

THE BIBLE
IN THE LIGHT OF
CHRISTIAN SCIENCE

VOLUME I

GENESIS

MAX KAPPELER

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Christian Science

Volume I

GENESIS



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CONTENTS

<i>Preface</i>	vii
Introduction to scientific text-interpretation	1
The first record of creation	21
The second record of creation	39
Noah	55
Abraham	71
Isaac and Jacob	89
Joseph	107

Abbreviations for the titles of works by Mary Baker Eddy:

S & H Science and Health with Key to the Scriptures

Ret. Retrospection and Introspection

Mis. Miscellaneous Writings

Preface

John W. Doorly (1878-1950), a prominent Christian Science practitioner, teacher and lecturer in London, England, devoted the major part of his life to an in-depth study of the Christian Science textbook, 'Science and Health with Key to the Scriptures' by Mary Baker Eddy. His overriding interest was to find a more scientific understanding of Christian Science and through his deep research of this subject he began to see what constitutes the scientific nature of Christian Science and consequently how Science reduces divine metaphysics to a system (see S&H 146:31). He had always laid great stress on the seven synonymous terms through which Mary Baker Eddy defined God, and also on the spiritual meaning of the seven days of creation in Genesis, and finally he discerned the correlation of these two presentations. The Key to the Scriptures then began to turn in the lock and John Doorly not only saw in the chapter 'Genesis' the basic values of the days of creation and their correspondence with Mind, Spirit, Soul, Principle, Life, Truth and Love, but also in the chapter 'The Apocalypse' the fourfold operation of this divine nature as Word, Christ, Christianity and Science, symbolized by the four sides of the holy city. With this fundamental knowledge he then undertook an in-depth study of the Bible and could see that these two main categories (the sevenfold nature of God and its fourfold operation) constitute the Key which decodes the Bible narratives so as to bring out in metaphysical terms their divinely scientific interpretation. John Doorly presented these findings in ninety-nine weekly talks in London and three summer schools in Oxford, England, and published them in verbatim reports (1947-1950).

In order to acquaint the German-speaking field with Doorly's findings, in 1950-1951 I gave a number of public talks on this subject at the Kongresshaus in Zürich. I had no intention of presenting the subject in the detail that John Doorly had done but rather gave merely a short

digest of his books (up to the book of 'Kings'), hoping that this would entice those who knew English to study these books. Verbatim reports of these German talks (largely extemporaneous) were published at that time.

Recently the English-speaking students have asked me to publish a short survey on the Science of the Bible by making the books on my Bible talks available in English. I agreed with some hesitation. Why? Because any author would naturally like to rewrite what was written thirty years ago. Nonetheless my commitments for many years to come are such that they leave me no time for such a project. Consequently I would ask readers to bear this in mind, though I am sure they will find that the substance of the talks has lost none of its spiritual value or actuality. As in the German edition, the style and format of a spontaneous talk has been maintained in these translations.

When John Doorly presented the Science of the Bible, he did not give his *personal* interpretation but *Principle's* interpretation, a fact which sets his work apart from all the other interpretations of the Bible that fill the libraries. Such a divinely objective and scientific interpretation demanded a completely new method of text-interpretation, a method which today we would call 'structural interpretation', or which, in modern theology, is termed 'structural exegesis'. As this structural interpretation is basic to understanding the Science of the Bible, and, as the academic field is — after thirty years — beginning to discern the value of such a method, I feel the time is ripe to add to this English translation a short introduction on the method of scientific text-interpretation.

Zürich, 1982

Max Kappeler

INTRODUCTION TO SCIENTIFIC TEXT-INTERPRETATION (added in 1982)

The fundamental elements for a structural method of interpretation

The problem of interpretation. “In the beginning was the Word, but that Word required interpretation. This statement is the one statement that all Christians can agree upon.” So concluded a television documentary on ‘The Christians’¹: How true! For centuries millions of Christians have been reading and building their teaching on one common book, the Bible, yet the differences among these Christians could not have been greater. As the commentator of the documentary remarked, when he read the New Testament through as a whole, his impression was that no sect of Christianity represented or even resembled this whole body of teaching, even though he came across various single passages that entire sects took as the core and distinguishing feature of their doctrine. Despite centuries of devotion and consecration to the study of the Bible, no reliable or objectively unifying method of interpretation has been applied. The Bible is taken apart and studied bit by bit, but not as a coherent whole.

Furthermore these bits have been interpreted, not from the standpoint of asking what categories and concepts provide a divinely objective interpretation of the Bible, but from the standpoint of relying on personal inspiration, beliefs, opinions or established theological dogma. In other words, the grid or filter of concepts used for making sense of the Bible’s teachings and symbols has mostly been based on human—instead of divine—concepts. Not surprisingly, the interpretations of the Bible have become as numerous as the human beliefs that interpret it. Rather than representing the one revealed Word of God, the Bible has often been used

¹Norman Rodway and John Woodvine, *The Christians*, Granada Television International, New York, 1971, final episode.

to justify endless human beliefs not only about God but also about man and the universe.

The unique solution of structural interpretation pioneered by John W. Doorly through the Science of Christian Science. To this problem of interpretation, John W. Doorly, of London, England, pioneered a unique solution through his deep research into Christian Science. Those who are familiar with his interpretation of the Bible recognise that this interpretation was inspired and was the result of forty years of a living, practical experience of the truths contained in the Scriptures; nevertheless in this age his method can also be discussed in the terminology of what today is called 'structural exegesis', involving a structural interpretation of the Bible. When John Doorly was researching the Bible—over thirty years ago—structuralism was not known, especially as it applies to interpreting the Scriptures. Taking his lead from Mary Baker Eddy's 'Key to the Scriptures' in 'Science and Health', John Doorly was working through spiritual intuition to research the revelation of both the Bible and 'Science and Health' in a spiritually scientific way. Although he never used—and was possibly not aware of—terms such as 'structural interpretation', 'structural exegesis', 'structuralism', 'surface structure' or 'deep structure', he was nonetheless intuitively, and from a subjectively spiritual standpoint, applying these concepts and methods.

For example, he always treated the Bible as a whole rather than as an aggregate of truths, aphorisms or stories. What does this mean? A whole is a whole by virtue of the relationships that bind all the elements or aspects of that whole into one coherent unity. Accordingly John Doorly sought to discover those fundamental elements and relationships woven throughout the Bible that give the Bible its unity in presenting the spiritual idea of God. What he found was that the 'structure'—the elements and relationships—that underlies the Bible is actually the 'structure' of Being itself. Since the Bible represents the revelation of God, what God is must constitute the structural framework underlying the Bible, giving the Bible its coherency and continuity. It was this 'deep structure' of divine Being—the fact of what God is—that made the Bible writers and editors write as they did. What Doorly instinctively realized, therefore, was that to understand the Bible, we must interpret the Bible in terms of this same divine nature—the same structure of Being that dictated the text. This structure of Being provides the impersonal, nonsectarian, divinely objective context

for interpreting every aspect and symbol of the Bible's teaching. As Doorly followed this method, the Bible emerged from beginning to end as one coherent story, unfolding in an ordered way. He saw that the Bible has an exact spiritual logic, developing its message through an exact order that reflects the ordered statement of the nature of God. The implications of this solution to the problem of interpreting the Bible—or any revealed text—are tremendous. Most importantly, we gain a divinely objective standpoint for interpretation and so cease to impose on the Bible merely human and theological concepts. We lay aside the many personal or theological interpretations and base our interpretation of the Bible on the one divine Principle of being.

Structural interpretation

Before taking up the question of how John Doorly instinctively arrived at this structural method of interpretation through his study of Christian Science, it may be helpful to see how modern biblical scholars have now begun to approximate, in certain insightful ways, the method adopted by John Doorly, and which has become the structural method used in the Science of Christian Science. The method of the biblical structuralists is called 'structural exegesis'. Although there are fundamental differences between the assumptions made in the Science of Christian Science, there are some striking similarities in method. Indeed some of the findings of the recent biblical structuralists can be most helpful in understanding the method that John Doorly employed thirty years earlier and which this series of talks uses in analyzing the early books of the Bible.

Wholeness. First, structural interpretation emphasizes the importance of treating a structure — in this case a text — as a whole, and not as many isolated and unrelated parts. Structuralists stress this point as well. To quote Jean Piaget:

That wholeness is a defining mark of structures almost goes without saying, since all structuralists — mathematicians, linguists, psychologists, or what have you — are at one in recognizing as fundamental the contrast between *structures* and *aggregates*, the former being wholes, the latter composites formed of elements that are independent of the complexes into which they enter. To insist on this distinction is not to deny that structures have elements, but the elements of a

structure are subordinated to laws, and it is in terms of these laws that the structure *qua* whole or system is defined. Moreover, the laws governing a structure's composition are not reducible to cumulative one-by-one association of its elements: they confer on the whole as such over-all properties distinct from the properties of its elements. ('Structuralism', p. 7)

The importance of treating the Bible — and also 'Science and Health' — as a whole and not as an aggregate of stories, truths or statements is one of the outstanding features of the method of interpretation used in the Science of Christian Science. Meaning is determined by context, or, as structuralists put it, *meaning is relational*. Therefore we can arrive at the right meaning of a text only when we take into consideration the full context — the context of the text as a whole. However, this requirement of wholeness has its difficulties: How can we deal with a text as a whole particularly when the whole Bible represents so vast a quantity? As Piaget states:

The idea of wholeness does, however, raise a good many problems, of which we shall take up just the two principal ones, the first bearing on its *nature*, the other bearing on its mode of *formation* (*ibid.* p. 7).

To deal with the text as a whole, we must somehow determine those key categories that underlie the whole — those categories that firstly give the whole its *nature* and, secondly, the means and method of its *formation*. This is where Doorly and later the biblical structuralists focused their attention.

Analysis through a deep structure of meaning. Like Doorly, biblical structuralists today are not primarily interested in analyzing what they call 'the surface structure' of the Bible — that is, the language or symbols through which the Bible conveys its meaning. Rather, they too are more interested in what they call 'the deep structure' of meaning that both underlies the symbols and dictates the use of each symbol in the text. Daniel Patte writes in his book 'What is Structural Exegesis?' (Fortress Press, Philadelphia, 1976, p. 25):

The deep structures are the primary objects of structural studies . . . Structural criticism . . . focuses on the relationship between the surface structure and the 'deep' structures which lie implicitly or

unconsciously beneath, around, or alongside of the text. Structural criticism wants to articulate the larger implicit structure which in some way generates the text under consideration (ibid. p. iv). A structural analysis of a text is thus the study of the structures which presided over its creation.

Deep structures transcend the circumstances of personal authorship. In a structural analysis, it is the structure of meaning that is important, for it is this underlying structure that has dictated the text. Accordingly such a structural analysis is not concerned with what the human authors may have intended or thought they were writing. These human authors served only as scribes to a higher structure imposing itself on them and making them write as they did. In this vein also, Daniel Patte writes:

Whether or not these structures were intended by the author is not a relevant question. In fact, in most instances it appears quite likely that the author was not aware of using such complex structures. Indeed he was preoccupied with conveying a meaning. (ibid. p. 14) Consequently [a structural analysis] . . . aims not at what arises from the author's creativity, but at what imposes itself upon him. (ibid. p.16)

The categories comprising the structure create, dictate, determine and therefore must interpret the text. How do these higher structures impose themselves on an author of a 'revealed text' and create the text as they do? What is the process of generating the text? The biblical structuralists use a very interesting analogy. Daniel Patte writes:

A text may be compared to a handwoven blanket. Its colorful design that we apprehend as a whole would be its 'meaning'. The 'design effect' is the result of the intentional combination of colored threads. Yet the 'design effect' is also determined by the limited possibilities offered by the loom and the set of colored threads available to the artisan. (ibid. p. 21)

Accordingly, a human author working on a revealed text cannot write anything he pleases. This also implies that a reader of a revealed text cannot interpret it in any way he pleases; we cannot read just anything into a revealed text. Both author and interpreter are constrained by the higher structure that created the text and must work within its categories. The

structure — composed of the intersection of fundamental categories — dictates both what is to be written and what is to be interpreted. In the analogy: “The two structures (loom and threads) are constraints upon the weaver. His creativity is limited by these structures and simultaneously is realized by these structures. The weaver’s art is the creative use of these two structures.” (ibid. p. 21-22)

The structures focus the subject in the text. Since we are considering the revealed text of the Bible, this structural analysis implies that the Bible — throughout each phase or aspect of its overall structure — is saying something very specific about the categories of the basic structure that dictated or revealed the Bible. The Bible represents a focusing of those categories in a specific way to serve a specific purpose and convey a specific teaching about divine being. Thus, if we know the structure underlying the Bible, we can see which specific aspect within the whole structure of divine being is under consideration. We do not force the Bible to say anything and everything. Rather, we see how the structure, step by step, focuses thought on those issues that are most important to serve the Bible’s overall meaning. The structure becomes our grid for interpreting what the Bible means by its symbols. As Daniel Patte writes:

The structures might be compared to the lenses of a microscope. As one adds lenses the field of vision is progressively reduced, but magnification is increased and one can discern smaller details, the image is sharper. Similarly the meaning effect of a text becomes sharper and sharper as more and more structures are at work in it. The interaction of the structures can also be compared to a filtering process. For indeed the vocabulary of a natural language is very ambiguous. [How much more ambiguous are the many possible meanings and interpretations of natural symbols, stories and parables!] Without the limitations imposed by various structures each word has a quasi infinite number of potential [meanings] . . . since it can theoretically be defined in terms of all the entries in the dictionary. The structures function as a filtering process which drastically limits the number of [appropriate meanings] for each word. We could say that the structures *select the pertinent [meanings]* . . . which will participate in the [overall] meaning effect. *Thus the ‘meaning effect’ of a text can be apprehended by the readers insofar as*

when reading the text, they are using the very structures which the author used (ibid. p. 23) — that is, which imposed themselves on the author. (italics added)

Ordered development of the subject. How does this structure of meaning emerge through the text? How does it appear to us? It is difficult — even impossible — to grasp a work the size of the Bible as a whole without specific methods for understanding its elements and the main lines of its development. How can we recognize the simple structure amid all the details of a text? Daniel Patte writes:

The text is decomposed into its basic elements which are then identified as belonging to various structures. The reader first apprehends the basic elements of the text as organised according to an order . . . Each element of the text is associated with the elements which precede and follow it in the text ; . . . each element receives its *value* through its relationship with what precedes and what follows. (ibid. p. 25)

Clearly the perception of basic elements which then operate in an ordered line of unfoldment of the subject is our great tool for understanding a text as a whole. As we will see, this accent on understanding the Bible as a whole through understanding its basic elements and their ordered development is one of the key features of a spiritually scientific analysis and interpretation of the Bible.

