

For June of 2011 we are happy to present  
**TALKS 3-5**  
from John Sinton's Harrogate Summer School of 1952  
A Verbatim Report of Classes on

**"THE GLOSSARY OF SCIENCE AND HALTH  
WITH KEY TO THE SCRIPTURES"**

by Mary Baker Eddy

## THIRD TALK

(Saturday afternoon, July 26th)

### How to Study the Glossary

We ended this morning with the statement that had Mrs. Eddy done nothing else but gather all these varied concepts of Deity and resolve them into divine order, in that alone she would have achieved a tremendous work. Something of the same sort, in much less degree, of course, applies to the work we are doing this week. From the little we have done so far, it is clear that one cannot study the Glossary satisfactorily in alphabetical sequence. You will notice from the beginning that I have abandoned the method of alphabetic examination. Months ago, when I first began to consider the Glossary, I read the chapter through a number of times alphabetically and I saw quickly that one could not elucidate it on that basis, and I thereupon put any attempt at alphabetic discussion quite behind me. I saw that the only method that would meet our need was a method implying metaphysical analysis, arrangement, and classification. So I set to work again on the text, and I must have gone through it at least a dozen times before gradually I saw that the full system of divine metaphysics was embodied in the Glossary, and consequently embodied in the Scriptures, if one understood that system from the reading of Mrs. Eddy's textbook.

And so it became clear before long that these Glossary terms contained within themselves the elements of the seven days of Genesis, together with conceptions of the divine Principle in terms of operation,—namely, Word, Christ, Christianity, and Science. Likewise it contained definitions of Deity through the synonymous terms; it contained conceptions of the three degrees of mortal mind; it included terms which elucidate in the practice the processes of analysis, uncovering, and annihilation,—in other words, the full, complete, and scientific handling of animal magnetism. The Glossary, therefore, in its elucidation of the Scriptures contains within itself all the constituents of this system of divine metaphysics; but that is not discerned if one holds to alphabetical arrangement. Then I asked myself the question: In this analysis of the Glossary, what is the natural starting-point for the purpose of elucidation? Quickly I saw that the terms "eyes," "ears," "oil," "believing," provide the introduction; they give us advancing conceptions of spiritual sense leading into spiritual understanding. Then I saw that this advance was the advance to the question, What is Deity, what is the "unknown God"? And this advance was made, likewise, from the

background of a "wilderness" experience. Now is it clear how the whole picture begins to formulate and gradually to come into focus? Alphabetical arrangement does not give a hint at all.

This morning we began to trace these developing conceptions of Deity, beginning with the primitive Yahweh, or Jehovah, and advancing through such terms as "creator," "I," or "I am," "Father," and so on, seeing all the time how these terms were lifted through Mrs. Eddy's text into the most divine and exalted conceptions of Deity culminating in the definition of "Mother" as "God; divine and eternal Principle; Life, Truth, and "Love." We brought our morning's work to a conclusion by seeing that one great phase of Mrs. Eddy's life-work was the resolving of these scattered and somewhat disordered conceptions of Deity into divine order. Doubtless the clue to her was the discovery of the nature and purpose of the seven days of Genesis. We see quite clearly now that the prophets of three thousand years ago were faced with this same problem, and to them this unfolding conception of the Infinite was comparatively clear, otherwise they could not have given us this seven-day record.

But, apparently, so little did this vision of theirs permeate the thought of Israel that in much of the remainder of the Old Testament (until we understand divine metaphysics adequately), the conception of Deity appears to be somewhat disjointed and fragmentary. Happily, through this "Key to the Scriptures," we are now able to resolve the whole conception into divine order. One can see that without the fact of divine order the Science of the Scriptures, the Science of man's spiritual nature, would be impossible; and so now through the Key we are able to take the Bible in hand and love it, examine it, consider it, ponder it; and little by little this tremendous canvas that we call the Scriptures resolves itself into order before our own inward vision. In the measure that we discover the nature of God and become conscious of it inwardly, in that measure do we find ourselves. So in searching for God we at one and the same time find ourselves.

With that finding the process of translation sets in, and we find ourselves letting go the physical, corporeal concept and becoming increasingly conscious of ourselves as spiritual identity. As one comes in the other goes out, until one day in human experience the full translation is destined to take place.

## References to the Bible in the Textbook

Before we comment on the Genesis records, I want to draw your attention to some of the significant statements that Mrs. Eddy has made about the Bible in Science and Health.

Pref. viii: 28-30. Here Mrs. Eddy speaks of the Bible as "her sole teacher."

24: 4-10. The Bible is "the chart of life."

No: 13-14. The Bible was her "only textbook."

126: 29-30. "The Bible has been my only authority."

131:10-11 "The central fact of the Bible is the superiority of spiritual over physical power"—that is an important statement because it leads to practice and demonstration. The whole Bible turns on the great fact of the superiority of spiritual power over physical power.

146: 23. "Divine Science derives its sanction from the Bible, ..."

241:13-17. "The Bible teaches transformation of the body"—that "transformation" follows on from the "central fact" of the "superiority of spiritual over physical power"— "by the renewal of Spirit. Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice." So clearly the spiritual signification of Scripture is the only one that matters.

319: 21-27. "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood." That is why we began last evening by devoting so much thought to a discussion of spiritual sense, symbolized by such terms as "eyes " and "ears." "Hence the misapprehension of the spiritual meaning of the Bible, and the misinterpretation of the Word in some instances by uninspired writers, who only wrote down what an inspired teacher had said."

320: 4-10. The marginal heading here is "Interior meaning"—not exterior. "Metaphors abound in the Bible, and names are often expressive of spiritual ideas"—that is what we are finding in the Glossary. "The most distinguished theologians in Europe and America agree that the Scriptures have both a spiritual and literal meaning. In Smith's Bible Dictionary it is said: 'The spiritual interpretation of Scripture must rest upon both the literal and moral;' ..."

437: 32-2. In the allegory the Bible is referred to as "the supreme statute-book."

497: 3-4. In the first tenet we have the inspired Word of the Bible as our sufficient guide to eternal Life."

537: 19-24 This is a most important reference. "No one can reasonably doubt that the purpose of this allegory— this second account in Genesis—is to depict the falsity of error and the effects of error. Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis." We know now that first chapter of Genesis sets forth unfolding conceptions of the Infinite in terms of seven days; and through years of reading and study it became clear to us that the remainder of the Old Testament was accented in distinct metaphysical periods. It was remarkable that the narrative was accented in approximately one thousand year periods, but the passage of time is immaterial. These one thousand year periods are incidental, yet helpful in that they denote the true accent, which is a metaphysical accent. So, advancing through the Old Testament, we begin to see that the Adam allegory extends over approximately one thousand years. The Noah legend extends over approximately one thousand years. Then we come to the first of the great patriarchs, Abraham, and the third period extends from Abraham through Jacob, Joseph, Moses, Joshua, and Judges, through to the founding of the kingdom—again approximately one thousand years. Then from the founding of the kingdom under Saul to the birth of Jesus there is a fourth period of about one thousand years.

Reading, observation, and deep thought on these things began to disclose parallel concepts of relationship between the days of Genesis on the one hand and these unfolding metaphysical periods on the other. Jesus in the fulfillment of his life-work founded Christianity, launched it, set it on its way, and thereby we discern the fifth period that extends beyond the Scriptures and brings us into a sixth metaphysical period, which to-day we recognize as following on naturally; and whereas the fifth was characterized as the age of Christendom and Christianity, to-day we recognize that the sixth has brought forth the unfolding conception of Science. Mrs. Eddy was fully aware of the parallel between these unfolding periods and the days of Genesis, and although she did not enlarge upon it, nevertheless, her writings indicate it clearly. For instance, she writes in the chapter "The Apocalypse": " In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age" (S. & H. 560: 2-5). Last summer, when we studied the Book of Revelation, we saw that the opening of these seals likewise ran in parallel with the days of Genesis and with these great unfolding metaphysical periods.

What does it all mean? These great parallel conceptions of days, periods, seals, and so on, illustrate in their respective ways the tremendous conception of the light shining upon the darkness, and the darkness comprehending it not (see John 1:5); they illustrate the tremendous conception which we saw set forth in Genesis 1: 1, 2 this morning, through those three propositions: (1) "In the beginning God created the heaven and the earth." (2) "... and darkness was upon the face of the deep." (3) "And the spirit of God moved upon the face of the waters." That third proposition is expanded in the most wonderful way through the days of Genesis, these great Biblical periods, the opening of the seals, and so on. We could take the development even further—it all illustrates a tremendous expansion of thought. These conceptions all run parallel to illustrate their relations with each other, together with the unfolding character of their respective offices.

### **The First Record in Genesis**

Many of us have studied this first record in considerable detail, and I cannot attempt to do so now, because our main purpose is to study the Glossary and so bring the main design of the Scriptures into clear relief. Let me just point out that these days of Genesis read in the simplest form, in conjunction with our textbook, are all concerned with unfolding measures of light. Taking Mrs. Eddy's exegesis of them, you will notice that each of the first six days, right up to the final disappearance of matter, include the term "light." And as we advance from the first to the sixth day, the measure of light increases, and thereby we see the expanding nature of the record. So the way to study the days of Genesis initially is first to become familiar with the prophetic symbols: light; firmament; dry land appearing; sun, moon and stars; the waters bringing forth abundantly and the fowls rising into the open firmament of heaven; man in the divine nature, or the divine likeness, appearing; and finally, God's work finished. Become so familiar with those prophetic symbols that they just run like poetry through your thought. Then translate them into increasing measures of light. You will find that each day includes the term "light," but in an expanding measure. For instance, the first day is simply the presentation of light. The second day gives us the "dawn of ideas" (S. & H. 506: 13) —an expanding sense of that light. The third day is the measure of light in which everything begins to assume focus, definition, and identity. In the fourth day the measure of light is such that darkness is scattered, and we reach the full effulgence of being. Then the fifth, sixth, and seventh days are increasing and expanding considerations of what the Infinite is,—namely, the divine Principle as Life, and Truth, and Love.

Taking this record again at a deeper level, these expanding measures of light begin to assume qualities and properties in our thought; we no longer think of them in terms of the prophetic symbols, just as increasing measures of light, but we are able to conceive of them in terms of specific qualities and properties. Once we gain the ability to do that, we are able for the first time to conceive what Mrs. Eddy means by her unique phrase "the numerals of infinity." In mathematics the numeral is the sign denoting number; whether it is written on the printed page or on the blackboard is immaterial. Number is a mental concept, but numeral is a sign denoting that mental concept. By the same analogy, the numerals of infinity must be our present highest sign and symbol whereby we are able to elucidate and define the Infinite to ourselves. There is a remarkable statement in Unity of Good concerning this point: "Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good" (61: 17-18). And so even the qualities and properties of being, as they break on our thought and define themselves in consciousness, are but sign and symbol of infinite good, not yet the substance of good; and as the sign and symbol of good they are summarized within the phrase "numerals of infinity."

As thought pushes on and comes nearer and nearer to Principle, we find that whereas before we thought of Genesis in terms of seven advancing conceptions, we now see that these qualities and properties of being, which at first appeared to be numerically quite finite, are in reality endless and infinite in range, and they form themselves into natural and distinct classifications. So, as we gain the ability to discern these unfolding qualities and properties in their natural association and classification, these, in turn, build up in our consciousness advancing conceptions of the Infinite which define themselves to us through the synonymous terms. And so these prophetic symbols of three thousand years ago, through advancing measures of light leading to qualities and properties which crystallize as numerals of infinity, in turn lead on to these unfolding conceptions of the Infinite which crystallize as synonymous terms.

Yet we must remember that even synonymous terms are still but sign and symbol—"Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good." Let us remember that when Jesus trod the valleys of Galilee the English tongue was unknown, the synonymous terms as we know them had never been formulated, yet he, through his inspired understanding of the Old Testament, speaking possibly in both Greek and Aramaic, was able to impart these same unfolding conceptions to his disciples, so much so that the substance of his teaching

gathered within the framework of the Sermon on the Mount is a perfect statement of his understanding, a statement that embodies all the requirements of Science and system. Chapters 5, 6 and 7 of Matthew, containing the Sermon on the Mount, when understood scientifically, are perfect in form and structure, and conform to all the requirements of Science and system. Yet in that age the English language was unknown. So we find that through the centuries all that the Master understood, taught, and demonstrated, has come down to us and has been recast for us in our own native tongue, a tongue composite in nature and character, and yet, for that very reason, uniquely adapted for the elucidation of metaphysical conceptions—' better in type for this purpose than any other human language.

So you and I to-day are learning to understand the Infinite in its unfolding conceptions through these tremendous synonymous terms. They denote the "nature, essence, and wholeness of Deity" (S. & H. 465: 13-14),—in other words, what the Infinite is intrinsically, what it is in itself, in its own eternal self-existence. We also know that but for the fact of the spiritual idea embodying within itself the tremendous fact of divine operation, the Infinite as expressed through the synonymous terms would be unknowable. To denote divine operation, therefore, we have, coming to us through the Scriptures and Science and Health, this fourfold conception contained within the terms Word, Christ, Christianity, and Science. And because what the Infinite is and what it does are inseparable and indivisible, therefore the synonymous terms denoting what the Infinite is and the four terms denoting what it does are inseparable. And so it is that the coordination of these seven terms with these four terms advances human thought to the point where it can conceive of system. Thus we see that the oneness of being, the divine order of being, the elucidation of what being is and what it does through system, are one and all inseparable and indivisible—inseparable from each other and indivisible as a whole.

