

The Mary Baker Eddy Science Institute Presents:

Dear Friends: Due to technical difficulty, we won't be presenting Gordon Brown's CHRISTIAN SCIENCE NON-SECTARIAN, starting in May, as we had promised.

Instead we are happy to share with you the first two chapters of THE BIBLE FOR EVERYMAN by Rosalie Maas, finishing this book in June and July. We will start CHRISTIAN SCIENCE NON-SECTARIAN in August.

Enjoy!

P.S. THE BIBLE FOR EVERYMAN has been available for download on our website for a couple of weeks, if you downloaded that version, please check against this version for possible errors.

**THE BIBLE FOR EVERYMAN
From Genesis to the Exodus
by
ROSALIE S. MAAS**

THE FOUNDATIONAL BOOK COMPANY LIMITED
84 QUEENSWAY, LONDON, W.2
ENGLAND

First published 1951 Printed in Great Britain by
Unwin Brothers Limited
Woking and London

The substance of this book originally appeared in serial form in
"Metaphysical Notes," February, 1950-February, 1951

TO
MY MOTHER
WITH LOVE AND GRATITUDE

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CHAPTER ONE

THE SEVEN DAYS OF CREATION

A Manual of Spiritual Power

WHY is it that the Bible goes on being a best-seller year after year? Why is it that even the professed unbeliever will, in times of acute distress, when all other supports are failing, find himself strengthened and comforted by the 91st Psalm or some other Scriptural passage? Because it is natural to appeal to the spiritual the material and human, and because the Bible might be described as a manual of spiritual power, as yet only dimly understood.

What are the Old Testament stories which spring most readily to mind? Daniel in the lions' den, David overcoming Goliath, the Israelites crossing the Red Sea—all illustrations of the practical appeal to spiritual power. The fact that we do not generally avail ourselves of spiritual power no more proves that such a thing does not exist than the fact of a child's ignorance of arithmetic proves the non-existence of arithmetic. We are children in this matter of spiritual power, but the Bible offers us an understanding of its nature and how we too can use it individually, beginning in a humble way, to overcome more and more of the mortal and material. It is not, therefore, a collection of abstract truths, but shows us how spiritual facts have been actively woven into the stuff of ordinary experience and have operated as healing and transformation. That is why the Bible has practical value for you and me today.

The Bible lays open to us the individual and collective experience of men and women who exalted thought to the spiritual—think of the Psalm which begins, "I will lift up mine eyes unto the hills, from whence cometh my help"; who felt the spiritual coming to them as Immanuel, "God with us"—Isaiah wrote of God, "before they call, I will answer; and while they are yet speaking, I will hear"; who availed themselves of spiritual power to conquer material limitations—the Psalmist sang, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me"; and who discerned the certain and eternal nature of the spiritual—"Lord, thou hast been our dwelling place in all generations."

What is the spiritual? It is not cloudy and evanescent; it is that which is intelligent, infinitely good, unchangeable, operative, present here and now, replete with dominion and with fulfillment.

One of the glories of the Bible is that it does not baulk at the difficulties and dangers of existence. It squarely faces every issue which could possibly confront any one of us. It does not meet catastrophes with easy platitudes, but indicates the victorious way to deal with the Pharaohs, Goliaths, Jezebels, and Herods in our own experience. That is why the Bible is our "strong tower."

The Method of the Bible is Symbolism

How does the Bible tell us of spiritual power and its availability? Not in a dry, academic way, but through an enormously rich variety of illustrations,—through straightforward realistic stories, through myths and

legends, through poetry and parables, through letters and sermons, through historical records and eye-witness accounts. Its method is not only to show the right way, but also to make clear the disastrous consequences of taking the wrong way. It constantly tells of those who ignored or forsook or resisted the spiritual and its manifestation in human experience.

Few intelligent people to-day believe that such Bible figures as Noah actually existed. But this heightens rather than lessens for the seeker after fundamental truth the interest of the myths centering round them, because it forces him to turn his attention from dim and distant historical personages to the great spiritual facts symbolized. Noah becomes of vital importance for each one of us when we recognize him as a symbol of that state of thought which is able to preserve all that is good from the flood of destructive evil which would try and overwhelm it. The Scriptural writers called that particular state of thought by the name of Noah so that it should not be an abstract conception; in the same way, the British character has for some time been symbolized by a figure called John Bull, and the American by Uncle Sam.

The method of the Bible in bringing home spiritual power, then, is predominantly symbolism, focusing countless individual experiences all down the ages, including ours today. Jesus Christ, of course, not only lived the spiritual for himself, but is the example of all men for all time.

The Bible is One Ordered Whole

Modern research has made it obvious that as a historical record the Old Testament is highly unreliable, full of inconsistencies and outrageous assertions as to dates. The generally accepted critical theory is that a body of Hebrews in the prophetic age of Israel molded the various writings of their nation into a whole, with the primary purpose of illustrating their great theme of the eternal relationship of God to man. They imposed order on the wealth of vision and experience embodied in those writings, and the Old Testament was the result.

The Bible really tells one continuous and progressive story from the first chapter of Genesis in the Old Testament to the stories of the patriarchs,— Abraham, Isaac, Jacob, Joseph; from the early history of the Hebrew nation (brought together by Moses), and its songs and stories, to exhortations of its major prophets (Isaiah, Jeremiah, Ezekiel) and its minor prophets. Then the story is continued and beautifully expanded in the New Testament, which records the supreme example of Jesus Christ in the demonstration of spiritual power; the struggles of the early Christians to follow his example; the wise counsel of the apostles, especially Paul; and the exact and detailed summary of the message of the entire Bible in Revelation.

The wonder is that such a vast story should undoubtedly unfold one theme,—the dominion of man when he turns to the perfection of the spiritual to redeem the human.

The Need for a Key

Some reader may now say, "Well, I've heard all this kind of thing before and it may be very true; but if the Bible really is a manual of spiritual power, couched for the most part in symbolism, is it possible to learn about this spiritual power intelligently? Naturally I'd like to avail myself of it, but I haven't the time or, to be quite honest, the inclination to tackle hundreds and hundreds of pages, and then find that I just have a few comforting quotations for emergencies and only a vague sense of what it's all about. It's a bit overwhelming, and it's rather hard in lots of cases to see what the symbolism means. What I need is a kind of Baedeker so that I don't miss the high-spots and their subtleties. Even that wouldn't really be enough, because I should probably find myself surfeited with wonders. Is there any way of getting at the basic elements, so as to make the whole thing easier to grasp?"

It is quite true that the Bible does not give any direct explanation of the Principle of spiritual power which it so amply illustrates in operation. A key to the Scriptures therefore becomes necessary in order to decode the symbolism into understandable modern terms and to build up an orderly sense of what the Bible teaches.

To take an analogy: snatches of a symphony played by an orchestra might appeal to you very much, but until you had a sense of the symphony as a whole and were able to understand something of its composition, you certainly could not appreciate it fully. Until you learnt that it was all built on the octave, manifesting tone, given rhythm, formed into a melody, and harmonized, you would not understand its very basis. So it is with the Bible;

until you grasp its key, its ABC, you cannot properly understand it as a whole and so use it as a manual of spiritual power.