Summary of the structural method of interpretation. In short, what are the key points of a structural method of interpretation — that method which has been used in the Science of Christian Science for decades but which only recently is being given the attention and research it deserves among Bible scholars ?

1. Most importantly, the Bible must be interpreted and understood as a whole, not as an aggregate or collection of truths.
2. To do this, we must determine the nature of that whole by looking at the deep structure of meaning or spiritual values that underlie the whole and indeed make the Bible what it is. Why ?
3. This deep structure of meaning is what imposed itself on the human authors, giving order and structure to the work beyond even the authors' conscious awareness.
4. The deep structure — because it defines and determines what must

be written — must also be that which defines and determines a right interpretation of the text.

5. The operation of structure focuses the subject, giving each aspect of the text a specific meaning within the whole structure. As already stated, this specific and exact meaning can only be found when the same structure that generated the Bible is used as our lens or filter for interpreting the Bible.
6. How then do we find this one structure appearing consistently throughout the whole text? The one structure appears through basic elements that unfold in an order. We see the one structure appearing as we see how the one subject is developed in an ordered way. Order is apparently not only 'heaven's first law' (Pope) but also one of man's first means for discovering heaven's laws and structure.

Structural exegesis in Christian Science.

The key questions. Through these various insights into the method of structural analysis and interpretation, the importance of interpreting the Bible through a higher or deeper structure becomes clear. However, for all this excellent clarification and insight on method, the most important questions for actually interpreting the Bible remain, namely:

1. What constitutes the deep structure that underlies and therefore must also interpret the Bible?
2. What are the elements that comprise this structure?
3. What is the order that this structure and its elements use to develop the subject and so enable us to grasp the Bible as a whole?

With their answers to these questions, the pioneering thinkers in the Science of Christian Science part company with the modern biblical scholars, for the two sets of answers could not be more different.

The modern biblical scholars: a structure of psychological archetypes. What constitutes the deep structure of Being? What higher structure impelled or imposed itself on the authors of the Bible? Because the modern world since Freud and Jung has been steeped in categories of psychology with its archetypes of the collective unconscious, biblical structuralists take these psychological archetypes as their structure for interpreting the Bible. The Bible becomes a manifestation or 'revelation' of the human unconscious through its mythological forms. Not

surprisingly, this answer does not satisfy those who think deeply on the teachings of revealed texts.

The Bible presents its own spiritual structure: the structure of Being itself. The Bible is a revealed text precisely because it does not draw its teachings from human concepts — from the human system of reference. What does the Bible itself say of its standpoint? The Bible opens with God's creation, with "the Spirit of God" (Gen. 1:2), followed by seven statements made by God: "And God said, . . ." (Gen. 1:3-2:3). As John tellingly begins his gospel, "In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him; and without him was not any thing made that was made." (John 1:1,3) If we take the Bible on its own terms — on its self-stated standpoint — then God, revealing itself through its Word, is the structure underlying and dictating the Bible. If the Bible is indeed 'the Book of Life', then the structure of Life itself — not what humans think about life — is the structure which imposed itself on the authors of the Bible and which must impose itself on us if we are to interpret the Bible rightly. The categories of divine Being which gave the Bible birth must be our categories for understanding and interpreting the Bible.

The discovery of the spiritual structure underlying the Bible. In 1938-39 John W. Doorly laid the foundation for the discovery of the spiritual structure underlying the Bible through his deep study of the nature of God as presented in the textbook of Christian Science. This study later bore fruit in the discovery of how the elements of divine Being provided a comprehensive and systematic framework (lens or filter) for interpreting the Bible as a whole, revealing an order of spiritual unfoldment that flows throughout. These findings were presented in a series of 99 weekly talks on the Bible given in London, England, from 1947-50, the verbatims of which are available in a nine-volume set.¹ These talks covered the line of spiritual development presented in the Old Testament. Three Summer Schools in Oxford, England in 1947, 1948 and 1949 continued the analysis of the line of spiritual unfoldment in the Old and New Testaments with structural interpretations of the four Gospels and the Revelation of St.

¹ John W. Doorly, *Talks on the Science of the Bible*, The Foundational Book Company, Ltd., London.

John. (The 1948 and 1949 Schools are available in four volumes of verbatim reports¹). Since then, the work has continued. The Foundational Book Company, Ltd., London, published other books of Bible interpretation². Research into the Science of Christian Science has produced over the last forty years one self-consistent, coherent and comprehensive interpretation of the Bible, all predicated on the spiritually scientific discernment of the structure of Being itself.

To sum this up, John Doorly discovered not only that the divine Mind is its own interpreter of the Bible (see S&H 577:21), but also that the categories of metaphysics — those categories which rest on the one basis of the divine Mind (see S&H 269:13) — reveal this divinely scientific interpretation.

How did this discovery come about? Further, on what grounds can one take the structure of Being as presented in Christian Science as the same structure that underlies the Bible? As we will see, the answer to the first question indicates the answer to the second.

The seven synonymous terms for God: the key to the structure underlying the Bible. A full account of the steps of spiritual development that led John W. Doorly to a comprehensive, spiritually ordered and structured interpretation of the Bible can be found in the book: 'John W. Doorly and the scientific evolution of Christian Science' by Peggy M. Brook (The Foundational Book Company, Ltd., London, 1973). For the purposes of this introduction, only a few major points will be indicated.

Although John Doorly became a great student of the Bible, he did not set out to find a new method of interpreting the Bible. As it later was seen, a scientific interpretation of the Bible is only possible on the basis of first understanding the definition of God as given in 'Science and Health', page 465. This research began around 1923 with an in-depth study of the seven synonymous terms for God — Mind, Spirit, Soul, Principle, Life, Truth, Love — those terms that together define the nature, essence and wholeness of divine Being. According to Martha Bogue, Mary Baker Eddy said of these terms in a class in 1888: "Upon the truth of these terms for God

¹ John W. Doorly, *Talks at the Oxford Summer School*, The Foundational Book Company, Ltd., London, 1948, 1949.

² Peggy M. Brook, *Talks on the Acts of the Apostles*, 1951.

Max Kappeler, *The Minor Prophets in the Light of Christian Science* 1962.

Max Kappeler, *The Epistles in the Light of Christian Science*.

rests the basis of the Science; in fact they are the Science.”¹ The reason for such a statement is simple: the thesis of Christian Science is that God is All, that therefore the divine nature is the only real and true nature of being, and consequently that an understanding of this divine nature is the answer to all problems and questions of human existence.

Accordingly, it was natural for John Doorly to attribute primary importance to gaining an exact understanding of these seven synonymous terms for God. From this research he could see that, although all these terms refer to God, each term brings out a unique and distinct aspect of the divine nature, which is in fact the meaning of ‘synonymous terms’². Slowly but definitely, a clearly distinguishable meaning emerged for each of these synonyms. Like the seven colours, each colour is found in white light, yet each colour has a special and distinct value — a value which also includes within itself an endless range of shades and hues.

With hindsight one can see that during those years John Doorly was imbibing and culturing the prime root-elements of divine Being, the core of all spiritual structure. Without perhaps realizing at his time the full implications of such research, he was laying the foundation for a spiritually structured interpretation of the Bible by accepting the nature of God as the structure of his consciousness. In this way, Mary Baker Eddy’s answer to the question “What is God?” (S & H 465:8) became his categories — his lens or filter — for understanding and interpreting all things. When this lens was turned on the Bible, it could not help but resound within him to reveal that same divine nature underlying each phase of Bible-teaching. Yet how could he be sure of this? What specifically linked the nature of God as defined through the seven synonymous terms for God with the order and structure of the Bible?

The seven days of creation: both the statement of the divine nature and the key to the Bible’s order and structure. Parallel to John Doorly’s study of the synonymous terms for God was his study of various sequences and orders of ideas, such as the order of the third degree of understanding on

¹ Quoted in Max Kappeler, *The Development of the Christian Science Idea and Practice*, The Foundational Book Company, Ltd., London, 1970.

² See Max Kappeler, *Introduction to the Science of Christian Science*, The Foundational Book Company, Ltd., London, 1978, pp. 26-38; also Max Kappeler and co-authors, *Compendium for the Study of Christian Science*, Nos. 1-10, The Foundational Book Company, Ltd., London.

page 116 of 'Science and Health': "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness". Because the seven days of creation offered a similar order, Doorly undertook the study of Mary Baker Eddy's exegesis of 'Genesis' in the fifteenth chapter of the textbook under the section, 'Key to the Scriptures'. The more he pondered these seven days, the more he realized that they correspond in tone to the meanings of the seven synonymous terms for God as they appear in the order given in answer to the question: "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." (S&H 465:8) How? Specifically:

- the first day of light corresponds to the dawning of Mind's intelligence through wisdom and enlightenment;
- the second day of the firmament corresponds to Spirit's ordered separation of the real from the unreal, showing the purity of spiritual creation;
- the third day in which the dry land appears corresponds to the definite, unchanging identity of Soul, establishing a spiritual understanding of all things;
- the fourth day of the greater light, the lesser light, and the stars — the stellar system — corresponds to Principle's government of the universe through Science and system, demonstrating the spiritual power of God over all the universe;
- the fifth day of the multiplication of birds and fish corresponds to the newness, fullness, abundance, multiplication and irrepressibility of Life, inspiring a love for the spiritual that enables us to lay down a mortal sense of life and be exalted to a sense of Life in and of Spirit;
- the sixth day of the animals and man corresponds to the wholeness and consciousness of Truth, the divine ideal that reflects the image and likeness of God and manifests itself in health;
- and the seventh day of peace and rest corresponds to the perfection and fulfilment of Love, the holiness of a consciousness that exists and abides in a state of fulfilment through the operation of one divine plan.

When John Doorly saw that behind the days of creation lay the revelation or statement of the divine nature, he saw that the Bible itself provides the spiritual structure for its own right interpretation. Because the days of creation are themselves the manifestation of the deep structure of the fundamental sevenfold nature of Being, the seven synonyms for God

do not constitute a structure that is foreign to the Bible; rather, this structure is the structure that the Bible itself presents in its first chapter. The ordered statement of the divine nature is intrinsic to the Bible, inheres in the Bible and so reveals the spiritual structure which not only imposed itself on the writers of the Bible, but also made one coherent spiritual story of a work that spanned centuries. The Bible is consistent and coherent in its spiritual meaning — and can therefore be interpreted as such — not because of the circumstances of its human authorship, but because one spiritual deep structure speaks throughout.

The layout of the Bible: the true record, the false record and the thousand-year periods. Once the days of creation were recognized as the key for interpreting the Bible — providing the ordered unfoldment of the nature of Being as Mind, Spirit, Soul, Principle, Life, Truth and Love, the rest of the interpretation of the Bible followed naturally. In contrast to the first record of creation, the second record of creation takes on a completely different meaning and place-value. Far from providing a true account of creation, the second record of creation presents the counterfeit concept of the divine nature. Point for point, tone for tone, the second record postulates the exact opposite of the first, giving a scientific analysis of how mortals misunderstand not only God but also consequently man. Through the second record, we discover those root-beliefs that constitute mortal consciousness and so create the illusion of a mortal, material existence. Evil is analyzed not only in terms of its effects but much more in terms of its cause, the root false concepts of mortal mind.