Whilst our sense of this unfolding conception of the Infinite is still objective, the tendency is to think of it as something above and beyond us; that is how it came to the prophets when they were treading paths hitherto unknown, reaching out, feeling their way, and that is how it begins with us. When from the background of the "wilderness" experience we begin to feel our way forward, the conception of the Infinite appears to be rolling in upon us in wonderful measures of light. Then, at a certain point in our spiritual development, something profound takes place, and from that point, there is no going back—the process is irreversible; and that point is when the

objective conception of the Infinite coming towards us gives way to the realization that we are found and identified within it. Instead of our trying to lay hold upon it and grasp it, there comes the awakening, "Beloved, now are we the sons of God" (I John 3: 2), and we make the admission to ourselves that I invited you to make last evening. Once we awaken to the fact that we are identified for time and eternity within this one Infinite, or divine Principle, we no longer try humanly to grasp it, we awaken to the fact that we are divinely held within it,— in it, of it, and inseparable from it; and secondly we see that there is no opposing power in being to work against it, to tear us apart, to cause us to become lost in the mystery of opposites. So once this objective sense, through a profound spiritual awakening, turns over to the subjective, and we realize the spiritual significance of the Scriptural statement, "Beloved, now are we the sons of God," we have reached a stage in our spiritual journey from which there is no turning back, which all the powers of darkness, so-called, can never reverse. It puts us in "the secret place of the most High" (Ps. 91: 1); our position becomes impregnable, irreversible, and at that point we touch spiritual power.

In the Genesis record, this profound awakening and changeover from the objective sense to the subjective becomes apparent in the fourth day, wherein darkness is scattered. So the first three days, in which we have the presentation of an expanding measure of light that makes all things definite, are concerned with the human approach to the one Infinite from the background of our "wilderness" experience. In those three stages our concept of good is very largely objective, it is incoming, unfolding through spiritual sense as the "discernment of spiritual good." But when we touch the fourth day in all its deep significance, there comes this profound and searching awakening, and for the first time we realize that we are divinely held within one infinite Principle; and this divine Principle gathers, holds, co-ordinates, and governs everything from the infinitesimal to the infinite. Then the fifth, sixth, and seventh days are more concerned with the subjective nature of being; in other words, the fifth, sixth, and seventh days are considerations of what the Infinite is intrinsically.

When we consider these seven days once more, we soon discern that in addition to their sevenfold unfoldment there is taking place at one and the same time—although hitherto we may not have been aware of it—the divine operation represented by the terms Word, Christ, Christianity, and Science. So while Mrs. Eddy's commentary on these days of Genesis at first appears to us sevenfold, there comes a time when its fourfold character begins to dawn on our thought. And finally we discern the co-ordination of the

sevenfold and the fourfold, and they just become one in consciousness. That is the way we approach the Infinite, and the way in which we gain our early concepts of Science and system. We know Mrs. Eddy's statement so well: "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). We have been seeing how this reduction to system is possible and how it takes place.

546: 18-22. "Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they contain the deep divinity of the Bible." The Bible text is no more than sign and symbol to denote underlying ideas, which have such wonderful relationship to one another that they, in turn, denote Science, system, divine order, and so on.

572: 3-6. "Thus we see, in both the first and last books of the Bible,—in Genesis and in the Apocalypse,—that sin is to be Christianly and scientifically reduced to its native nothingness." That is a most important passage, and one with which we are all concerned, from which we cannot escape; we have to face this necessity of taking the supposed opposite, and Christianly and scientifically reducing it to its nothingness, thereby through inversion making it serve the purpose of good.

577: 28-31. "The writer's present feeble sense of Christian Science closes with St. John's Revelation as recorded by the great apostle, for his vision is the acme of this Science as the Bible reveals it."

579: 1-7: This is the paragraph which introduces the Glossary. " In Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning." We are endeavouring this week to gain the "original meaning" of the Bible, and we do this by taking the inspired text and translating prophetic sign and symbol back into ideas; and when we can think in the language and relationship of ideas, then we arrive at the Science of the Scriptures.

547:23-30. "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. The true theory of the universe, including man, is not in material history but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal."

331: 11. "The Scriptures imply that God is All-in-all." In previous classes I have spoken of this great prime fact,— namely, that God is One, All, Only, and Infinite; in Mrs. Eddy's text those four terms are capitalized, sometimes italicized, and in some instances both capitalized and italicized. Therefore, those four terms are four statements of one great fact; they are in a class of their own. But if the Bible and Science and Health never advanced beyond proclaiming God as All, how could God be understood scientifically?

If I were to speak to you for half an hour of the beauty, perfection, and infinitude of mathematics, how much would I have taught you? Nothing at all. I might have imparted one fact, namely, the perfection of mathematics; but that would not run the banks, or commerce, or even run your house-keeping. Clearly, to declare that God is One, All, Only, and Infinite is not sufficient for either understanding or demonstration. Therefore this conception of the Infinite must needs be reduced to human apprehension; and its reduction to human apprehension is begun and set forth in its elements in the seven days of Genesis, whereby we are able to take these unfolding conceptions of what the Infinite is, although we cannot conceive of it as a whole. Then we discover that these unfolding conceptions are all within and not without, and thus we have the parallel stage whereby the objective sense matures in our thought to become subjective. Then we find that this reduction and unfoldment is all taking place within consciousness, and we find, likewise, that the whole substance of the Scriptures is not something external to thought, it is but sign and symbol of what is taking place within our own consciousness. Once we awake to that, so many difficult problems are resolved and the whole picture becomes simpler and clearer.

534: 1-7. In this reference we learn why woman was the "first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man." Woman was first able to interpret the Scriptures because, as a type of consciousness, she is "first to abandon the belief in the material origin of man and to discern spiritual creation." That has nothing to do with whether we are characterized as male or female. As we are able to discern for ourselves the spiritual interpretation of Scripture, it is indicative of our womanhood coming to light.

534: 24-26. This reference is profoundly prophetic. "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began." In the six months or so that I have had this class under consideration I have had to wrestle and struggle against a resistance to this work. At first I began to wonder why there should be this resistance, and then I turned to this reference on page

534, which at once gave me the answer; I saw that it was because the Scriptures understood scientifically through the Key and the Glossary lay the axe at the root of all evil. The fact is that if we love the idea sufficiently, resistance and inertia always give way, because the coming of this idea is irresistible. We have taken hold of the plough and are going forward, and there is no going back. Once the objective sense, through the unfoldment of Genesis, turns into the subjective, our position is irreversible.

"Mental opposition" may be found in ourselves, but it may also be found in the world at large. For instance, scholastic theology and organized theology resist to the hilt this spiritually scientific meaning of the Scriptures. Why? Because organized theology is in large measure subject to animal magnetism. Only as consciousness is inspired and individual is it selfless enough to lay the axe, or to pay the price of laying the axe; and that price is unselfed love. This unselfed love comes to light in the fifth day and denotes the laying down of the mortal concept.

139: 15-27. "The decisions by vote of Church Councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New,—these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages. But mistakes could neither wholly obscure the divine Science of the Scriptures seen from Genesis to Revelation, mar the demonstration of Jesus, nor annul the healing by the prophets, who foresaw that 'the stone which the builders rejected' would become the 'head of the corner.'"

Recently I was talking to a retired Church of England clergyman, and he retired very largely because he found himself disillusioned by orthodox theology. We discussed some of these different readings of the Scriptures, and he brought to my notice one of the loveliest texts in the Old Testament; it appears in Job and reads: "Yet man is born into trouble, as the sparks fly upward" (Job 5: 7). The literal rendering of the original Hebrew is as follows: "Adam [from Adamah in the Hebrew] was born unto trouble; but the sons of the divine flame rise up above it, as the sparks fly upward." What is the "divine flame"? To those ancients it meant the sun, which we know today is type and symbol of Principle. The "sons of the divine flame" represent the ideas of Principle, man awakening to his identity in Principle. There must be countless other examples as we become acquainted with the original text. We cannot all become Hebrew scholars, which would be a life-work in itself, but by demonstration we can all become sufficiently acquainted with

the original text to gain the spiritual sense of the Scriptures. In the Septuagint, which was the Greek version of the Old Testament written in Egypt in about the second century, the same passage appears as follows: "Man is born unto trouble; but the great birds rise above it into the open firmament." At first there does not appear to be any correspondence between the two translations, until it is known that a "great bird" is the Egyptian hieroglyph for the spirit of man. In the fifth day of Genesis we have the fowl rising in the open firmament. One day, hundreds of examples of this character will come to our notice, but not through toiling to become Hebrew or Greek scholars; these things come to light in our own understanding through spiritual sense and by demonstration; and when we put first things first, divine Love has countless ways and means of providing us with all that we need to know.

Let us also take the verse, "Keep me as the apple of the eye" (Ps. 17:8). The Hebrew original makes no reference whatever to an apple of any kind; this is poetic license. If one looks at close range into someone else's eyes, one will see a mirrored image of oneself in the pupil. That mirrored image is illustrative of what Mrs. Eddy means by "reflex image." The literal rendering of the Hebrew is as follows: "Make me as the little man in thine own eye." There is man in the divine image and likeness, thrown back and seen as reflex image, or man as the divine object subjectively held, because his nature, character, and position is that of reflex image. That is exactly what the Psalmist had in mind, and the literal Hebrew was accurate, although the real meaning is lost in the translation. So there are two examples of what Mrs. Eddy is discussing in this paragraph on page 139.

109: 11-13. "For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, . . ." It is known that in those three formative years when Mrs. Eddy was preparing to write Science and Health, she studied her Bible for eight to ten hours a day, seven days a week, and read nothing but the Scriptures. Think of the application and devotion to a supreme purpose; think of what lies behind that effort! Who has the selflessness, the self-discipline to read the Scriptures for eight or ten hours a day for three years? Mrs. Eddy did it because she was under divine orders, she had no choice, it was her mission; and as we too love Principle supremely, we shall find that our lives also begin to conform to divine purpose; we shall find ourselves partaking of divine purpose, not from human choice but because of divine law.

271: 1-5. "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and

uniting all periods in the design of God." We are becoming familiar with these "periods " and their significance, and with the "obvious correspondence" between them and the Scriptures. "Christ's Christianity" appears as a "chain of scientific being;" but, when time is eliminated, it will no longer be a conception of advancing periods linked as a chain, it will be seen and understood as one indivisible whole.

272: 9-12. "The spiritual sense of the Scriptures brings out the scientific sense, and is the new tongue referred to in the last chapter of Mark's Gospel." In text after text Mrs. Eddy speaks of the "spiritual sense of the Scriptures" and of the need for the student to cultivate that spiritual sense. That is why we devoted the whole of last evening to a discussion of spiritual sense. We may be profound scholars, we may understand the original Hebrew, but without spiritual sense we are as "sounding brass, or a tinkling cymbal" (I Cor. 13: 1). If we have spiritual sense, we gain the "original language of the Bible," which is the language of ideas.

### **References to the Bible in Prose Works**

Miscellaneous Writings 169: 1-13. I bring in this paragraph because it contains a word of warning. Sometimes the student becomes so thrilled with what he finds in the Bible and the textbook that animal magnetism uses that very emotion to tempt him away into the side issues of pantheism, Buddhism, semi-metaphysics, and so on, until his thought becomes so confused and entangled that unless he pulls himself up he becomes lost. Let us see how Mrs. Eddy deals with this same situation. "Within Bible pages she had found all the divine Science she preaches; noticing, all along the way of her researches therein, that whenever her thoughts had wandered into the bypaths of ancient philosophies or pagan literatures, her spiritual insight had been darkened thereby, till she was God-driven back to the inspired pages." I have known students who were tempted in that way, they spent days and months trying to find out to what extent Eastern philosophies of different lands corroborate the Scriptures; to what extent the pantheistic, semi-metaphysical systems of the East either correspond with or support the Scriptures. But I came to the conclusion a long time ago that it was a hopeless quest. The study of the Scriptures alone and the understanding of them is a life-work, and if we keep our thought straight on that line of light and we love the Bible and our textbook supremely, we are never in any danger of going astray and running on to the rocks.

Continuing this paragraph: "Early training, through the misinterpretation of the Word, had been the underlying cause of the long years of invalidism

she endured before Truth dawned upon her understanding, through right interpretation. With the understanding of Scripture-meanings had come physical rejuvenation. The uplifting of spirit was the upbuilding of the body." Let us be quite clear that semi-metaphysical, pantheistic, and esoteric systems of the East will get us nowhere. They neither support the Scriptures nor give us an understanding of the Scriptures; they do nothing but confuse and dull the student's thought.

