

THE MARY BAKER EDDY SCIENCE INSTITUTE

Presents:

MONTHLY LESSON CITATIONS

DEAR FRIENDS:

Our first selection this month is – SYMBOLS AND THEIR IMPORTANCE – from John Doorlys' book – GOD AND SCIENCE.

The second selection is from a Verbatim Report of a TALK ON THE SCIENCE OF THE BIBLE – Vol three – Given by John Doorly in March of 1948.

Our last selection consists of statements using the word "symbol" from SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES by Mary Baker Eddy.

God and Science

Symbols And Their Importance

John Doorly

Symbols Change and Rise – A Calculus: A Process of Reasoning – The Use, of Numerical Symbolism in the Bible – The Prophetic Achievement – The Divine System in the Bible – The New Approach

SYMBOLS ARE NATURAL

It is a strange fact that if one talks to the average individual about symbols, he is apt to conclude that one is referring to something that is far removed from daily experience; he believes that symbolism is a subject considered only by the highly educated or the religionist. He does not realize that he himself is using symbols every minute of his life. A symbol is, in fact, simply something that is used to represent something else. The very words we speak are symbols. Our alphabet is wholly a matter of signs or symbols. If one goes into a shop to make a purchase, one has to represent or symbolize what one needs by means of words; moreover, one has to use the symbol called money in order to buy it. Mathematics, music, engineering, architecture, all employ symbols, such as numbers, notes, blueprints, and scale models, in order to be universally understood.

No vast subject can be considered intelligently without the use of symbols. This is particularly true with regard to the nature of the Infinite, whom men call God. Perhaps no subject has been symbolized in so many different ways as that of God's true nature. It must be evident to anyone who thinks for a moment that the infinite One could not be understood or defined as a whole, for infinity could never be included in anything, but must include all within itself. Consequently, the only way that the Infinite can ever be thought about and defined is through manifold symbols. – Webster defines “symbol,” in part, as follows:

1. a sign by which one knows or infers a thing.
2. That which stands for or suggests something else by reason of relationship, association, esp., a visible sign of something invisible, as an idea, a quality...

The Oxford Dictionary defines “symbol” as....

2. Something that stands for, represents, or denotes something else ...esp. a material object representing or taken to represent something immaterial or abstract.
3. A written character or mark used to represent something; a letter, figure, or sign conventionally standing for some object, process, etc.

It must therefore be obvious that it is impossible to approach any great subject without the use of symbols.

During the ages symbols of every kind have become increasingly definite and intelligent and more in accord with the demands of advancing human thought. As we now live in the scientific era, there should be no hesitation whatever about considering the possibility of symbolizing the real nature of God scientifically as well as through sentiment.

SYMBOLS CHANGE AND RISE

Two important points must here be borne in mind, One is that the coming generation will only take seriously the presentation of any vital subject which is interpreted through symbols that are ordered, exact, and understandable, whilst also expressing the deepest sentiment and culture. In fact, today as never before, intelligent and specific symbols are *essential* to the thoughtful consideration of religious as well as of scientific matters. The second point is that it must be recognized that symbols are but representations, and that thought must gradually rise above symbols to the cultivated understanding

of the subject itself, where inspired thought reflects the very essence and nature of the subject. It has been well said that “as we rise, the symbols disappear.”

Let us also remember that a symbol is not a rigid, unchanging concept. For instance, a small boy is taught that a single brick represents “one,” and that when another brick is placed with it, they represent “two.” Then he begins to apply these symbols to other objects besides bricks. Later that boy’s concept of “one” is no longer represented by an object but by the figure “1,” and his concept of “two” is represented by the figure “2”. At a further stage he starts to compute through these symbols, and when he comes to algebra he may even use such symbols as “x” and “y” to represent the aforesaid “1” and “2.” So, although fundamental fact remains permanent, symbols constantly change and rise.

Similarly, the concept of God and the symbols to represent that concept have progressively changed in human history. Almost everything of which human thought can conceive has been used at some time or other as a symbol to interpret God. In past ages the nature of God has been represented not only by such things as the sun, the moon, and the stars, but by animals and effigies of various kinds. The Hebrew nation at one point, began to symbolize God with some degree of definiteness as Jahweh or Jehovah, “the God of Abraham, the God of Isaac, and the God of Jacob.” Moses later identified Jehovah as the God of Israel, and symbolized Him as I AM That I AM. About three hundred years after Moses, the Hebrew prophets began to identify God as the God of all men, and to see that He manifests Himself universally through a Christ or divine idea. Jesus called God “Father,” and used the symbols of “Spirit” and “Truth” to describe His true nature. The apostle John conveyed especially the sense of God as Love. Christianity has symbolized God as Father, Son, and Holy Ghost. Even in our age God is still symbolized by religious bodies in manifold ways.

A CALCULUS: A PROCESS OF REASONING

This is a scientific age, and therefore symbols, to be acceptable to the thinker of today, must necessarily be ordered, definite, and exact. In the science of mathematics, of what fixed value would the number 5 be if in the basic order of counting it occasionally came before the number 4, and sometimes after? Moreover, of what value would the digits in mathematics be unless they could be combined and used in computation in an ordered calculus of addition, subtraction, multiplication, and division?

It follows logically that, once having decided on definite symbols to illustrate ideas in any subject, one must then be able to put these symbols into what is known as a *calculus*, or a process of reasoning by symbols, for the purposes of intelligent computation. The word “calculus” is derived from the Latin “calculus,” a pebble, a stone used in reckoning, and hence a reckoning. Webster defines “calculus,” in part, as “A method of computation; process of reasoning by the use of symbols.”

The idea of definite symbols of reality operating in a calculus of specific thought, such as Leibniz always hoped to find, frequently seems abstract to the older generation, whereas the younger people, who are today being educated on a more scientific basis, regard such a thing as quite natural. As we have seen, however, man uses symbols of some sort in almost every detail of his experience, and with these symbols he *reasons*. Thus, whether he knows it or not, he is always using a calculus of general human thought. The only difference is that in scientific matters the symbols and their calculus are ordered and definite, whilst in general experience they are somewhat vague, and are the outcome of tradition, habit, association, etc.

To summarize: a symbol is merely a representation, or something that expresses something else. A symbol may be ordered and definite, or it may be just the outcome of general human thought. A calculus is a process of reasoning by the use of symbols, and this calculus in scientific matters is exact and ordered, whilst in ordinary human experience it is more or less vague.

THE USE OF NUMERICAL SYMBOLISM IN THE BIBLE

The Bible, from cover to cover, is a record of developing spiritual thought and experience, symbolized by objects, by nations and tribes, by sentiment, idea, number, and indeed in countless ways. Moreover, the Scriptures illustrate that these symbols operate in a definite calculus of inspired thought. The fact that this record is mingled with traditional Jewish history, folklore, and mythology in no way affects its fundamental value.