At this point we could ask: If this first record gives us a true picture of the divine nature, and the second record shows us the exact counterfeit in mortal belief, what more is needed? To meet the needs of humanity, the Bible must not only analyze and uncover the problem but also show us the solution — the way out of belief to understanding. Accordingly, the rest of the Bible illustrates how the truth of the first record corrects the errors of the second and so leads mankind step by step out of belief into a true spiritual understanding of God. Mary Baker Eddy indicated this: “Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis.” (S&H 537:22) The ‘Companion Bible’ puts it in the following words: “Genesis is the seed-plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which

it is built up. It is not only the foundation of Truth, but it enters into, and forms part of, all subsequent inspiration; and it is at once the warp and woof of Holy Writ.” (Appendices, p. 5) The symbol that the Bible writers used to illustrate this working of the days of creation in human consciousness was the thousand-year periods of biblical history. Peter’s statement: “Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (II Peter 3:8) opened for John Doorly a completely new framework for interpreting the Bible — a framework that the Bible writers must have known and used themselves, as Peter did. One day with the Lord — in other words, the revelation of one aspect of the divine nature as given in each of the seven days of creation — is shown in its full implications for transforming human consciousness and leading mankind forward to a higher understanding of God through the thousand-year periods of the Bible. If one calculates the biblical periods according to the numbers it gives, usually in respect to genealogies, one finds that:

- Adam to Enoch marks the first thousand-year period (circa 4000-3000 B.C.), in which we awaken from the mist and ignorance of Eden (the counterfeit of Mind) and “walk with God”; like Enoch, we follow the leadings of the light of ideas, Mind’s perfect creation (Mind);
- Noah to the tower of Babel marks the second thousand-year period (circa 3000-2000 B.C.), in which we turn away from material beliefs (the counterfeit of Spirit) and build an ark of understanding; like Noah, we separate ourselves from material conceptions and remain in the purity and onliness of spiritual ideas (Spirit);
- Abraham to the Judges marks the third thousand-year period (circa 2000-1000 B.C.), in which we go the way from sense to Soul, from Ur to Canaan, from Jacob — the striver with God — to Israel the prince of God, from Egypt to the Promised Land; the sense of being bound in a physical, corporeal identity (the counterfeit of Soul) is exchanged for man’s spiritual selfhood as the representative of God (Soul);
- Samuel through the Kings and prophets and the Babylonian captivity to the birth of Jesus marks the fourth thousand-year period (circa 1000 B.C.-1 A.D.), in which we challenge and reject false government — government by persons or material organizations — (the counterfeit of Principle) and find true government through prophecy, through the operation of Principle’s system of ideas and its spiritual power to

interpret itself and govern the universe (Principle);

- Jesus, the apostles and the spreading of Christianity mark the fifth thousand-year period (circa 1-1000 A.D.), in which we lay down a mortal, material sense of life (the counterfeit of Life) and accept the newness of Life in and of Spirit as a gift of grace, bestowed on man through his indivisible unity with the one Life that is God (Life).

With the fifth thousand-year period, the story of the Bible closes. However, if we continue this time-symbol beyond the Bible to the present age, we find that:

- circa 1000-2000 A.D. marks the sixth thousand-year period, highlighted by the rise of science, scientific consciousness and the discovery of Christian Science, in which mankind strives to ground its understanding of being in scientific methods, leaving behind the old religious reliance on blind faith and belief — the merchandise of mortal consciousness (the counterfeit of Truth) — and instead strives toward a spiritually scientific consciousness of God through Science (Truth);
- circa 2000 A.D. onwards marks the seventh thousand-year period, prophesied to be a period of peace and characterized by the reign of divine Science, in which mankind leaves behind partiality, provincialism and narrow-minded materialism, along with the fear and anxiety that these beliefs bring (the counterfeit of Love) and instead becomes truly governed by a spiritual understanding of God. In the consciousness represented by this thousand-year period, the design of the Bible to establish a divinely scientific consciousness of God is fulfilled (Love).

Symbols illustrate reality but are not the reality themselves. Since these thousand-year periods are symbols indicating the deep structure of Being itself by showing how the divine nature operates to transform human consciousness, these time-symbols are misunderstood if they are taken literally or historically. As Mary Baker Eddy and John Doorly taught and the following series emphasizes, the characters and incidents of the Bible symbolize states of consciousness, not historical personages or events. Whether or not Noah ever existed or there ever was a flood are irrelevant questions to the spiritual significance and interpretation of those early stories. What we need to see is that we too are a Noah, for we often find ourselves faced with the same situation that Noah faced: a flood of material beliefs. If we are wise, we recognize which point in spiritual development Noah symbolizes and respond from that same spiritual

structure. Or to take another example, we may feel that we live in the sixth thousand-year period and that therefore we cannot partake of the seventh-day state of consciousness. Again this would be a material and literal interpretation of the symbols and not what the Bible intended. Jesus said, "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35) The significance of the thousand-year periods lies in their spiritual import as developing stages of spiritual consciousness. We need to claim all stages and embody the spiritual understanding of God that each one represents. This has nothing to do with time but with the ordered unfoldment of spiritual consciousness.

Recapitulation of the premises of a spiritually scientific method of interpretation. Thus we have an overall picture of the interpretation of the Bible that John Doorly discovered through his discernment of the Science of Christian Science. To recapitulate the premises of the Science of Christian Science that made this structural interpretation of the Bible possible, we can consider the answers to the three key questions (see page 00) which distinguish a spiritually structural interpretation of the Bible from the interpretations offered by academic biblical scholars.

To the first question — what is the deep structure that imposed itself on the Bible writers and therefore must be used to interpret the Bible? — a spiritually structural interpretation of the Bible flows from the structure of Being itself, God, from the categories of spiritual reality, and not from the structure and categories of human belief. A truly spiritual interpretation of the Bible must proceed from God and what God is — from a divine standpoint. Otherwise the Bible can be quoted and twisted to serve any human belief, rendering the Bible of no more value than a novel or newspaper.

To the second question — what elements comprise this spiritual structure? — a spiritually structural interpretation of the Bible is comprised of the elements constituting the divine nature. In biblical symbols, these elements are presented as seven days of creation, representing the ordered unfoldment of the divine nature. In the abstract symbols of a scientific age, these elements are presented as the seven synonymous terms for God: Mind, Spirit, Soul, Principle, Life, Truth and Love. These seven synonymous terms for God, when understood through the characteristics

unique to each synonym, provide a clear, full and exact understanding of the deep structure underlying the seven days of creation, hence the entire Bible. As evidence of the primary importance of these synonymous terms for God for understanding the Bible spiritually and scientifically, we can observe that only when John Doorly had spent years researching and pondering these terms was he able to recognize the spiritual structure underlying the Bible. Without a clear spiritually scientific understanding of the seven synonymous terms for God, there can be no spiritually scientific method of interpretation.

To the third question — what is the order that this structure and its elements use to develop the subject and so enable us to grasp the Bible as a whole? — a spiritually structural interpretation of the Bible relies predominantly on the spiritual order given by the seven days of creation. This order corresponds to the order of the seven synonymous terms for God when answering the question: What is God? i.e. Mind, Spirit, Soul, Principle, Life, Truth and Love. This is also the order of the analysis of evil in the second record of creation, as well as the order of the thousand-year periods of the Bible. Within the whole system of the Science of Christian Science, this specific order is identified as the order of the Word of God.

To understand this order of the Word in any depth involves a vast and consecrated study. Nonetheless its logic is basically simple. It is the order involved in the steps of any creative process, any development, any unfoldment, any worthwhile or successful accomplishment. The order starts with Mind, the creative vision, and leads thought step by step to fulfilment in Love, to the state of perfect integration with the divine plan. In studying the Word-order — as one cannot help but do when studying the overall design of the Bible — it is of enormous help to understand how each step works with every other. For example, each step builds on the preceding one and cannot be taken in isolation. We cannot be a Joseph and turn all situations into a spiritual blessing before we have understood what it means to be an Enoch, Noah, Abraham and Jacob. Also, each step inevitably leads to the following: we cannot stop with being a Joseph — with being thrust into Egypt to handle evil; rather we must go on to the Moses state of consciousness — to that consciousness which obeys the Christ in actually handling evil and so leading consciousness out of Egypt. Thus spiritual order is a

tremendously valuable tool for understanding the great spiritual plan of the Bible and deserves much pondering.

Along these lines, Peggy M. Brook writes of John Doorly's work on the Bible:

From this study it became clear in all its detail that the Bible record, seen in this timeless way, is not primarily history nor fragmented spiritual teaching, but rather presents an ordered and living unfoldment of a revelation that is whole and that develops step by step in accordance with the spiritual fundamentals as presented through the seven days of creation, characterizing the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, Love. ('John W. Doorly and the scientific evolution of Christian Science', pp. (78-79

Also,

such an ordered design, so clearly discernible in the Scriptures, enabled thought to grasp the message of the Bible as a *whole*. It no longer seemed to be a vast, uncharted sea of myth, saga, history, interspersed with spiritual and moral enlightenment (much of which often appeared unrelated or even contradictory), but it was seen to hold together as an unbroken chain of unfolding spiritual values and their operation, stemming from the activity of the infinite Being as Mind, Spirit, Soul, Principle, Life, Truth, Love. (ibid. pp. 80-81)

The Bible teaches its deep structure: the tones of the seven synonymous terms for God. These premises of a spiritually structural interpretation of the Bible are the key premises of the following series on the Bible, presenting in a highly condensed form the main points which John Doorly emphasized in his 'Talks on the Science of the Bible'. Thus Mary Baker Eddy's prophecy was fulfilled: "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'." (Mis. 363:30)

In view of the primary importance of the seven synonymous terms for God in a spiritually scientific interpretation of the Bible, this series accentuates these terms as they underlie the biblical symbols. Indeed the biblical symbols represent not values in themselves but Mind, Spirit, Soul,

Principle, Life, Truth and Love appearing and making demands on us to follow the leadings of the divine Principle or Mind and its spiritual creation of ideas. The symbols represent nothing but the divine nature — the deep structure of divine being — imposing itself on human consciousness and making us abandon mortal conceptions about God. As we read the Bible through its spiritual deep structure,¹ an ordered, systematic teaching of the divine nature emerges to its surface, thereby transforming human consciousness and experience. Studying the Bible in this way, we interpret it from the same spiritual structure that impelled and generated the Bible. To this end — to the end of drilling consciousness in the operative values of the divine nature, the seven synonyms for God— this series on the Bible is dedicated.

¹ 'deep structure' is a technical term, and is compared to 'surface structure'.

THE FIRST RECORD OF CREATION (Lecture 15th January 1950)

The world problem

Today we live in a world that faces critical problems. On the individual scale, millions of people are without shelter, have no work, live in upset family relations, are afflicted by sickness and fear and so feel plagued by hopelessness and aimlessness. Collectively our problems are as acute; we face the perpetual threat of nuclear war, dwindling natural resources, pollution, economic instability and political oppression. However, these many individual and collective problems can be reduced to one problem: the need for mankind to understand the fundamental Principle underlying all existence. If we understand the one Principle of being, we can pattern our lives in accordance with this Principle and experience its harmonizing effect. By contrast, if we ignore this Principle and pattern our lives according to false human beliefs, we experience the chaos and destruction that false beliefs bring. Thus the world problems require a choice: Will we seek a fundamental, lasting solution through understanding the spiritual Principle of being, or will we continue to search for solutions within the belief-realm that caused the problems?

In various ways, a satisfying solution to the present chaos is being sought through the method of spiritual Science. What is at work today is evil, claiming to be scientifically organized and scientifically thought out. How do we tackle this claim of organized evil? Random truths of spiritual good and religious inspiration are inadequate. Such a situation can only be mastered with good which is understood scientifically. We must understand the spiritual with as much law, order, rule, system, method, form and comprehensive design as material scientists claim to know about the realm of mortal belief. Only a scientific understanding of spiritual Science can form a reliable, fundamental basis for the solution of the present world problems. All other human methods may be appropriate and useful for a time, bringing a certain measure of progress; yet in the end only one

method leads to the goal. We must finally understand that which constitutes reality, real spiritual good. We are forced to face the questions: What is the underlying Principle of reality? Is the spiritual or the material real? Do we want to build our life and existence on a spiritual or on a material basis? Only by facing these fundamental questions can we tackle the world's problem at its source. What we discover is that these fundamental questions are also the fundamental questions dealt with in the Bible.

Two lines of investigation

Basically, mankind seeks the key to a harmonious universe in two different directions: first, in the direction of the natural sciences, especially physics, chemistry and biology; second, in the direction of the spiritual. What are the results? In regard to the first line of investigation, the systematic analysis of nature has brought many useful discoveries and inventions. Nonetheless the utilization of natural science's twentieth-century achievements has shaken the world with catastrophic and massively destructive effects. These devastating effects of natural science have forced mankind to re-evaluate its devoted reliance on natural science and instead to try to discover what is dangerously wrong about natural science's fundamental method and approach. What is the error?

For all the benefits of technology, we must not overlook the fact that matter is accepted as the basis of natural science; the natural sciences are built not on Spirit but on that which is opposed to the spiritual. Since matter is the exact counterfeit of Spirit, we need not wonder that the natural sciences disregard the spiritual: spiritual factors have been neglected as if they were quite meaningless. As a result, we have not only marvels and calamities — both brought forth by the natural sciences — but also a feeling of great desolation in spiritual thinking. This very process of re-evaluating natural science and the danger of its material basis has forced mankind to awaken to the primary importance of the spiritual. We finally begin to realize that the spiritual is something real after all, something that has laws, orders and rules that cannot be violated, something that therefore must be studied, understood and lived with more consecration, energy and exactness than any other subject in the world.

In this way, we see the two lines open to us for investigation. On one side, we have the natural sciences, young sciences only a few centuries

old; on the other side stands the spiritual, many millenia old. On one hand, we see that the quick victories of the natural sciences have become overshadowed by awesome life-threatening challenges and unprecedented disasters. On the other hand, if we look back several millenia, we find great demonstrations of spiritual values which today, if lived, would guarantee a much more harmonious world.