Miscellaneous Writings 363: 22-9. "We must avoid the shoals of a sensual religion or philosophy that misguides reason and affection, and hold fast to the Principle of Christian Science as the Word that is God, Spirit, and Truth. This Word corrects the philosopher, confutes the astronomer, exposes the subtle sophist, and drives diviners mad. The Bible is the learned man's masterpiece, the ignorant man's dictionary, the wise man's directory.

"I foresee and foresay that every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Scriptures, that will show their marked consonance with the textbook of Christian Science Mind-healing, 'Science and Health with Key to the Scriptures.' Interpreting the Word in the 'new tongue,' whereby the sick are healed, naturally evokes new paraphrase from the world of letters"—that is what we are doing with the Scriptures; we are learning to "paraphrase," in other words, to translate the symbolic writing of the Scriptures into the language and idiom of to-day, the language of idea. "Wait patiently on the Lord, and He will renew your strength.' In return for individual sacrifice, what a recompense to have healed, through Truth, the sick and sinful, made the public your friend, and posterity your familiar!"

No and Yes 111: 15-22. "If the Bible and Science and Health had the place in schools of learning that physiology occupies, they would revolutionize and reform the world, through the power of Christ. It is true that it requires more study to understand and demonstrate what these works teach, than to learn theology, physiology, or physics; because they teach divine Science, with fixed Principle, given rule, and unmistakable proof."

Miscellany 295: 17-18. "The Bible is our sea-beaten rock"—it stands. Consider the rise and fall of civilizations and empires, which three or four thousand years ago had the world in their grip, and to-day are under the sand of the desert; yet the Bible is here and the Bible goes on; it is our "sea-beaten rock," imperishable, indestructible.

Miscellaneous Writings 25: 12-15. "Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and

original meaning of the Scriptures, and explains the teachings and life of our Lord."

Miscellaneous Writings 317: 14-17. "Scarcely a moiety, compared with the whole of the Scriptures and the Christian Science textbook, is yet assimilated spiritually by the most faithful seekers; ..." A "moiety" is a small fraction. We to-day are learning and studying the Scriptures in their Science, but scarcely a "moiety" compared with what is to be achieved is yet attained.

Miscellany 178: 1-10, 12-19. "Your Bible and your textbook, pastor and ethical tenets, do not mislead the seeker after Truth. These unpretentious preachers cloud not the spiritual meaning of Holy Writ by material interpretations, nor lose the invincible process and purity of Christianity whereby the sick are healed and sinners saved. The Science of Christianity is not generally understood, but it hastens hourly to this end." That prophecy is now being fulfilled. "This Science is the essence of religion, distilled in the laboratory of infinite Love and prepared for all peoples. . . . The Scripture declares that God is All. Then all is Spirit and spiritual. The true sense of life is lost to those who regard being as material. The Scripture pronounces all that God made 'good;' therefore if evil exists, it exists without God. But this is impossible in reality, for He made all 'that was made.' Hence the inevitable revelation of Christian Science—that evil is unreal; ..."

To-morrow we will continue this examination of Genesis. I shall comment only briefly on the first record because you are familiar with it. The second or Adam record is so comprehensive that we cannot attempt a verse by verse examination of it; we can only comment on it in outline and then leave it to individual study. We will discuss the significance of the Adam record and observe how it leads on to a consideration of Noah, Abraham, and Jacob and his sons. The Glossary shows that whilst the sons of Jacob appear at first sight not to conform to any order, nevertheless, the picture is complete once we have the key to it.

Let me remind you once more of the deep necessity for making this admission to ourselves every morning that "Beloved, now are we the sons of God" (I John 3:2), and that we are working with the Mind of Christ. We not only have the Mind of Christ, but, once we accept the position that divine Love is the only Mind, we are the Mind of Christ to ourselves, and to each other, and everything and everyone around us. That being so, if we will only rise to the possibilities of taking up that position and making that admission, the good that can flow to humanity through this week's work is incalculable. Not only does humanity to-day, as never before, need the way out, but all over the world are men and women seeking the way out with the deepest

sincerity. It may not be our necessity to meet them, but whatever we through this work can reflect into the collective consciousness of humanity can, and I pray it may, enable hundreds and possibly thousands to discover for themselves individually the way out from this "wilderness," this "darkness . . . upon the face of the deep," onward and upward into what the Scriptures call the "promised land."

## FOURTH TALK

(Sunday morning, July 27th)

To-day I am going to invite you to "use a little wine for thy stomach's sake" (I Tim. 5: 23), the reason being that until we attain a certain measure of experience, there sometimes comes to us a certain amount of chemicalization,—involuntary resistance. So "a little wine for thy stomach's sake" is a sure antidote. "Wine" is defined positively in the Glossary as follows:

*"Wine. Inspiration; understanding" (598: 17).*

We need the wine of inspiration, because only as we bring inspired thought to this consideration of the Scriptures do we assimilate their interior meaning and avoid chemicalization. There is no occasion whatever for painful chemicalization.

### **The Genesis Records as a Whole**

At the Summer School last year I spoke about the need for understanding the two records in Genesis as a whole. For years most of us have studied with deep consecration the first record, in order to see the deeper meaning of this presentation by the prophets. To-day, our thought is so familiar with it and with its elucidation of divine order, that we are now capable of understanding the two records as one. The need is to balance the first and second records in our thought, and to see that the second record, rightly understood and used, augments the first record—it discloses and demonstrates to us the nothingness of the counterfeit, or negative. It supplements and strengthens the positiveness of the first record, and in consequence the two become one in the sense that they take our thought back to the oneness of being and enable us to see that there is nothing but that fundamental oneness.

To-day, I would like to take this a stage further. Let us ask ourselves first: What are the leading constituents of the two records? First of all, there is the positive unfoldment in terms of Let there be light; Let there be a firmament; Let the dry land appear; Let there be a greater light, lesser light, and the stars also; Let the waters bring forth abundantly; Let us make man in our image; and finally God's work finished. Secondly, we have the Adam allegory; and thirdly, apparently included in the Adam allegory, we have the four rivers which are defined in the Glossary. Whereas last year I invited the class to balance the first and second records together, this year I want to bring in this

third constituent and see as a whole not only the first and second records but also the three constituents together, operating as one. When we see these three together, we arrive at a higher and more adequate concept of divine metaphysics reduced to system.

I used to wonder why Mrs. Eddy had taken these four rivers appearing in Genesis 2: 10-14 out of the text in her exegesis and had apparently placed them in the background by putting them in the Glossary. Then I recall visiting the John Rylands Library to find out all I could about them, and little by little the picture began to formulate in my thought. I learned that many scholars to-day regard this short passage as no part of the Adam allegory, but as an interpolation by later—and, of course, from Mrs. Eddy's standpoint, inspired—writers, and yet they can see no purpose for such an interpolation. Whereas they denominate the Adam allegory as document J.1, for convenience they denominate this brief interpolation J.2.

Mrs. Eddy must have seen through revelation alone that this interpolation is no mere accident, that it was put there by an inspired prophetic writer deliberately. Had it had no purpose, she could not and would not have given it an important place in her Glossary by giving to those four rivers such important definitions. For the fact remains that two of them, Pison and Gihon, appear only once in the whole Bible, although they merit a place in the Glossary. Therefore, taking Mrs. Eddy's "Genesis" as a whole, we now see that we have the inspired first record, the Elohist document; we have the Adam legend (J.1); and we have the brief interpolation concerning the four rivers (J.2). The first and second records are so expansive that Mrs. Eddy treats their texts fully and adequately in her exegesis; this third passage she lifts out of the second chapter of Genesis and puts right back in the Glossary, so that she appears at first sight to isolate it. The answer, as I understand it, is this: these four rivers denote symbolically the one operation of divine Principle, and if we can understand them in this way, we can see how and why the first and second records come into being. Then, when it comes to the question of reducing this to practice in daily life, we begin to see that these three documents are one and all inseparable from each other. In the past we have studied the first record with deep consecration, and although there is still much to unfold and to be assimilated, nevertheless the meaning in outline is clear to us, and we have gained that meaning by being obedient to the divine order of unfoldment. Similarly, whilst we have paid attention to the second record and, perhaps, have not been quite so successful, because the second record is more involved than the first and

seems somewhat more obscure, we have still gained a good deal from its study.

But now we shall bring in this third aspect and take all three together in one picture. When we do this, the Book of Genesis will become subjective to thought and we shall see it from the standpoint of divine Principle.

In our earlier studies of the first record our thought was rising in an ascending order through light, firmament, dry land, until in the fourth day we arrived at a fulness of light, an effulgence, wherein darkness was scattered. We began to see that in this fourth day the objective sense of approach gives place to the fact of arrival. At that point this tremendously significant change begins to take place in consciousness whereby we have a growing awareness of our at-one-ment with Principle, and then the fifth, sixth, and seventh days develop this growing at-one-ment in a more subjective way.

### **Mrs. Eddy's Treatment of the Adam Record**

Turning to the second record, there are some very interesting leading points to consider. Mrs. Eddy's treatment of this record is drawn from chapters 2, 3, and 4 of Genesis. Here is an interesting fact, which I am sure has profound significance; and possibly the full meaning of it is not yet apparent. Mrs. Eddy draws eight citations respectively from each of chapters 2, 3, and 4, and her comment on the 24th citation completes her chapter. She leaves untouched much more of the Bible text regarding the Adam story (although in the Glossary she defines these four rivers denoting the one operation of Principle) ; and just why she takes only those three groups of eight citations, I am not prepared to say at the moment.

Observing her treatment of chapter 2 closely, it is apparent that it deals largely with Adam until the last of those eight citations, in which the woman is introduced for the first time, and which closes the chapter. The eighth citation serves as transitional to chapter 3, and here the eight citations deal wholly with the woman and the argument with the serpent. Finally, the eight citations from chapter 4 reveal the contrast between the true origin of man and the false origin, the true multiplication and creation and the false multiplication and creation, and Mrs. Eddy leads us right through to the point where the whole of material creation folds up or rolls back— "Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator' (S. & H. 557: 18-21).

My present conclusions are that the eight citations from chapter 2, dealing with Adam, represent the analysis of visible error. We have a clue to that in the statement, "This second record unmistakably gives the history of error in its externalized forms" (S. & H. 522: 12-13), which implies that there must be a history of error in its internal form, in its hidden form. So chapter 2 gives us the analysis of external error,—that is, of visible error or embodied error. The eight citations from chapter 3, which contains the narrative concerning the serpent and woman, are concerned with the uncovering of hidden evil. Thirdly, the eight citations from chapter 4 trace the development to the ultimate annihilation of all materialism at the point where "Divine Science rolls back the clouds of error . . . and lifts the curtain ..."

Remember, we are going to consider Mrs. Eddy's "Genesis" as a whole, because these two records could not come into being and never would have come into being, but for another supremely important fact, that behind them is the one divine Principle and its divine operation, presented symbolically through what appears at first to be an interpolation, but which to-day, from the evidence in the Glossary, is clearly of supreme importance. When we began on Friday evening, I said I was going to teach the class this year from the standpoint of Principle, not following the Genesis order of unfoldment alone, but adopting a more subjective standpoint; and that is why I invited you to make that admission to yourselves each day that you are the sons of God now; that because divine Love is the only Mind you have the Mind of Christ, indeed, you are the Mind of Christ; that it is your privilege to bring the Mind of Christ to this class; that you are the Mind of Christ to yourselves, to your bodies, your health, home, and businesses; that you are the Mind of Christ to each other and to humanity. If we will only accept that point of view and work from within Principle, then we shall find that our own individual consciousness is a constituent of divine operation. This divine operation is not something taking place "out there," and we are "here" trying to gather it; individually and collectively we are a constituent of it, we belong to it and cannot be torn apart from it. Because the prophets must have seen and recognized this, and because they must have identified themselves with it in at least some degree, the Genesis records became possible; had they not risen to that point, the Genesis records could never have been written and the Bible as we know it could never have come to us. So let us never hesitate to identify ourselves with Principle, with the operation of Principle at the highest possible altitude. Then we shall find that these narratives or legends, which at first appear somewhat obscure, will just fall into place, and ordered unfoldment will take place spontaneously in our

thought, because the fact remains that divine order, as Principle holds it, is the perfection of celestial being itself.

### **The Nature of Divine Order**

Before considering the chapter, I would like to consider this question of order. We know that the Infinite is one, whole, and indivisible; it cannot be broken up into parts and portions. For the purpose of understanding the Infinite we take diversified conceptions of it, but that does not mean in any way that we attempt to divide it. We treat it from the beginning as an indivisible whole, and as we attain more and more unto the Mind of Christ we find ourselves in it and of it, a constituent of its divine operation. That is the standpoint to hold. Consequently, we see that there is but one divine order. Unless there were this infinite range of identities as the constituents of the Infinite, the question of order would not arise. We cannot conceive of order without the constituents which make relationship possible. So order is inseparable from relationship. Likewise order is inconceivable without the infinite identities between which order can obtain. Therefore, from the standpoint of Principle there is but one divine order, concerning which Mrs. Eddy gives one of the highest statements in the Platform when she writes that "perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal." There she places the concept of order at the altitude of Christ as the ideal. So the aggregate of all ideal relationship, determined, fixed, and held by Principle, constitutes perfection itself.