The Nature of the Key

Where is the key to the Bible to be found? At its beginning,—not unnaturally. The Bible is a unity because it is all based on the seven Scriptural "notes," which are initially struck in an ascending scale in the first chapter and the first three verses of the second chapter of Genesis. As with music, the possibilities of composition based on combinations of these notes are infinite, and the Scriptural writers were really playing, in one ordered composition moving to its majestic fulfilment, variations on the theme announced at the beginning of the Bible. But, more than that, they were symbolizing a symphony of ideas which is unending, and is still being played today.

What is Genesis 1:1-2:3 about? It is the story of the seven days of creation,—again, not a historical narrative about a material set of events, but a symbolic map for the human traveler of the entire spiritual territory. It might also be likened to the introduction of the main characters at the beginning of a play; later you see them in action, playing their parts in the unfoldment of the story. Or you might describe it as the overture—preparatory and stimulating—to the Bible. It gives the story of the Scriptures in a nutshell.

Humility the Passport

The man who wishes to dig into the many-layered soil of the beginning of Genesis needs, more than anything else, humility. The Bible itself is a

monument to humble gropings after the spiritual,—not with a sense of human sufficiency in this direction, but rather with the assurance that all inspiration is the outcome of a divine impulsion. The individual receives this impulsion only through a sincerely unselfed longing for the spiritual, and a conviction that the spiritual is the only abiding substance; "for the things which are seen are temporal; but the things which are not seen are eternal." Humility is the first step to the understanding of "the things which are not seen." Because the Bible was written by inspired men, it needs an inspired sense to be properly appreciated in its order and Science; it needs something like the patient but certain waiting of a mother for the birth of her child in due time,—not the intellectual arrogance of materialistic thought. A practical understanding of the Science of the Bible is certainly not dependent on race or class or flair or birth or education. As Isaiah wrote, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The challenge of the Bible is direct to the individual; and the individual's ability to meet it does not necessarily come through religious organization,—in fact, it is usually in spite of it that the individual can shoulder his own responsibilities to God, to the Principle of the universe.

The Days of Creation as a Simple Order

The story of the seven days of creation is a marvelously universal symbolization of spiritual unfoldment. The symbols chosen to represent the coming to fruition of an eternal truth are all of them basic,—not difficult or private. Every "day" takes up the story from where the preceding "day" left it and on a higher tone of the scale. Each stage reveals a more living

conception of that which is fundamental reality,—that which is the truth about you and me and everything we are conscious of.

The story begins, "In the beginning God created the heaven and the earth"—since this is not an account of material occurrences, this must symbolize the infinite cause and its infinite effect,—namely, the spiritual universe. We could never say of a material world, including within itself the vileness of a Belsen and the death of innocent children in earthquakes, that any God worth having had created it.

"And the earth was without form, and void; and darkness was upon the face of the deep"—there is mental darkness and vagueness before we begin to appreciate this infinite creative power and its creation. "And the Spirit of God moved upon the face of the waters"—the spiritual makes itself clear to us.

That is how the stage is set for the first of the seven steps to be taken in exploring the spiritual universe.

"And God said, Let there be light: and there was light." Light is what we see by; when we have light, we can see where we are and how we can go forward. Figuratively, we often say, "He threw some light on the subject," or "I could see what he meant." So light is an immediately understandable symbol of our first glimpse of an intelligent idea, which comes in spite of the limited and fearful human brain, and which comes directly, dispelling the darkness of ignorance. The first day, therefore, symbolizes illumination by the spiritual. The comforting thing about that is that it makes us realize that,

whatever our difficulty, light is present and available for us in the form of ideas of the infinite creative Mind, which cannot help but reveal the very thoughts we need, since it is the source of all ideas. To take an example: it may be an idea of happiness which we need, and which suddenly dawns on us.

The second stage is, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." The firmament was the name for the sky. It was believed in those days that the earth was flat and that above it was the sky, and above the sky, waters; beneath the earth were more waters. The earth has not yet been created in this record, but after light the next thing to be created is this firmament to separate the waters at the extremities of the universe. Symbolically, when the light of a good idea has come to us, it then proceeds to separate in our thinking that which is like it from that which is not like it. We often say of things totally unlike, "They're poles apart." So the light shows us that the spiritual has nothing whatever in common with the evil and discordant. When the factory hand has rejected the shoddy components, the good ones alone remain; that gives some idea of what happens in the unfolding of a spiritual idea in our thinking—it shows up and rejects the elements foreign to its purity, and so we have it in its undiluted strength. For instance, we see that happiness is not material, but in its essence entirely spiritual.

The third day of creation sees the gathering together of the waters to one place so that dry land may appear; then the dry land is called Earth, and it begins to bring forth vegetation. People say, "I'm all at sea," when they feel perplexed and vague, and they say of someone whose certainty is taken

from him, "The ground was cut away from under his feet." So this third day would quite naturally be recognized as symbolizing the appearing of definiteness in orderly thinking. Ideas of perfection are not vague and visionary, but certain and identifiable, and they bring forth tangible fruit of themselves. To take a human analogy of this wholly spiritual process: when a child has used his intelligence to separate out the pieces of a jig-saw puzzle, he fits them all together to form one picture, and he can then see clearly the picture for what it is—perhaps an engine. Or think of an expedition which sails out to some unexplored territory, identifies it and names it, and then uses its knowledge to make a map, which carries within itself the seeds of accurate instruction and future exploration. On the third day of our spiritual exploration we become definite, and our understanding of the essential truth of everything begins to put forth encouraging shoots. For instance, we begin to feel a definite sense of happiness within us.

The fourth day introduces the sun, the moon, and the stars. The solar system is used as a symbol of unfailing universal operation, government and harmony. Symbolically the fourth stage in the order of spiritual unfoldment is when we see that a spiritual idea which has come to us (first day), which has separated pure from impure in our thinking (second day), and which has become definite (third day), is not an isolated phenomenon, but part of the universal Science of ideas. These ideas are all perfectly interrelated and unfailingly operative according to their divine Principle. Every child knows that if he reckons correctly, he is bound to arrive at the right answer in working out a sum. Just so, the fourth day illustrates that a spiritual idea operates irresistibly to produce harmony and that it is universally available. It is not a matter of a few privileged persons being

able to placate a personal and whimsical Deity, but of intelligent obedience to an impartial Principle. Even in a storm the navigator can rely on his scientific calculations, because they are backed by a principle; and because there is a principle behind aircraft construction, pilots can be trained by teaching and practice to fly airplanes. This record in Genesis, therefore, is putting forward a revolutionary idea, —that there is system in the spiritual universe, and that we can learn its Science and allow it to bring out harmony, the music of true being, in our own human experience. For example, we see that happiness is an idea established in its principle and cannot help but promote harmony when we understand it.