Thus the main struggle is waged between the Science of Spirit and the science of matter. The great questions are: Which should govern which? Should the material dominate the spiritual, or should matter be subject to Spirit? Should natural science be given free rein, even if it can destroy the whole world or should natural science be subordinated and forced to serve spiritual Science? In this way, the world is forced to ask itself: What is true science? for on the answer to this question hangs the future of mankind. As the title of an American bestseller indicates, our world challenge is: 'Survival or Suicide'.

To hold matter in check through Spirit

However, we must realize that the problem will not be solved by fighting the natural sciences; natural science must not be opposed but subordinated to true spiritual Science. This is only possible as moral and spiritual values are cultivated and valued above all else; we cannot afford to neglect the importance of the spiritual as we have done in the past. Yet this demand to value the spiritual is not a cry to return to 'old time religion': blind belief is no help in solving the problems of an age of Science and understanding. Religions have forfeited much of their prestige because they have built on blind belief, sentimentality and rituals. By contrast, the sciences demand reason, understanding and logic. Because religion has resisted this demand for reason and understanding and instead has persistently tried to defend itself against the latest discoveries of the sciences, it has not kept pace with the advancing age. Religion now stands unable to provide anything more than comfort to a few religiously-minded individuals; religion has lost its impact on the world.

On the other hand, the natural sciences have also sweepingly failed. They bring no satisfaction, no peace, but instead inflame the world with fear and alarm for the future. We no longer feel that we are masters of the situation. Indicative of the present state is the thesis of a recently published book 'Reconstruction of Humanity' by Pitirim A. Sorokin, a professor at

Harvard University: "If, during the next fifty years, no important inventions in the field of the natural sciences should be made, this would not much matter. But if our understanding and control of the highest energies of man are not significantly expanded, this would mean a real catastrophe." So we see a great urge to investigate the spiritual and so to master and control the material with the spiritual. Otherwise mankind faces catastrophe.

If such an atmosphere of research into the spiritual seizes the world, we can be sure that a solution will be found. The mere fact that the world's thought is awakened to this question indicates that a solution is possible. However this solution demands, not mass effort, but in the first place, individual consecration. Every individual must concern himself with understanding the spiritual, reflect on this subject and put into action what he perceives. Today it is up to each one to play his part; every person is called upon to contribute by responding to this call, for the question concerns everyone.

Thus the problem of our age is not only to find a science which is spiritual and Christly but also a Christianity which is scientific. Science must not only be devoted to researching real spiritual values but also religion must be scientific in its treatment of the spiritual. So we see indications of this need. Dr. Millikan, the eminent physicist, said on the occasion of a celebration of his eightieth birthday in the year 1949: "A purely materialistic world view is the height of ignorance." He who has looked deeply into the structure of matter comes to this conviction! As Professor Einstein succinctly stated: "Science without religion is lame; religion without science is blind."

Spirit or matter

This issue of Spirit vs. matter is precisely the great problem of the Bible, especially as depicted in the two accounts of creation, which introduce this theme. We are compelled to ask ourselves: Do we want to build on Spirit or on matter? Whereas the natural sciences build on matter, in which Spirit has no place, the Science of being bases itself on Spirit and spiritual ideas as taught in the Bible. In this realm, matter and the flesh are not factors of reality. This means that, in Science, there are not two entities or realities, the one called 'matter' and the other 'Spirit', for materiality is simply an inverted — and therefore false — concept of spiritual reality. To the extent that we grasp and understand spiritual facts, we lose false

concepts, material conceptions. Our job is not then to struggle with matter, for matter is only the false concept of the spiritual. Rather, to the extent that we spiritualize our consciousness, we experience less materiality. If we have a true conception about something, we cannot at the same time entertain a false conception of it. Thus the spiritually scientific method does not involve a struggle against error but rather a disappearing of error in the measure that we understand the spiritual, the true. Struggle is not normal. God is peaceful, God is supreme; if our consciousness is exalted and peaceful, no struggle is necessary. Error destroys itself.

Paul, a spiritual colossus of Christian history, demonstrates to us in a striking way the basic problem of the Bible — the basic problem of the first and second records of creation — by saying: “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.” (Rom. 8:5) He traces everything back to the mental attitude. Let us likewise ask ourselves: Is our consciousness or thought spiritual or carnal? Paul draws the conclusion: “For to be carnally minded is death; but to be spiritually minded is life and peace.” (Rom. 8:6) The first record of creation shows that being spiritually minded leads to perfection and peace (the 7th day of creation), whereas the second record of creation shows unmistakably that being carnally minded is false, material and ends with despair, damnation and death.

Paul further writes: “the carnal mind is enmity against God” (Rom. 8:7). Being carnally minded means not being divinely minded. Consequently Paul’s command asks us to atone our consciousness with the divine. “So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.” (Rom. 8:8,9)

Spiritual understanding vs. the physical senses

When we see that our challenge is to be divinely and not carnally minded, we also see that we cannot attribute reality to the testimony of the material senses. Along these lines, Paul says: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” (I Cor. 2:9-10) Paul sets no condition here; he does not say that God may eventually reveal the divine nature but rather shows the

absolute reliability of God's intention to reveal the divine nature to us through "his Spirit", for he says further: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (I Cor. 2:12)

We must clearly recognize that we have not received the spirit of the world, that our divine inheritance is not hatred, jealousy, hopelessness and despair, but that our inheritance is "the spirit which is of God; that we might know the things that are freely given to us of God." (See also I Cor. 2:14-16) As we view the world from the spiritual standpoint, we experience it as such. We are not dependent on other persons and their views but are free. To take this standpoint, we must first recognize that we have the spirit of Christ in us, the spirit of Truth, and understand that spirituality does not need to be acquired; since man is a creation and reflection of God, we already possess this divine quality. Man has the spirit of God in him, the Mind which was also in Christ Jesus. This is our starting-point: we do not have to acquire what we already possess; rather we must allow what we already have to unfold. We must culture and nurture man's spiritual origin, directing our thought towards the spiritual and not towards that which proceeds from the physical senses. Our consciousness must be filled with spiritual ideas. "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." (II Cor. 4:18) Spiritual facts, invisible to the physical senses, are real, trustworthy and eternal.

Transformation necessary

Paul commands us to turn to the spiritual as the real. To turn oneself to the spiritual means to abandon the material. However this does not mean mortification or neglect of the body but rather a command to turn one's consciousness to the spiritual. Through this, our material opinions, hatred, envy, jealousy, lack, hopelessness, etc. are abandoned. We are not "conformed to this world" but rather "transformed by the renewing of [our] mind" (Rom. 12:2). This "is your reasonable service" unto God (Rom. 12:1). Service to God means devoting ourselves to understanding reality. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (II Cor. 5:1) In the Bible, tabernacle and house

are used as symbols for consciousness. The structure of an earthly, material consciousness can be shattered, but there is a structure, a consciousness built by God, which is "eternal in the heavens". Our true house or structure is a structure of ideas of Truth and Love, and this consciousness of ideas we can possess now. Why? Ideas are ever-present, real, comprehensible; they do not have to come into existence at a future time.

"For we that are in this tabernacle" — as long as we are in a material consciousness that collapses and crumbles — "do groan, being burdened: not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (II Cor. 5:4) We do not want to destroy our body but rather to adopt a divine consciousness, "clothe ourselves upon", and with this divine consciousness govern the body. Spiritual consciousness rules the material circumstances, rules human relations, rules everything, so that in fact "mortality might be swallowed up of life". The sense of spiritual being overrules the belief of mortal existence. Our need is not then to struggle with matter but only to choose between culturing spiritual ideas or following material beliefs. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12) "Spiritual wickedness", ungodly thoughts, forms of mortal mind such as ignorance, relapse, dishonesty, mortality, tyranny, envy, hatred, fear, self-condemnation, vengeance, avarice, punishment, etc.: these are the beliefs which oppose the true, spiritual and real.

Cause and effect

"To be carnally minded is death; but to be spiritually minded is life and peace." Here Paul illustrates the law of cause and effect in both directions: false thoughts have a false and inharmonious effect: true thoughts bring peace, life and harmony. The central question is always: How do we think? What fills our consciousness? On one hand, our thoughts may be occupied with the false, with that which is unlike God; we call such thoughts *illusions*. On the other hand, spiritual values, spiritual facts may fill our thoughts; these divine values we call *ideas*. By ideas we mean not simply thoughts but values which are like God — divine qualities. As soon as we begin to think in ideas, the law of cause and effect unfolds in the direction of fulfilment and perfection. By contrast, if our consciousness harbours illusions, the same law of cause and effect operates in the

direction of destruction.

The two records of creation illustrate this. The first record begins correctly with light (ideas) and step by step unfolds perfection. By contrast, the second record begins incorrectly with mist (illusions) and so leads to damnation. Consequently we must be mindful not only to think in a Godlike way but also to watch that nothing unlike God penetrates consciousness. The issue is not only one of expressing right thoughts but also of admitting only true thoughts into our consciousness. How often we hear someone say: 'I do what is right, but the other one hates me, harms or wrongs me.' In this way false thoughts are taken into one's consciousness. Every individual has the ability and right to form his own universe; we are not at the mercy of persons. What another person does or thinks does not change God or the divine facts. The question is: What do we harbour in our own consciousness? We are not disturbed if someone believes that 2×2 is 5, as long as we ourselves understand that 2×2 equals four. Similarly in the Science of Life, nothing whatsoever which contradicts divine values — ideas — should have any power to impress us.

A standard of ideas is necessary

Once we see that we must fill our consciousness with spiritual ideas, we face the further question: How can I know which thoughts are of God, representing spiritual realities, and which thoughts are unlike God, representing illusions? The Bible and the textbook of Christian Science, 'Science and Health with Key to the Scriptures' by Mary Baker Eddy answer these questions through a method that is independent of human opinions, a method that is based on the constituents of the divine nature. God is a reality which is actual, whether we know it and recognize it or not. Therefore there must be a standard that is dependent only on God, indeed, a standard of ideas by which we can distinguish what is divine from what is mortal. This leads to the next question: What are ideas of God? Is sickness an idea of God? Is despair an idea of God? Is harmonious activity an idea of God? The Bible tackles these questions by first showing the reader the divine nature — what God is. Then as we know what God is, we know what is false, namely, all that is unlike God. We can only determine what is false when we first have a standard to show us what is true. For this reason, the Bible begins with the true record of creation, presenting the constituents of the divine

nature, in order then to illustrate through the second, inverted, counterfeit record of creation what is false and unreal. Truth uncovers error. The real becomes the standard for exposing the unreal as false. Spiritual ideas uncover illusions.

God can be understood

This clear, ordered analysis — not only of what God is but also of what God is not — demands an equally clear, ordered, understanding of spiritual facts. God cannot be understood through emotions, feelings and beliefs. Rather one can and must learn to understand God, just as every area of science must be learned. Jesus had disciples; in the original text this meant pupils. Everyone can learn to understand God through the system of divine ideas. Where do we begin? We begin by knowing that we each have the spirit of Christ in ourselves. This is important, for only the spiritual in us is capable of grasping the spiritual. Therefore the ability to understand God is not dependent on schooling, age or sex. Understanding is a divine quality, not a quality of mortals. In Science, we are the son of God and possess spiritual sense, which we only have to allow to unfold. When we begin to understand the ideas of God or reality — what they mean, and how they operate — we become aware that these ideas are realities, dependent not on us but on God alone. Ideas are dynamic: they never have to be asked to do something. Ideas operate themselves, apply themselves and work toward the greatest spiritual blessing; they are divine — they are in God and established by God. Thus ideas serve God's plan, not the dictates of human design.

Teaching through symbols

How does the Bible teach the divine nature through the standard of ideas? Spiritual values, spiritual ideas, can be explained to human consciousness only through symbols. "Spiritual teaching must always be by symbols." (S&H 575:13) Consequently the Bible, which deals with all the problems of life, makes use of a copious symbolism. Practically everything that the Israelites encountered was used as a symbol for teaching spiritual facts. Mountains, seas, animals, birds, trees, stars, tents, cities, food, drink, countries, kings, wars, sagas, legends, etc. furnished manifold symbols for illustrating their spiritual message. Con-

tact with the Chaldeans, the ancient masters of mathematics and astronomy, provided the exact symbols of numbers which the biblical writers used to symbolize states of spiritual consciousness, but not as esoteric forces as did the numerologists.

Thus it is evident that the Bible must be interpreted symbolically; it cannot be interpreted literally. Taken literally, the Bible not only contradicts itself but also provides no spiritual insight.

The ideas of God

I have assumed that all who are present here today know the main features of the first record of creation and have studied well, 'Compendium for the Study of Christian Science — No. 2 The Seven Days of Creation'. Therefore I can be brief. The first and true record of creation aims to explain God in its fundamental nature; accordingly what we read in this first creation account is a matter of symbols and not of natural history. Like every textbook, the Bible expounds the basic elements of its subject at the beginning in order to illustrate later how these elements unfold and diversify. The seven days of creation (the first record: Genesis 1:1 - 2:3) show us, with the aid of the symbolism of that time, the same thing that Mary Baker Eddy presents in the definition of God: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." (S&H 465:9) God is *incorporeal* because God is spiritual and not material; *divine*, not human; *supreme* over matter and everything earthbound; and *infinite*, not bound to space and time, but infinite in possibilities, faculties and applications.

If we translate Biblical symbolism into the more abstract symbols of today, what does the first record of creation teach us of the divine nature?

