustworthiness of the Bible.
2. Claims superior knowledge to Jesus.
3. Places *Science & Health* over the Bible as its interpreter.

“The decisions by vote of Church Councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New,--these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages” (139:15-22).

“A Christian Scientist requires my work *Science and Health* for his textbook, and so do all his students and patients” (456:25-27).

“To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter” (483:19-21).

B. The Nature of the Trinity

Departures:

1. Denies a Personal Trinity as polytheism.
2. Redefines “Trinity” as the Principles of Life, Truth, and Love.
3. Redefines the Father as impersonal “Principle” or “Mind.”
4. Redefines the Son as “Christ, the spiritual idea of sonship.”
5. Redefines the Holy Spirit as Christian Science.

“Had Life, Truth, and Love forsaken [Jesus] in his highest demonstration?” (50:14-15; 54:14-15).

“The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I AM” (256:9-11).

“God is what the Scriptures declare Him to be,--Life, Truth, Love. . . . Life, Truth, and Love constitute the triune Person called God, --that is, the triply divine Principle, Love. They

¹ Unless otherwise indicated, all citations are from Mary Baker Eddy, *Science and Health with Key to the Scriptures* (Boston: First Church of Christ Scientist, 1890, 1994). Citations are “page:line(s).” These citations are illustrative, but by no means exhaustive. Underlining has been added for emphasis, and bracketed comments are not in the original. “Christian Theology” is for present purposes defined as beliefs consistent with the Apostles’ Creed (c. A.D. 140), the Nicene Creed (A.D. 325), and the Athanasian Creed (c. A.D. 350).

represent a trinity in unity, three in one,--the same in essence, though multi-form in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter" (330:19-20; 331:26-32).

1. The Father

Departures:

1. Denies that God created the universe (and seems to regard the material as imaginary).
2. Denies the Trinity in fact, claiming rather a strict monotheism with impersonal "Principle" or "Mind" as God.
3. Denies the reality of personal evil.

"Spirit never created matter. There is nothing in Spirit out of which matter could be made" (335:8-9).

"The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jew's belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God" (361:9-13).

"Principle and its idea is one, and this one is God" (465:17-18).

"Spirit is immortal Truth; matter is mortal error" (468:11-12).

"Mind is God. The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind—called *devil* or evil—is not Mind, is not Truth, but error, without intelligence or reality" (469:13-17).

"God is Mind, and God is infinite; hence all is Mind" (492:25-26).

2. The Son

Departures:

1. Denies that Jesus was God incarnate. Jesus was not God, but was a human who embodied "the Christ Idea."
2. Separates the divine Christ Idea from the human person Jesus, as did ancient Docetism.
3. Denies that Jesus' suffering was God's suffering.
4. Denies that Jesus physically died as a result of the Crucifixion.
5. Denies that Jesus was supernaturally raised from the dead.
6. Claims that Jesus' knowledge of spiritual things was partial and incomplete.
7. Denies that God could or would enter human flesh.
8. Denies that Jesus is the Second Person of the Trinity.
9. Denies that Jesus' life and death has any real significance beyond that of any other person.

“Jesus of Nazareth taught and demonstrated man’s oneness with the Father” (18:3-4). [But was not God incarnate.]

“The divinity of the Christ was made manifest in the humanity of Jesus” (25:31-32). [Christian Science separates the Divine Idea (Christ) from the person Jesus.]

“His mission was to reveal the Science of celestial being, to prove what God is and what He does for man” (26:16-18).

“Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had come” (27:1-3).

“The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus. . . . Jesus was the offspring of Mary’s self-conscious communion with God. . . . Born of a woman, Jesus’ advent in the flesh partook partly of Mary’s earthly condition, although he was endowed with the Christ, the divine Spirit, without measure” (29:17-18, 32; 30:1, 5-8).

“Those who procured the martyrdom of that righteous man . . .” (37:18-19).

“The eternal Christ, his spiritual selfhood, never suffered” (38:23-24).

“Let men think they had killed the body!” (42:24).