With the fifth day comes the creation of birds to fly in the open firmament of heaven, and of fishes, and the command to be fruitful and multiply. Birds are an obvious symbol of thought uplifted spontaneously to the limitless realm of the spiritual; we talk about "giving wings" to our imagination, about limitations "clipping our wings," about "rising above" disagreeable things, or about "getting on top" of anything which tries to depress us. Fish have always been types of abundance and prolific multiplication, and the old saying is, "There's as good fish in the sea as ever came out of it." When the fourth day has shown us the Science of spiritual ideas, we can then avail ourselves of it to outsoar in ever-increasing measure the restrictive element of matter, time, and place, the downward drag of failure and regret and tiredness, and experience the abundance of enjoyment and the continual expansion which a sense of the spiritual brings us. That abundance destroys impoverishment and deterioration of every kind. For instance, we see that happiness is infinite, that there is no end to it and no limit to it except what we ourselves impose.

The sixth day is the climax of creation because it introduces for the first time the cattle and then man, who is made in God's image and is given dominion over the whole of creation. In our present state of existence we see this ideal man "through a glass, darkly," in Paul's phrase, but sometimes we catch clearer glimpses of this man in the lives of reformers, of pioneers, of leaders in every sphere of life, or in the compositions of the greatest poets, musicians, painters, sculptors. When we say of someone, "He's a real man," we mean that he measures up to our ideal of courage and integrity and intelligence, that he is in command of himself and therefore can help others; his manhood is displayed in dominion over animal instincts and tendencies,—over fear and greed and envy and beastliness. When the spiritual idea, whose unfoldment in our thinking we have been following, has passed through its first three stages till we have seen that it is part of universal Science (the fourth stage) and we have let it overcome mortal limitations (the fifth stage), it then achieves the full stature of manhood—it is enthroned as the victor and none can gainsay it. For example, we see that happiness has full command of the situation for us and gives us dominion over all opposing suggestions.

The record of the seventh and, last day of creation begins like this: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." The purpose of creation is now fulfilled in all its infinitude and perfection, and that divine rest and peace is open to every one of us as we work and win through the dominion of true manhood (the sixth day). The New Testament says, "And of his fullness have all we received." Rest is symbolized for us by the

leisure and satisfaction after a good day's work, a good job done, a fine purpose achieved. But to enjoy the peace of God is to be always conscious of the full loveliness of all God's creation,—and that state of thought has power to annihilate all imperfection. If we love someone very much, we accept their lovable ness and are always being grateful for it; we feel that our longings for perfection are stilled. On a divine plane, we can accept the unblemished, complete beauty and goodness of fulfilled ideas. Full perfection is to be found only in the spiritual; the material is liable to chance and change and disruption of every kind. Humanity requires a Saviour, and that Saviour is the perfection of the infinite, able to meet our every need and silence our every fear. For instance, we accept the full blessing of happiness; and when we acknowledge the motherhood of God, we lose all fear that happiness will leave us.

There ends our first orderly exploration of the nature of the spiritual. Those seven days, every time we ponder them, enrich immeasurably our concept of God and man made in God's likeness. They introduce us to the "light" of infinite wisdom; the "firmament" of infinite purity; the "dry land" of spiritual certainty; the solar system, indicating divine government and harmony; the "birds" and "fishes" of inspired and multiplying ideas: the man of God's creating, with conscious dominion: and the peace and rest of fulfilled realization.

Corroboration in the Old Testament

The exact spiritual values of the seven days of creation were so familiar to the Old Testament writers that they constantly illustrated them at work in particular situations.

For instance, an understanding of the first day of creation—"Let there be light: and there was light"—was used by Elisha at Dothan (see II Kings 6:8-17), and this story is a living symbol for us today. The king of Syria sent horses and chariots and a great host to encompass the city where his enemy Elisha, the great prophet, was to be found. The story goes: "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." The Bible symbolizes in that wonderfully simple way the fact that spiritual ideas are always present and powerful, active and available. In the night of ignorance we are afraid of the inimical forces holding us at their mercy, but when we see by the light of the first day we see the universe filled with mighty ideas of God.

An illustration of the firmament in operation, and one which helps us to a better understanding of the second day, is given by the story of Balaam and his ass in Numbers 22. Balaam wanted to do something which was displeasing to the Lord and so an angel was sent to prevent him. Balaam didn't use the light of the first day, and so he never saw this angel standing in front of his ass with his sword drawn to forestall repeatedly his attempt to choose the wrong path,—Balaam couldn't distinguish between right and wrong, good and bad. The ass, on the other hand, symbolizing humble service, accepted the divine decision. The story shows that we only have to

let the firmament establish itself through purity of purpose, in order to bring about good.

The short Book of Ruth exemplifies beautifully the third day, with its appearing of the dry land called Earth and the bringing forth of vegetation. This Book of Ruth has a lovely quality—full of grace and serenity, humility and faithfulness. Keats speaks of "the sad heart of Ruth, when, sick for home, She stood in tears amid the alien corn," but that gives a false picture of Ruth, who never wavered in her certainty that the dry land in her experience would appear and bring forth fruit. She identified herself with her mother-in-law and with the God of Israel, and then waited patiently, but with unfaltering hope, for the purpose of her life to appear in her marriage to Boaz and the birth of a son, who was in the direct line to Jesus. Each one of us is a Ruth when we long to identify with that which satisfies our spiritual longings, and that desire inevitably reveals our definite and complete spiritual identity, which bears fruit for us in our lives.

Elijah proved the truth of the fourth day, symbolized by the sun, the moon, and the stars, when he defeated the prophets of Baal in what might be called an "exhibition match" to determine the true God. This story is told in I Kings 18. Elijah said to the people, "How long halt ye between two opinions? if the Lord be God [the fundamental Principle of the universe], follow him: but if Baal, then follow him." The prophets of Baal called upon their god without response, because they were making frantic appeals to a personal god; Elijah's sense of God was as an unfailing Principle forever in operation, and he knew that he had only to appeal to that intelligently and obediently. The result was proof in human experience of the power of God.

We never have to take a chance on good, if our God is the eternal foundation of all things.

The fifth day of exaltation and abundant life was symbolized in the story (Jeremiah 38) of Jeremiah's rescue from a dungeon, to which he had been committed because of his fidelity in prophesying as God told him. "And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire," and was "like to die for hunger." How often we sink in the clogging mire of depression and apathy, starved of inspiration. But Jeremiah was rescued out of this dungeon through the good offices of a well-wisher, just as the abundance of full living returns to us when we have the birds of uplifted thought, outsoaring the limitations of mortality, and the fishes of prolific inspiration, multiplying ideas which supply and sustain.

Nehemiah rebuilding the wall of Jerusalem in the face of tremendous odds exemplified the man of the sixth day of creation,—the man given dominion over all the earth. His enemies were full of wrath, mocked him, ridiculed his every effort, and then plotted to pull down the wall by force. Nehemiah's answer was to arm his workers—they were to work on, but carry a weapon as well; the result was that the attack never materialized.

This story in the opening chapters of the Book of Nehemiah is a challenge to you and to me to build up a positive consciousness, capable of withstanding attack, of the man of God's creating, and to use it to forestall any attempt to force down that standard.