Is it sufficient, then, to try to gain a right understanding of the teachings of the Bible merely by considering the symbols derived from sentiment and object, whilst ignoring the specific and ordered symbols through idea and number, simply because thought is influenced by traditional beliefs? The youth of today will not accept the teaching of the Bible at all unless it can be presented intelligently, scientifically, and practically, as well as from an ethical point of view, and those who are regarded as leaders of religious thought would do well to face this fact.

Before we consider number as a very important example of exact symbolism in the Bible, let us remember that mathematical symbols are regarded as the most accurate in human thought. Maurice Maeterhcnck, in *The Life of Space*, writes: – Mathematics merely translates what we cannot as yet say, what as yet we are unable even to think.

The significance of number as a means of symbolizing metaphysical values is to-day being widely recognized. Lance L. Whyte, in a recent broadcast on the work of Whitehead and Russell, stated: – Mathematical philosophy has dispersed old prejudices and provided a fresh and uniquely powerful intellectual technique which still awaits its appropriate scientific application. It is for another generation to use that technique to establish the fundamental principles of a new age.

At this point it should be stated that the author is in no way a numerologist, nor does he believe in numerology. It is undoubtedly true, however, that the writers of the Bible used certain definite numbers to symbolize the operation of spiritual fact in an exact way, just as they used the “mustard seed” or “the secret place of the most High” to symbolize spiritual fact in a pictorial and familiar way. The best known authorities on the Bible designate certain numbers as being regarded by the Hebrews as “sacred numbers.”

It is believed that even before the time of the Hebrews men had accepted specific numerical symbols to illustrate essential thought. The number “one,” for instance, had been accepted as a symbol of the one great First Cause, for no matter how many deities were worshipped, there was generally in the thoughts of men some acknowledgment of one supreme First Cause. Sir Charles Marston, in his book *The Bible Comes Alive*, states that “the evidence of observed facts postulates Monotheism, or the worship of one God, as the original religion of both the civilized, and the primitive, Races of mankind.”

Many thinkers agree that the Chaldeans realized that in earthly experience chance ruled and little could be depended upon, and so they turned for guidance to the ordered things of the heavenly system. To establish an even more definite sense of these things, they symbolized them mathematically. For instance, the number “three” as a symbol of spiritual things was derived from the sun, the moon, and the stars. Pythagoras stressed the importance of this symbol in his elucidation of the triangle, one of the basic mathematical figures. The “three” has certainly dominated all religious thought; Christianity adopted the symbol to signify the Trinity, – Father, Son, and Holy Ghost. Thus “three” has come to represent the threefold essential nature of God.

Another mathematical symbol of vital importance was the number “four,” the significance of which was derived from the four points of the compass – north, east, south, and west. The Chaldeans were to a great extent nomads, and naturally, in a land where travel was slow and difficult, everything depended on the sense of direction. The numbers first therefore, came to signify in spiritual matters four cardinal points of divine calculation and direction.

Then there was the symbol “seven,” which originated from the seven heavenly bodies as recognized at that period. To the people of that time the seven great bodies of the solar system represented the completeness of the heavenly system, and therefore this number was used later to illustrate the sense of divine completeness and perfection.

The symbol “twelve” was adopted from the twelve signs of the Zodiac, which were at one time regarded as influencing and controlling the affairs of men, and thus “twelve” became the symbol of government and of the proof of divine fact.

It is believed that all these symbols were originally derived from the three great mathematical figures, – the sphere, the triangle, and the square, – indicating the numbers 1, 3, and 4; for 7, 10, and 12 can be arrived at by adding or multiplying the numbers 1, 3, and 4.

THE PROPHETIC ACHIEVEMENT

It is well for us to face the fact here that the story of the right idea of God and its appearing to men did not start with the Bible, as has been so generally believed. E. Griffith-Jones writes in Peake’s Commentary on the Bible: –

In the first place, *we must once and for all set aside the pre-critical view of the Bible as an isolated and complete book.* Before the dawn of criticism, scholars and commentators dealt with it as though it were the pure result of an immediate and unrelated revelation. It was like Melchizedek, “without father and without mother,” owing nothing to any previous literature, and having no affinity with the sacred books of other nations. We now know that, however unique it may be in its contents and method, it was the deposit of a complex series of religious movements, dating from very ancient times. It is no longer possible to trace its indebtedness to all the specific sources; but it is certain that the religious life and faith of which it is the exponent was a stream that drew its waters from a vast watershed of spiritual history and experience. We can follow some of its tributaries far back into previous ages.

Is it not a matter of great moment that the Hebrew prophets, recognizing the importance to past generations of these mathematical symbols, wisely accepted them as pertinent symbols for all time, and then lifted them above the realm of paganism and astrology on to the lane of monotheism? Moreover, they accomplished something far more far-reaching than this, for they used these mathematical symbols 1, 3, 4, 7, 10, and 12, – all signifying great spiritual and scientific facts, – not only individually, but also collectively, to symbolize a perfect system of idealism whereby the ideas of reality and divinity could be made intelligently available to all men in all ages.

Consider then the deep significance of such a perfect and exact system of revelation, especially if it can be proved that it was known and accepted by the prophets and also by Christ Jesus and his immediate followers. In the Book of Revelation, which forms the climax of the Bible, John certainly illustrates this divine system in the most prolific and definite manner; indeed, without an understanding of its mathematical symbols, depicting countless spiritual facts and their use in human experience, the Book of Revelation could only be, for the most part, an enigma.

THE DIVINE SYSTEM IN THE BIBLE

Before we consider any further the question of whether these specific numbers were combined by the prophets to form a complete system whereby to symbolize the ideas of God, it would be well to determine exactly what constitutes a system, and here is a dictionary definition: – A set or assemblage of things connected, associated, or interdependent, so as to form a complex unity; a whole composed of parts in orderly arrangement according to some scheme or plan; ... (Oxford)

From this definition it is evident that a system is the ordered and exact arrangement of elements, and includes nothing that is disconnected or fragmentary.

When Jesus declared, “ye shall know the truth,” he was surely aware of an infinite system of spiritual ideas forever operating in a divine infinite calculus, through the understanding of which all men can avail themselves of a scientific and spiritual process for knowing God. What could be more natural than this, and what more inspiring to the earnest seeker after the definite understanding of God?

