

Christian Science Hymnal #437, 435, 493

## 1. Rev. 4:1, 2, 6–8

- 1 After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
- 2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and *one* sat on the throne.
- 6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.
- 7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.
- 8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

## 2. Rev. 5:1–10

- 1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
- 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
- 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
- 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.
- 5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
- 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- 7 And he came and took the book out of the right hand of him that sat upon the throne.
- 8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours,

which are the prayers of saints.

- 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
- 10 And hast made us unto our God kings and priests: and we shall reign on the earth.

### 3. Rev. 7:9, 10

- 9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
- 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

### 4. Rev. 10:1–3, 8–11

- 1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:
- 2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth,
- 3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.
- 8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.
- 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.
- 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.
- 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

🗨 *Science and Health with Key to the Scriptures* by Mary Baker Eddy

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### 1. SH 558:9–31 (np)

- 9 This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense Science seems at first obscure, abstract, and
- 12 dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise. When

The new  
Evangel

you look it fairly in the face, you can heal by its means,  
15 and it has for you a light above the sun, for God “is the  
light thereof.” Its feet are pillars of fire, foundations  
of Truth and Love. It brings the baptism of the Holy  
18 Ghost, whose flames of Truth were prophetically de-  
scribed by John the Baptist as consuming error.

1 This angel had in his hand “a little book,” open for  
all to read and understand. Did this same book contain  
3 the revelation of divine Science, the “right  
foot” or dominant power of which was upon  
the sea, — upon elementary, latent error, the source of  
6 all error’s visible forms? The angel’s left foot was upon  
the earth; that is, a secondary power was exercised upon  
visible error and audible sin. The “still, small voice”  
9 of scientific thought reaches over continent and ocean  
to the globe’s remotest bound. The inaudible voice of  
Truth is, to the human mind, “as when a lion roareth.”  
12 It is heard in the desert and in dark places of fear. It  
arouses the “seven thunders” of evil, and stirs their latent  
forces to utter the full diapason of secret tones. Then is  
15 the power of Truth demonstrated, — made manifest in  
the destruction of error. Then will a voice from harmony  
cry: “Go and take the little book. . . . Take it, and eat  
18 it up; and it shall make thy belly bitter, but it shall be in  
thy mouth sweet as honey.” Mortals, obey the heavenly  
evangel. Take divine Science. Read this book from  
21 beginning to end. Study it, ponder it. It will be indeed  
sweet at its first taste, when it heals you; but murmur not  
over Truth, if you find its digestion bitter. When you  
24 approach nearer and nearer to this divine Principle, when  
you eat the divine body of this Principle, — thus partak-  
ing of the nature, or primal elements, of Truth and Love,  
27 — do not be surprised nor discontented because you must  
share the hemlock cup and eat the bitter herbs; for the  
Israelites of old at the Paschal meal thus prefigured this  
30 perilous passage out of bondage into the El Dorado of faith  
and hope.

Truth’s  
volume

## 2. SH 590:9

- 9 **LAMB OF GOD.** The spiritual idea of Love; self-immolation; innocence and purity; sacrifice.

## 3. SH 572:12–17

- 12 Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the  
15 Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death.

Fulfilment  
of the Law

■ *Bible*

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## 5. Rev. 12:1–6

- 1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:  
2 And she being with child cried, travailing in birth, and pained to be delivered.  
3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.  
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.  
5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.  
6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

■ *Science and Health*

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## 4. SH 561:22–29

- The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence  
24 of God and man as the divine Principle and divine idea. The Revelator symbolizes Spirit by the sun. The spiritual idea is clad with the radiance  
27 of spiritual Truth, and matter is put under her feet. The light portrayed is really neither solar nor lunar, but spiritual Life, which is “the light of men.”

Spiritual  
sunlight

## 5. SH 562:7–17, 24

The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe borrows its reflected light, substance, life, and intelligence.

The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals, — separated by belief from man's divine origin and the true idea, — will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing.

Spiritual idea  
crowned

Also the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous.

Travail  
and joy

## 6. SH 563:8–22, 27–28

The great red dragon symbolizes a lie, — the belief that substance, life, and intelligence can be material. This dragon stands for the sum total of human error. The ten horns of the dragon typify the belief that matter has power of its own, and that by means of an evil mind in matter the Ten Commandments can be broken.

The Revelator lifts the veil from this embodiment of all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of God. The Revelator sees that old serpent, whose name is devil or evil, holding untiring watch, that he may bite the heel of truth and seemingly impede the offspring of the spiritual idea, which is prolific in health, holiness, and immortality.

The sting of  
the serpent

The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of good.

## 7. SH 564:28

The serpent is perpetually  
close upon the heel of harmony. From the beginning  
30 to the end, the serpent pursues with hatred the spiritual  
idea. In Genesis, this allegorical, talking serpent typi-  
fies mortal mind, “more subtle than any beast of the  
1 field.” In the Apocalypse, when nearing its doom, this  
evil increases and becomes the great red dragon, swollen  
3 with sin, inflamed with war against spirituality, and ripe  
for destruction. It is full of lust and hate, loathing the  
brightness of divine glory.

## 8. SH 565:23

After the stars sang together and all was primeval har-  
24 mony, the material lie made war upon the spiritual idea;  
but this only impelled the idea to rise to the zenith of  
demonstration, destroying sin, sickness, and death, and  
27 to be caught up unto God, — to be found in its divine  
Principle.