Finally, let us see how the Shunammite woman touched in thought the seventh day of creation,—the day of rest. It is told of her in II Kings 4 that when her only son died suddenly, she "went up, and laid him on the bed of the man of God, and shut the door upon him, and went out." Then she hurried to Elisha, the "man of God," who saw her coming and sent his servant to ask her, " Is it well with thee ? is it well with thy husband ? is it well with the child?" She answered, "It is well." That was not a facile lie; this woman had enough consciousness of the perfection of the spiritual universe (as symbolized by the seventh day) to rest in the understanding that that was the only fact, even in this desperate situation. Her assurance was perfectly justified and it impelled the resurrection of her son; when Elisha had done his work, "the child sneezed seven times, and the child opened his eyes"—the whole story of the seven days of creation was focused in its perfection in that experience, and it was the irresistible answer to the human argument of death. We need the true motherhood of that Shunammite woman in order to conceive of the perfection of the spiritual universe and to be unwaveringly sure of it in the face of completely opposite testimony, presented by the physical senses. Our assurance of the divine purpose fulfilled operates in our experience to bring to pass whatever is in accord with that supremely loving purpose.

Jesus Lived the Days of Creation

Jesus was obviously very familiar with the Old Testament, as all Jews were. But his understanding of it was as something alive and to be used, whereas most of his contemporaries neglected the living spirit of the Old Testament by concentrating on its dead letter.

Jesus Christ not only understood the first day; he identified himself with it by saying, "I am the light of the world." And because he was so aware of that, he was able to heal a blind man (John 9). His certainty of infinite light was bringing enlightenment at every level.

Again, the firmament of the second day of creation was so real to Jesus that his understanding of it was a dynamic separator of the true from the false. He often cast out unclean spirits and cleansed lepers—he healed by eradicating the belief in impurity. In Luke 4 there is an instance of a healing of this kind. The story runs: "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not." Jesus brought about the separation of that individual from the infiltrations of impurity and evil, and the result was that manhood stood forth in its pure goodness.

The parable of the prodigal son in Luke—probably the best-known of all the parables—was Jesus' way of putting the third day of creation into other words. He knew that the dry land of our identity as sons of God can never be lost, though it may seem to be lost to sight through sin. Man just cannot lose his place as the beloved son of the Father, who bestows on him all good, and thus removes any desire to seek material means of satisfaction. The sinner must always return home to the basic truth about his spiritual

selfhood, and Jesus was constantly showing that in his ministry and allowing the "dry land" to bear fruit.

We saw that the fourth day of creation, introducing the sun, the moon, and the stars, symbolized a harmony and spiritual power, available to anyone who understands its divine Principle; all sense of personality yields when thought perceives that which is forever in operation. This is clearly brought out in the story told in John 4 of Jesus' healing of the nobleman's son, who was dying. The father besought Jesus to heal his son, and Jesus said, "Except ye see signs and wonders, ye will not believe" —he saw that the nobleman regarded him as a man with a flair for performing miracles, instead of as the obedient servant of Principle. "The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." Afterwards he found that at the moment Jesus had said, "Thy son liveth," his son had recovered. The operation of Principle is instantaneous and impersonal, wherever thought is attuned to it. Jesus was attuned to it because he was continually pondering its operation. No material circumstances, therefore, could make conditions for him.

The fifth day of creation, with its symbols of birds and fishes, represents a tone in the ascending scale which Jesus was perpetually striking. Think how often he said, "Rise up," and how often he lifted up, and of how he resurrected from the dead: consider the healing of the man sick of the palsy, of Peter's wife's mother, of the woman bowed together who "could in no wise lift up herself," of the impotent man at the pool of Bethesda, of the

raising of Jairus' daughter and of Lazarus. Then think of Jesus' sense of the abundance of true living; he said, "I am come that they might have life, and that they might have it more abundantly," and he fed the multitudes and showed the riches of inspiration.

No one has risen to the full stature of manhood as Jesus did. He was able to say, "I have overcome the world." He allowed himself to be tried and crucified in order to furnish the proof of his indestructible spiritual being, and that is why he said to Peter when he was arrested, "Thinkest thou that I can not now pray my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be!" Jesus' everlasting victory over" the world the flesh, and the devil" was the proof of his understanding of the sixth day of manhood, with dominion over all things.

Jesus had a conscious awareness of the seventh day of rest no less than of the other days. Did he not say," I have finished the work which thou gavest me to do"? He could say that, because he had identified himself with every one of the seven days of creation, symbolizing the nature of God and therefore of His man. Jesus also said," Say not ye,"There are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." He constantly proves that the "harvest" is here, by using his sure understanding of the perfection of the spiritual creation to heal even the desperately ill or dying. He demonstrated true womanhood as well as manhood, because he loves and cherished the spiritual above all else and used his understanding of it with the deepest compassion.

Jesus evidently meant us to follow his example ; he said," He that believeth on me, the works that I do shall he do also." How do we "believe on him"? By making our understanding of the seven days of creation and their illustration throughout the Bible as exact and natural as his was. We start in very small ways, but our dominion inevitably increases, and it is the Bible which gives us the greatest of all joys, —the joy of watching the perfection of the spiritual transform human life and bring to it health and happiness.

CHAPTER TWO

ADAM AND EVE

The Bible (especially in the Gospels) embodies a wealth of illustrations of how thought which is intelligently attuned to what might be called spiritual laws of harmony can readjust all that is out of tune in human life. No one can deny what a desperate lack there is of that class of thought and also that there is the greatest possible need for it in individual, national and world affairs. But in order for thought to be in exact accord with that which is fundamental reality, it is surely not strange that it must be prepared to investigate carefully and humbly the definite spiritual values symbolized in the Bible; they are symbolized there in such a way that they can be understood and proved practical.

The Days of Creation Summarized

In the foregoing chapter we considered very briefly the eternal facts summarized in universally appreciable symbols at the beginning of Genesis. The story of the days of creation — days measured in terms of thought, not of hours — reveals the light of intelligent ideas; the firmament of separation from everything unlike them; the dry land of definiteness; the sun, moon and stars of ideas; divinely governed; the birds and fishes of uplifted and multiplied ideas; man aware of dominion; and rest in the full perfection of being. In the thirty-four verses which open the Bible we have the basic "scale" of the Scriptures, composed of seven individual notes, here struck in an ascending order, but later used in countless

combinations, all designed to educate and inspire the student of essential truth.

The Sequel Is a Constant

What follows immediately on the majestically simple story of the days of creation is quite a different story, telling of a questionable God (called the Lord God) and a wretched man. The God of this second record is so far removed from the intelligent creative Principle of the first record, and the sinner of the second from the man of the first, that it would be absurd to consider the second record as an expansion of the first. It must have been placed where it was to afford an obvious contrast at every step.