The author is convinced, therefore, after many years of deep study of the Bible, that in its message may be found a perfect, spiritual, and scientific system of symbols whereby men can interpret and elucidate the infinite ideas of reality, – that is, of God and of the spiritual universe. This metaphysical

system permeating the Bible is illustrated not only by numberless objects and multiform spiritual sentiment, but also by exact and specific symbols, of which the mathematical seem to be the most pronounced. Moreover, this system reveals an absolute and exact calculus of spiritual thought and idea.

THE NEW APPROACH

If these conclusions are true, then the whole approach to the Bible and to religion assumes a dignity and certainty which must undoubtedly place them on an entirely new basis, – a basis in line with the questioning scientific age in which we live. Conventional religious thought, or thought that can only regard science as related to material things, may reject these conclusions; but if they are true and fundamental, they must eventually gain a hearing from unbiased thinkers who are not afraid of spiritual and scientific progress.

Because humanity has not so far associated religion and the approach to God with exact Science, and has therefore not recognized this association in the Bible, that in no way proves that such a relation does not exist. The era of physical science, the outcome of advancing human thought, is now forcing this issue of scientific religion to the surface; and it can only be met through intelligent and fearless analysis and by the acceptance of conclusions arrived at through progressive spiritual and scientific vision.

TALK No. 27
(April 27th, 1948)

MOSES- V From the Manna to the Commandments

We are at a most interesting point now that we're coming to the illustration of Soul as Principle. You remember the symbolization of Soul as Soul in the days of creation: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." We epitomized that as identity and translation, and we saw that in the third part of the third thousand years Moses was translating God as the IAM THAT IAM, and he brought the Hebrews out of Egypt, out

of bondage, and identified them as the children of Israel. It was all a period of identity and translation. And now we are coming to Soul as Principle.

Remember that the important thing is to find what God is, and God is Mind, Spirit, Soul, Principle, Life, Truth, and Love. That right idea of God develops in our thought through every idiom or symbol you can think of, and there is no symbol that the great Hebrew prophets weren't willing to use if it would in any way indicate the right idea of Deity. They used every type of symbol – nations, wars, objects, ideas – to illustrate their sense of God. The whole success of our study of Science depends on our knowing really and truly what the synonymous terms for God mean – what Mind is, what Spirit is, what Soul is, and so on. And of course the vastness of each one of these terms is beyond words. We begin by conveying to ourselves ideas of Mind through a few symbols, which we call cause, activity, intelligence, and so on, but as thought swells, Mind becomes to us a mental and spiritual proposition, and so it is with each of these synonymous terms. The purpose of this Bible story is to culture our sense of God – our sense of Mind, Spirit, Soul, Principle, Life, Truth, and Love and how they reflect each other.

The Christ-Idea Used Moses

It is more and more evident to anyone who studies very closely this whole story of Moses that Moses himself was not the symbol of the spiritual idea in that age. As we saw, Abraham, Isaac, Jacob, and Joseph were successively the symbol of the spiritual idea. But it is clear that although Moses was a fine moral character, it was the Christ-idea which was operating and which was using Moses. The Christ-idea began to appear at the point of Soul as Soul; and the minute you touch Soul as Soul, that leads you on to Principle and Life. Soul, Principle, and Life represent the coming of the Christ in the Word.

Moses himself was a great moral character who impressed the Hebrew people with a God who was a national God and a God of vengeance, war, and cruelty, and eventually the prophets had to relieve them of that concept of God. Moses' standpoint was "an eye for an eye, and a tooth for a tooth." Let's remind ourselves of Mrs. Eddy's definition of Moses: "A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, – the union of justice and affection, – there is something spiritually lacking, since justice demands penalties under the law" (S. & H. 592:11-15). That is the definition of Moses, which is not a very flattering one metaphysically, It is quite evident that Moses was a great character, a great thinker perhaps, a great legislator and leader, a great moralist, but Moses was not the symbol of the spiritual idea. The symbol of

the idea in that age was the I AM THAT I AM and the children of Israel: The symbol had become the I AM THAT I AM, the Godhead, and the children of Israel; Moses was just used by the Christ-idea – something far past his comprehension – as many of us are. You can see time and time again how Moses was willing to be used by the Christ-idea and he was used by it, but more and more you can see why Moses could not enter the Promised Land. You cannot enter the Promised Land if you go no further than morality. You can only enter the Promised Land through spirituality – that is, through vision. Morality will take you just so far and no further, and under stress it will give way. On the other hand, morality, which is the outcome of vision, is that which recognizes only one cause and one effect; without that vision, morality is just a matter of custom and habit – good custom and good habit perhaps, but that's all. It will never inherit the kingdom of God.

Soul as Principle

We are now coming to a wonderful change of tone: we are coming to Soul as Principle. Soul as Mind has said, "Let there be light," Soul as Spirit has developed the light, and Soul itself has made it definite, and now we are coming to the point where Soul identifies it with its Principle, and Principle demonstrates it in Life, and so you have in these sub-tones the sequence of Soul, Principle, and Life.

Soul as Principle was symbolized in the days of creation in this way: "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." We epitomized that as the rule of Soul, and that rule comes to you and to me as true gender – that is, as the fact that every single idea in God's kingdom has its own definite and identified gender (which means "kind" or "sort"), And so we're seeing now the rule of Soul and true gender, which involves true relationship. In this fourth part of the third thousand years Moses gave the Commandments; he showed the true rule, and the true relationship of man to God and men to men. You remember the opposite of Soul as Principle in the false record: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air;" – there you got a false sense of Truth and of Life; – "and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof (Gen. 2:19). That was false classification. The Commandments began to introduce a sense of Soul as Principle – true classification, which is infinite gender.

The Water, the Bread, and the Wine

We finished last time at the point where the Israelites "came to Elim," -which means "trees," – "where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters" (Ex. 15:27). Remember that they had come from Marah, where the waters were bitter. If you just have some sense of God as Mind, as Spirit, and as Soul, and there you stop, then the waters are bitter. But God showed Moses a tree – symbolizing Principle - and when he cast the tree into the waters, they became sweet, and as soon as that happened, they reached Elim, where there were twelve wells of water – a symbol of demonstration – and seventy palm trees – a symbol of the seven days of creation applied to the human. The waters will be bitter if you stop at the "three-and-a-half," which the Bible uses so much as a symbol of thought which sees God in some measure as Mind, Spirit, and Soul, but doesn't go on to know God as divine Principle, Life, Truth, and Love. The waters, you remember, are a symbol of the elements of Mind – thinking in terms of the qualities of God; the bread and the wine symbolize thinking in terms of the Christ-idea. You remember how at the Last Supper Jesus fed his disciples with bread and wine. John is the only Gospel narrator who records the spiritual significance of the bread and the wine on that occasion. He writes that Jesus prayed "that they all may be one; ... I in them, and thou in me, that they may be made perfect in one" (John 17:21, 23). He gave them the bread of Life or Truth, and the wine of Love, which gives the complete sense of one infinite Being. At that point being becomes to you indivisible from Being, just as every expression of music is music to the great musician, because although music is infinitely manifold in expression, it is always just music to him.