The *first* day (light) symbolizes *Mind*, and the ideas characterising Mind are: creator, parent Mind, cause, basis, power, action, manifestation, ideas, wisdom, intelligence, guidance, law, will, control, influence, Mind-healing, medicine, all showing that Mind is All-in-all.

The *second* day (firmament) symbolizes *Spirit*, and the ideas characterising Spirit are: separation, unfoldment, good, reality, strength, worship, reflection, likeness, purity, understanding, baptism, order, nature, birth, fruits, substance, showing that Spirit is the only.

The *third* day (dry land) symbolizes *Soul*, and the ideas characterising Soul are: identity, naming, sinlessness, unchangeability, the exchanging

of illusions for ideas, transforming illusions into ideas, freedom, satisfaction, spiritual understanding, safety, spiritual sense, rule, joy, bliss, balance, showing that Soul is never 'in' anything but contains all divine identities within itself.

The *fourth* day (the stellar system) symbolizes *Principle*, and the ideas characterising Principle are: government, interpretation, principled relationships, absolute and imperative power, demonstration, impersonality, proof, fundamental spiritual power, indivisibility, unity, system, harmony.

The *fifth* day (birds and fish) symbolizes *Life*, and the ideas characterising Life are: multiplication, fullness, exaltation, eternity, everlasting existence, father, love, individuality, provider, method, indestructibility, deathless being.

The *sixth* day (animals and man) symbolizes *Truth*, and the ideas characterising Truth are: consciousness, standard, dominion, affirming power, heir, Christ, manhood, son, health, remedy, ideal, form, that which uncovers and destroys error and so is the victor.

The *seventh* day (peace and rest) symbolizes *Love*, and the ideas characterising Love are: completion, rest, peace, universality, fulfilment, salvation, perfection, mother, holiness, glory, all-inclusiveness, plan, impartiality giving and forgiving all.

With this list I have briefly summarized the most important ideas of God characterising each day of creation, without giving a more exact explanation of how this compilation was accomplished. Briefly, it is the result of thorough research into the Christian Science textbook, the findings of which are given in Nos. 4-10 of the 'Compendium for the Study of Christian Science'; (one booklet is devoted to each of the seven synonymous terms for God).

The numeration table of Christian Science

But what do we gain through this study? What can a knowledge of the seven synonymous terms for God through their characteristic ideas do for us? In arithmetic, the pupil must first learn the numbers from 1 to 10, in order to bring each of these numbers into a certain relationship with every other. In this way, the student gains the tools to calculate and thereby solve problems. The numbers cease to be abstractions confined in watertight compartments and instead become practical, living realities. So

with the system of spiritual ideas: we must learn the simple numeration table represented by the seven days of creation, before we can experience these days as living spiritual values operating to restructure understanding. We must cultivate the tools of spiritual consciousness through the symbols of the seven synonymous terms for God and their ideas, before we can witness the exact combination and calculation of these spiritual values to solve every possible problem. As we do this and drill ourselves in the fundamentals, we realize that an idea cannot be limited to locality or time. Every idea is there where every other idea is also; every idea reflects every other idea. Thus infinite relationships among spiritual values are formed; we could call them 'spiritual computations'.

This spiritual computation is at work in the Bible. The first record of creation shows us the first great 'computational' law of Spirit, the law of divine creativity. When an idea reveals itself to our consciousness, this is a manifestation of divine Mind. We touch the creative tone of the first day of creation: "Let there be light." However, since an idea can never be separated from all other ideas, an idea of Mind also reflects the ideas of Spirit, Soul, Principle, Life, Truth and Love. As we know what these ideas are, we can consider an idea of God, not as a fragment, but in its complete fullness — in its relation to the whole of the divine nature.

For example, let us consider the idea 'health'. If we are subject to beliefs of sickness, then the inspired realization that you have the right to health, often comes as light (1st day). As we ponder this inspiration and hold fast to it, it unfolds itself in our consciousness. In this way, we separate ourselves from the beliefs of sickness and claim for ourselves all divine qualities (2nd day). But health only becomes definite, certain and irreversible when we go a step further and completely identify ourselves with the nature and essence of God (3rd day). As an idea of divine Principle, the new vision of health is completely impersonal and has the spiritual power of proof: it governs beliefs in sickness (4th day). Life imparts to the idea 'health' eternity and maintains health as indestructible and deathless (5th day). Thus the idea becomes a spiritual fact and forms the consciousness of man (6th day). Until finally, the idea fulfils its perfect work in the plan of Love (7th day).

In this way, the law of unfoldment in the first record of creation shows us how we must learn to understand an idea in its wholeness, namely from the standpoint of the seven days of creation. If a new, divine thought (idea)

finds place in our consciousness and we let it work (1st day), then this thought unfolds itself to us. As it unfolds and as we ponder it more and more (2nd day), the divine thought becomes definite; its divine value appears (3rd day). At this point, we cannot help but recognise the operative power of idea and its unlimited potentialities for application (4th day). This secures a certain sense of the limitlessness and infinity of Life; we see that this divine thought is as eternal as God and maintained by God (5th day). Then we recognise that because it is a fact of the All-consciousness, it is also a fact of the spiritual man (6th day). In this way, what was once a faint vision of divinity becomes a perfect idea working in the plan of God (7th day).

Why must we know these spiritual computations? We must know how to compute through the spiritual system of ideas, because only in this way can we use the standard of ideas to sort out what is truly divine from what is human or mortal in origin. For example, if a problem afflicts us, the thought may come to us, 'You are the son of God'. The question is: Is this insight established in us as a divine value, or is it only a good human thought? This distinction is critically important, for only ideas, divine values, possess the spiritual power of proof and demonstration; human thoughts are powerless to heal. Thus by itself the isolated statement, 'you are the son of God', is only an assumption, an empty assertion. Only if we know the seven synonymous terms for God and their characteristic ideas can we know the fundamental nature of God and so understand every idea in its sevenfold, fundamental reflection. In this example, the statement, 'I am the son of God' expands to reveal man as a reflection of the sevenfold Principle of being. Consequently man, our true manhood, is an idea of divine Mind (1st day). That is, man manifests the idea of activity, power, lawfulness, wisdom and intelligence; man lives in the realm of divine Mind, in a realm of ideas. As an idea of Spirit (2nd day), man is a substantial, indestructible idea of reality, forever unfolding and bearing fruit; man as idea is absolutely pure and expresses order. Further, man is an idea of Soul (3rd day) and therefore lives in a realm of sinlessness and inviolability; nothing can destroy man's identity with God. As an idea of Soul, man possesses spiritual sense, spiritual understanding, and so partakes of satisfaction, joy and happiness, possessing the resources of Soul. Since God is Principle (4th day) and man is God's idea, God operates us as the true man, God demonstrates and governs us. God, Principle, is

universal; therefore man is a universal idea and stands in right relation to all true ideas of the universe. As an idea of Life (5th day), man is eternal; therefore our manhood is an eternal idea, without beginning, without end; we do not originate from parents, but from God, and therefore are subject to no laws of heredity. Our Father is the eternal Life; therefore our true life is eternal, indestructible, individual, vital. As an idea of Truth (6th day), man expresses the ideas of Truth. Spiritual facts form our consciousness; therefore we cannot lose the high standard of true manhood. As an idea of Love (7th day), we see that man lives in the realm of perfection, holiness and peace. As man, we are always moved by Love in the plan of God; our salvation cannot be prevented. We arrive at the point where we feel peace and rest despite the stormy testimony of the material senses.

In this manner we begin to value the first record of creation in its beauty and applicability. It gives us the standard of ideas, according to which we discover which ideas constitute reality. As we use this standard daily, consistently, our consciousness is transformed. As we consciously turn our thoughts to ideas and turn away from the testimony of the material senses we become spiritually minded. Consciousness shifts from always calculating humanly to calculating divinely. We reason, not in terms of beliefs and illusions, but in terms of the synonymous terms for God and their ideas. The divine system becomes our standard, our point of reference.

The little word 'but'

Now you may say: Yes, this is all well and good, 'but' . . . With this, we come to the second record of creation, which begins with the 'but'. The human mind wants to object: 'but' this first record of creation is supernatural and pure fantasy; 'but' man finally stands in the harsh struggle for life, in the struggle for the means of existence; 'but' we have family difficulties, but, but . . .

The first record of creation shows clearly and beautifully that "to be spiritually minded is life and peace". However the 'but' in us — that which arises from mortal mind and is "carnally minded" — wants to divert our gaze from the real. What purpose does the second record have? It by no means wants to show us that there is another creation — that another creation is real; rather its purpose is to show what happens when we say 'yes, but', when we let ourselves be taken unawares by the

testimony of the human, material senses. How?

The second record of creation shows the exact opposite of the first. About the second record of creation Mary Baker Eddy points out: "The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded." (S&H 521:26) Mary Baker Eddy does not just say that it states the opposite but the *exact* opposite, just as a specific lie counterfeits every truth. Opposing every error — envy, hatred, heredity, sickness, despair, etc. — is an exact truth, not just any truth. For example, opposing the error $5 \times 5 = 26$ are not many truths, only *one*, namely, $5 \times 5 = 25$. The fact $6 \times 6 = 36$ cannot correct the error $5 \times 5 = 26$. The Science of being operates with equal precision. The second record of creation shows the reverse of the first record of true creation by symbolizing those illusions which are the exact counterfeits of the ideas of the first record. "This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter." (S&H 522:12) "Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal." (S&H 502:9) The purpose of this second record is to depict the falsehood and the effects of error, to show what follows from beginning falsely. "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." (S&H 537:19) "The purpose of the Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe a lie." (S&H 540:21) By a lie, we understand not just a false statement but everything false. The first lie is that which begins falsely and so drags an entire chain of lies in its wake.

In this way, "the Science of the first record proves the falsity of the second." (S&H 522:3) The first record is scientific, for the seven days of creation have an ordered structure, a lawfulness. The Bible begins with this first record, as if to say: I will show you the Truth, and when you see the Truth, this Truth will analyze and uncover everything that is false. Before one recognizes God in its true nature, one is not able to judge what is real and what is unreal. In bookkeeping, in accounting, in linguistics, etc., no errors can be uncovered before one first knows the truth about these subjects. By means of analysis, the false can be uncovered with the true; the error can be set forth as false.

Why is this process of uncovering error with Truth so important? Why can we not just stay with the factuality of the first record? If the Bible is to give us a solution to the problems of our life, then it must not only show us what God is (the first record of creation), but also show us how, with this knowledge of the true, we can *analyze*, *uncover* and *annihilate* what God is not (the second record of creation). Thus the second record of creation shows what the first day of creation (Mind) uncovers, what the second day of creation (Spirit) uncovers, and so forth. The two records are set in exact contrast to each other in order to show how every idea is counterfeited by an illusion — not just by any illusion but by the exact counterfeit.

Through the mythological symbols of the Adam-allegory, the second record of creation analyzes how the human drama began and where it leads. It began with mist, with beliefs, wrong thinking, superstition, mysticism, traditional beliefs, with a false concept of God and of man. This story of error leads constantly downhill to hatred, manslaughter, despair, destruction and damnation. Whereas the first record of creation begins with ideas which evolve into perfection, the point of departure of the second record of creation is ignorance which ends in annihilation. Why then is this record of error and destruction considered to be a revealed and inspired teaching? The second record of creation is inspired because it shows how mortal mind, ignorance and beliefs evolve. This ability to see through error scientifically and reduce error to its root beliefs is one of the most important prerequisites for the solution of a problem. It is not enough to clearly recognize God and its ideas; we must even further analyze the opposing errors and uncover their nothingness through the exact understanding of Truth. When error is uncovered scientifically by Truth, it cannot escape annihilation.

The main ideas characterizing the seven synonymous terms for God

MIND	SPIRIT	SOUL	PRINCIPLE	LIFE	TRUTH	LOVE
creator	unfoldment	identity	government	multiplication	consciousness	completion
parent Mind	separation	naming	interpretation	fullness	standard	rest
cause	good	sinless	relationship	exaltation	dominion	peace
basis	reality	unchanging	absolute	eternal	affirms	universal
power	strength	exchanges	imperative	everlasting	heir	fulfilment
action	worship	transforms	demonstrates	existence	Christ	salvation
manifestation	reflection	freedom	impersonal	father	manhood	perfection
ideas	likeness	never 'in' something	proof	love	son	mother
wisdom	purity	satisfaction	fundamental	individuality	health	holiness
intelligence	understanding	spiritual understanding	spiritual power	provides	remedy	glory
guidance	baptism	indivisible	indivisible	method	ideal	all-inclusive
law	order	safety	unity	indestructible	form	plan
will	nature	spiritual sense	system	deathless	uncovers	impartial
control	birth	rule	harmony	being	destroys	gives all
influence	fruits	joy			victor	forgives all
Mind-healing	substance	bliss				
medicine	the only	balance				
All-in-all						
mortal mind	flesh	physical senses	personal sense	death	error	fear

THE SECOND RECORD OF CREATION (Lecture 29th January 1950)

The first and second record of creation

Although the purpose of the second record of creation is to analyze that which is inharmonious, the second record nevertheless contains such a beauty and profundity, that, when considered in the right light, we begin to understand and love it. Just as the first record of creation establishes a good, beautiful start through giving us a standard of ideas, so the second record makes these truths practically applicable through providing us with a clear analysis of the root counterfeit beliefs. Whereas the first record defines God in its whole majesty and purity, showing how God interprets itself in its own spiritual realm, the second record enables us to apply these truths to human problems. The spiritual facts are translated into our daily life. Only then is God near to us. If we only understand the first record and turn away from the second, the divine Truth will never be practical for us; it will always seem abstract, left in the clouds.