In bringing that conception of order down to the human need, Mrs. Eddy speaks of the "scientific order ... of being" (S. & H. 123: 28-29), which illustrates the absolute level where the human and the divine coincide. In her further reduction to the human need, she speaks of the "order of Christian Science" as follows: "The third stage in the order of Christian Science is an important one to the human thought, . . ." (S. & H. 508: 28-29). When we read of the "third stage in the order . . .", that clearly implies that there is a second and a first stage, and, as the context falls within the seven days, it clearly implies a fourth, a fifth, a sixth, and a seventh stage. We notice that the third stage is an "important one." Lastly, we have textual order, upon which, for instance, our perception and understanding of the Matrix depends. We see textual order in answer to the first question in "Recapitulation" (S. & H. 465: 8-10), where God is defined; we see it in the translation order of the synonymous terms (S. & H. 115: 13-14); we see it in the Glossary definition of God (S. & H. 587: 6-7); and there are countless other examples of textual order, all of which are designed to lead thought upward and onward stage by stage, until finally we arrive at the highest conception,—that is,- order as

found within Principle, as held and determined by Principle itself, wherein "perfection is the order of celestial being." So when we are concerned with textual arrangement, that is merely symbolic in form and type, and is designed to lead our thought to higher concepts of order, which, in themselves, are purely metaphysical, and which concern the relationships between the ideas and identities of being, until finally the whole conception of relationship and order integrates into that one stupendous conception presented in this statement that "perfection is the order of celestial being." Parallel with that, still in the Platform, there is a further statement on divine order in which Mrs. Eddy, speaking of Jesus' ascension, writes: " the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science" (334: 16-18), that is to say, when the individual Christ Jesus had completed his human life-work, had attained unto resurrection and ascension, he went on "in the eternal order of divine Science."

Let us see that this conception of order runs right through the range from the highest to the lowest, the lowest being textual order, which provides us with a starting-point. Textual order is introductory to the idea and is designed to lead us onward and upward to higher and higher conceptions of divine order until finally everything integrates within "the eternal order of divine Science."

Taking our thought back to Principle, can we see, therefore, that Principle, eternally self-existent and self-expressed in its own right, must of necessity hold divine order as an indispensable constituent of its own being? We have these two supreme examples in the Platform,—perfection as "the order of celestial being," and Christ Jesus taking his place in the "eternal order of divine Science." Then, as we follow the process of reduction, we can see how order comes down and adapts itself in absolute Christian Science at the level of coincidence; how it comes down to determine the order of unfoldment in the days of Genesis; and finally how it comes down to the textual arrangement of Science and Health and the Bible. Once we accept this great fact of divine order and there is no resistance to it in our thought, so many difficulties are cleared out of the way that we are set free to "master the infinite idea," and that is where we find ourselves at this moment.

### **Three Essential Presentations**

Let us now see Mrs. Eddy's conception of the Genesis records as a whole through these three leading presentations which are indispensable to each other. We have the first record of spiritual development and unfoldment. Then we have the second record, which is in absolute contrast to the first,

and which contains, in Mrs. Eddy's treatment of it, eight citations from the second, third, and fourth chapters, respectively designed to analyse visible error under the leading symbol of Adam; to uncover hidden evil under the leading symbol of the serpent; and thirdly to lead the way to the ultimate annihilation of all materialism, at which point "Divine Science rolls back the clouds of error . . . and lifts the curtain ..." Those two presentations are inseparable from each other because, at a deeper level, they have been made possible and have been co-ordinated with each other by virtue of divine Principle and its one operation, presented symbolically through what at first appears, in the Bible record, to be an interpolation, but which, without question, was inserted by some inspired prophet who knew exactly what he was doing; and that divine operation presented symbolically through the four rivers completes the picture.

Now do we see Genesis as a whole? It is a tremendous picture and a wonderful one; and as we free ourselves through making this simple admission that we have the Mind of Christ, immediately the shackles fall away and we have the ability to see it as a whole. This wholeness is what I want to discuss to-day and to-morrow. The unity and co-ordination of these three Genesis presentations with each other is a wonderful picture, and to-day I see clearly why those rivers in chapter 2 of Genesis were omitted by Mrs. Eddy in her consideration of the second record and treated separately in the Glossary, because really they denote the governing factor, the operation of Principle which determines the other two. To understand this we only need to be sufficiently quiet, thoughtful, and reflective. The work we are doing this week for ourselves and humanity is so vital; the possibilities are stupendous if we will only rise to the occasion. So let us have a balanced week. Let us come here in the morning with our early work well done, waiting, listening, receptive. Let us have active mornings of unfoldment together; let us keep thought up, poised and level, and refuse to allow the serpent to bring it down; let us refuse to compromise with the serpent or wallow in its suggestions. Then the possibilities and attainments that will result from this week's work will exceed anything we have ever known before.

Now we understand the need for identifying ourselves as the sons of God and keeping our thought poised in Principle, so that we may consider this chapter "Genesis" and all the other Glossary terms at the highest altitude. Thereby the whole development of this work becomes increasingly subjective.

## **The Four Rivers**

Before we deal with the two records, let us consider this brief interpolation in chapter 2 of Genesis. At first it appears to be one of the most obscure passages in the whole Bible, and without the inspiration of Science and Health to help one it is practically meaningless.

Genesis 2:8-14. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." This is from J. 1. And now J.2 begins: "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone"—this is the only reference in the Bible to Pison. "And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia"—and this is the only Bible reference to Gihon as a river. "And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria"—there are two or three references to Hiddekel in the Bible, which we will consider later. "And the fourth river is Euphrates" —and there are some sixteen references to Euphrates. At verse 15 the narrative returns to document J.1 Now what but the highest and purest inspiration could have received God's revelation as to the significance of that brief interpolation J.2? It appears there so insignificantly, yet Mrs. Eddy has taken it right out of her treatment of the Adam allegory and analysed it in the Glossary in her definitions of the four rivers. Clearly there is an important reason for it. Let us now consider Mrs. Eddy's definitions of these four rivers.

The reason I am taking these four rivers first is because they denote the operation of Principle and we are taking the subject from the standpoint of Principle. This may be quite new to some of you, but I can assure you that when you open your thought to see this conception of Genesis as a whole, it becomes so natural, so orderly, and everything drops into place.

How does this operation of divine Principle coming to our thought first touch and quicken it? The coming of the Christ-idea, synonymous with Principle and its operation, first touches and quickens our thought through the process symbolized by Pison, the first river, which Mrs. Eddy defines as follows:

*"Pison (river). The love of the good and beautiful, and their immortality" (593: 1-2).*

Would we study our textbook and find ourselves in this class if we didn't love the good and the beautiful? The first impact of the Christ-idea on human consciousness is to generate higher standards of thought. For instance, in the sphere of history, such a scourge as the Black Death, which overtook this country five hundred years ago and desolated the population, is unthinkable to-day. Why? Because of higher standards of thinking and living, of purity and cleanliness; in other words, because of improved beliefs. Those improvements of belief, in turn, are synonymous with a growing "love of the good and beautiful, and their immortality," with the incoming of the Word of Revelation, of Let there be light, Let there be a firmament, Let the dry land appear, and so on.

The second river is Gihon, which is defined as follows:

*"Gihon (river). The rights of woman acknowledged morally, civilly, and socially" (587: 3-4).*

What connection has this with this divine operation? The second phase of the spiritual idea coming to human consciousness is to quicken in us the acknowledgement of the rights of womanhood in every sphere of human action, consequently, "morally, civilly, and socially." It was such acknowledgment that enabled woman to be the first to interpret the Scriptures in their Science. If the English-speaking peoples had not given to woman some good measure of her rights, they could not have been the first to provide the womanhood that could interpret the Scriptures in their Science. Let us ask ourselves what it is, in broad outline, that distinguishes the English-speaking civilization from the Eastern civilizations of to-day. The outstanding contribution that English-speaking thought has given to the world is the English Bible; and that contribution was made possible by the fact that from the days of King Alfred, of Magna Carta, and all down our English history we have been giving to woman increasingly her place "morally, civilly, and socially." Then, in the early seventeenth century, the Pilgrim Fathers went west—in 1620 they landed on Plymouth Rock—and the same element in New England thought enabled woman to be the first to interpret the Scriptures in their Science. That whole development is synonymous with the coming of the Christ; nothing else could do what it has done.

Now we come to the third river, which is Hiddekel:

*"Heddekel (river). Divine Science understood and acknowledged"* (588: 5-6).

Notice that the term "demonstration" is not yet introduced. That, I believe, is indicative of our position to-day; we are beginning to understand divine Science and to acknowledge it in all its wide implications. That, in turn, is indicative of Christianity becoming understood in its Science, Christianity as something that towers infinitely above what we call Christendom, as that aggregation of human thought which has been touched by the Christ in some small measure, sufficiently to acknowledge it in belief, though not necessarily in understanding. To-day we are beginning to understand divine Science and to acknowledge its infinite and endless implications. We see here the fact that Christianity must reach the altitude of Science to be a Christianity with works following.

Then we come to Euphrates, the fourth river, which appears fourteen times in the Old Testament and twice in Revelation. Euphrates has a much wider definition than the earlier three and the meaning is prophetic in nature. Pison, denoting "the love of the good and the beautiful," corresponds to the coming of the Word of Revelation; Gihon corresponds to "the rights of woman acknowledged morally, civilly, and socially"—the coming of the Christ; Hiddekel brings us up to our present position where Christianity is being understood and acknowledged in its Science. But the definition of Euphrates is prophetic. The first part reads as follows:

*"Euphrates (river). Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness. ..."*

The first statement, "Divine Science encompassing, the universe and man," is wholly subjective, it belongs to the infinite and eternal; the second, "the true idea of God," indicates how the conception of divine Science reaches humanity—there is a measure of reduction to the human understanding; the third, "a type of the glory which is to come," is prophetic; then "metaphysics taking the place of physics" is indicative of the Christ translation which is taking place now; and finally, "the reign of righteousness" is something that we are working to establish throughout the whole human family. In the last thirty years witness the attempt to establish a League of Nations in Geneva; witness the attempt to establish the reign of law through the United Nations Organization with its headquarters in New York. Those two attempts denote the reaching out of human thought to establish the reign of law which in turn is destined to become government by divine Principle.

We must so adapt our scale of measurement that we see that our two textbooks, the Bible and Science and Health not only apply to the unfoldment, development, and evolution of our own individual experience, but, on a wider scale, equally depict what is taking place throughout humanity. Human consciousness is one in nature and essence; whether it is individual, collective, or world-wide, it is still one.

In this definition of Euphrates, observe that we have two distinct parts The first part, which we have just discussed, is in a large measure prophetic, it indicates that towards which humanity is reaching out. In some small measure to-day divine Science is understood and acknowledged, and as a result we are reaching out for this higher conception contained within the first part of the definition. Then follows the second part, which reads:

*"... The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity" (585: 16-22).*

That is an entirely different definition from the earlier one, both in character and in office; and we will return to it when we come to discuss the Adam allegory.

These two records, the Elohistic and the Jehovistic, have been projected into human experience as "bursting paraphrases . . . from divinity upon humanity" (Mess, '00 12: 2), by virtue of one eternal divine Principle, having one operation going on from everlasting to everlasting, but diversified to our thought as Word, Christ, Christianity, and Science through the symbolization of these four rivers. Once we see the meaning and office of these four rivers, as presented in the Glossary, we can return to the first and second records and consider them in parallel, seeing how the first is presenting the infinite and eternal in its orderly unfoldment, and the second the utter nothingness of a so-called opposite; and those two balance in our thought to give us a complete and final conception of proof in terms of the Infinite as it is, coupled with the fallacy or the nothingness of what it is not. In order to present the fallacy, or the nothingness, of what it is not, Mrs. Eddy's presentation of the second record is built up on three chapters with eight citations from each: the first analyzing visible error; the second uncovering hidden error; and the third presenting the ultimate outcome,—the annihilation of all materialism before the facts of divine Science. This is not difficult to grasp; it will come to us naturally and spontaneously, it will formulate itself in our consciousness, if we will only be quiet enough, if we will only learn to silence the senses and listen, because "Spirit, God, is heard when the senses are silent" (S. & H. 89: 20-21). The difficulty many of us

have to contend with is that, until we reach a sufficient degree of self-discipline, the physical senses pull us this way and that, and as a result of that condition of thought this mist of obscurity dims our vision, so that either we lose it or we appear not to have any.

How is it that we recover our vision? Starting just where we are at this moment, let us learn to say to mortal mind, "Get thee behind me, Satan"; or, "Be still, and know that I am God." Let us see not only the need for this, but also the blessing that comes to us if we will only be still. At first it doesn't seem easy to hold thought in a state of complete stillness or mental silence, but it becomes easier with persistent effort. It is when we love the idea sufficiently that we are sufficiently persistent to be "still, and know that I am God." Our proof to ourselves that we do love the idea, and put it first and foremost, is our insistence to ourselves that we shall be mentally quiet. Then the five physical senses fail to pull us this way or the other and thereby set up mental confusion.