You will notice all the way through this story of Moses that the Christ-idea was impelling him to get the children of Israel to accept the Christ, but they didn't want to accept it. All the time they resisted, as you can see very clearly, and they said, "Give us water," but eventually he was able to get them to the point where they wanted bread, and then he gave them the manna.

See how the idea of God develops as you come out of Mind, Spirit, and Soul into Soul, Principle, and Life.

Seven Aspects of the Days of Creation

It is more and more evident that these great thinkers laid out at the beginning of the Bible their "seed-plot" of the days of creation and the way they combine as the Word, the Christ, Christianity, and Science. If you

take those days of creation and you look at them from the point of view of Mind, from the focal point of Mind, you see that the first day is "Let there be light;" that the second day is "Let there be development;" that the third day is "Let there be definiteness;" that the fourth day is "Let there be power;" that the fifth day is "Let there be exaltation;" that the sixth day is "Let there be health;" and that the seventh day is "Let there be completeness."

Then you come to the second day, and you look at the seven days from the focal point of Spirit, and you see the first day as law, the second day as order, the third day as rule, the fourth day as system, the fifth day as method, the sixth day as form, and the seventh day as design or plan.

And then you come to the third day of Soul, and you look at the seven days of creation from that point of view, and you see the first day as intelligence, the second day as substance, the third day as identity, the fourth day as one, the fifth day as individuality, the sixth day as consciousness, and the seventh day as perfection.

And then you come to the fourth day, and you look at the seven days from the point of view of Principle, and the minute you reach that point, your sense of the order rises, and you begin to have a sense of the oneness of the whole thing. The minute you touch Principle, you see that it is all one infinite system, one infinite Being, one infinite proof or demonstration, one infinite interpretation.

And then you come to the fifth day of Life, and you look at the seven days from that point of view, and then it is no longer a matter of seven days, but a matter of infinite numerals of consciousness. You see the numerals operating as the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science.

And then you look at the seven days of creation from the sixth day of Truth, and you see the seven synonymous terms and the "incorporeal, divine, supreme, infinite" – the Word, the Christ, Christianity, and Science, each in its own aspect.

And then you come to the seventh day of Love, and you look at the whole picture from the seventh day, and you see the infinite One including within itself its own idea.

So remember that all we are doing is learning the nature of God through infinite ideas, learning how to lay hold on the infinite One, and we do it by looking at the seven days from Mind, from Spirit, from Soul, from Principle,

from Life, from Truth, and from Love. But we are always looking at the seven days.

The Evening and the Morning States of Thought

"And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin," – named after the Assyrian moon-god called Sin, – "which is between Elim and Sinai, on the fifteenth day of the second month"- they had gained some ordered sense of identity and individuality – "after their departing out of the land of Egypt" (Ex. 16:1). As in the story of Noah, "fifteen" symbolizes the "three" of identity (Soul) and the "five" of individuality (Life), and the "second month" symbolizes the order of Spirit.

If you and I today, through a slight understanding of the tones of the days of creation swelling into numerals of thought and into synonymous terms for God and climaxing in a sense of oneness, have some faint sense of what these things mean, then think how clear they were to the people who wrote them, to the great prophetic writers, and how they were using them constantly in this whole story.

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full;" – you will see as we go along that the "flesh" symbolizes the human sense of Truth; – "for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day" (Ex. 16:2-4) – it was to be a most ordered process. The impulsion of the Christ was now driving the children of Israel to accept the bread of Life and the bread of Truth.

"And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily" – when you have reached the sixth day of manhood, then you find the idea embosomed in the Father-Mother God. "And Moses and Aaron said unto all the children of Israel, at even, then ye shall know that the Lord hath brought you out from the land of Egypt" (Ex. 16:5, 6). In the evening of your thought you will always know that you can come out of the land of Egypt, out of bondage. You remember Mrs. Eddy's definition of "evening": "Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest" (S. & H. 586:1-2). In that state of thought you will always

be able to look back and see that you have had to work your way out of bondage through tilling the soil. "And in the morning, then ye shall see the glory of the Lord;" you remember Mrs. Eddy's definition of "morning" as "Light; symbol of Truth; revelation and progress" (S. & H. 591:23-24). This symbolism of the evening and the morning is like the symbolism of the right foot and the left foot: the right foot shows you how to deal with the carnal mind, but the left foot shows you spiritual values.

"And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat," – and that is where the Christian Scientists are who know God as Mind, Spirit, and Soul, but have never learnt of divine Principle, Life, Truth, and Love. The minute you learn of Principle, you're bound to have system, oneness, infinite interpretation; the minute you learn of Life, you're bound to have eternity – not coming and going – and Science is of the nature of eternity; the minute you learn of Truth, you're bound to have infinite consciousness; and the minute you learn of Love, you're bound to have fulfillment and completeness. When you begin to know God as Mind, you say, "Yes, that is to do with thinking;" when you begin to know God as Spirit, you say, "That thinking is good;" when you begin to know God as Soul, you say, "That thinking is dependent on spiritual sense and not on material sense;" but you have only just begun. "The Lord shall give you in the evening flesh to eat," but if you don't go any further, you will never have the morning sense of things, when "the glory of the Lord" appears. "And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord... And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness" – where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597:17-19), – "and, behold, the glory of the Lord appeared in the cloud" (Ex. 16:8, 10). The promise was that "in the morning, then ye shall see the glory of the Lord," and now the morning had come; the light of Truth had broken on their thought, and brought them the bread of Truth – the only true bread.

You remember what Mrs. Eddy says in her chapter on the Apocalypse: "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 dark; but a bright promise crowns its brow" (S. & H. 558:9-12). That cloud may be a cloud of obscured views, or it may be a "cloud of witnesses," and if it is the "cloud of witnesses" it will lead you on. And so

"they looked toward the wilderness"- if only we would look "toward the wilderness," where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence," then "the glory of the Lord" would appear. But you cannot look "toward the wilderness" unless you are willing to go on from Mind, Spirit, and Soul to Soul, Principle, and Life, and you cannot go on to Soul, Principle, and Life unless you accept Science, because the minute you touch Principle you have some measure of Science, and you cannot accept Science unless you are willing to think, and that means "absolute consecration of thought, energy, and desire" (S. & H. 3:16). And so if you want to be just a religionist – even if you have the best intentions – you will never see "the glory of the Lord." Mind, which brings the light of intelligence, will show you that God is Love, and that feels nice, but it is only the elements of thought – thought which hasn't become idea. The minute you touch Principle, thought becomes idea, because Principle is that which always has an idea.