The second story was written hundreds of years before the first, but deliberately made to follow it by the prophetic writers; when they formed the sacred writings of their nation into a whole, they placed their story of the days of creation at the beginning, as a compass to guide the reader through the whole Bible. It is as if they next thought, "We have stated the true facts of the case as best we can; now let's give the opposing theory a chance to construct its view of the situation. After that the reader can decide for himself."

So now we have for our consideration a scrupulously accurate and logical analysis of the distorted view of God and man, — that is, a distorted view of the first record, — which obtains almost universally and which has molded the material universe as we know it. This embraces a mist of misrepresentation over everything; man made of the dust of the ground; man confined in a body and with animal propensities; man incomplete in

himself; man disillusioned in his search for happiness; man guilty and victimized; and man without hope of ever attaining perfection. No wonder Isaiah wrote," Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

The Exposure of a Fraud

One of the thorny questions of the ages is the nature and origin of evil. This second record in Genesis, placed side by side with the first and contradicting it at every stage, like a constantly faulty working out of the same sum in arithmetic, shows that like any mistake in arithmetic, evil is a misconception of fact; it has no principle of its own and therefore no permanence. Of course, it would only be foolish and cruel to underestimate the enormous and tragic hold it has on men's minds in its multifarious forms. If a misconception goes undetected, we are undoubtedly its deluded and suffering victims. But the second record exposes for all time the gigantic fraud practiced on every one of us by thousands and thousands of years of accumulated misrepresentations. This fraud robs us of our divine right to be man in possession of dominion, health, and happiness.

But once we recognize the fraud for what it is, we can bit by bit stop being defrauded. Jesus demonstrated the truth of this throughout his earthly career. Just as it is a matter of course for us to take reasonable precautions against being burgled, so we urgently need the habit of watching that we are not constantly deluded in every detail by the time honored mesmerism described in the second record. When his disciples failed to heal the epileptic boy, Jesus said, "This kind" can come forth by nothing, but by

prayer and fasting.” By “prayer” he meant conscientiously pondering the basic spiritual facts first presented in the days of creation; and by “fasting” he meant constantly rejecting the mistaken notions set out in the false record of creation and repeated in our lives. Without that intelligent two-fold process we have no hope of helping ourselves or our fellows to a less chaotic way of life. If we try to retain our misconceptions whilst trying to grasp the spiritual, or if we airily deny the existence of those misconceptions, we fail.

A Mist Waters the Ground

The second or false account of creation begins by stating that there had been no rain upon the earth, but “there went up a mist from the earth, and watered the whole face of the ground.”

This mist symbolizes the incessant uprising of misconceptions of fundamental truth. They impose themselves on our thinking and make us lose sight of the facts symbolized in the story of the days of creation. Primarily, they contradict the great truth of the first day, in which God said, “Let there be light,” and there was light - this symbolizes that the divine intelligence is forever revealing ideas which banish the darkness of fear and ignorance in our thinking. The false record presupposes the power of an opposing so-called intelligence to “cast on” for us its lying stitches and knit them up in our mentality. Thus reason is befooled into accepting a distortion of the real facts, just as a child allows a mistake to enter its calculations in arithmetic, although the mistake itself has no underlying intelligence to create it or support it.

The mist can never for one moment stop the light from shining, nor prevent it from breaking through intermittently; but if we let it, it hides from us the presence and power of the light, and keeps us in obscurity, apathetically putting up with the creations of the mist as if they were established facts. "The fool hath said in his heart, There is no God."

The purpose of the mist was to irrigate the dry ground, and so cause things to live and grow in it. Thinking which is based merely on what the physical senses announce is always building itself up before our eyes, as both cause and effect. It acts on itself and reacts to itself. For instance, it acts on you, and says, perhaps, "You have a cold," and you react "Yes, so I have." The mist has thus created a condition for you and implanted it in your mind. It has indicated the character of your circumstances. The whole complexion of your existence may be thus altered, and in entirely undesirable ways, yet the monstrous tyranny of the mist goes for the most part unchallenged. But, instead of blindly submitting to its tyranny we have the divine right to enter our protest against its pronouncements, knowing that the only creative power is the light of ideas. Ideas are quite apart from belief based on the testimony of the physical senses, which is always temporary, changeful, and uncertain; an idea is that which is perfect, eternal, and indestructible, and what else can possibly be regarded as absolute fact? Any other so-called creative power has only so much power as we give it – usually we give it as much as it asks for. Once we admit that it can bring conditions into existence, we admit that those conditions can develop and establish themselves along their own lines. Thus do we allow the formation of formidable mountains out of nonexistent molehills. That is the simple fact about the vast conglomeration of apparently solid evils, which throng our

world; and yet because of the crushing weight of centuries of false education, this simple fact has to be faithfully proved in specific instances in the teeth of opposition. It demands consistent effort to make material belief surrender its claims.

Elisha was once with a school of prophets who were cutting down trees in order to make a new dwelling-place for themselves (II Kings, 6), and as one of them was felling, his axe dropped into the water. He was especially worried about this, because it was a borrowed axe – a symbol indicating that a mortal is not master of his own fate. When a mortal tries to improve his lot, any accident may impede his efforts, because so many factors are beyond his control. But Elisha asked him where it had fallen, cut off a stick and threw it in at that very place, and made the iron float, so that the man was able to rescue it. Elisha had refused to dignify unintelligent material belief as law, and he had handled specifically the fear that man is powerless to deal with conditions forced upon him by his own lack of alertness. It seemed like a miracle, but Elisha was really just introducing a higher law, which dispelled the helplessness induced by the mist masquerading as law. The light of the divine Mind constitutes the only basic law, and this gives man all the intelligence he needs in any situation.

As Isaiah says, “come ye, and let us walk in the light of the Lord.” Otherwise, there is no sure way of going forward, and all our judgments are unsound, watered by the mist, which goes up from the earth.

Man Made of the Dust of the Ground

The second stage of the false record tells how the Lord God made man out of the dust of the ground and breathed into his nostrils the breath of life, so that he became a living soul. This false God also placed before man's eyes the tree of the knowledge of good and evil. This is the lie that man is inherently both a spiritual and material being. Man as we know him is certainly a fantastic contradiction living in a world of contrasts. For instance, he may be willing to die for an ideal at one moment, indicating that he is a spiritual being, and at another he may be blown up in an explosion, indicating his materiality. Great poets may be cut off in their prime; the most beautiful flowers may suddenly be blighted. Man born of human parents is bound to be a mixture of good and evil, and he starts off on an existence full of these opposites. However good he is, he may suffer the most terrible misfortunes; and if he has good fortune, his fear that it is too good to last is frequently confirmed. Finally, he returns to the dust from which he was made. So this delusion of the mingling of opposites permeates our whole existence, making us see in ourselves and in every condition a mixture of good and evil, both equally real.

What is the remedy? The only hope of permanent improvement is to turn to the fundamental substantial fact, as symbolized in the second day of creation. There we are told of a firmament to separate absolute reality from "the things that are seen." A creative intelligence, which is purely good, cannot produce a hybrid creation. Habakkuk said of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Therefore the sole reality of being is spiritual man, living in a universe where nothing but good can come his way.