As we attain an increasing measure of dominion, we turn to this textbook, and we are able through continuous reading to see the picture that is being built up. So the first chapter, "Prayer," becomes subjective to our thought, and then we awaken to the fact that this first chapter is a sevenfold statement of prayer—it contains within itself seven conceptions of prayer. Then we look into it further and we see that within each conception is a further sevenfold classification, each one being sevenfold in itself. Gradually the chapter becomes so subjective that we feel it belongs to us and we can never be robbed of it; we no longer look at it as something on the page that we are trying to learn, but we have found it within us. The same is true of the "Genesis" chapter; at first we take the first day, followed by the second, the third, and so on, and we try to gather the spiritual meaning; and then there comes that point where the objective sense turns over to the subjective and we awaken to the fact that the whole record is in ourselves, and, as far as the text goes, it simply denotes that which is taking place within ourselves. Then we turn to this second record and at first it appears abstract and involved; but by working over it and praying over it we come to the stage where we find it likewise within and we see it as a whole. Then we bring the two together and see them balance in our thought. This causes us to wonder what brought them together, what it is that is really taking place; and then we recognize that it is the one Principle having one operation, and that operation is diversified to our thought in a fourfold manner as Word, Christ, Christianity, and Science. Those represent the generative power which brings these two records into consciousness in ourselves. And then the three become one.

This is not difficult, because we have the Mind of Christ; but that same Mind of Christ does demand obedience, and the test of our love is obedience, working out in human experience as self-discipline, orderly management of the day's work, and so on. There is no detail of human life too small to be unworthy of demonstration. This is because the Christ-idea is inevitably destined to take the minutiae of daily life and translate them out of matter into Spirit; and every single detail comes within the scope of that translation. That is what we are preparing thought to achieve.

## **INTERVAL**

### **Euphrates and Hiddekel**

I would like to consider this fourth river, Euphrates, and take a number of references in the Old Testament to show how it develops the picture we have been discussing. After the initial reference in Genesis 2: 14, the next appears in chapter 15.

Genesis 15:18. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: ..." What do these two rivers mean when brought together? Clearly they indicate a range of thought. The "river of Egypt," of course, geographically is the Nile; symbolically it denotes the darkness of superstition, fear, or in other words, primitive animal magnetism. The promise to Abram was, "Unto thy seed ..." What is this "seed"? The term is so important in the Old Testament, and it appears for the first time in the third day of Genesis in the phrase, "whose seed is in itself" (Gen. 1:11). We have seed within ourselves in so far as we reflect the Christ-idea reproducing itself, developing itself on and on into eternity. Abram, remember, is to us something more than a legendary figure; he represents a type of consciousness, which typifies our own selves at a certain stage of spiritual growth. So this seed within ourselves is destined to occupy the land; and the land is clearly the kingdom of heaven, it is the range of consciousness, in other words, it is our own individual universe; and this extends from the first moment of understanding and demonstration, lifting us out of the darkness and superstition of Egypt every step of the journey right through to the great river Euphrates,—the ultimate reality as "Divine Science encompassing the universe and man."

Deuteronomy 1:7. "Turn you, and take your journey," —it involves journey,— "and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by

the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates." Again the prophetic writers are depicting a range of thought that extends from the darkness of animal magnetism,—the "river of Egypt,"— right through to divine Science.

Deuteronomy 11: 24. "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." That is implying the universal nature of divine Science and the universal nature of our inheritance.

Further references to Euphrates in the Old Testament are as follows:

Joshua 1: 4	I Chronicles 5: 9
II Samuel 8:3	18: 3
II Kings 23:29	II Chronicles 35:20
24: 7	Jeremiah 46: 2,6,10

There is one more reference in Jeremiah which I will take with you.

Jeremiah 51: 63. "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: ..." This "stone". that runs so consistently throughout the Old Testament is type and symbol of the divine calculus. So here the stone that is cast into Euphrates typifies the calculus of divine Science, which lay hidden for centuries until Jesus used it and demonstrated it to the full, and which we to-day have at long last re-discovered through Mary Baker Eddy's life-work and textbook. We are learning to understand and use it, and it is destined to constitute our own true selfhood or identity, whereby we are the embodiment of it. Notice how consistently in the Scriptures the "stone" is used in this sense.

In the New Testament Euphrates appears only in Revelation.

Revelation 9: 13, 14. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates"—those four angels are being loosed in our midst to-day; in other words, Euphrates is yielding its secrets, just as the earth is helping the woman.

Revelation 16: 12. "And the sixth angel"—notice how the symbol is associated with "six" and "four"—"poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Last summer we read the whole of Revelation

verse by verse, and so I won't take this further. {we will be presenting the work on Revelation in the near future }

Before we go on, let me just give you the only other reference to Hiddekel, which occurs in Daniel.

Daniel 10: 4, 5. "And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: ..."

All these references drop into place once we see the significance of the four rivers in the second chapter of Genesis. That which the scholars have regarded as an interpolation having no direct relation to the narrative is now seen in the light of the Glossary in the Key to the Scriptures to be, possibly, the key passage of the Book of Genesis. If these four rivers denote divine operation, as unquestionably they do, the two documents,—the Elohist and the Jehovistic,—are wholly dependent on them; they could not have been given to us but for the primary fact of divine operation as symbolized by those four rivers.

#### Introduction of " Genesis "

Turning to the beginning of the chapter "Genesis" in our textbook, page 501, we notice first the two Scriptural quotations which preface the text. The first reads: "And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known to them" (Ex. 6: 3). Clearly the patriarchs had a concept of God denoted by the term Elohim, and not by Jehovah, the tribal deity, which derives from primitive animism and pantheism. Then follows the second Scriptural quotation: "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men" (John 1: 3, 4). The pronoun "him" refers to the divine Word or Logos. We have there this Logos as the creative impulsion that "made." Then in the phrase, "in him was life," we have the Christ. Thirdly, "the light of men" is the light of the ages, the light of Christianity. So we see that whichever of these four conceptions we may be concerned with, they are all inseparable from each other; we cannot consider one adequately without reference to the other three.

501:1—502: 17. "Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; ..." The earliest articulation was

the Adam record, not the Elohist record. The Adam record was written several centuries earlier than the Elohist, and consequently it requires "explication," since it has become so "smothered;" in other words, the narrative is not nearly so clear as in the first record, possibly because the subject was not sufficiently understood, or else because the inadequacy of the language at their disposal made it very much more difficult to elucidate. The text continues: "whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence," —just as Jesus showed and demonstrated in practical experience the "poverty of mortal existence," likewise this second record, in contrast with the first, is designed to show just the same,— "but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory"—what a lovely presentation there of the coming of the Messiah—"which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love." This coming of the spiritual idea as the "incarnation of Truth," ranges through the whole Scripture; it begins with the first presentation, "Let there be light," and it runs consistently through to the Holy City, which is type and symbol of the ultimate harmony. These two terms "light" and "harmony" in a simple, direct way illustrate the full range of the Scriptures. "So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil.

"A second necessity for beginning with Genesis is that the living and real prelude of the older Scriptures is so brief that it would almost seem, from the preponderance of unreality in the entire narrative, as if reality did not predominate over unreality, the light over the dark, the straight line of Spirit over the mortal deviations and inverted images of the creator and His creation." Notice the marginal heading "Spiritual overture;" just as one listens to an overture in music, correspondingly, this first record is the spiritual overture to the symphony of the Scriptures.

"Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This deflection of being, rightly viewed,"—that is what we have been learning to do during the last twelve months,— "serves to suggest the proper reflection of God"—thereby we make the unreal serve the real—"and the spiritual actuality of man, as given in the first chapter of Genesis. 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."

What are these "crude forms of human thought"? In the first record they are light and darkness, evening and morning, firmament, dry land appearing, and so on. In the second narrative they are Adam and Eve, the serpent, Cain, Abel, and Seth, and so on. What are the "higher symbols and significations" of to-day? They are numerals, calculus, synonymous terms, terms of divine operation, and so on.

### **"Night" and "Day"**

Let us now consider these four leading conceptions of the first record, "night," "day," "evening," and "morning," beginning with their Glossary definitions.

*"Night. Darkness; doubt; fear" (592: 21).*

In this context, "fear" denotes much more than one's own self-conscious or personal fear; the fear denoted here is primitive fear, the fear that is synonymous with darkness, or materialism, with the belief that idea can be torn apart from Principle and lost in matter; it is the primitive fear that goes with fire, flood, famine, pestilence, earthquake, destruction; fear in its primitive and most elemental form.

Now let us take the definition of "day," which is divided into two paragraphs, the first being absolute, and the second relative. We will take the relative one first:

*"And the evening and the morning were the first day' (Gen. 1:5). The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there'" (584: 3-8).*

This second paragraph really denotes process, something taking place, owing to the eternal operation of divine Principle. Unless divine Principle were eternally operative, these days of Genesis could never have come into human experience, could never have found place in our consciousness. So the process involved in the "objects of time and sense" disappearing, and in Mind measuring "time according to the good that is unfolded," denotes those uprising states and stages of consciousness that lead to "God's day," the eternal concept, defined in the first paragraph as follows:

*"Day. The irradiance of Life; light, the spiritual idea of Truth and Love" (584: 1-2).*

It is no longer there the sense of presentation, such as Mind saying, "Let there be light," but of light as "the spiritual idea of Truth and Love," which is absolute.

There is a very fine distinction between "radiance" and "irradiance." Radiance is just a broad or general suffusion of light, but irradiance is the individual sparkle or beam. We know how light sparkles off the diamond; we say then that the diamond is irradiant, that the light is brilliant, direct, and has a definite beam; in other words, it is individual. So we, individually, find ourselves irradiant in Life. Take all individuality in the aggregate and it will constitute the "radiance of glorified Being" (Mess, 'OO, 12: 5); but the individual alone is irradiant.

So we have the spiritual idea projecting into our thought the great contrast between "night" and "day." But how is the gulf bridged between the two? It is bridged by the continuous operation of divine Principle, the forever coming of the Christ-idea; and that, in turn, brings us to a consideration of "evening" and "morning." But before going on to discuss "evening" and "morning," let us take several examples of "night" to show how this conception runs through the Scriptures. The term appears first, of course, in the first chapter of Genesis.

Exodus 13: 21, 22. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:"— clearly those days and nights are relative, they denote process:— "he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

Psalms 42:8. "Yet the Lord will command his lovingkindness in the daytime," and in the night his song shall be with me, and my prayer unto the God of my life." We see from this and other references in the Psalms that the divine omnipresence spans both night and day.

Psalms 91: 5. "Thou shalt not be afraid for the terror by night;"—that primitive fear of which we spoke;—" nor for the arrow that flieth by day "— the " arrow " is just type and symbol of the sharp thrust of animal magnetism, but never anything to be afraid of, something only to be turned back on itself.

It is a comfort to see that these crude symbols of the first chapter of Genesis extend through the Scriptures, and here we have them appearing in the Psalms.

Psalms 139: 11, 12. "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the

night shineth as the day: the darkness and the light are both alike to thee"—in other words, Principle takes no cognizance of darkness whatsoever. For instance, if it were possible for us to place ourselves in the position of the sun and look out into space from that central position, we should have no sense of an alternating night and day; we should have only continuous light. By the same analogy, Principle takes no cognizance of alternating darkness and light, even mentally; there is only the divine omnipresence.

Now let us take some examples of "day."

Psalm 19: 1, 2. "The heavens declare the glory of God; and the firmament sheweth his handywork"—as the firmament operates to separate between the real and the unreal, "his handywork" comes to light. "Day unto day uttereth speech, and night unto night sheweth knowledge." The operation of divine Principle causes the darkness to betray itself. Let us see how "knowledge" is defined in the Glossary, noticing that in this last reference it is associated with "night," not "day":

*"Knowledge. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding" (590: 4-8).*

Psalm 84: 10. "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness"—type and symbol of darkness.

Psalm 119: 164. "Seven times a day do I praise thee because of thy righteous judgments"—not merely a habit, but indicating that the "seven times," the seven periods, lead onward and upward to the ultimate realization of "day" as the "irradiance of Life; light, the spiritual idea of Truth and Love." So let our concept of "day" and "night" extend beyond the first chapter of Genesis, and let us see that these wonderful ideas run through the Scriptures and are amplified in so many ways.

### **“Evening and Morning”**

Now we come to "evening" and "morning," which give an alternating sense. It is helpful to remember that the Hebrews measured their day from sunset. "Evening" is defined in the Glossary as follows:

*"Evening. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest" (586: 1-2).*

It is to that state of human thought that the spiritual idea comes, and its first action is to bestow "peace and rest." We know from experience that

very often the first need is to quell fear, to give peace and rest to "the poor suffering heart." Mrs. Eddy writes, "The poor suffering heart needs its rightful nutriment, such as peace, . . ." (S. & H. 365: 31-32), because so often the problem derives from mistiness, weariness, obscurity, darkness, confusion, and so on. It is to that state of thought that the spiritual idea comes, and, having given "peace and rest," it prepares the way for the awakening that comes with the "morning" state of thought. The definition of "morning" in the Glossary reads:

*"Morning. Light; symbol of Truth; revelation and progress" (591: 23-24).*

Compared with the definition of "day," notice how the use of "light" here is more relative.