[Jesus as not essentially different from ourselves:] “The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. . . . He met and mastered on the basis of Christian Science, the power of Mind over matter, all the claims of medicine, surgery, and hygiene” (44:5-12).

“Could it be called supernatural for the God of nature to sustain Jesus in his proof of man’s truly derived power? It was a method of surgery beyond material art, but it was not a supernatural act” (44:20-23).

“His disciples believed Jesus to be dead while he was hidden in the sepulcher, whereas he was alive” (44:28-29).

“Paul writes: ‘For if, when we were enemies, we were reconciled to God by the (seeming) death of His Son’ (45:10-12).

“Jesus’ students, not sufficiently advanced fully to understand their Master’s triumph, did not perform many wonderful works, until they saw him after his crucifixion and learned that he had not died” (45:32; 46:1-3).

“He allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life” (51:9-10).

[Denies deity of Jesus:] “The highest earthly representative of God, speaking of human ability to reflect divine power, prophetically said to his disciples, speaking not for their day only but for all time: ‘He that believeth on me, the works that I do shall he do also;’ and ‘These signs shall follow them that believe’” (52:23-28).

“At the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of spiritual power” (53:27-31).

[Universalism:] “All must sooner or later plant themselves in Christ, the true idea of God” (54:8-10).

“If that Godlike and glorified man were physically on earth to-day, would not some, who now profess to love him, reject him?” (54:29-30).

[Docetism:] “Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error” (315:29-32).

[Jesus vs. Christ:] “Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual The corporeal man Jesus was human. Jesus demonstrated Christ” (332:9-19).

“Jesus was the son of a virgin. . . . Mary’s conception of him was spiritual Into the real and ideal man the fleshly element cannot enter” (332:19-32).

“The word *Christ* is not properly a synonym for Jesus, though it is commonly so used” (333:3-4).

“By these sayings Jesus meant, not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the spiritual idea, Christ, dwells forever in the bosom of the Father, God, from which it illumines heaven and earth” (333:32; 334:1-6).

“The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence” (334:10-12).

“God is indivisible. A portion of God could not enter man; neither could God’s fullness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than God” (336:19-23). [That is, God was not present in Jesus, nor is God present in our lives through the Holy Spirit.]

“The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jew’s belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God” (361:9-13).

“Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death. Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ” (473:12-17).

“Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah,--the divine idea of God outside the flesh” (482:19-22).

“In the record of Jesus’ supposed death, we read, ‘He bowed his head, and gave up the ghost;’ but this word *ghost* is *pneuma*. It might be translated *wind* or *air*, and the phrase is equivalent to

our common statement, ‘He breathed his last.’ What Jesus gave up was indeed air, an etherealized form of matter, for never did he give up Spirit, or Soul” (598:10-16).

“If there had never existed such a person as the Galilean Prophet, it would make no difference to me.”²

3. The Holy Spirit

Departures:

1. Denies that the Holy Spirit is personal or the Third Person of the Trinity.
2. Redefines the Holy Spirit in a Gnostic fashion as “Divine [or Christian] Science.”

“The advent of this understanding is what is meant by the descent of the Holy Ghost, --that influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history” (43:7-10).

“His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science, even to the spiritual interpretation and discernment of Jesus’ teachings and demonstrations, which gave them a faint conception of the Life which is God” (46:30-32; 47:1-3).

“This Comforter I understand to be Divine Science” (55:28-29).

C. The Nature of Humankind

Departures:

1. Denies that humans have any separate reality from the divine “Mind.”
2. Denies that humans have individual souls or spirits.
3. Denies the reality of sin, sickness, and death.
4. Denies that humans have material selves.
5. Defines “Man” as “coexistent with God,” “incapable of sin.”

[Denies the separate reality of humankind:] “God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man” (330:11-12).

“A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality. The sick are not healed merely by declaring there is no sickness, but by knowing that there is none” (447:22-29).

“The terms *souls* or *spirits* is as improper as the term *gods*. Soul or Spirit signifies Deity and nothing else. There is no finite soul or spirit” (466:19-21).