In our present state of existence such a conception may seem hopelessly transcendental, and yet it is the only logical conclusion, and the Bible emphasizes throughout that to turn to the spiritual with pure desire for substantial good results in improved human conditions. Without that pure desire there is no lasting improvement, but the desire for more Godlikeness brings the human nearer to the divine fact. Take, for instance, the story of Naaman the leper in II Kings, 5. Naaman was a highly successful general, a mighty man of valour, but he was a leper. A "little maid" from Israel whom the Syrians had captured said that Naaman could be cured if he were with the Hebrew prophet, Elisha. The "little maid" in us all is that which is willing to turn to the spiritual, and so eventually Naaman agreed to go. Elisha sent a message to Naaman when he arrived near his house, and merely told him to go and wash seven times in Jordan. Naaman was furiously angry, as he had expected a great fuss to be made of him and a spectacular healing to be effected before his eyes; at first he refused to obey the command, but when he was persuaded to do so on account of the simple thing that was asked of him, "his flesh came again like unto the flesh of a little child, and he was clean." He was forced to see that it is no good looking for improved matter, because the very thing we need to get rid of is the material belief, this we do by "washing seven times" in the perfection of the spiritual, symbolized in the seven days of creation, which tell the ordered story of reality.

Jesus made the same point when he said to Nicodemus, a ruler of the Jews, "Except a man be born again, he cannot see the kingdom of God" the realm of perfection in operation. Nicodemus saith unto him, How can a

man be born when he is old? Can he enter the second time into his mother's womb, and be born?" - Nicodemus took Jesus quite literally. Jesus answered, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"-Elisha had made Naaman face this very issue. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jesus went on to say that this rebirth comes about quite naturally. It is not the happening of a moment, and it is not a matter of putting new wine into old bottles; it comes about because of the purely spiritual origin of man, and involves a constant process of purification from the "old man," made of the dust of the ground. That is how the "firmament" operates practically in our thoughts.

"Man Put into the Garden of Eden"

So far this false record has exposed, first, the lie that material belief is an intelligent cause; the only creative power is God. Secondly, it has exposed the lie of a permanent mixture of good and evil; the sole reality is substantial good.

The third section into which the false record falls begins with the putting of man into the Garden of Eden to till it and look after it. This picture of man confined in a garden, which he has to keep going, is a symbol of mortal man living within the confines of a material body which he has to see to and care for. Mortals are slaves to their bodies. From their earliest years they take an enormous interest in them - looking at them and discussing them and displaying them to the best advantage; consulting them at every moment of the day as to their consciousness of pain or painlessness,

hunger or satiety; and judging them by fashionable and racial standards of physical beauty.

The third day of the true record symbolized that there is a “dry land” of definite spiritual identity for each one of us, and that it is a living and growing thing, bearing fruit. The opposite of this is the corporeal mortal. Our bodies claim to be the real “us.” Yet there can be no “dry land” of definiteness about mortal selfhood. It is one thing at one moment and to one person and under certain circumstances and quite a different thing at another moment and to another person and under other circumstances.

Isaiah expresses the need for continuous cultivation of our god-given spiritual selves when he says: “My well beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.” Jesus uses the same symbolism in his parable of the householder demanding fruit from his vineyard: when he sends servants with this demand for fruit, the husband-men kill them, and finally kill even the son of the owner and plan to seize the vineyard for themselves – mortal selfhood tries to usurp spiritual identity. But when the owner comes, he “miserably destroys” the husbandmen and lets out the vineyard to those who will render the fruits in their seasons, – who will cultivate their God-given selves. How could the selfhood defined for each one of us by the infinite identity be less than beautiful and fruitful in every way? And yet we try to thrust it aside at every turn, to our own loss, and we accept a very poor substitute.

John records that Jesus said, “Destroy this temple, and in three days I will raise it up,” and adds that it was not understood at the time that “he spake of the temple of his body.” When Jesus resurrected his body in the tomb, he proved that the real man is not confined by a material body and that he doesn’t think spiritually with his brain. He proved that his conscious divine identity was never dead and that it was this, which restored his body to normality. His material body did not disappear (as he did when he ascended) until he had proved that it was unassailable even by extreme physical suffering. The Bible certainly does not demand that we become ascetics. Paul writes, “I beseech you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind.” We are only asked to translate our sense of body into an infinitely higher and more satisfying one – the individual embodiment of specific spiritual ideas. This is bound to reproduce itself in our physical, bodies, because as a man “thinketh in his heart, so is he.”

When the Lord God has put man into the garden of Eden, he tells him that he may eat of all the trees of the garden, but that if he eats of the tree of the knowledge of good and evil he will die. As corporeal mortals we necessarily absorb the evidence of the five physical senses, and it makes us acutely aware of pain or transient pleasure, and yet the notion of sin and penalty is at the same time foisted on us. We are punished for doing what it is all too likely that we do. But if we want to stop eating of those trees of the garden and paying the penalty for it, we can obey the Psalmist’s demand, “O taste and see that the Lord is good” - we can use our spiritual senses

constantly to enjoy the beauty of spiritual ideas. The Bible is full of the expression of this beauty. So if we turn away from the contemplation of corporeality, – if we become “absent from the body,” and “present with the Lord,” – we lose nothing. Rather we gain the unalloyed satisfaction of beholding and enjoying eternal beauty, far surpassing the greatest loveliness of the world of the senses. The grace and beauty of flowers, for instance, in form, colour, expression, and poise, is but a hint of the lasting definiteness and joyousness of the beauty of spiritual ideas in operation.

The Lord God also comments at this point that man needs “an help meet for him” – he needs some extraneous satisfaction. He is dissatisfied with his own little personal identity and has the urge to possess materially. We can identify ourselves in thought with all the good there is, but if we seek satisfaction through merely physical channels, even the sweets we seem to find eventually lose their savour and begin to taste of the dust. In I Kings 21 we read of how Ahab was covetous of Naboth’s vineyard and was persuaded by his wife Jezebel to resort to treacherous murder in order to have it for himself, but he couldn’t even enjoy it when he did get it through these means.

All the animals are next brought to Adam to be named by him. This symbolizes the unreasoning passions, which are attendant upon the possession of a body, and which we find defined in our mortal makeup. Paul wrote, “I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” These animal qualities are the strong impulses always ready to spring into action,

putting us off our balance and making us do what we wouldn't otherwise dream of doing. Under the sway of some violent physical excitement, any crime is possible. But the Bible points to the sinlessness of spiritual man, who has no desire nor means to sin, because he is infinitely satisfied: the Psalmist says, for instance, "How excellent is thy loving kindness, O God! Therefore the children of men... shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."

Woman Taken Out of Man and Approached by the Serpent

The inevitable outcome of man encased in a body and given animal instincts and feeling dissatisfied is that he regards himself as an incomplete being. So we next hear of the Lord God hypnotizing Adam into a "deep sleep," and then removing one of his ribs, – something inherently part of him. Out of this rib he makes a woman, whom he brings to, the man in order that they may be one in flesh.