And so we're watching that wonderful thing which must come to each one of us and to the world: the coming out of the Word sense and the touching of the Christ sense. If you follow the Christ right across the Matrix, you come to that which is identity (the Christ in the Word), then to translation (the Christ in its own aspect), then to reality (the Christ in Christianity), and finally to the divine infinite calculus (the Christ in Science).

"And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh," – you will see that there is some way out of Egypt, but you won't know the way out, – "and in the morning ye shall be filled with bread;" – the bread of Life; – "and ye shall know that I am the Lord your God" (Ex. 16:11, 12) – you will know what Mind, Spirit, Soul, Principle, Life, Truth, and Love is.

"And it came to pass, that at even the quails came up, and covered the camp." This is the first time that the quails are introduced. I want to read you what it says in Numbers about the quails, because it is really very enlightening. "And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?" (Num. 11:18-20). And so if all you're willing to do is to have that evening state of

consciousness – If you're just a believer in Truth – then remember what Mrs. Eddy says in "Principle and Practice": "The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science."

And so if all you want is the evening state of consciousness, which can see that there is some way out of Egypt, out of hell, but doesn't know what the way out is, then all you will eat is flesh, and you will eat it for a month – until it becomes nauseating and you are conscious that it is a false sense of attainment. These things were all written for our instruction and we can learn from them, but we've got to be honest and in earnest, or we won't go anywhere.

“The Dew Lay Round About the Host”

"And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host" (Ex. 16:13). Mrs. Eddy says, "The dew of heaven will fall gently on the hearts and lives of all who are found worthy to suffer for righteousness, – and have taught the truth which is energizing, refreshing, and consecrating mankind" (Mis. 291:23-27). She also says, "When shall earth be crowned with the true knowledge of Christ?" – It was the Christ-idea, which was impelling Moses to lead the Israelites into some understanding of that idea. "When Christian Science has melted away the cloud of false witnesses; and the dews of divine grace, falling upon the blighted flowers of fleeting joys, shall lift every thought-leaflet Spiritward; and 'Israel after the flesh,' who partaketh of its own altars, shall be no more, - then, 'the Israel according to Spirit' shall fill earth with the divine energies, understanding, and ever-flowing tides of spiritual sensation and consciousness" (Mis. 360:14-24).

The Manna: “A Small Round Thing”

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground" (Ex. 16:14). The beginning of Truth is always small. It comes in quietness and in meekness, and its beginnings are small. It comes as a "still, small voice." "Upon the face of the wilderness" – you know that face indicates identity; so the sense of Truth was identified in that state of thought where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence." "And when the children of Israel saw it, they said one to another, It is manna:" – the word "manna" means "what is it?" – "for they wist not what it was. And Moses said unto them, This

is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents" (Ex. 16:15-16) – in your state of thought.

The Bread that Jesus Gave

You remember what Jesus says about this bread when the Jews said to him, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world ... This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever... Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? ... From that time many of his disciples went back, and walked no more with him" (John 6:31-33, 58, 60, 66). The bread that Moses gave the children of Israel in the wilderness was the developing sense of Truth that comes to us through Soul – a sense of Soul, Principle, and Life – but Jesus was giving the people the bread itself. The sense of the bread of Truth which the Israelites had on "the face of the wilderness" came as they were able to identify that state of thought where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence." It was to them "bread from heaven," but it was not the bread, which Jesus gave later on, which was positive Truth, absolute Truth.

We have a mighty body of men and women who are thinking divinely and scientifically, and who accept the responsibility of gathering the manna and going out into the world and using it and giving it to their fellow-men, then we shall get somewhere, but as long as we are depending on others for inspiration, we won't get anywhere. It is when we begin to take what we can understand of the revelation of Truth and we begin to gather it ourselves that we start getting somewhere.

The Manna: "Gather of It Every Man"

"This is the thing which the Lord hath commanded, Gather of it every man" (Ex. 16) – there is no hope of getting what really constitutes Science and salvation to humanity unless you can make a thinker out of the individual. "The time for thinkers has come" (S. & H. vii: 13). Unless we can make a thinker out of the individual, there isn't a hope of bringing salvation to humanity. If the individual isn't a thinker, after a time he gets bored with

spiritual things, and he says, "Is there a God? Does religion do anything? What is the answer?" But until we see the Science of spiritual things, and men and women become thinkers because Science demands thinkers – until the morning breaks and the glory of God appears, there isn't going to be any real salvation - the salvation which comes through Soul as Principle. In the rule of Soul, the fires of the Holy Ghost destroy the tares of sin, disease, and death, and then Soul gathers the wheat into the barn – identifies everything with Principle.

The Manna: The Measure of Science

"And the children of Israel did so, and gathered some more, some less. And when they did mete it with an omer, he that gathered much had nothing over," – you can't take any more than the Science of Truth, and it is common to all men, – "and he that gathered little had no lack; they gathered every man according to his eating" (Ex. 16:17, 18). The authorities don't know for certain what an omer is. The word is only used in this chapter in the Bible. The Century Bible says:

Omer. The exact values of the Israelite weights and measures are not certainly known. They varied somewhat at different times. When this document, the Priestly Code, was compiled the Ephah might be reckoned as rather less than 2 1/2 pecks, and the Omer, the tenth part of the Ephah (cf. verse 36), as rather less than two quarts. The omer is only mentioned in this chapter, and must be carefully distinguished from the homer, which was ten ephahs.

The omer is just a symbol, and simply means that their bread was measured. All that you and I take in Science is measured. Every single thing in mathematics is measured, and in music everything is measured. And so you've got to take Science according to its measure, and that is the only way you can take it.

The Manna: "Let No Man Leave of It till the Morning"

"And Moses said, Let no man leave of it till the morning" (Ex. 16:19). Day by day the manna falls, and so if you think that the measure of Truth that you have today will do for the future, you're wrong. The nature of Truth is progressive, and it is infinite. You must go on: you can't stop. So when I said to you that salvation is one thing you can't escape, by salvation I meant progression. There is no stopping-place with Truth. "Infinite progression is concrete being" (Mis. 82:20).

"Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them" (Ex. 16:20). It is quite evident that the writers are not talking about what is still known as manna and which is found in the desert even today, because that doesn't go bad in a short time, but lasts quite a while. The manna is a symbol of Truth. The inability to use Truth, to let Truth develop in thought the inability to progress in Truth - that has come to almost all religious bodies. Men take infinite Truth, and they try to organize it, and they appoint people to control it and rule it in a despotic way, and it just doesn't work, because Truth is infinite. If you look up all that Mrs. Eddy says about organization, you will find that she doesn't say one good thing about it in her writings. The attempt to organize Truth has always failed and always will, because you can't organize it. Truth is infinitely diversified, classified, and individualized, and if we try to organize it we shall fail utterly.