So the continuous coming of the spiritual idea from its Principle into open, waiting, listening consciousness unfolds itself in this presentation of seven days. These days are timeless; they don't concern the passage of time; they concern advancing states and stages of consciousness. Whenever human thought turns sincerely and consecratedly to Principle, waits and listens, from that point on the days of Genesis begin to unfold. No matter whether one lived in the first century or the twentieth century, the process is still the same.

Zechariah 14: 6, 7. Here is a reference to "evening" and "morning." "And it shall come to pass in that day, that the light shall not be clear, nor dark:"—the alternating sense of evening and morning will have given way:—"but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light"—the unfolding sense of evening and morning will have given place to the absolute concept, which is "the irradiance of Life."

### **Exegesis : Genesis 11: 1, 2**

Returning to the first record in Mrs. Eddy's exegesis, I would like to bring in a few leading points.

502: 22—503: 5. Commenting on Genesis 1:1, she writes: "The infinite has no beginning"—it is eternally self-existent in its own right. "This word beginning is employed to signify the only,—that is, the eternal verity and unity of God and man, including the universe. The creative Principle—Life, Truth, and Love—is God"—notice the subjective sense there. "The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas

range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God."

Notice that there is just a hint of the fourfold nature in that paragraph. "There is but one creator and one creation"—that is a statement of fact. Then follows: "This creation consists of the unfolding of spiritual ideas and their identities"—unfoldment in itself relates to the Word, but these ideas and identities themselves lie within the domain of the Christ. They are "embraced in the infinite Mind"—which denotes their relationship to the one Mind, or creative Principle—"and forever reflected." There we have the tone of Christianity denoting relationship and reflection. Finally, the statement that "These ideas range from the infinitesimal to infinity" indicates Science, which alone can determine and hold that range.

There is Mrs. Eddy's elucidation of the first great proposition that we discussed yesterday. In the next paragraph she deals with the second and third of those propositions.

503: 6-17. "Genesis 1: 2. 'And the earth was without form, and void; and darkness was upon the face of the deep'"—that is the second proposition. "'And the spirit of God moved upon the face of the waters'"—that is the third proposition.

It is interesting to observe how Mrs. Eddy deals with this verse through a positive comment. "The divine Principle and idea"—let us be clear that there is nothing else at all in time or eternity beyond divine Principle and its idea, the idea being held subjectively within its Principle—"constitute spiritual harmony,—heaven and eternity. In the universe of Truth, matter is unknown." Why is Truth the synonym employed here? Because, at this particular point, she is concerned with the universe as the divine idea, the expression of its Principle. And so the statement, "In the universe of Truth, matter is unknown," implies that darkness upon the face of the deep is unknown to divine Principle, to its idea, or to their constitution of spiritual harmony,—heaven and eternity; it is utterly unknown, there is no point of contact, no attachment, no lodgment. Next we have a hint of how the problem is resolved: "Divine Science, the Word of God, saith to the darkness upon the face of error, "God is All-in-all" and the light of ever-present Love illumines the universe." The constant shining of that light, the continuous impartation from Principle to its idea, is that which sustains and maintains God's own universe; and that, in turn, appears (but only appears) to touch time and matter and sense, and to cause them to dissolve, to give way. Thereby the continuous dissolution of materialism appears to us humanly as improved states and stages, improved conditions of being, improved

standards of living, of health, and so on. But notice that all the time this paragraph still remains at the point of the absolute. "Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms."

To get a hint of what that passage has in store for us, we must learn to expand our scale of measurement to something outside of ourselves,—beyond the comings and goings of daily life. Every day let us postulate ourselves as idea, as "an angel standing in the sun," as found in divine Principle, as having no other habitation but divine Principle. When we get near enough to Principle, we shall be able with our inner vision to take this whole solar system, about which we learn humanly through the senses, together with the extension of space reaching to the stars, and we shall see the whole conception as one picture quite objective to our own consciousness. Humanity we shall see as two thousand million mortals, little passengers on a rotating planet travelling once a year round a sun. Such is the picture that appears to the astronomer who schools himself to that scale of measurement; and it makes human business and human affairs look very small. It will enable us, as metaphysicians, to take the whole problem of materialism, the world's problem in terms of statesmanship, economics, exchange, distribution, supply, domestic economy, social economy, and so on, and see it just as one counterfeit picture,—the counterfeit of that which is going on from everlasting to everlasting. And as we postulate ourselves as idea in Principle, we shall see divine Science, the Word of God, saying to the darkness upon the face of error, "God is All-in- all." Seeing that, and identifying ourselves with it, partaking of it, enables us to see how that "lone, brave star" in "Christ and Christmas" comes to humanity through "bursting paraphrases projected from divinity," and how it first gained lodgment in the prophetic thought of Israel and gave rise to the writing of the Scriptures through the centuries. The whole of the Scriptures will become so clear that we shall see them from within, and we shall understand the process of what is taking place metaphysically.

We shall find that this becomes so natural if we will only give ourselves time to be quiet and ponder these things, time to silence the clamor of the senses and to think with God, Principle. Let us identify ourselves with Principle and see everything from Principle's standpoint. If we will only do that, we shall be able to understand the paragraph we have just read. The whole text will become so subjective to our thought that we shall see the whole problem of humanity objectively and we shall be able to reflect more and more these beams of light that illumine the waiting thought. Our reward

also will be stupendous—we may summarize it in that definition of Euphrates as "a type of the glory which is to come." It will include individual peace and rest, freedom from fear, confidence, assurance, fearlessness, an expanding capacity, and the ability to adapt our scale of measurement to the magnitude of the problem; in other words, the increasing enjoyment of our God-given dominion. When we see these things and we identify ourselves with Principle without fear or apprehension, we really begin to live.

This record of seven days, which follows on after the first two verses of the first chapter of Genesis, is designed to show just how the paragraph we have been discussing on page 503 may be fulfilled and brought out in our present-day experience.

### **Exegesis : First Day**

Mind as Mind (503: 18-25). We know from earlier studies that the first day contains within itself three presentations, which, for convenience, we summarize as Mind presenting the light, Mind reflecting the nature of Spirit, and Mind reflecting the nature of Soul. A hint of this is contained in the first paragraph, where we have "light," "reflection," and "spiritual and immortal forms of beauty and goodness."

The text of the first record and commentary in " Genesis " was read in full. For reasons of space, only those passages are quoted here on which Mr. Sinton directly commented.

Those three are inseparable from each other, because light without reflection is invisible, and reflection without accompanying identity is likewise impossible.

Mind as Spirit (503: 26-2). "God, Spirit, dwelling in infinite light"—Spirit dwells in its own infinite light—"and harmony from which emanates the true idea, is never reflected by aught but the good." This emanation of the true idea is that which in the first place sustains man and the universe, and in the second place becomes Christ to the flesh to meet the human need; it has the dual office of maintaining and sustaining reality, and at the same time meeting the human need.

Mind as Soul (504: 3—505: 3). Then we come to the third tone, wherein Mind reflects Soul, and at this point the light becomes identified and defined as Day, and the darkness is defined as Night. The purpose of the first paragraph of comment is to show that this light is not solar nor volcanic nor physical; instead, it is "the revelation of Truth and of spiritual ideas." The text continues: "This also shows that there is no place where God's light is

not seen, since Truth, Life, and Love fill immensity and are ever-present." That is correlative with the earlier passage: "Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms."

In the second paragraph the terms "evening" and "morning" are clarified.

"The successive appearing of God's ideas" —that successive appearing is our first hint of divine order— "is represented as taking place on so many evenings and mornings,—words which indicate, in the absence of solar time, spiritually clearer views of Him,"—these clearer views imply the light becoming sufficiently effulgent to establish definition and make identity possible,—"views which are not implied by material darkness and dawn. Here we have the explanation of another passage of Scripture, that 'one day is with the Lord as a thousand years'" —this gives us our first hint of the statement we discussed before: "Subsequent Bible revelation is co-ordinate with the Science of creation recorded in the first chapter of Genesis" (S. & H. 537: 22-24).

In the final paragraph we read: "Did infinite Mind create matter, and call it light? Spirit is light, and the contradiction of Spirit is matter, darkness, and darkness obscures light"— darkness can only obscure light in a relative, human way; in the absolute there is no darkness to contend with, the problem does not arise. "No solar rays nor planetary revolutions form the day of Spirit."

### **Exegesis : Second Day**

The second day begins at this point, and likewise has three tones.

Spirit as Mind (505: 4-12). The first tone is concerned with the "firmament," that which separates. "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament. The divine Mind, not matter, creates all identities, and they are forms of Mind, . . ." Let us apply that to ourselves; that is to say, let us see that our identity, considered individually, is a form of Mind, not a human mind trying to think about things from a brain basis; our identity is divine intelligence, and that is why on the strength of this text we can rightly affirm, as we saw in our opening session, that our identity is the Mind of Christ,—that is, Mind in terms of its own reflection. Continuing: "... the ideas of Spirit apparent only as Mind," —you see how wholly subjective that passage is,—"never as mindless matter nor the so-called material senses."

Spirit as Spirit (505: 13-7). Notice here the statement: "Spiritual understanding unfolds Mind,—life, Truth, and Love,—and demonstrates the

divine sense, giving the spiritual proof of the universe in Christian Science." That unfolding of Mind is relative, but absolutely spiritual understanding unfolds Life, Truth, and Love. When we are mature enough in vision, we can read this record either from the unfolding standpoint, or from the subjective and absolute standpoint of Principle.

Spirit as Soul (506: 8-14). "Through divine Science, Spirit, God, unites understanding to eternal harmony"—the measure of understanding at this stage is united with "eternal harmony;" in other words, the moment this divine calculus is active in our thought we are increasingly identified with the eternal harmony of divine Principle. "The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress." The dawn going on denotes continuous action and development. In the absolute sense it is going on from all eternity as the reality of being, wherein "man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of infinite Life, Truth, and Love" (Mis. 82: 17-19). Relatively, it is going on as a "dawn of ideas" in successive stages to dispel the darkness and to bring to light what seems to be obscured.

## FIFTH TALK

(Sunday afternoon, July 27th)

This morning, we commented briefly on the first and second days of creation. The outstanding symbol of the first day is light. The references to "light" throughout the Old Testament are very numerous, notably in the Psalms; and, because the symbol is so simple and scarcely needs comment, I will just give you a list of references without reading them.

Psalms 4: 6	Psalms 89: 15	Psalms 139: 11
27:1	97:11	148:3
36: 9	104: 2	Matthew 4: 16
43:3	112:4	5:14
56:13	136:7	Luke 2: 32

See also, for a fuller development of the symbol, Isaiah, chapters 2, 9, 30, 60.

### The Firmament and Associated Symbols

When we came to the second day, we saw that the leading symbol was the firmament. To the Hebrews the firmament meant the arch of the sky, and both above and below this they believed that there was a realm of water, so that the firmament separated the waters above from the waters below. This was an old Babylonian concept, which the Hebrews assimilated into their own writing and adapted to a metaphysical end. Throughout the Bible there are other similar symbols serving the same office.

Let us take the Glossary definition of "firmament" together with those of "fan," "baptism," and "tares."

*"Firmament. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter" (586: 15-17).*

*"Fan. Separator of fable from fact; that which gives action to thought" (586: 7-8).*

This latter would imply that although light may be thrown upon consciousness, not until we advance to the second stage and a process of separation which separates fable from fact is begun, is there any real

action,—in other words, any real measure of demonstration. There are several interesting references to "fan" in the Bible.

Jeremiah 15: 7. "And I will fan them with a fan in the gates of the land; ..."

Isaiah 41: 15, 16. "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel."

The references in the New Testament are clearer, and it is probably to these that the Glossary definition of "fan" particularly refers.

Matthew 3: 10-12. "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." There is a similar reference in Luke 3: 16, 17.

Now let us take the definition of "baptism":

*"Baptism : Purification by Spirit; submergence in Spirit."*

Two standards of value are denoted here. "Purification by Spirit" clearly denotes process, it is relative; but "submergence in Spirit" implies the third concept of baptism, of which we read in the article "Pond and Purpose" in Miscellaneous Writings, At this point, as the definition concludes:

*"We are 'willing rather to be absent from the body, and to be present with the Lord' (II Cor. 5: 8)" (581: 23-26).*

Let us now consider the three stages of baptism in that article (see Mis. 203-205). "First: The baptism of repentance is indeed a stricken state of human consciousness, wherein mortals gain severe views of themselves; a state of mind which rends the veil that hides mental deformity. Tears flood the eyes, agony struggles, pride rebels, and a mortal seems a monster, a dark, impenetrable cloud of error; and falling on the bended knee of prayer, humble before God, he cries, 'Save, or I perish.' Thus Truth, searching the heart, neutralizes and destroys error."