In the first record of creation we read that God created man in His own image and created him male and female; if God, to, be complete, must include both manhood and womanhood, both fatherhood and motherhood, then man, to be God's image and likeness, must logically also include both masculine and feminine qualities and therefore be complete in himself. It is only natural to desire completeness, but for that sense of completeness to be a permanent happiness it must be found in the individual. In that way he can always draw upon it, and he is not radically dependent upon external barriers against a sense of helplessness and loneliness. Nothing, which is not part of individual consciousness, can be lasting, because it may be lost

through accident, change, decay, or death. Marriage, for instance, can never be the final answer to the search for completeness, although for most people it may be a good steppingstone; both Jesus and Paul indicated this. All happy and productive relationships are only “an outward and visible sign of an inward and spiritual grace,” which is the achievement of completeness in every individual, – through the intelligence and strength of manhood, and the tenderness and service of womanhood. When our own manhood creates spiritual ideas by reflection, and our own womanhood responds by accepting them, then we can face every situation with the certainty of being able to work it out, and so behold the fruit of our own individual spiritual marriage.

The fourth day of creation introduced the sun, the moon, and the stars as a symbol of the universal relationship of ideas, all operating according to their Principle. John in Revelation uses this same symbol when he declares that he saw “a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;” what a wonderful association of spiritual affection (“a woman”) with unfailing harmony, and in that association lies the only hope of reuniting the cracking relationships – between men and women, parents and children, capital and labour, nation and nation – unhappily so prevalent in the world. Right relationship begins with the individual; it has a shaky foundation if the individual is still lying hypnotized in the “deep sleep” of belief in his own deficiency.

In the Book of Judges it is related how the Philistine lords said to Delilah, the wife of Samson, “Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to

afflict him.” Samson deceived Delilah three times, but finally she drove his patience to such extremities that he revealed to her the secret of his strength, – the fact that a razor had never passed over his head. Delilah then proceeded to do to Samson exactly what the Lord God did to Adam in the false record: “she made him sleep upon her knees.” Then she got a man to shave off “the seven locks of his head,” – to rob him of him of his sense of completeness, – and his strength went from him so that the Philistines could put out his eyes, bind him with fetters, and make him grind in the prison house.

Just as the appearance of the woman clothed with the sun was followed in Revelation 12 by the appearance of a great red dragon, who tried and failed to impede her in every way, so this fourth part of the Adam record follows the picture of falsified relationship with the introduction of the serpent, who is in this case to be victorious. The serpent, “more subtle than any beast of the field,” says to the woman, “Yea, hath God said, Ye shall not eat of every tree of the garden?” The serpent symbolizes every suggestion, which insinuates to us that perhaps all is not for the best in the fundamental ordering of things. These cunningly subtle suggestions creep into our minds when the “deep sleep” has robbed us of our “whole armour of God.” They come arrayed with all innocence and they exude a superficial reasonableness. The result is that, like Eve, we listen to the serpent’s misleading suggestions, heed its implanted doubts, and reckon as if the infinite were a pettifogging official of some outmoded institution, depriving us of our rights.

The serpent has no fundamental principle behind its pronouncements – all it has is what power of suggestion we choose to allow it. The purpose of these suggestions is a malicious and deadly poisoning of our minds against spiritual facts. Jacob, speaking prophetically of Dan, one of his sons, said, “Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward” – a good picture of the insidious designs of the serpent, always devising new and more hideous methods of infiltration. Until those hidden methods of accomplishing evil are exposed and held in check there can be no peace from the serpent’s machinations that which exposes them and renders them powerless is the action of the divine Principle of the universe, which makes its intentions clear to the obedient servant of this Principle.

Man and Woman Eat of the Tree

Adam and Eve, disabled by their personal deficiencies and thereby with their resistance to the serpent’s subtlety weakened, now proceed to be inveigled by the serpent into eating of the tree of the knowledge of good and evil. The serpent lies to Eve and tells her that God has forbidden them to eat of the tree because he knows that when they do their eyes will be opened and they will be “as gods, knowing good and evil” Eve thereupon decides that to eat of the tree will have desirable results and so she eats of it and gets her husband to do the same. The outcome is that they know that they are naked – that is the only “eye-opener” they have, and it so disillusioned them that they hide from their Maker.

The serpent is always insinuating to us that we cannot enjoy a full and interesting and adventurous life by thinking in terms of spiritual facts. It

virtually denies that those truths can win and hold our affection permanently. It suggests that we are happier if we absorb ourselves in a chaotic life of good and evil intermixed, – a life apart from infinite Life. So we cut adrift from that in which we fundamentally “live, and move, and have our being,” and our restlessness makes us sail off into treacherous waters. We do this only because we fail to realize what the Psalmist expressed: “in thy presence (the presence of abundant ideas) is fullness of joy.”

Like the prodigal son in Jesus’ parable, we imagine that we are deprived of happiness in the present, separated from it by time and space, and so we too leave our Father’s house for a far country. And yet we soon find only emptiness, and like the prodigal we return once more to the Father, who heaps abundance upon us, – abundance which could always have been ours if we had been content to find it fully expressed in the “here and now” which is true being.

The mortal is always trying to inflate his own importance to impossible dimensions. For instance, it is told in Acts 12 of how Herod was struck dead by an angel “because he gave not God the glory” and set himself up as a god. Jesus, on the other hand, was always subordinating his human self and his human yearnings to his divine sonship – “not my will, but thine, be done” – and the result was greater, not less, glory of individual achievement. Both Judas in his betrayal of Jesus, and Paul in his persecution of the early Christians, tried to “kick against the prick” and found it unrewarding. They were both asserting their “free will,” but that kind of free will is as if “two” should decide to have the right to be interchangeable with “three” because of the boredom of always being “two.”

The fifth day of creation, through the symbol of the birds and fishes, emphasized rising above the burdens of material existence, and also the sense of multiplication, but here we have the taking on of the burden of material existence, and the ensuing conviction of barrenness.

When Adam and Eve realized the nakedness of mortality, – that it is a disappointing sham, – they sewed fig leaves together and made themselves aprons. Mortal belief is tireless in its efforts to cover up its basic poverty by theories and codes of living, which make a good show of being watertight and securely respectable. It tries to give the appearance of continuity and to prevent its emptiness from becoming apparent. A rich young ruler once asked Jesus, “Good Master, what shall I do that I may inherit eternal life?” Jesus replied, “Why callest thou me good? There is none good but one, that is, God,” and he went on to enumerate some of Moses’ commandments. The young man answered, “Master, all these have I observed from my youth;” he had clothed himself with moral respectability all his life, and yet it was merely a superficial goodness. The story goes on: “Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.” We cling tenaciously to the mortal world and its various organizations, instead of exchanging mortal beliefs for the abundance of spiritual ideas and using them with compassion to bring genuine riches to the poor in spirit. The leaves of the tree of life are “for the healing of the nations,” and not for temporarily disguising their poverty. The

rich young ruler was like a would-be mathematician who covers up a mistake instead of eradicating it.