Unless we can get people who will everyone of them undertake the responsibility of gathering the manna of Truth and using it, we shall fail. The church is the "structure of Truth and Love" (S. & H. 583:12), so you are in the church in proportion, as you understand Truth and Love. When we have a mighty body of men and women who are thinking divinely and scientifically, and who accept the responsibility of gathering the manna and going out into the world and using it and giving it to their fellow-men, then we shall get somewhere, but as long as we are depending on others for inspiration, we won't get anywhere. It is when we began to take what we can understand of the revelation of Truth and we begin to gather it ourselves that we start getting somewhere.

Whether there really was manna in the desert is of no real value. It would just be a historical incident, and there would be an end of it. But these things are illustrations of scientific fact, which everyone can understand, and use and which are ever available to us and to all men to work out our problems, and as such they are of the deepest significance. Every word of this story was written by some of the world's greatest thinkers to conform to a divine system. Mrs. Eddy says, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146:31-1). But in that age it was reduced to a system to conform to the age in which they lived. The symbols were such things as wanderings in the desert, food, water, and so on, but they were illustrating exactly the same system.

The Manna: "When the Sun Waxed Hot, It Melted"

"And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted" (Ex. 16:21). If you gather Truth and you don't use it, it fades away. Remember that Moses was being impelled to lead the children of Israel into an understanding of the Christ; they were coming out of the evening state of thought, in which they saw that they had come out of Egypt, and they were coming into the morning state of thought, in which the Christ was being born to their consciousness. Mrs. Eddy defines "Sun" as "The symbol of Soul governing man, – of Truth, Life, and Love" (S. & H. 595:1-2); you know that Truth, Life, and Love is the Christ-idea in absolute Christian Science. And so when that Christ-idea comes to us, the humanized sense of the manna melts, but what does it melt into? Into idea.

The Manna: None on the Seventh Day

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein" (Ex. 16:22-24). When you begin to see things from the point of view of the seventh day – the day of fulfillment, of design, of infinite conception – then everything is holy and everything is beautiful beyond words, and that is what we've all got to do. The ultimate is Science.

The world has known something of the Word in an objective sense, and it has known something of the Christ in an objective sense, and it has known something of Christianity in an objective sense, but it has known the Word only as a very indefinite proposition, it has known the Christ only as a person, and it has known Christianity as meaning that somebody is kind to somebody else or believes that God is a person. When humanity gets to the point of Science and begins to look at the Word, the Christ, and Christianity from the point of view of Science, then the whole conception of the Word, the Christ, and Christianity will change. The ordinary presentation of Christian Science has come to the point where if you go and talk to the ordinary man about Christian Science he is bored in a minute. He won't listen. He thinks of Christian Scientists as those people who don't have a doctor and who claim to do a great deal more than they can do, and he is bored. And therefore I feel that today we've got to remember that Mrs. Eddy writes in the textbook

of her discovery 444 times as Science, 377 times as Christian Science and 170 times as divine Science; the term that she uses most and which includes all the others is Science, and I think that if we can go to humanity today and show that her discovery is Science, then inevitably we shall get humanity to look at Christianity from the point of view of Science (which is Christian Science), and the Christ from the point of view of Science (which is Christ Science), and the Word from the point of view of Science (which is divine Science, the Word of God), and they will love Christian Science, the Christ Science, and the Word of God.

So what we've got to do today with Mrs. Eddy's discovery is to get it to the world as Science – as that which is universal and impartial – and every one of us has got to accept the onus of doing that.

"And Moses said, Eat that today; for today is a sabbath unto the Lord; today ye shall not find it in the field" (Ex. 16:25) – because on the seventh day you begin to understand the oneness of being, the Science of being. When you begin to understand that which is Truth and Love, and you see the idea embosomed in the motherhood of God, then you don't find the manna in the field any more – you have left the Word aspect (symbolized by the grass) and you are approaching the whole subject from Science.

"Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none" (Ex. 16:26, 27). You can't gather on the seventh day. The seventh day is that state of thought which knows that Being is. There is a time in a Christian Science treatment when nothing will heal the case but absolute realization – the absolute realization that divine Love is infinite and therefore ever-present and that there is no other presence or power. If you don't rise to that point, but you come down and try to heal it through argument, you won't succeed. And so when you ought to be in the seventh day of absolute realization of design, of fulfillment, of all that is one and Science, you may try to find manna in the field, but it won't be there at all. In that seventh day there is only one way – the way of Science. That doesn't mean that in the seventh day you don't have to think. You think more than ever. But you think according to Principle. You have arrived at the point of Science and your thinking is spontaneous thinking. The great musician thinks spontaneously because he comprehends the oneness, the science, and the vastness of music, and so he thinks more than ever, but he thinks subjectively – he just reflects. In reality man is idea and he has the Mind of Christ, because he is God's reflection. "

"And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.'" (Ex. 16:28, 29). You don't go out to fight with evil when you are in the seventh day state of consciousness; and you've got rid of that sense of coming out of Egypt. You see that all there is, is infinite Mind and its infinite manifestation – divine Principle, Life, Truth, and Love. That's all there is.

"So the people rested on the seventh day" (Ex. 16:30) - just as God "rested on the seventh day."

The Manna: The Tones of the Seven Days

Here we have a sequence of the tones of the days of creation: "And the house of Israel called the name thereof Manna:" – the light of Mind made them ask, "What is it?" – "and it was like coriander seed, white;" – the purity of Spirit; – "and the taste of it was like wafers made with honey" – the spiritual sense of Soul. "And Moses said, This is the thing which the Lord commandeth," – the interpretation of Principle, – "Fill an omer of it to be kept for your generations;" – eternity; – "that they may see the bread wherewith I have fed you in the wilderness," – the bread of manhood, of Truth, – "when I brought you forth from the land of Egypt" – the complete deliverance of Love. "And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations" (Ex. 16:31-33) – remember that Mrs. Eddy says in her commentary on the seventh day of creation: "The numerals of infinity, called seven days, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus" (S. & H. 520:10-15).

"As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept" (Ex. 16:34). The tables of stone were called "the tables of the Testimony," because the Commandments testified to God's will. But they weren't yet in existence, so it shows that this was written by the Priestly writers at a later date.