Then we come to the second phase, which is spoken of in the Gospels as the baptism of the Holy Ghost: "Second: The baptism of the Holy Ghost is the spirit of Truth cleansing from all sin; giving mortals new motives, new

purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep-toned faith in God; and a marked loss of faith in evil, in human wisdom, human policy, ways, and means. It develops individual capacity"—that is a lovely promise, because, in our classwork from year to year, it is becoming evident that our individual capacity is increasing wonderfully. We to-day have a mental capacity that we did not possess even twelve months ago, and it is because of this purification by Spirit. Continuing: "It develops individual capacity, increases the intellectual activities, and so quickens moral sensibility that the great demands of spiritual sense are recognized, and they rebuke the material senses, holding sway over human consciousness." It is becoming clear that to-day we are not merely reading about these things, we are partaking of them; we are so assimilating them into consciousness that they are becoming us,—that is, our identity.

"By purifying human thought, this state of mind permeates with increased harmony all the minutiae of human affairs." I touched on that this morning in saying that there is no detail too small to escape demonstration. "It brings with it wonderful foresight, wisdom, and power; it unselfs the mortal purpose, gives steadiness to resolve, and success to endeavor. Through the accession of spirituality, God, the divine Principle of Christian Science, literally governs the aims, ambition, and acts of the Scientist. The divine ruling gives prudence and energy; it banishes forever all envy, rivalry, evil thinking, evil speaking and acting; and mortal mind, thus purged, obtains peace and power outside of itself." I don't know a body of people in which there is less "envy, rivalry, evil thinking, evil speaking and acting" than the sincere students of this idea. Why? Because as this idea is impelling our own lives forward into higher realms of thought, we cannot help but become less personal; and as we become less personal our relations become sweeter, more enduring, more permanent, more expansive; in other words, the second day is being named "heaven" in our own experience.

Finally, we have what is termed "the baptism of Spirit." " Third: The baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love, is the last scene in corporeal sense. This omnipotent act drops the curtain on material man and mortality. After this, man's identity or consciousness reflects only Spirit, good, whose visible being is invisible to the physical senses: eye hath not seen it, inasmuch as it is the disembodied individual Spirit-substance and consciousness termed in Christian metaphysics the ideal man— forever permeated with eternal life, holiness,

heaven. This order of Science is the chain of ages, which maintain their obvious correspondence, and unites all periods in the divine design."

The above is an enlarged statement of what is gathered into the Glossary under the term "baptism." Clearly, the baptism of repentance is preliminary; then follows the baptism of the Holy Ghost, and thirdly, we have the baptism of Spirit, which is equivalent to the Glossary definition of "baptism" as "submergence in Spirit." How clearly this process of purification and baptism links up with the second day.

The term "tares" is another symbol of the same order. Although it only appears once in the New Testament, and not at all in the Old Testament, it still merits a place in the Glossary.

*"Tares. Mortality; error; sin; sickness; disease; death" (595: 5-6).*

Matthew 13: 24-30. "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." That is the only reference to "tares" in the whole Scripture, and clearly the term falls into the same class as "firmament," "fan," and "baptism," and denotes this separating process. The tare has been identified with the common weed known as darnel, almost indistinguishable in appearance from wheat until the time of ripening; that is why in the parable the counsel is given to let both grow together until the time of harvest. At harvest-time the distinction is quite clear, and the tares can be gathered into bundles to be burned, while the wheat is gathered into the barn.

Let us see that these are types of separation which are not external to ourselves at all; they are inherent in our own daily conscious experience. If we will allow this process of purification and separation to go through to conclusion in our lives, then the second day is named "heaven" in the tone of Spirit reflecting Soul; in other words, the conscious process of purification,

baptism, and separation leads to a measure of harmony. "Heaven" is defined in the Glossary as follows:

*"Heaven. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul" (587: 25-27).*

It would seem that this definition brings us, at the end of the second day, to a measure of harmony and prepares the way for the third day, for "the atmosphere of Soul." The second day finishes on the note: "Thus the dawn of ideas goes on, forming each successive stage of progress " (506:13-14). The dawn typifies a process of continuous movement or action, bringing a continuous expansion of light. That is the concept from the standpoint of Principle, but in human experience it registers as successive stages of progress. The difference between the calculus and its continuous operation from the standpoint of Principle, and the registering of that in human experience, is found in that phrase, "each successive stage of progress." As thought advances, these days are fulfilled and consciousness partakes of the continuity of being.

### **Exegesis Third Day**

Soul as Mind (506: 15-21). "Spirit, God, gathers unformed thoughts into their proper channels,"—here is another example of resolving into order; order pervades the whole of this record,—and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear." When we come to study the patriarch Abraham, we shall see a close parallel between his Glossary definition and the opening passage of this third day.

Soul as Spirit (506: 22-10). It is interesting to observe here that while, in the second day, we were concerned with the waters above being separated from the waters beneath, in the third day, although the waters appear, it is not a process of separating, but of gathering. In this paragraph Mrs. Eddy refers to the translator's apparent confusion; this is due to "waters," in verse 10, appearing in the singular in the original Hebrew. Mrs. Eddy writes: "In metaphor, the dry land illustrates the absolute formations instituted by Mind, while water --which is in the singular—"symbolizes the elements of Mind." It is a very fine distinction, though lost in our English translation, that in the original the gathering of the water (singular) symbolizes the elements of Mind, whereas in the second day the separating of the waters (plural) is the office of the firmament.

What is the distinction between "absolute formations" and the "elements of Mind"? Our identity is an example of an absolute formation. Man is so

whole, definite, and distinctive in constitution that he is individually complete in himself; he never loses his identity by amalgamation, and hence his identity, as a form of Mind, "apparent only as Mind," is an absolute formation. But when we speak of the qualities and properties of Mind, which are available to every one of us, of which intelligence, for instance, is the highest, those would be classified as the elements of Mind. Take a quality such as purity, which we might associate with substance. In so far as purity and substance are qualities native to every one of us, they are constituents of our identity, and yet in themselves they are common to everyone.

The paragraph continues: "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God. Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness." In other words, identity would be lost. Indeed, I regard this passage as the clearest statement on spiritual identity that we have in the textbook.

Soul as Soul (507:11-8). Then we come to the passage on divine propagation, and it is at this point that the Christ begins to appear in the text. So far, we have been concerned with the Word of Revelation bringing us into unity with Principle, but at this point identity has become so distinct that we see that it is the aggregate of identity which constitutes Christ as the ideal man. The moment we come to that point in our spiritual development, immediately this process symbolized by the seed within itself and "the fruit tree yielding fruit after his kind" begins to take place. To put it into our modern language, we discern the fact that whatever is taking place in the infinite and eternal in an original capacity finds its reproduced action in our own consciousness. Man is not a fixed or static image, such as an image reflected in the mirror. Let us remember that man is an active, living, unfolding, developing consciousness; and thus the individual unfoldment and development within ourselves, considered from everlasting to everlasting, is man as reflex image; it is man reproducing whatever is taking place within the infinite and eternal in an original capacity. The mid-point of this third day symbolizes this in our own experience. Remember, this record is merely setting forth that which is taking place within us.

"The universe of Spirit reflects the creative power of the divine Principle,"—that "creative power" is the Word, or Logos,— "or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man." Mrs. Eddy has put a world of meaning into that

sentence. The divine Principle itself and its divine operation embody all there is to Word, Christ, Christianity, and Science. The text does not say that the universe reflects the divine Principle, but that it reflects the creative power of the divine Principle; in other words, it reflects that first office of divine operation, the divine Word, or Logos, which "reproduces the multitudinous forms of Mind;" and it is because of that reproductive activity that we find our individual consciousness to be a microcosm of the whole. Because we are individual and are constituted as identity, we hold within ourselves a reflection of the universe around us, a reflection of all the identities of which we are consciously aware; and thus that which is unfolding in our own individual consciousness is a microcosm of the whole universe, a microcosm of the Infinite as a whole, a microcosm of the compound idea, whereby all that is taking place in and as the compound idea has its individual reflection in individual man.

Continuing the paragraph: "The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all. . . . The scientific divine creation declares immortal Mind and the universe created by God"—matter has nothing to do with it. " Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His creation, and the immortality of man and the universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material." Mortal sense is the supposition that there is something besides the Infinite, something outside and independent of it; and by the logic of things that supposed something must of necessity be an inversion. If it were not an inversion, it would naturally be gathered and incorporated within the Infinite as the divine Principle; but because it is the supposed externalization of something,—a supposed something apart,—by the logic of the situation it must of necessity be an inversion.

### **Handling Reversal in the Practice**

That brings up a most important point in the practice, something we must all be aware of and which we must deal with, since it explains why, in the practice, there is so much apparent reversal. Someone comes along with a problem and is healed, or helped and blessed, and months or years after he appears to go back on that demonstration. This is because mortal sense, as the supposition of something apart from God, must of necessity be an inversion, and therefore its so-called operation must always appear as a reversal of good. It cannot be otherwise. If it were not a reversal of good, it

would be for good. Jesus said, "He that is not with me is against me" (Matt. 12: 30); and there is no exception to that rule. Mortal sense, if allowed at any time, in any way, in any degree, always operates as a law of reversal; it cannot help itself; and it is that supposed law of reversal that we have to defeat completely, thoroughly, and finally in the practice. We do this from the basis of the omnipotence of divine Principle. We have nothing to fear from this supposed law of reversal, for it has no foundation in Principle; and it can only operate as a law of reversal if we accept it into consciousness. If we refuse to accept it or take it in, it has no property of reversal whatsoever; but if we allow it, it cannot help but operate as an apparent reversal because, by its very nature, it is an inversion. That is the logic of the situation, which when understood helps us greatly in the practice. When we seem to be up against reversal, we don't have to start treating headache, or toothache, or physical symptoms; we must go direct for the evil that would generate the problem. Animal magnetism doesn't mind one scrap if we treat its effects for months; we may cause it to diminish in one direction, but it will break out in another. If we lay the axe at the root, firmly and truly, we destroy it, and that is the only way we can deal with it.

We shall see that it is little use dealing with evil only as a phenomenon. Mrs. Eddy has told us that the day has passed and gone when we can deal with evil, malpractice, or animal magnetism on a personal basis (see Mis. 284: 13-23); the only effectual way to deal with evil to-day is to lay the axe at the root, and if we do that thoroughly, it can never operate as reversal in our lives. But if we compromise and allow it, because it is an inversion by nature, it will always operate as a law of reversal. This is something that needs thought, and I do want it to be clear.

To return to the text: "Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man." In the sixth day, we find the same statement of inversion, but in even stronger language. Mrs. Eddy writes there: "So-called mortal mind—being non-existent"—and that is the way to deal with it from the standpoint of Principle— "and consequently not within the range of immortal existence " —if it were within the range of immortal existence it would be incorporated in Principle and would be good, but because it is not within that range but supposedly outside it, it is of necessity an inversion—"could not by simulating deific power invert the divine creation, and afterwards recreate persons or things upon its own plane, since nothing exists beyond the range of all-inclusive infinity, in which and of which God is the sole creator" (513: 27-6). Because this

supposed "something"— call it "x" if you like—that we denominate animal magnetism, cannot possibly be within the range of immortal existence, it cannot, therefore, be within divine Principle; it is supposedly outside that range, and, by the law of opposites, or the logic of the situation, it must of necessity be an apparent inversion; and it is the apparent inversion that gives rise to the supposed law of reversal that we have to contend with in the practice. This law of reversal is nothing more than the accepted aggregate of belief, having no power or authority because it has no foundation in Principle.

Soul as Principle (508: 9-25). Mrs. Eddy writes here: "The seed within itself is the pure thought emanating from divine Mind." And then she speaks of this whole concept of gender, which is likewise within our own consciousness.

"The Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love." There we have textual evidence that this whole Genesis record is concerned with uprising states and stages of consciousness.

Soul as Life (508: 26-8). "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding"—at this point spiritual understanding has become definite and real. This "third stage" implies that there are first, second, and other stages. "This period corresponds to the resurrection, when Spirit is discerned to be the Life of all,"—notice it is not yet the demonstration of it, but only the discernment of it; it is still the objective sense,—and the deathless Life, or Mind, dependent upon no material organization. Our Master reappeared to his students,—to their apprehension he rose from the grave,—on the third day of his ascending thought, and so presented to them the certain sense of eternal Life." We read in "Atonement and Eucharist" that "His resurrection was also their resurrection" (34: 20-21), but it was only their resurrection in degree, because it presented to them the sense of eternal Life, not yet the demonstration of it.

### **Exegesis : Fourth Day**

It is in the fourth day that the sense of apprehending, gathering, and assimilating gives way to the subjective position, whereby we look out from Principle; and it brings with it a higher standard of reflection than we have seen hitherto.

Principle as Mind (509: 9-5).

Principle as Spirit (510: 6-12). Notice how "reflection" comes in under the heading of Principle reflecting Spirit. "Truth and Love"—which give the subjective sense—"enlighten the understanding, in whose "light shall we see light;" and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense." So far, that is the clearest and strongest statement we have had on reflection.

Principle as Soul (510: 13-6). "The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe." The marginal heading here is, "Geology a failure." It is so important that our concept of Soul should be accurate. Remember, Soul is never in body; Principle is never in idea; but, contrariwise, the idea is found in its Principle.