For this warm and practical reason, the second record of creation holds great interest for all of us. If we consciously accept what God is as defined in the first record as Mind, Spirit, Soul, Principle, Life, Truth and Love, then we must also consciously reject everything which does not correspond to this divine ideal as error and falsehood. Consequently the true record shows us not merely what God is, but also what God is not — what counterfeits the divine nature. Again only when we understand a truth about a subject are we able, by means of this standard, to distinguish the true from the false. Philosophy has, until the present day, found no such reliable standard. Yet such a standard is precisely what the first record of creation gives us. When we understand the first record of creation as a definition of God and translate the Biblical symbols into the contemporary symbols of abstract ideas, we gain the scientific tools to uncover what error actually is. No one is able to see what error is as clearly as one who possesses a divine standard of ideas, for these ideas automatically uncover

the opposite, the error, the illusions. If error is systematically analyzed and uncovered by these means, we can no longer be held blindly at its mercy.

As the textbook teaches, "The broadest facts array the most falsities against themselves, for they bring error from under cover." (S & H 97:21) What are the broadest facts? The broad facts are the ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love; these facts bring error from under cover. "Because God is Spirit, evil becomes more apparent and obnoxious proportionately as we advance spiritually, until it disappears from our lives." (S&H 207:2) The bigger and more obnoxious error appears, the more we have a sign of progress, for when we recognize a truth, the nakedness and nothingness of its opposite is laid bare. Consequently the whole second record of creation shows how error appears bigger and ever more obnoxious, until it sinks into its absolute nothingness. What, more specifically, is this process of exposing error's nothingness?

Analyzing, uncovering and annihilating error

Mary Baker Eddy writes: "It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses." (Ret. 30:10) Mary Baker Eddy's discovery is a Science which, by means of Truth, unmasks root counterfeit beliefs. We find an analogy for this scientific process of error-correction in arithmetic. As soon as we know the result of 5×5 , we can recognize every falsehood about this calculation, even if previously $5 \times 5 = 27$ did not appear to be an error to us. Similarly, understanding the first record of creation enables us to expose everything which does not correspond to the divine and recognize everything unlike God as erroneous, illusion. The first record presents Truth in its most fundamental features; this Truth then analyzes all false foundations. The second record of creation is not then some amusing story, a fairy-tale of Adam and Eve and the serpent; rather it illustrates the root beliefs which constitute mortal man. These false beliefs must not be ignored but uncovered. We still live in this world, have a body, an organism, eat and clothe ourselves, have obligations and are subject to beliefs of heredity and sickness. As a result, we must come to grips with this situation and not content ourselves with blind faith in future salvation.

The history of a lie

“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.” (S&H 537:19) Every individual can choose between the two records for the solution to his daily problems. Whereas the first record depicts the divine standpoint and its divine results, the second record of creation shows the results of choosing the wrong premise and going in the wrong direction. Paul describes these two incompatible methods with the following words: “to be carnally minded is death; but to be spiritually minded is life and peace.” (Rom. 8:6)

“The purpose of the Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe a lie.” (S&H 540:21) In this context, lie means all false beliefs, every false thought. Thus the essential purpose of the whole second record of creation is to teach us never to believe illusions. Our question therefore is: Do we want to accept ideas or illusions? To answer this question rightly, we must learn what ideas are. Once we know what ideas are, we gain the standard to recognise illusions as such; we see a lie as a lie and not as truth. How? We must categorize everything which does not correspond to the divine standard of ideas as Eve did: “The serpent beguiled me”. We must put beliefs into their proper category of error, lie or illusion, and realize that they have nothing to do with ideas, with God. Everything must be traced back to the same starting-point: ideas versus illusions. The first record of creation summarizes the definition of God in a nutshell, and “the Science of the first record proves the falsity of the second” (S&H 522:3).

No ‘but’

After the beauty, majesty and perfection of the divine nature has been shown in the first record of creation, the second record begins significantly with the word ‘but’. We argue in exactly the same way. We may say to ourselves that God is good and perfect and that he has made everything perfect, yet there always follows the ‘but’: ‘but’ there is this or that problem I have to handle, ‘but’ I am here and have to struggle, ‘but’ I don’t understand God yet in a warm, living way. When these ‘buts’ arise — as they inevitably do from mortal consciousness — our understanding of God is forced to expand to recognize that the first record of creation, presenting the spiritual and perfect creation, is not suspended in heaven or in the

clouds but is a present actuality which can and must be translated into the human. Only then is there no more 'but', and the spiritual creation reigns supreme.

The Lord God, Jehovah

The original word for God in the first record of creation is entirely different from that of the second record, a distinction that is evident from the ancient writings. This difference in the concept of God is quite natural, for the first record is purely spiritual: God is called 'Elohim', that which is only good. By contrast, the second record calls God 'Lord God', or Jehovah. 'Jehovah' represented a strange and peculiar concept of God; he was the god only of the Israelites and was only at home in Palestine. For the Babylonians, Syrians and Egyptians, he had no meaning, these peoples had their own gods. Jehovah was a tribal god, moody and imperious, erratic and anthropomorphic. We make a similar god for ourselves when we ask ourselves why God sends this or that sickness, or why God permits war. Through such false reasoning, we too accept an anthropomorphic God. If we are not able to clearly distinguish what is good from what is evil, then we attribute everything to God. Our 'Jehovah' is now loving, now angry, now making war, now bringing peace, now slaughtering an entire tribe, now delivering an entire people. This god is only what people make of him. If we are erratic in our views, we come to believe in an erratic god.

'Elohim' — the spiritual concept of God — is entirely different. Elohim is the one God, that which is only good, that which is Principle and Love, and therefore united with nothing unlike itself. As Principle, God is power, uncovering and annihilating everything which is not in accord with Principle. Seen from the human standpoint, God can also bring destruction, not because God itself is inherently destructive, but because good always destroys evil. As in the second record of creation, the true God, Truth, uncovers every error and drives it to destruction.

The counterfeit of the first day (Mind) (Genesis 2:6)

In the first day of the first record of creation, it is said: Let there be *light*. In modern symbols we could say: Let there be *intelligence*. This light of clarity and vision naturally uncovers its opposite, namely, lack of clarity or *mist*. Thus mistiness or the ignorance of mortal belief is the specific

counterfeit uncovered by the first day of creation. “But there went up a mist from the earth . . .” (Gen. 2:6). When an idea is perceived, it simultaneously uncovers all that counterfeits that idea. The light of ideas automatically shows how every error attempts to make us begin with beliefs, *ignorance*, instead of ideas. However the command of Mind is: Begin with Mind, for Mind is the first; begin with ideas. By contrast, if we begin with mist, beliefs, or ignorance, this would correspond to the second record of creation, and we would harvest in full the fruits that this false record brings. In this way, the first day (Mind) teaches that we can uncover illusions only by first turning to the light of spiritual ideas.

The counterfeit of the second day (Spirit) (Genesis 2:7-14)

In the second day of the true record of creation, it is said: Let there be a *firmament* to divide the waters. Thus Spirit is presented as that which knows no duality; Spirit, *the only, separates* between Spirit and matter, between good and evil, and uncovers the belief — so strongly rooted in us — that we can mix good and evil, Spirit and matter, spiritual means and human methods. From the second, the false, record of creation, it proceeds: “And the Lord God formed man of the dust of the ground [from matter], and breathed into his nostrils the breath of life [Spirit]” (Gen. 2:7). Spirit, the only, the good, the separating, uncovers every attempt to mix Spirit and matter, the divine and the human. From ignorance, obscurity, mist, the falsehood of the first day, follows the second falsehood, the *mingling of opposites*, represented by the fusion of the dust of the ground with the breath of life. The mixing of Spirit and matter leads to *duality*. Whereas Spirit demands that we adhere to only one master and abandon the other, the second record of creation illustrates the attempt to serve two masters. However what is born of God, Spirit, is spiritual, but what is born of the flesh is carnal. There is no bridge between these opposites. While the first record of creation shows that only the spiritual and good is divine and real, the false record speaks of the *tree of the knowledge of good and evil*, suggesting that both good and evil are real. We eat of this tree of dualism far more than we realize. For example, although we gladly admit that health is real, we very often believe that sickness is also real. We do not realize that the moment we attribute power to evil or sickness, we accept the second record. Herein lies our choice: everyone can either accept the real and reject the illusions or else

hold fast to illusions and deny the real. In the true record, the second day of the firmament symbolizes spiritual strength. This means that only the spiritual is real, has strength and unfolds. By contrast, the false has no reality, no power, no unfoldment, no aim, no channel and so cannot touch us. Thus the second day of strength and pure *understanding* (Spirit) purifies, through the onliness of Spirit, the human tendency to mingle Spirit with matter, good with evil, ideas with illusions.

The counterfeit of the third day (Soul) (Genesis 2:15-20)

In the third day of the true record, it is said: "Let the waters . . . be gathered together unto one place, and let the *dry land* appear". Mary Baker Eddy explains in her textbook how the third day of creation explains the *definiteness* and the *certainty* of the divine creation. After the false is separated from the true in the second day, the third day brings the certainty that the spiritual is definite. This definiteness of spiritual understanding uncovers the counterfeit belief through the second record of creation that man is defined, not through Soul-sense and spiritual ideas, but through a corporeal body and its physical senses. In the Biblical account, we find the story of man being placed in the garden of Eden so that he may dress and keep it. In the original language, Eden means *pleasure, delight*, representing the *body* with the five *physical senses*. The testimony of the corporeal senses is the opposite of the definiteness and certainty of *spiritual sense* and *spiritual understanding*. Accordingly, we face the belief that we can gain knowledge only through the five physical senses, that the body can grasp something definite from its surroundings only through the corporeal senses and their nerves, and that man is comprised only of this corporeally sensing body. By contrast, the true record explains that only spiritual sense defines reality; the corporeal senses only deceive and distort. We only know who we are through Soul, not through body, feelings and emotions.

At this point, we may ask ourselves: Do I have spiritual sense? Again Paul gives the answer when he says that we *are* spiritually minded; we have the Mind of Christ (see I Cor. 2:16). Our task is simply to claim our birthright. If we neglect this birthright and deny that we possess spiritual sense, we ourselves close the door; we put ourselves into the second record, into the corporeal senses, into the garden of Eden. As soon as man believes that he is in the body (garden of Eden), he becomes dependent

on the body and its corporeal senses. He feels a great dissatisfaction and a sense of inadequacy, making him constantly long for a "help meet". As soon as the corporeal senses are not uninterruptedly entertained and cared for, man feels lonely, abandoned and boundlessly unsatisfied in the garden of Eden. By contrast, spiritual sense is entirely different; spiritual sense carries all satisfaction within itself and can never make us feel lonely or abandoned. In this way, the second record of creation clearly shows that when we orient ourselves to the body and build up the body with the five physical senses, we are dissatisfied; we constantly need a "help meet". "It is not good that the man should be alone; I will make an help meet for him." (Gen. 2:18) People who do not develop or nurture spiritual sense must always be busy or entertained, that is, have a "help meet". Yet Soul, spiritual sense, possesses infinite resources. If we nurture this spiritual sense, then ever new ideas reach us and create wider, deeper and higher prospects. We rejoice in the richness of Soul and do not seek an outside help meet.

The second record continues: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." (Gen. 2:19) What does this mean? The third day of the true record, depicts the sense of Soul, spiritual sense, which *defines* and *names* everything spiritually, as well as spiritual understanding, which clothes and blesses everything with right ideas and so is not side-tracked or misled by the testimony of the corporeal senses. This true, correct Soul-based naming teaches that we are not free to designate everything as we like with animal names or characteristics. If we think of our fellow-man as dishonest, unloving, sick, or sinning, or if we think negatively of ourselves, then we curse ourselves and others with illusions. We identify ourselves and others with wicked animal characteristics instead of blessing and naming one and all with ideas. For example, how often one hears in a family, when a child does something foolish, that the child takes after either the mother or the father. In one blow, two falsehoods are put forward: first, the true ideal or standard of the parents is slandered and replaced by something false, by a false animal name; second, we perpetuate the belief that the child expresses the same bad characteristics as its parents. We transfer the whole punishment, the whole curse, to

the child through a belief in heredity. By contrast, the third day of creation — the day of Soul, identity and spiritual naming — shows that we must never identify ourselves or others with illusions, but that everything must be defined, equipped and clothed with divine names, with the divine nature. Thus the third day of creation (Soul) rectifies the false naming perpetuated by ignorance and dualism.

The counterfeit of the fourth day (Principle) (Genesis 2:21-3:3)

The fourth day of creation in the true record illustrates the ideas of Principle — e.g. government, system, harmony, unity — through two great *lights*. These two lights give light upon the earth, “divide the day from the night; and . . . are for signs, and for seasons, and for days, and years” (Gen. 1:14). In more abstract terms, this stellar system illustrates that there is only one central, omni-acting, all-interpreting Principle, governing and ruling everyone, all details and all situations. The fourth day further shows an indivisible *unity* existing between Principle and idea, God and man. Through this unity, every idea works harmoniously in its Principle, having its definite task and place within the whole system.