² Mary Baker Eddy, *The First Church of Christ Scientist and Miscellany*, pp. 318-319.
http://www.christianscience.org/Prose%20Works/Miscellany_PartFour.html

“The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise” (472:27-29).

“Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image, of Love; he is not physique. . . . Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin” (475:6-14, 28-32).

“To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals man as the idea of God, and declares the corporeal senses to be mortal and erring illusions” (477:9-13).

“Man is coexistent with God” (478:1-2).

“God, or good, never made man capable of sin” (480:19-20).

D. The Nature of Salvation

Departures:

1. Denies that Sin actually exists; the error to be corrected is faulty understanding, not faulty volition.
2. Denies that the vicarious sacrifice of Jesus makes possible any benefit to us.
3. Denies the traditional understandings of atonement as “unnatural and man-made.”
4. Affirms salvation by persistent striving and “sufficient suffering,” not by God’s grace.
5. Affirms a universal salvation that will be attained by “a probationary and progressive state beyond the grave.”
6. Salvation comes through “the Christ idea,” not through the sacrifice of Jesus (who neither died on our behalf nor was resurrected to life everlasting).
7. Denies that there is a final judgment.
8. Denies that evil has any reality, and certainly no personal embodiment in Satan.

“We cannot escape the penalty due for sin. . . . Calling on Him to forgive our work badly done or left undone, implies the vain supposition that we have nothing to do but ask pardon, and that afterwards we shall be free to repeat the offense” (6:1)

“To suppose that God forgives or punishes sin according as His mercy is sought or unsought, is to misunderstand Love and to make prayer the safety-valve for wrong-doing” (6:18-22).

“Seeking is not sufficient. It is striving that enables us to enter” (10:14-15).

“If Truth is overcoming error in your daily walk and conversation” (21:1-2)

“Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning one’s faith without works to another’s vicarious effort” (22:23-27).

“One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner’s part. That God’s wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made” (23:3-7).

“Does erudite theology regard the crucifixion of Jesus chiefly as providing a ready pardon for all sinners who ask for it and are willing to be forgiven? Does spiritualism find Jesus’ death necessary only for the presentation, after death, of the material Jesus, as a proof that spirits can return to earth? Then we must differ from them both. The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for all mankind” (24:20-28).

“The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon ‘the accursed tree,’ than when it was flowing in his veins as he went daily about his Father’s business” (25:6-9).

“Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love” (26:5-9).

“Divine Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin. To remit the penalty due for sin, would be for Truth to pardon error” (36:4-8).

“Can God . . . overlook the law of righteousness which destroys the belief called sin?” (36:31-32; 37:1).

“Science removes the penalty only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God’s method of destroying sin. . . . Another’s suffering cannot lessen our own liability” (40:9-15).

“Jesus’ unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions; and this exaltation explained his ascension, and revealed unmistakably a probationary and progressive state beyond the grave” (46:19-24).

“All must sooner or later plant themselves in Christ, the true idea of God” (54:8-10).

“The sin and error which possess us at the instant of death do not cease at that moment, but endure until the death of these errors. . . . Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a divine state of mind No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none” (290:23-25; 291:12-14, 28-32).

“The notion that both evil and good are real is a delusion of material sense, which Science annihilates. Evil is nothing, no thing, mind, nor power” (330:25-27).

“The belief in sin is punished so long as the belief lasts” (497:11-12).

“We acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death” (497:16-19).

E. Baptism & the Lord’s Supper

Departures:

1. Rejects baptism in water as a token of repentance, since there is no sin from which to repent.
2. Rejects the observance of the Lord’s Supper as “a dead rite.”

“Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing, by casting out error and making the body ‘holy, acceptable unto God,’ that Truth has come to the understanding? If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us*; and if a friend be with us, why need we memorials of that friend?” (33:31-32; 34:1-9).

“Our baptism is a purification from all error. Our church is built on the divine Principle, Love. . . . Our Eucharist is spiritual communion with the one God. Our bread ‘which cometh down from heaven,’ is Truth. Our cup is the cross. Our wine is the inspiration of Love, the draught our Master drank and commended to his followers” (35:19-29).