“And the Children of Israel Did Eat Manna Forty Years”

"And the children of Israel did eat manna forty years" (Ex. 16:35) – you remember Mrs. Eddy's definition of the children of Israel: "The representatives of Soul, not corporeal sense; the offspring of Spirit, who,

having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring" (S. & H. 583:59). In so far as you have the state of thought symbolized by the children of Israel, you will "eat manna forty years." Now, eating "manna forty years" means that you take the "four" of the divine infinite calculus of what we used to call the Word, the Christianity, and Science – what I should now like to call Science, Christianity, the Christ, and the Word – and see it operating in a sevenfold way in the days of creation and through those days of creation and even bring it down to the human problem through analysis; uncovering, and annihilation (the "ten").

Remember that the days of creation indicate more than just seven days of ascending thought and they indicate even more than the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465:9-10), because they lead to the infinite One. The "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" is a symbolization of the nature of God at the point of Truth. Mrs. Eddy says of the chapter called "Recapitulation," "Absolute Christian Science pervades its statements, to elucidate scientific metaphysics" (S. & H. 465:4-6), but there is a point even higher than that answer in "Recapitulation" to the question "What is God?" and that is when thought reaches the point where it sees that there is just One and that One is all-inclusive, the infinite One. Then you have a true sense of Truth and Love – the idea infinitely included and embosomed in the divine motherhood. And so in future in thinking about the days of creation, ask yourself: Am I looking at these days of creation from the point of view of Mind, or Spirit, or Soul, or Principle, or Life, or Truth, or Love, or am I looking at those days of creation as a complete whole? If you are doing the latter, then you have a very much higher sense of the days of creation. We must never forget, in considering the days of creation, that Mrs. Eddy defines "day" in her "Glossary" as that which indicates the nature of Life, of Truth, and of Love. Each day is the appearing of the ordered development of eternal Life, Truth, and Love.

Mankind Will Come to the Science of the Bible

Nobody knows whether there ever was a journey of the Israelites through the wilderness, or how many of them there were, or where they went. At the back of this story there is probably some historical incident, but it was taken by the great prophets and used as a marvelous symbol to show mankind the way out of material sense into the realm of spiritual sense, and it is a perfect symbolization. When men understand the Bible in this way, it is going to be a living book, and oh, if we could only get it to all men!

In last week's "Listener" there is a very brilliant article by a man called Lance Whyte. His broadcast was on what he calls the new mathematical philosophy. He said that if we are to "form a coherent, logical, necessary system of general ideas, in terms of which every element of our experience can be interpreted," then we must use scientifically exact language. These men are only talking about what we are doing. The time will come when men will see the Science of the Bible, because it is humanity's only hope. We've got the answer, but our problem is to get it to mankind. If there is enough of the Mind of Christ in us, we shall get it to them. It is irresistible – humanly and divinely. The logic and the truth of it are irresistible.

The People Thirsted for Water

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, . . . and there was no water for the people to drink" (Ex. 17:1). They still wanted water – that is, they still wanted to go back to the elements of thought. All the way through you can see that the Christ-idea was impelling Moses to try to get them to take the bread – the Christ-idea – but they wanted to go back to the picture of Mind, Spirit, and Soul. Theirs was the state of thought symbolized all through the Bible by three-and-a-half – half a week, 1,260 days, and so on. That state of thought just begins to get a glimpse of Principle, but it won't go any further. The Christ leads you from Soul into Principle and Life. The minute you have touched that, you have started on your journey towards Life, Truth, and Love – the essential nature of God.

Remember that when the waters were bitter, Moses had to give the people a sense of Principle, and then the waters were made sweet. After that came the symbolism of the evening and the morning states of thought; in the evening they ate "flesh," and then in the morning "the glory of the Lord" appeared. Then they found the manna. The whole story is a perfect sequence. Now again they want water. You and I see people become interested in Science, and at first touch they seem to love it, and then they find that they've got to work for it, and they say, "I don't want to think, it's good enough for me to know vaguely that God is Love" – they are saying, "Give me water."

"Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water" (Ex. 17:2, 3) – they thirsted for the elements of Mind, for some dim sense of Deity, and not for the Christ.

Moses Smote the Rock

"And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people" – give them the Christ. You can't resist the Christ. Don't hang back and think that you're going to bring the Christ-idea to your fellow-man by hanging back- go forward. "Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb;" – mount Sinai; – "and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (Ex. 17:4-6). He gave them what they wanted at that time, in the same way that later he broke up the Commandments for them. He tried to give them the Commandments written with the finger of God, and they could not take them, and so he broke them up that they might understand them. Here, whether he had to or not, he gave them the water, which they demanded at that point.

In Numbers it says of that whole experience: "And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: ... And Moses took the rod from before the Lord, as he commanded him ... And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Num. 20:7-9, 11, 12). The rock always symbolizes the Christ, and Moses was told to "speak" to it – to use the language of the Christ. The question is: did Moses himself, the great moralist, who left humanity with a God called Jahweh, an Israelitish God of vengeance and war – did Moses himself see the necessity of going on before the people, or was he tempted to go back and take the rod which he had used in the plagues and strike the rock twice – confusing Spirit and matter? Was that the reason why Moses could not enter the Promised Land, and were the prophets great enough to see that? He couldn't enter the Promised Land because his moral sense couldn't rise to the state of thought represented by the Promised Land.

To go back to Exodus: "And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" (Ex. 17:7). Well,

that is no different from today. Men say, "Is there a God? Where is He? Look what is going on – what is He doing?" There are two questions in the thoughts of men today; they are asking themselves, "Is there a God? What is His nature? Is He available?" and they are also asking themselves, "What is physical science going to do to the world? Where is it going to lead us?" So the two questions that are uppermost in the thoughts of men today are God and science – whether they know it or whether they don't know it.

The Fight with Amalek

"Then came Amalek, and fought with Israel in Rephidim" (Ex. 17:8). Scofield says: "Amalek, grandson of Esau, (Gen. 36:12), who was 'born after the flesh' and progenitor of the Amalekites, Israel's persistent enemy, is a type of the flesh in the believer. But the conflict with Amalek in chapter 17 sets forth the resources of the man under law, rather than those of the believer under grace." That sense of the law was "Thou shalt not."

"And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek:" – Joshua comes in now: – "tomorrow I will stand on the top of the hill with the rod of God in mine hand"- still the rod, but this time it is the rod of God." So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill" – Hur comes into the picture for the first time, but they don't know much about him. "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone,"- the divine infinite calculus, – "and put it under him, and he sat thereon;" – he based himself on the calculus; – "and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation" (Ex. 17:9-16). There will always be war with the man under the law. "Thou shalt not" haven't saved humanity and can't save humanity. "Thou shalt not" introduce the flesh, and after a while you get nowhere with them. And so if all you want is the Word in its own aspect and you go no further, you won't have system. It is like trying to learn mathematics by learning only addition.