The second record illustrates the exact opposite of the fourth day; namely, it illustrates the claim that we are fallen away and separated from Principle. “And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib . . . made he a woman” (Gen. 2:21,22). The structure of man is used as a symbol for *system*. In the spiritual, Principle and its system holds the whole of being together. Yet here it is said that a rib was removed and something independent and autonomous made of it — an Eve. When something seems perverted or in-harmonious, we feel that we have been torn out of the system of harmonious being, that we have lost our relation to God and have been excluded from man’s indivisible unity with Principle. However, when such suggestions arise, we should immediately recognize them as part of the false record, part of the false claim of mortal mind that a rib can be taken from the system of divine being. Because Principle’s scientific system is indivisible, it is only in the second record of dream and illusion that such a belief of *division* and separation could ever arise.

Because of Principle’s scientific indivisibility, Principle constantly *interprets* itself, demonstrates itself and teaches how all the false evidence

of unscientific beliefs is uncovered and unmasked. In the second record, the serpent attempts to refute this teaching of Principle by saying "Yea, hath God said, Ye shall not eat of every tree of the garden? . . . For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:1,5) In other words, the temptation is to take as our guiding principle, not only God, good, but also evil and illusion. Whereas Principle interprets everything from the absolute, from God, and presents the fact that only God is good, we eat from the tree of dualism and so interpret everything from the dualistic belief that good and evil are real. In this way, we listen to the serpent, to mortal mind. When everything seems to be confused and inharmonious, we believe that good is not all-powerful and that evil is also real. Thus the second record shows, step by step, how error develops and increases, until it finally ripens to its inevitable self-destruction.

The counterfeit of the fifth day (Life) (Genesis 3:4-8)

The fifth day of the true record tells of the *birds* and *fish*. Fish symbolize *multiplication* and *fullness*; birds symbolize *inspiration*, *exaltation*, that which lifts us above the corporeal. Thus the fifth day symbolizes Life, of which it is said: "And this is life eternal, that they might know thee the only true God" (John 17:3). By contrast, the second record depicts the opposite; a knowledge of good and evil brings nakedness and desolation: "and they knew that they were naked" (Gen. 3:7). If we obey the serpent and admit that evil is something, then we accept the categories of mortal mind; our thoughts move in the counterfeit of the fourth day. This false knowledge — accepting that which is false as our guiding principle — opens the door for the counterfeit of the fifth day, namely, the nakedness and emptiness of mortal existence. Instead of fullness, inspiration and exaltation, we experience the opposite: limitation and *demoralization*. The counterfeit of the fifth day brings a multiplication of pain and error. If we are not conscious of man's unity with God (the counterfeit of the fourth day), we become aware of the nakedness and emptiness of all mortal existence (the counterfeit of the fifth day).

According to the second record, whoever eats from the tree of the knowledge of good and evil must surely die. Yet Adam and Eve ate

from this tree and did not die; they not only lived but also had children. What then did the Bible writers mean when they said that eating of the tree of the knowledge of good and evil brings death? Evidently, *death* means not merely a grave but far more the deadening of the spiritual. To neglect the culturing of spiritual sense is to die. "For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6) If we are not spiritually minded but instead eat from the tree of the knowledge of good and evil, we reap the entire nakedness of mortal life. We reap death.

What really was Adam's misfortune? It was his Eve, that which was joined to him from a sense of *lack* and inadequacy — his "help meet". This help meet was corporeal sense. Cultivating corporeal sense never helps us but rather brings our *downfall*. Thus the fifth day of inspiration and exaltation over the earth-bound stands in sharp contrast to the depression, demoralization and hopelessness which arise from binding ourselves to corporeal sense.

The counterfeit of the sixth day (Truth) (Genesis 3:9-4:15)

The sixth day of creation shows that God created man in his image and likeness and gave him dominion over the entire earth. The emphasis is laid on true *manhood*, *consciousness* and *dominion*. This true manhood of divine consciousness has dominion over all and so uncovers the *slavery* of false manhood and *material consciousness*. However this dominion of true manhood stands in sharp contrast to the counterfeit concept of man found in the second record. In the second record, Adam sees that he is naked — not clothed with ideas. In addition, Eve is cursed to bear children in pain. This concerns every individual, for everyone wants to give birth to ideas and so progress. In all of us, the belief persists that progress involves pain and hard struggles. We believe that man has no dominion, and that therefore every step forward must be obtained through great exertion. Nonetheless this false belief is the merchandise of the second record of creation and not divine in origin. The spiritual reveals that progress is a law of God; spiritual birth is always divinely impelled, therefore natural, continual and inevitable. Thus the curse on Eve represents the exact opposite of the first record, namely, the opposite of the fact that man has dominion and spiritual consciousness. In the second record, Adam is also cursed: "In the sweat of thy

face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” (Gen. 3:19) This curse symbolizes the *self-destruction of error*: false effects inevitably fall back into their false cause. The mortal arises from dust and returns to dust.

The second record continues: “Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.” (Gen. 3:23) This shows that error would have us nurture the negative, nurture the field, the earth, nothingness, beliefs and so involve us in on-going compromises with error. Truth, however, is a two-edged sword: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” (John 3:6) The sixth day of creation declares that man was given dominion over the whole earth; therefore man has no field to till and cultivate. Only mortals are condemned to this toil. “The condemnation of mortals to till the ground means this, — that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality.” (S&H 545:7) What is this curse of *condemnation*? What false method would error have us pursue? The condemnation on Adam is the impossible task of trying to make the mortal more spiritual by improving the mortal. Yet the mortal can never be the basis of true spirituality. A false origin cannot evolve a right result. Only from God, from perfection, can true spirituality be established in us. “Man, created by God, was given dominion over the whole earth.” (S&H 545:10) Our task is not therefore to work towards perfection but rather to start from perfection — from perfect manhood created in the image and likeness of God. This is the only starting-point for demonstrating true manhood.

In graphic symbols, the second record continues to depict the total demise of error. Adam had two sons, Cain and Abel. Cain, who represents the physical, the first degree (S & H 115:20), slays Abel. Abel symbolizes the moral, the second degree (S & H 115:25). This shows that we cannot feel safe in the “moral” or “transitional” stage; true, the second degree is a step higher than the physical, but the moral is still dualistic; it recognizes both good and evil, health and sickness, although it ascribes more power to good and health than to evil and sickness. It is precisely the transitional stage to the spiritual. By contrast, in the spiritual, error no longer exists at all; error is a non-entity. The

third degree of reality (S&H 116:1) shows that sickness possesses no power, no opportunity, no channels, no laws, no possibilities of unfolding, for only health is real and positive. Because the Abel-consciousness sees both good and evil as real, the Abel in us is not protected from Cain. Therein lies the explanation why good-hearted people are often sick and face fierce struggles.

What then is to be done with Cain? How is error to be dealt with? In Genesis 4:15 it is said: "whosoever slayeth Cain, vengeance shall be taken on him sevenfold." The Bible shows that Cain, who was a murderer, should not be killed; we should make no reality of error. If we try to slay error, vengeance will be taken on us sevenfold. If we concern ourselves with error and become preoccupied by it, we only exhaust and demoralize ourselves. Error becomes more real to us, not less. By contrast, if we follow the Bible as our practical textbook, we would not always be engulfed by bitter experiences but would rather be able to solve the problems of life scientifically. The scientific rule for destroying error is: "Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine." (S & H 542:19) This should be our attitude toward our fellow-man, our problems and toward the error in and around us. We do not struggle with error; rather we let ideas of Truth "uncover and destroy error in God's own way". As soon as we desist from error, we can no longer be punished for it, for "sin is its own punishment" (S&H 537:14). "Evil which obtains in the bodily senses, but which the heart condemns, has no foundation" (S&H 448:5). Divine justice works out everything in its own way and knows only the self-destruction and self-punishment of sin. The real man is born free. Thus the sixth day with its true idea man overcomes the sinning mortal concept of man by making the errors of mortal consciousness self-destruct.

The counterfeit of the seventh day (Love) (Genesis 4:16-5:27)

The seventh true day of creation shows God's work as *perfect, fulfilled* and restful. The false record shows the exact opposite. Instead of resting, Cain is restlessly hunted here and there. "And Cain went out from the presence of the Lord, and dwelt in the land of Nod" (Gen. 4:16). Nod symbolizes *restlessness*, dreamland; in other words, beliefs (the sins of ignorance and illusion) sink back into their native nothingness.

They are a dream and can never become reality. Thus the seventh day of creation teaches that the ideas of rest and perfection free us from the illusions of restlessness, aimlessness and purposelessness, all of which have their origin in dreamland. "This error, after reaching the climax of suffering, yields to Truth and returns to dust; but it is only mortal man and not the real man, who dies." (S&H 543:2) On one hand, mortal man goes into dreamland; on the other hand, "the image of Spirit cannot be effaced, since it is the idea of Truth and changes not, but becomes more beautifully apparent at error's demise." (S&H 543:5) The whole second record of creation shows this demise of error, through which Truth becomes more beautifully apparent.

How does the Bible depict this final resolution of error? The Bible teaches in symbols; it does not intend to set up a family tree for the whole human race. Its sole purpose is spiritual teaching, not empirical history. There has never been the Adam of the second record of creation; he is a symbol created and used to illustrate the suppositional operation of erroneous beliefs. Adam had three sons, three states of consciousness. *Cain*, the first son symbolizes the physical; *Abel*, the second son, symbolizes the moral, the transitional stage. In the original text, Abel means 'transitory'. Mary Baker Eddy entitles the second degree "Transitional qualities" (S&H 115:26). *Seth* followed as the third son. After Abel was slain by Cain, Abel's genealogy ceased. This points to the fact that the moral has no effective or life-giving power of its own. The seventh son from Adam in the line of Cain was *Lamech*. With him and his family the biblical story of this line stops. But of Lamech it is said: "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." (Gen. 4:23,24) With Cain we saw that we should not struggle with error; nonetheless Lamech struggled and slew a man and a young man. Therefore the saying: Lamech shall be punished seventy and sevenfold. The physical — error — always leads to self-destruction. Seven symbolizes perfection. Seventy-seven symbolizes the perfect destruction of error. Thus the Bible shows how the carnal mind, the Adam-dream, leads to perfect self-destruction — to annihilation, the self-demise of error.

At this point, we see the light of the true record shining through to establish the divine idea as an enduring vision of the divine nature in human consciousness. In the place of Abel came Seth, whose son was

named *Enos*. Of him it is said: "then began men to call upon the name of the Lord." (Gen. 4:26) Because Cain reflected upon error he was a murderer. Abel accepted both, the good and the evil, as real, which brought the end of Abel. By contrast Enos, the third degree, understood what is real and eternal, namely, "the name of the Lord", the spiritual. "Then began men to call upon the name of the Lord."

Again, the seventh son from Adam in this line was *Enoch*, of whom it is said: "And Enoch walked with God: and he was not; for God took him." (Gen. 5:24) To the five physical senses he had vanished. In other words, as we understand God as Mind, Spirit, Soul, Principle, Life, Truth and Love, we are led away from the material — from every error.

Thus the Bible doubly illustrates how error disappears. First the Bible depicts the self-destruction of error through Lamech, the seventh from Adam through the line of Cain. Second, the Bible shows the self-establishment of Truth through the light of spiritual vision and spiritual understanding, symbolized by Enoch, the seventh from Adam through the line of Seth. Enoch sees through spiritual consciousness that he is a perfect idea of God and that consequently error is a non-entity. Jude said: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14).

Thus the three states of consciousness — Cain, Abel and Seth — illustrate the treatment of a patient. The patient expresses the Adam-dream, which says: Something is wrong with me; I feel ill. At the same time he expresses the Abel-consciousness and declares: I believe that health is greater, stronger and more real than sickness and that sickness must disappear: Cain must disappear. But where is the solution in this? So far, we only try to combine two different standpoints, Cain and Abel, neither of which can help us. In reality there is only one standpoint and one method that is divinely effective. In the degree that we "call upon the name of the Lord" and hold in view the truth about a problem, we come to the state of consciousness of an Enoch; we remain conscious only of ideas. Then all false beliefs disappear from our consciousness. We see not only the self-destruction of error (Lamech) but also the divine solution (Enoch). This means that we never work to destroy the patient or to make him into Lamech; rather we see the destruction only of that which is false in the consciousness of the patient and exalt all

that is true, as with Enoch. We see man as idea, perfect in all aspects.

The development of a lie

In this way, the universal law of unfoldment given in the first record of creation uncovers the step by step development of a lie in the second record of creation. How? The lie begins with belief, with obscurity and ignorance (1). Yet belief alone is not anything; the difficulty arises because belief always presents itself as if it were real and actual (2). This soon leads to an unsatisfactory situation (3), for that which is unlike the divine will never fit within the harmoniously ordered structure of reality (4). Nonetheless belief claims to persist, as if it had its own independent existence and could exist alone (5). This does not work. The inadequacy of belief soon comes to light (6), until we finally witness the total self-destruction of all that is unlike God (7).

How does this analysis of the development of a lie uncover the development of a material, false concept of man? According to the second record of creation, mortal manhood begins with a false concept of God — an anthropomorphic god (1). This false concept leads to the belief that man is dualistic — material and spiritual (2). From this mixture, it follows that the material has sensation, producing suffering and pain (3). Through bodily sensation, man comes under the mesmerism of corporeal sense and feels himself cut off from his universal spiritual Principle (4). Cut off from God, mortal man tries to maintain himself without divine Principle and exist by himself (5). In this way he becomes the slave of matter instead of the son of God (6) until finally, he is forced to realize that material consciousness does not constitute the true man and that therefore this false consciousness must be given up as a dream (7).