F. A few examples of eisegesis in *Science & Health* (i.e., reading into the text meaning that is foreign to it)

“Jesus urged the commandment, ‘Thou shalt have no other gods before me,’ which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil” (19:29-32).

“Jesus bore our infirmities; he knew the error of mortal belief, and ‘with his stripes (the rejection of error) we are healed” (20:14-16).

“St. Paul wrote, ‘Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us;’ that is, let us put aside material self and sense, and seek the divine Principle and Science of all healing” (20:27-32).

“[Jesus] proved by his deeds that Christian Science destroys sickness, sin, and death” (26:25-27).

“Foreseeing the persecution which would attend the Science of Spirit, Jesus said: ‘They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service” (31:28-32).

“Paul writes: ‘For if, when we were enemies, we were reconciled to God by the (seeming) death of His Son” (45:10-12).

**A few definitions from the “Glossary” of *Science & Health*,
offered as a part of “Key to the Scriptures”**

Departures:

1. Biblical terms are given allegorical, metaphysical definitions that are gratuitous and without biblical warrant.
2. Continues the departures mentioned above.

“In Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning” (579:1-7).

“ANGELS. God’s thoughts passing to man; spiritual intuitions, pure and perfect” (581:4-5).

“BAPTISM. Purification by Spirit; submergence in Spirit” (581:23-24).

“BRIDEGROOM. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power” (582:17-20).

“CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error” (583:10-11).

“CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle” (583:12-13).

“CREATOR. Spirit; Mind; intelligence; the animating divine Principle of all that is real and good” (583:20-21).

“DAN (Jacob’s son). Animal magnetism; so-called mortal mind controlling mortal mind” (583:26-27). [This is referring to hypnotism.]

“DEATH. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life” (584:9-10).

“EARS. Not organs of the so-called corporeal senses, but spiritual understanding” (585:1-2).

“ELIAS. Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality. ‘Elias truly shall first come and restore all things’ (Matthew xvii.11)” (585:9-14).

“EUPHRATES (river). Divine Science encompassing the universe and man; the true idea of God” (585:16-17).

“EVE. A beginning; mortality; that which does not last forever; a finite belief concerning life, substance and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, --that man started first from dust, second from a rib, and third from an egg” (585:23-28).

“FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God” (586:9-10).

“GIHON (river). The rights of woman acknowledged morally, civilly, and socially” (587:3-4).

“GOD. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence” (587:5-8).

“HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul” (587:25-27).

“HELL. Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death” (588:1-2).

“HIDDEKEL (river). Divine Science understood and acknowledged” (588:5-6)

“HOLY GHOST. Divine Science; the development of eternal Life, Truth, and Love” (588:7-8).

“IN. A term obsolete in Science if used with reference to Spirit, or Deity” (588:22-23).

“JERUSALEM. Mortal belief and knowledge obtained from the five corporeal senses” (589:12-13).

“JESUS. The highest human corporeal concept of the divine idea” (589:16-17).

“KINGDOM OF HEAVEN. The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme” (590:1-3).

“LAMB OF GOD. The spiritual idea of Love; self-immolation; innocence and purity; sacrifice” (590:9-10).

“MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind” (591:5-7).

“NEW JERUSALEM. Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony” (592:18-20).

“RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding” (593:9-11).

“SALVATION. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed” (593:20-22).

“THUMMIM. Perfection; the eternal demand of divine Science” (595:11-12).

“UNGODLINESS. Opposition to the divine Principle and its spiritual idea” (595:25-26).

“URIM. Light. The rabbins believed that the stones in the breastplate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the illuminator of all” (596:11-15).

CHAPTER XVIII - AUTHORSHIP OF SCIENCE AND HEALTH

30 "Now, Mr. Wiggin," I said, "you have broken our
agreement. I do not find my authority for Christian
Science in history, but in revelation. If there had never

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1 existed such a person as the Galilean Prophet, it would
make no difference to me. I should still know that
3 God's spiritual ideal is the only real man in His image
and likeness."

http://www.christianscience.org/Prose%20Works/Miscellany_PartFour.html