A Summary

What we are watching is the translation from the sense of the Word to the sense of the Christ in Soul as Principle, where you get the rule of Soul, in which the fires of the Holy Ghost destroy sin, disease, and death, and Soul identifies all things. With the rule of Soul comes a sense of the infinite gender of all ideas – a sense of every idea reflecting every other idea and related in perfect measure and order and system to every other idea.

You and I are just feeling dimly after the things in the Bible and the things, which Mrs. Eddy has revealed to us, and yet sometimes we are able to help a fellow out of trouble, and so it was with Moses. He was not the symbol of the spiritual idea: he was the lawmaker. The symbol of the spiritual idea in that age was the I AM THAT I AM and the children of Israel. First of all Moses identified God as I AM THAT I AM, and translated God to the Israelites, and then he identified the idea which was represented by the twelve sons of Jacob, who had become the children of Israel; he identified that idea with its Principle.

And so we have been watching the development of the story from the bitter waters of Marah to the fight with Amalek. These experiences come to everyone of us. We all have to go through the wilderness every day, when in some phase of experience we give up the material sense and grasp the spiritual sense; the waters are bitter, and then we turn to Principle and the waters become sweetened. After that, because we have touched Principle, we begin to see that the evening state of thought won't accomplish very much and we see that it is through the morning sense of things that "the glory of the Lord" appears in the cloud. Then we learn to gather the bread of Truth in a measured way, and to interpret in a measured way, and then the sun of Truth, Life, and Love comes up and the idea melts into the Christ – into identity with Principle, which is demonstration. Then the time comes when Truth forces on us that we must no longer clamor for the waters – the elements of Mind; we are now in the realm of Science and idea, and that forces us to meet Amalek with analysis, uncovering, and annihilation, and in so far as we destroy Amalek we must "write this for a memorial in a book" – for eternity. We've been watching Moses being used by the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583:10-11).

INTERVAL

Someone has asked me if I think that Moses really saw all this or whether it was the prophets who wrote the story. Well, of course, it was the prophets

who attributed a great deal to Moses. In those days there was no hope of having any teaching accepted unless it was attributed to someone like Moses.

My advice to you is to study very carefully the story that we have been considering and to overcome the Amalek in yourself, and not go back to the waters – the elements of thought. When you partake of the water, the bread, and the wine, from the point of view of Science that is a very different thing. But when you thought indefinitely, as if there were a yard or a bucketful of love or so much peace and quietness, you were thinking in terms of elements; today we know that all there is to anything is idea. In the realm of reality there is nothing but the idea of Life, Truth, and Love, forever governed by Principle and forever operating in the realm of Principle. The waters represent the elements of belief – not to be despised at a certain point, but to be outgrown.

Statements using the word “symbol” from SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES by Mary Baker Eddy.

539-17 “The Scriptures declare that God condemned this lie as to man’s origin and character by condemning its **symbol**, the serpent, to grovel beneath all the beasts of the field. It is false to say that Truth and error commingle in creation. In parable and argument, this falsity is exposed by our Master as self-evidently wrong. Disputing these points with the Pharisees and arguing for the Science of creation, Jesus said: “Do men gather grapes of thorns?” Paul asked: “What communion hath light with darkness? And what concord hath Christ with Belial?”

God 517-20 “The only proper **symbol** of God as person is Mind’s infinite ideal. What is this ideal? Who shall behold it? This ideal is God’s own image, spiritual and infinite. Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections.”

Life 561-10 “Purity was the **symbol** of Life and Love. The revelator saw also the spiritual ideal as the woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love. To John, “the bride” and the “Lamb” represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth.”

Mind 510-27 “Light is a **symbol** of Mind, of Life, Truth, and Love, and not a vitalizing property of matter. Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony.”

595- 1 SUN “The **symbol** of Soul governing man, – of Truth, Life and Love.”

Truth 591-23 “MORNING. Light; **symbol** of Truth; revelation and progress.”

240-15 “Mind is perpetual motion. Its **symbol** is the sphere. The rotations and revolutions of the universe of Mind go on eternally.”

503-23 “Immortal and divine Mind presents the idea of God: 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 discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love.”

536- 6 “In St. John’s vision, heaven and earth stand for spiritual ideas, and the sea, as a **symbol** of tempest-tossed human concepts advancing and receding, is represented as having passed away. The divine understanding reigns, is all, and there is no other consciousness.”

584-26 “DOVE. A **symbol** of divine Science; purity and peace; hope and faith.”

383-16 “A hint may be taken from the emigrant, whose filth does not affect his happiness, because mind and body rest on the same basis. To the mind equally gross, dirt gives no uneasiness. It is the native element of such a mind, which is **symbolized**, and not chafed, by its surroundings; but impurity and uncleanness, which do not trouble the gross, could not be borne by the refined. This shows that the mind must be clean to keep the body in proper condition.”

512- 8 “Spirit Is **symbolized** by strength, presence, and power, and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics.”

515- 4 “Patience Is **symbolized** by the tireless worm, creeping over lofty summits, persevering in its intent. The serpent of God’s creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness, for

Love's ideas are subject to the Mind which forms them, – the power which changeth the serpent into a staff.”

102-10 “There is but one real attraction, that of Spirit. The pointing of the needle to the pole **symbolizes** this all-embracing power or the attraction of God, divine Mind.”

274-6 “Unnecessary knowledge gained from the five senses is only temporal, – the conception of mortal mind, the offspring of sense, not of Soul, Spirit, – and **symbolizes** all that is evil and perishable.”

507-3 “In metaphor, the dry land illustrates the absolute formations instituted by Mind, while water **symbolizes** the elements of Mind.”

561-22 “The woman in the Apocalypse **symbolizes** generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea.”

561-25 “The Revelator **symbolizes** Spirit by the sun.”

563-8 “The great red dragon **symbolizes** a lie,”

34-14 “If all who seek his commemoration through material **symbols** will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor, – the receptive thought, – they will bring in the millennium.”

280- 2 “In the infinitude of Mind, matter must be unknown . **Symbols** and elements of discord and decay are not products of the infinite, perfect, and eternal *All*.”

282- 3 “The real Life, or Mind, and its opposite, the so-called material life and mind, are figured by two geometrical **symbols**, a circle or sphere and a straight line. The circle represents the infinite without beginning or end; the straight line represents the finite which has both beginning and end. The sphere represents good, the self-existent and eternal individuality or Mind: the straight line represents material existence. Eternal Mind and temporary material existence never unite in figure of fact.”

502-15 “Even thus the crude forms of human thought take on higher **symbols** and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity.”

575-14 “Spiritual teaching must always be by **symbols**. Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal?”