Principle as Principle (511: 7-14). "In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light." In the figures of "seal" and "impress " we have our first example of forthcoming coincidence. You know how when you press the seal into the wax, the image and impress come together; so here the "seal" and its "impress" give us our first view of the at-one-ment and coincidence of Principle and its idea.

Principle as Life (511: 15-18). "The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress." In the second day, the "dawn of ideas . . . forming each successive stage of progress" was our first hint of the continuity of the divine calculus, and notice it was only "forming." When we come to the end of the fourth day, we still see the continuity of the divine calculus through this "changing glow," and it "marks" the periods of progress— they are no longer being formed but are marked, and marked with the "impress" of Science. In other words, the picture is becoming subjective, and we have this sense of at-one-ment presented by the "seal" and its "impress." From this point on, the text is a consideration of being as seen from Principle, as taking place within Principle, and it is, therefore, the revelation of being that lies beyond matter. The first three days have been giving us the approach to Principle; in the fourth-day we gain coincidence or at-one-ment with Principle; and then the fifth, sixth, and seventh days present us with an unfolding picture of that which is taking place within Principle.

### **Exegesis : Fifth Day**

Life as Mind (511: 19-3). In the second day the symbol was merely the firmament; now it is the "open" firmament— limitations are falling away. "To mortal mind, the universe is liquid, solid, and aeriform"—those are the broad classifications of the natural universe. "Spiritually interpreted, rocks

and mountains stand for solid and grand ideas. Animals and mortals metaphorically present the gradation of mortal thought, rising in the scale of intelligence, taking form in masculine, feminine, or neuter gender." Let us observe the distinction between spiritual interpretation and metaphorical presentation. Spiritual interpretation is quite different in office from metaphorical presentation. Animals and mortals as metaphorically presenting "the gradation of mortal thought," are wholly counterfeit; but through spiritual interpretation they are seen in their true being, which is their original identity, and then they present the gradation of divine intelligence; and that gradation ranges from the "mental molecule to infinity." So we need to be discerning enough to distinguish between the office of spiritual interpretation and mere metaphorical presentation.

The text continues: "The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality"—that is an example of spiritual interpretation, because if it were only metaphorical presentation it would put the fowls in a superior position to man himself—"to the understanding of the incorporeal and divine Principle, Love." Where are those "aspirations" to be found? They are in our own consciousness, rising "to the understanding of the incorporeal and divine Principle, Love."

Life as Spirit (512: 4-16). Now we come to the "Seraphic symbols" (marginal heading). Observe how the "crude forms of mortal thought" that we mentioned earlier are now giving way to "higher symbols and significations" (see S. & H. 502: 14-15). We have further examples of spiritual interpretation here, in the Biblical symbols of "great whales," the "living creature that moveth," which the "waters brought forth abundantly," and the "winged fowl after his kind." Mrs. Eddy's text refers to them as "Seraphic symbols," and so this is clearly spiritual interpretation.

"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." Where else do they reproduce their own characteristics but in the consciousness of man? "Their individual forms we know not, but we do know that their natures are allied to God's nature; and spiritual blessings, thus typified, are the externalized,"—that is the objective sense,— "yet subjective, states of faith and spiritual understanding." At this point we are touching reality, where the objective and subjective begin to coincide,

"These angels . . . which . . . abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics," denote that that which is taking place in the eternal Mind has its reproduced action or expression; "their natures . . . allied to God's nature" indicate a one-to-one relationship; and "spiritual blessings" as "the externalized, yet no subjective, states . . ." indicate that which is wholly subjective to the Infinite, though externalized in the sense that it appears to come to us and meet the human need. So in this text we have examples of both the subjective and objective offices of these angels.

Life as Soul (512: 17-3). Notice how multiplication comes in again here. "Spirit blesses the multiplication of its own pure and perfect ideas. From the infinite elements of the one Mind emanate all form, color, quality, and quantity,"— those are the elements to which we referred earlier,— "and these are mental, both primarily and secondarily"—primarily in that they originate in the eternal Mind itself, secondarily in that they have their reproduced activity in our own consciousness. "Their spiritual nature is discerned only through the spiritual senses. Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions." Again, the apparent inversion, if allowed, would operate in our experience as reversal. "Ignorant of the origin and operation of mortal mind,—that is, ignorant of itself,— this so-called mind puts forth its own qualities, and claims God as their author; albeit God is ignorant of the existence of both this mortal mentality, so-called, and its claim, for the claim usurps the deific prerogatives and is an attempted infringement on infinity." So, in our own lives, our demonstration and practice, if we will really lay the axe at the root of the claim of inversion, we shall likewise destroy the so-called law of reversal.

Life as Principle (513: 4-13). "Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings." The vision here goes right beyond matter. We know little or nothing of these "spiritual spheres," except that they are there. This mortal sphere, which we call our earth, is nothing more than counterfeit of them. "To material sense, this divine universe is dim and distant, gray in the somber hues of twilight; but anon the veil is lifted, and the scene shifts into light." When consciousness penetrates beyond matter and "the veil is lifted," there is no longer any inversion, and consequently no possibility of reversal. "In the record, time is not yet measured by solar revolutions, and the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter." These "motions . . . of deific power" clearly concern "spiritual

spheres," while the "reflections of deific power" clearly associate with "exalted beings,"—that is to say, with our spiritual identity, as God knows it.

### **Exegesis : Sixth Day**

We come now to the sixth day; and all through the narrative these days are designed to reduce and eliminate matter on the one hand, and to give us the growing consciousness of reality on the other. In the fifth day, where Life reflects Soul and the text concerns individuality and multiplication, Christianity comes into view; but in the sixth day Science appears in its own office. In the sixth day we witness the dawn of the compound idea; we have individual man, generic man, and finally the compound idea man.

Truth as Mind (513: 14-21). Notice the marginal heading, "Continuity of thoughts." Here we have a stronger statement on the calculus than we have had hitherto. The heart of the paragraph turns on the term "continuity."

Truth as Spirit (513: 22—515: 10). Notice all through page 514 these wonderful qualities coming to light. "Mind, joyous in strength, dwells in the realm of Mind. Mind's infinite ideas run and disport themselves"—notice the action, the movement of it all; there is nothing stagnant or frozen. "In humility they climb the heights of holiness." That is all indicative in the most lovely figurative way of the movement of the divine calculus.

In the second paragraph we read: "Moral courage is 'the Lion of the tribe of Juda,'"—we shall touch on that later when we study Jacob,—"the king of the mental realm. Free and fearless it roams in the forest Undisturbed it lies in the open field, or rests in 'green pastures, . . . beside the still waters. In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to 'the cattle upon a thousand hills.'" The whole of this section is concerned with this "figurative transmission from the divine thought to the human." "Moral courage" as the "lion of the tribe of Juda" is another example of it. Moral courage is such an outstanding quality, although in Principle itself, where there is no problem of fear to be met, it would not appear in that form. Clearly, it denotes handling something fearlessly, and so it is a type of this "transmission from the divine thought to the human."

The paragraph continues, with reference to the cattle: "They carry the baggage of stern resolve, and keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit." As we have just seen, all the qualities in this section are examples of "figurative transmission." If there were no such office, there would be no Christ to the flesh; salvation, as we know it, would be impossible. The transmission is "figurative" (notice the

qualifying adjective), because reality is omnipresent and omni-active; it never loses its status or drops its standards; it never compromises; it is always itself, and going on from everlasting to everlasting it constitutes the divine calculus of reality. Its omnipresence and omni-action appear to touch the human and cause the materialism within the human domain to resolve and give way, and it is in that apparent contact that we have the "figurative transmission;" but there is no transmission in the sense of losing one's standard or falling in degree. And so to make that clear, Mrs. Eddy has used the qualifying adjective "figurative."

The final paragraph reads: "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." There is the response. First we had the "figurative transmission from the divine thought to the human," whereby the human need is met; and the response to that figurative transmission is the changing of the serpent into a staff. When those two come together, they provide us with a standard of demonstration that rises to the absolute, and then we understand what is meant by absolute Science.

Every scientific healing or demonstration is an example of the transmission and the response becoming one. If there were no apparent transmission of the divine to the human, prayer and mental work would be futile; and if there were no corresponding response, there would never be any demonstration. Ultimately, the two must become one in coincidence, and it is interesting to notice that this element of coincidence is appearing so clearly in the sixth day.

Truth as Soul (515: 11—516: 23). Notice how after that measure of coincidence has come into the picture, forthwith we have the tremendous statement, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." In this text, man's demonstration of dominion over the fish, the fowl, the cattle, the creeping thing, and everything else, is the outcome of his response to the figurative transmission which they represent.

There must be a corresponding response, so that man, in his true being, can live in continuous at-one-ment with his Principle.

In this tone Mrs. Eddy writes: "God fashions all things after His own likeness. Life is reflected in existence, Truth in truthfulness, God in

goodness, which impart their own peace and permanence. Love, redolent with unselfishness, bathes all in beauty and light." Notice that the first day began with a presentation of light; in the second day we had a "dawn of ideas;" in the third day we had the resurrected sense of "rising to the light;" in the fourth day we had "darkness scattered;" in the fifth day we read that "the scene shifts into light"—everything was moving into the "radiance of glorified Being;" and now in the sixth day "Love, redolent with unselfishness, bathes all in beauty and light"—everything is resting in it, sustained by it; there is no longer any labour. " Man, made in His likeness, possesses and reflects God's dominion over all the earth." God's dominion is primary; but man, in His likeness, possessing and reflecting God's dominion, has it by reflection.

The remainder of this sixth day brings us to man as full reflection.

Truth as Principle (516: 24—517: 24).

Truth as Life (517: 25-4).

Truth as Truth (518: 5-23). Here, everything is being gathered into the oneness of the compound idea. "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower." There, again, is relationship between ideas, and that relationship obtains throughout the whole range of being.

Truth as Love (518: 24-6). In this section, everything is gathered back into Principle, it is all one. "The divine Principle, or Spirit,"—the term Spirit is used because the passage is concerned with the concept, of divine order,— "comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect"—everything is found within Principle. "Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom." That is just what Principle is, an "infinite self-containment"—everything found within. "Outgrowth" and "emanation" in this text do not imply anything external; they imply unfoldment and development within this "infinite self-containment."

### **Exegesis : Seventh Day**

Love as Truth (519: 7-21). This leads us to "Infinity measureless" (marginal heading), to "universal being," and to "the fatherhood and motherhood of Love." We read: " Human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it,

demonstrating its spiritual origin. Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness." The six days of Genesis are designed to enable us to reach the fullness of man as God's image and likeness.

Love as Love (519: 22-15). The closing section of the first record brings us to acceptance of the "divine infinite calculus." "God rests in action." That is the nature of being; it goes on from everlasting to everlasting. "Imparting has not impoverished, can never impoverish, the divine Mind." Why? Since reflection is one of the prime facts of being, all that proceeds from, returns to; and thus there is no impoverishment. Being is self-maintaining and self-sustaining throughout all eternity.

Then in the final paragraph we have: "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" Let us cultivate such a sense of the divine omnipresence, the immanence and omni-action of divine Love, that the operation of what we call the divine calculus takes place consciously within ourselves. When that is so, this calculus is destined to translate everything out of matter; matter is destined to dissolve and disappear; and all the different forms of organic life and structure are, likewise, destined to disappear as matter, in order to reappear in their imperishable identity.

Notice the marginal heading, "Love and man coexistent." The paragraph continues: "Human language can repeat only an infinitesimal part of what exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal. The numerals of infinity, called seven days"—"seven days" is the Biblical term; "numerals of infinity" is the scientific term, and these numerals are the unfolding representations of what the Infinite really is,—"can never be reckoned according to the calendar of time. These days"—numerals—"will appear as mortality disappears," — as they come in, mortality goes out, and vice versa, all illustrating this profound office of translation,—"and they will reveal eternity, newness of life, in which all sense of error forever disappears and thought accepts the divine infinite calculus." These days or numerals do not, at this stage, constitute our conscious expression of the calculus; they bring us to the point where we accept it. So if we take these days as periods of progress, "periods of spiritual ascension," the "days and seasons of Mind's creation," they bring us to an acceptance of the divine infinite calculus.

Such is our present reading of these days, these numerals. The Elohist record finishes at that point, because, beginning at verse 4 of the second

chapter of Genesis, the term used for God changes from Elohim to Lord God, or Jehovah. In verses 4 and 5 we have a passage which is transitional from the one record to the other.

Our survey of some of the leading conceptions of this first record provides us with an introduction to a further discussion of the Adam record. We are more familiar with the first record than with the second, and I want to consider the Adam record in more detail, so that the two records are of equal value to our understanding and demonstration.

As I have already pointed out, the Adam record in " Genesis " comprises chapters 2, 3, and 4, and Mrs. Eddy takes eight citations from each. She presents Adam as the leading symbol of chapter 2; the serpent as the leading symbol of chapter 3; and Cain and Abel as the dominating figures of chapter 4, which prefigures the ultimate dissolution of all materialism. I have come to the conclusion that those three chapters, constituting the second record, respectively denote the analysis of visible or embodied error; the uncovering of invisible or hidden evil through the symbol of the serpent; and finally, the annihilation of materialism