Fallen Man is Cursed

When mortal man has elected to bring about his own downfall, there is nothing left to him but to make his uncertain way through the complex jungle of a hostile world, pursued by curses and victimized by the general perversity of things. This is what we hear of in the next portion of the story, and it is a complete opposite of the sixth day of creation, which describes man's dominion over all the earth.

This section opens with the Lord God calling to Adam and asking "Where art thou?" Adam replies, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." That "voice in the garden" is the voice of conscience; in mortal man the engrained feeling of guilt and fear is the basic element of consciousness. But think of Jesus' healing of the man sick of the palsy – the first thing Jesus said to him was, "Son, be of good cheer; thy sins be forgiven thee." Hidebound theological belief immediately called this blasphemy, and yet Jesus was asserting the essential fact of manhood, which is unfallen, which has never been in subjection to sin. Again, when Jesus saw the man born blind, his disciples asked him, "who did sin, this man, or his parents, that he was born blind?" Jesus' reply was, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

The Lord God now carries his cross-examination a stage further by asking Adam, "Who told thee that thou wast naked? Hast thou eaten of the tree,

whereof I commanded thee that thou shouldest not eat?" Adam then blames the woman whom the Lord God has given him – he puts his sin two removes from himself, and thereby takes refuge in self-justification. "Quis' excuse s'accuse." Today we would say, "I'm just made that way," and shrug our shoulders, but self-justification is a blind alley, as Job found out. The woman is then questioned as to what she has done, and she answers, "The serpent beguiled me, and I did eat." She has the wisdom to see her sin as a victory of the serpent. The Lord God then curses the serpent and institutes a perpetual warfare between the "woman" and the "serpent;" such warfare is constantly illustrated in the Bible – for instance, in the story of Daniel in the lions' den, where Daniel's purity and faithfulness rendered harmless the cunning malice leveled against him. Judas, too, played the "serpent" to Jesus' patient "woman," and true womanhood gained the final victory.

The curse on the woman is that she shall bring forth children in sorrow. This is reflected in the birth-pangs of all progressive; ideas the pioneer always has a bitter fight before his new idea is accepted. That which is to be the cornerstone of a new structure is still rejected by the builders. Just so in ourselves, if we resist spiritual ideas as applying to ourselves and as necessarily displacing old beliefs, and so their birth in our thought is attended by pain. The first chapter of Luke tells of how Zacharias suffered because he wouldn't accept that his own womanhood (his wife) could possibly bring forth a son for him. And so whenever we resist progress we bring forth our "children" in sorrow, whereas we can learn to bring them forth in joy.

The curse on Adam is that the prospect before him is nothing but blood, sweat, and tears, and finally extinction. Mortal man is to a large extent in subjection to the forces of nature, and condemned for the most part to drudgery, to a ceaseless, unrewarding struggle for existence. As the disciples said, "we have toiled all the night, and have taken nothing." But Jesus could say, "my yoke is easy, and my burden is light." Manhood as Jesus demonstrated it was a matter of dominion: The Father loveth the Son, and hath given all things into his hand."

The third chapter of Genesis ends with the Lord God ensuring that man shall never be redeemed; he drives man out of Eden in case he shall eat of the tree of life. This is indeed a God made after mortal man's image, and a jealous mortal at that, willing to render his creation "strangers from the covenants of promise, having no hope, and without God in the world." Here again Jesus acted and healed on quite different assumptions, saying for instance, "fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

Adam and Eve next bring forth Cain and Abel, but Abel, the better of the two, is slain by the worse. Cain (which means "spear") is a "tiller of the ground," a gross materialist; whereas Abel is a "keeper of sheep," a man with his eye on his thoughts. Cain offers to the Lord God the fruit of the ground, – a parade of his gross materialism, – whereas Abel offers some of the firstlings of his flock, – the gift of his own thinking. Cain thereupon slays Abel. Today it is the brute force of the physical, which the materialist parades, and his envy of the independent thinker makes him liquidate him as a nuisance. The well-meaning idealist cannot stand up against an

enemy armed with bombs and untroubled by scruples. The only thing that can stand against so-called physical power is scientific understanding of the spiritual, because that is based on fundamental universal power. Pilate paraded before Jesus the power of Rome: "knowest thou not that I have power to crucify thee, and have power to release thee?" But Jesus' answer was; "Thou couldst have no power against me, except that were given thee from above," and he went victoriously through that whole experience of trial and crucifixion with the deliberate intention of showing that man is indestructible.

When the Lord God discovers Cain's crime and is met with a rude repudiation of responsibility, he sentences him to become a fugitive and a vagabond. Cain says that this punishment is more than he can bear, because he is sure to be killed. The Lord God then forbids anyone to kill Cain; mortal man is a perversion of the real man, and so it is bound to return eventually to its own nothingness. It condemns itself, and therefore the poor mortal does not need our condemnation.

Cain Excluded, But Enoch Translated

The final scene of the Adam drama finds Cain going out from the presence of the Lord and dwelling in the land of Nod, which means, "wandering." So the seventh stage of the false record is exclusion, instead of the seventh day consciousness of complete perfection. Mortal man is "beyond the pale," cut off from the perfection of the spiritual universe and doomed to wander in mortality, but only until he sees that material existence is doomed to extinction and he recovers his connection with the divine. Then the end of the wrong road becomes the beginning of the road back home.

Adam and Eve have another child to replace Abel, and this is Seth, who is to be in the direct line to Jesus, whose mission it was to show us how to set about working our individual passages home – not haphazardly, but in an ordered and intelligent way. Finally, Enoch is translated – he “walked with God: and he was not; for God took him.” Enoch’s transition from the human to the divine came about perfectly naturally, as Jesus’ ascension did, because he had victoriously taken all the intervening steps.

The parable of the good Samaritan illustrates the new hope that is given us in exchange for the ashes of despair. It describes how a certain man fell among thieves and was stripped of his clothes, wounded, and left half dead – this is the state to which the false record reduces us. A priest and a Levite (representing the outworn notion of man as a miserable sinner deserving only suffering) passed him by on the other side; but a certain Samaritan “came where he was:” – the Psalmist said, “if I make my bed in hell, behold, thou art there” – “and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.” Mortal man is restored to the right path, because at the heart of things is the divine motherhood, shepherding us back to the one fold, – the spiritual universe. As Paul says, “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

A Summary

The false record, then, is a masterpiece which lays bare the methods which belief adopts in order to get itself accepted as truth. It asserts:

1. That it has power to pull the wool over our eyes, - to impose misconceptions on us.
2. That it is a confusion of good and evil.
3. That we are kept acutely aware of it through our five physical senses.
4. That we have no adequate power of defense against it.
5. That we should use material means to deal with it, though these bring only disillusion.
6. That we need expect nothing but blood and sweat and tears.
7. That we might as well give up hope and resign ourselves to it.

Yet beneath the tones of the false record may forever be heard the true tones of the first account of creation, proclaiming with divine clarity against the temporary background of discords that the light of ideas is purely good, definite, powerful, ever-present, victorious, and "altogether lovely."