 Bible

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## 6. Rev. 12:7–17

7 And there was war in heaven: Michael and his angels fought against the dragon; and  
the dragon fought and his angels,  
8 And prevailed not; neither was their place found any more in heaven.  
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which  
deceiveth the whole world: he was cast out into the earth, and his angels were cast out  
with him.  
10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and  
the kingdom of our God, and the power of his Christ: for the accuser of our brethren is  
cast down, which accused them before our God day and night.  
11 And they overcame him by the blood of the Lamb, and by the word of their testimony;  
and they loved not their lives unto the death.  
12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the  
earth and of the sea! for the devil is come down unto you, having great wrath, because  
he knoweth that he hath but a short time.  
13 And when the dragon saw that he was cast unto the earth, he persecuted the woman  
which brought forth the man *child*.

- 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
- 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.
- 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
- 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

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**9. SH 566:29**

The Old Testament assigns to the angels, God's divine  
30 messages, different offices. Michael's characteristic is spiritual strength. He leads the  
hosts of heaven against the power of sin, Satan, and  
1 fights the holy wars. Gabriel has the more quiet task  
of imparting a sense of the ever-presence of ministering  
3 Love. These angels deliver us from the depths. Truth  
and Love come nearer in the hour of woe, when strong  
faith or spiritual strength wrestles and prevails through  
6 the understanding of God. The Gabriel of His presence  
has no contests. To infinite, ever-present Love, all is  
Love, and there is no error, no sin, sickness, nor death.  
9 Against Love, the dragon warreth not long, for he is  
killed by the divine Principle. Truth and Love prevail  
against the dragon because the dragon cannot war with  
12 them. Thus endeth the conflict between the flesh and  
Spirit.

Angelic  
offices

**10. SH 567:18–27**

18 That false claim — that ancient belief, that old serpent  
whose name is devil (evil), claiming that there is intelli-  
gence in matter either to benefit or to injure  
21 men — is pure delusion, the red dragon; and  
it is cast out by Christ, Truth, the spiritual  
idea, and so proved to be powerless. The words “cast  
24 unto the earth” show the dragon to be nothingness, dust

Dragon  
cast down  
to earth

to dust; and therefore, in his pretence of being a talker,  
he must be a lie from the beginning. His angels, or mes-  
sages, are cast out with their author.

## 11. SH 568:5, 24

The twelfth chapter of the Apocalypse  
typifies the divine method of warfare in Science, and the  
glorious results of this warfare. The following chapters  
depict the fatal effects of trying to meet error with error.  
The narrative follows the order used in Genesis. In  
Genesis, first the true method of creation is set forth and  
then the false. Here, also, the Revelator first exhibits  
the true warfare and then the false.

For victory over a single sin, we give thanks and mag-  
nify the Lord of Hosts. What shall we say of the mighty  
conquest over all sin? A louder song, sweeter  
than has ever before reached high heaven,  
now rises clearer and nearer to the great heart of Christ;  
for the accuser is not there, and Love sends forth her  
primal and everlasting strain. Self-abnegation, by which  
we lay down all for Truth, or Christ, in our warfare against  
error, is a rule in Christian Science. This rule clearly  
interprets God as divine Principle, — as Life, represented  
by the Father; as Truth, represented by the Son; as Love,  
represented by the Mother. Every mortal at some period,  
here or hereafter, must grapple with and overcome the  
mortal belief in a power opposed to God.

Pæan of  
jubilee

## 12. SH 569:14–28

Alas for those who  
break faith with divine Science and fail to strangle the  
serpent of sin as well as of sickness! They are dwellers  
still in the deep darkness of belief. They are in the surg-  
ing sea of error, not struggling to lift their heads above the  
drowning wave.

What must the end be? They must eventually expi-  
ate their sin through suffering. The sin, which one has  
made his bosom companion, comes back to him  
at last with accelerated force, for the devil

Expiation by  
suffering

24 knoweth his time is short. Here the Scriptures declare  
that evil is temporal, not eternal. The dragon is at last  
stung to death by his own malice; but how many periods  
27 of torture it may take to remove all sin, must depend upon  
sin's obduracy.

### 13. SH 570:18–19, 22

18                               What if the old dragon  
should send forth a new flood to drown the Christ-idea?

In this age the earth will help the woman; the spiritual  
idea will be understood. Those ready for the blessing  
24 you impart will give thanks. The waters will be paci-  
fied, and Christ will command the wave.

### 14. SH 503:6 (only), 7–11, 18–2

6    *Genesis* i. 2.

                                  And the  
spirit of God moved upon the face of the waters.

9    The divine Principle and idea constitute spiritual har-  
mony, — heaven and eternity. In the universe of Truth,  
matter is unknown.

18   *Genesis* i. 3. And God said, Let there be light: and  
there was light.

Immortal and divine Mind presents the idea of God:  
21 *first*, in light; *second*, in reflection; *third*, in spiritual and  
immortal forms of beauty and goodness. But  
this Mind creates no element nor symbol of  
24 discord and decay. God creates neither erring thought,  
mortal life, mutable truth, nor variable love.

Mind's idea  
faultless

*Genesis* i. 4. And God saw the light, that it was good:  
27 and God divided the light from the darkness.

God, Spirit, dwelling in infinite light and harmony  
1 from which emanates the true idea, is never reflected by  
aught but the good.

## 15. SH 571:15

15 At all times and under all circumstances, overcome  
evil with good. Know thyself, and God will supply  
the wisdom and the occasion for a victory  
18 over evil. Clad in the panoply of Love,  
human hatred cannot reach you. The cement of a  
higher humanity will unite all interests in the one  
21 divinity.

The armor  
of divinity

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