In summary, the claims of mortal beliefs are the following: 1) that beliefs could cause false thoughts and notions; 2) that good and evil, Spirit and matter, are inseparably mixed; 3) that the five corporeal senses prove this irrefutably; 4) that a different interpretation is false; 5) that life is maintained through both Spirit and matter; 6) that existence is composed of struggle, sweat and enmity; and 7) that man should give up every hope for salvation and capitulate to the mortal beliefs.

Comparison of the two records of Creation

True		False
1. <i>Mind</i> light —intelligence	Gen. 2:6	mist —ignorance
2. <i>Spirit</i> firmament —the only —separation of opposites —understanding	2:7-14	dust of the ground and breath of life tree of knowledge —duality —mingling of opposites
3. <i>Soul</i> dry land seed within itself —definiteness —certainty —spiritual understanding —defines, names	2:15-20	garden of Eden (body, delight, pleasure) —corporeal identity —corporeal senses Adam named every living creature
4. <i>Principle</i> lights (sun, moon, stars, earth) —system —unity —interpretation	2:21-3:3	deep sleep Eve made of Adam's rib —mesmerism —division —atomism
5. <i>Life</i> birds, fish —exaltation —fullness —multiplication	3:4-8	serpent, nakedness, hiding —demoralization —downfall —lack, emptiness
6. <i>Truth</i> every living creature man —spiritual consciousness —spiritual man —dominion	3:9-4:15	mortal manhood —brings forth in sorrow —tilling the ground Cain slays Abel —mortal consciousness —slavery —condemnation —self-destruction of error
7. <i>Love</i> creation finished rest —fulfilment —perfection	4:16-5:27	Cain sent out from the presence of the Lord and dwelt in the land of Nod —error excluded —restlessness

NOAH

(Lecture 12th February 1950)

God must be understood

Let us recall that the Bible is not a history book and does not intend to be one; rather the Bible purposes to be a textbook about spiritual values (ideas). In a systematic and consistent structure, it shows — as a textbook should do — how we can understand and utilize the divine — the absolute values of reality. The one great subject of the Bible is God. However, because so many meanings are ascribed to the word 'God', it is necessary to define God more precisely. To this end, the first record of creation presents the nature and essence of God. In exact correlation with the seven days of creation, Mary Baker Eddy defines God as Mind, Spirit, Soul, Principle, Life, Truth and Love. Yet nothing is attained by learning these words by heart; mere words do not constitute a real understanding of God! Instead we must ask ourselves: What is Mind? What does Mind mean? What does Mind have? What does Mind do? How does Mind interpret itself to us? Only when we pose such questions to ourselves does the actual sense of Mind rise in us; only then can the understanding we have won become practical and usable.

God is the creative Mind

The first chapters of the Bible present God as Mind. Mind is the creator. This creative sense is symbolized in the Bible through the records of creation. These creation accounts were put at the beginning in order to teach, as the first step, that God is the creator, that God is the creative Mind, the creative power, indeed, the creative all-power. The first and the second record of creation stress the one spiritual tone: creation.

As we have seen, the Bible contains two records of creation: the spiritual or true record of creation and the false or material record of creation. The first record is entirely positive, containing nothing negative; it conveys the great majesty in which God spoke, and it happened. There

is no 'if' or 'but'. Reflecting the divine nature, this record of creation follows a systematic and logical spiritual order through the seven days of creation, giving the Bible's answer to the question: What is God?

Analyzing, uncovering and annihilating error

However, the divine truths of the first record of creation — presenting God in its entire purity and majesty — uncover false beliefs. Every truth analyzes, uncovers and annihilates its counterfeit. This is an inevitable scientific process. In a practical way, we can see that a satisfactory solution to any problem can only be reached by first correctly analyzing the problematic situation according to that which is real and true. Through right analysis, all that is false is not only uncovered but also then self-destroyed. This systematic annihilation of error is the purpose and process behind the second record of creation.

The second record of creation

In the second record of creation, the entire human drama — the entire human problem — is uncovered. It proves that human misery did not begin with intelligence or divine ideas but rather with: "There went up a mist" — with false beliefs, blindness, ignorance and illusions. The second record of creation shows where false beliefs lead. Ignorance, with its manifold claims, puffs itself up more and more like a soap bubble; it seems to become greater and more powerful. Finally however, just like a soap bubble, it bursts. Error dissolves into its actual nothingness. It destroys itself.

The false assumption that God created matter and works creatively with the help of matter, as well as the assumption that we can serve God through ignorance and sentimentality, bring mankind no salvation — only damnation, demoralization and misery. The second record of creation illustrates this through crude but precise symbolic images. Damnation is represented by Lamech, the seventh from Adam in the line of Cain. He is the archetype of "depravity". The spiritual line is developed simultaneously through Seth and Enos to the seventh descendant of Adam, Enoch. Of him it is said: "And Enoch walked with God: and he was not; for God took him." (Gen. 5:24) Enoch illustrates that consciousness which is in agreement with divine ideas. By contrast, material consciousness has disappeared: "Cain" was seen no more.

Thus the two records of creation can be summarized as follows: God is the creator (1st record), and this creative, intelligent Mind uncovers and destroys all false creative activity (2nd record).

The second day of creation

The demands posed by the second day of creation follow logically from the first day of creation. The first day has shown that a positive effect can follow only when we begin with ideas. By contrast, if we base ourselves on illusions, everything comes out wrong. Accordingly, the questions now are: What is required in order not to be pulled here and there, now by ideas, now by illusions? What must be done so that we follow only ideas and do not allow ourselves to be influenced by false suggestions and temptations? How can we distinguish between ideas and illusions?

The second day of creation demands: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." The second step of taking a firm standpoint is necessary and indispensable. We must erect a *firmament* in our consciousness between ideas and illusions and clearly distinguish between the real, spiritual creation and the false, unreal creation. Spiritual *strength* is required to put ourselves on the side of ideas and to part from the onslaught of illusions.

God is Spirit

Following the two records of creation, the subject of the second day of creation is illustrated in detail in order to explain God through the ideas of *Spirit*. In the definition that Mary Baker Eddy gives of God, Spirit follows Mind. The stories of Noah and the tower of Babel illustrate the demand to sharply *separate* between ideas and illusions, to distinguish what is true from what is false, what is spiritual from what is material, what is good from what is evil. *Noah* symbolizes that state of consciousness which possesses this ability and has the spiritual strength to stand firm for ideas. If we possess this state of consciousness, we are like Noah.

The Noah-legend

Whether or not Noah was a man who lived 3,000 years before Christ, the Noah-story was written as a legend and not as historical truth: legends teach spiritual values in illustrative form. Of course, it was written with much fantasy, as is typical of legends. But it was not done in this way so

that we should dismiss the Noah-story as mere symbol or fantasy. This story was incorporated into the Bible in order to show how everyone can be Noah and respond as a Noah. Then the story reveals its practical value.

What does Noah teach us? The first and second records of creation concern the question of how, with a true concept of God, the false concepts about God and man — as well as everything which proceeds from these false concepts—can be analyzed. In the case of the Noah story, Noah illustrates how the understanding of God can be used to distinguish intelligently between the real and the unreal, which in turn lifts us out of matter into Spirit.

Noah: the comforter

Noah means 'comforter'. Mary Baker Eddy defines Noah as "knowledge of the nothingness of material things and of the immortality of all that is spiritual." (S&H 592:22) This interpretation clearly shows that Noah illustrates the ideas of Spirit, as in the second day of creation. Spirit is the only. Therefore the understanding which accepts Spirit as the only and does not try to mingle the spiritual with its counterfeit, matter, is an idea of Spirit. Through the purity and single-mindedness of real understanding, we come to grasp "the nothingness of material things" and "the immortality of all that is spiritual." The second declaration in the Commandments affirms this need to stand by the onliness of Spirit: "Thou shalt have no other gods before me." Only the spiritual can and should be valued as real; matter is illusion.

Noah comes from the line of Enoch. This signifies that the spiritual idea continues to develop and develops from its own spiritual basis. Of Noah is said: "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." (Gen. 5:29) In modern language we would say: If only I had a comforter who would show me how I can be free from the chaos of material creation! With Mary Baker Eddy's discovery of Christian Science this 'comforter' now comes in the form of divine Science. This comforter bases itself on "knowledge of the nothingness of material things and of the immortality of all that is spiritual." It is an impersonal, spiritual comforter, not a material personality. Thus in order to work out salvation, we do not need a personal messiah to show us the way out of materiality. Rather we have the comforter in the measure that we understand Noah and are a Noah

ourselves. *Understanding* is the appropriate comforter for the age of Science.

The three sons of Noah

The questions arise: How can I be such a comforter? How can I come to the understanding that Spirit is the only and matter is nothing? We understand Spirit through rightly analyzing, uncovering and annihilating error. Not superficiality, but only deep spiritual understanding can rightly analyze materiality and its beliefs. Only insight into the spiritual nature of being can unravel the entire problem and bring a real solution. Mary Baker Eddy clearly expresses this when she writes: "It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses." (Ret. 30:10) She says that Christian Science was revealed to her as one intelligence — not as many beautiful but blind beliefs. Belief alone cannot analyze error, much less uncover and annihilate it.

By contrast, true scientific understanding cannot help but operate to 1) analyze, 2) uncover and 3) annihilate the errors of material belief. The editors of the Noah-legend knew this and therefore described how the Noah-consciousness (the understanding of Spirit) possesses these three degrees of understanding. These three degrees are symbolized by Noah's three sons, Ham, Shem and Japheth. In order to really be Noah — that is, in order to recognize that Spirit is real and matter is unreal — we must master these three degrees.

First Degree. Mary Baker Eddy defines *Ham* as follows: "(Noah's son). Corporeal belief; sensuality; slavery; tyranny." (S&H 587:21) This definition corresponds in meaning to the first degree of the "Scientific Translation of Mortal Mind", which runs: "Depravity. PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death." (S&H 115:20) In this definition everything is negative. The false is recognised as false and defined as false.

Second Degree. *Shem* is defined as: "(Noah's son). A corporeal mortal; kindly affection; love rebuking error; reproof of sensualism." (S&H 594: 14) If we analyze an inharmonious situation, we must recognize the error as error. Then we no longer depend on feelings, beliefs or sentimentalities to determine whether something is false or not: we take a step away from the first degree (Ham). Given this step, the second degree,

through which everything false is rebuked and reprov'd, begins to unfold. The definition of Shem corresponds in meaning to the second degree of the "Scientific Translation of Mortal Mind": "Evil beliefs disappearing. MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance." (S&H 115:25)

The question is: How do these beautiful qualities of the moral appear in us? To answer this question, we must understand the order of this translation. Evil beliefs cannot disappear before the first degree has been clearly recognized and the evil identified as evil. We cannot have the second degree without first facing the problems of the first degree and categorizing them rightly: as error, evil and unreality. However, by the same logic, we cannot ignore the order that leads from the second degree to the third degree. This further step is important, for many good people want to stop with the second degree — the moral. They think that moral qualities are the Alpha and Omega of religious activity. But the allegory of Adam has already shown how Abel — that which expresses the type of the moral — was throttled by Cain (1st degree). All too often, we witness in daily life the first degree apparently gaining the upper hand over the second degree. For this reason, Mary Baker Eddy significantly considers the second degree as a transitional stage and the moral qualities as transitional qualities. The second degree cannot be our final goal, for it lacks the safety and security of that which is absolutely positive. We must go on to 'Japheth', the third degree.

Third degree. The definition of *Japheth* runs: "(Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care." (S&H 589:8) The Japheth-consciousness rests on *understanding* — on the understanding which always separates, distinguishes correctly and recognizes man as the wholly spiritual idea of divine Principle. This surpasses the second degree, which contemplates both good and evil; the moral knows sin and reprov's it. Thus the moral degree is still dualistic, even though it attempts to overcome evil with good. Only the third degree — Japheth — understands the nothingness of evil and the somethingness of good. It is the step of purely spiritual, scientifically ordered understanding, which knows only one Principle. Man is the compound idea of this Principle and is therefore perfectly spiritual. Japheth corresponds in meaning to the third degree of the "Scientific Translation of Mortal Mind",

which runs: "Understanding. SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness. In the third degree mortal mind disappears, and man as God's image appears." (S&H 116:1) The spiritual qualities represented in the third degree comprise "understanding". As we culture these spiritual qualities, ignorance and the illusions of mortal mind disappear, while "man as God's image appears". To the extent that we reach the third degree we can say: I am Noah; I embrace the "knowledge of the nothingness of material things and of the immortality of all that is spiritual" (definition of Noah). In this way, the theme represented by 'Noah' presents the fact that God is Spirit, that Spirit is the only, and that therefore there is nothing besides Spirit which possesses power, substance or reality.

Separation

The Noah-legend begins as follows: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." (Gen. 6:1-2) In the original text, the "sons of God" — was rendered as the 'angels of God'; and 'angel' is the biblical expression for divine thoughts. Here the false belief is that the divine — the 'angels' — can be wedded to the "daughters of men" — in the original text, the daughters of the 'men of Adam', therefore illusions. We face the suggestion that ideas can be successfully mingled with illusions for the purpose of evolving a better human and mortal existence. Whereas the first record of creation illustrates the creation of ideas and the second record illustrates the propagation of illusions, the beginning of this Noah-legend tries to mix the two opposite records, showing how human belief attempts to mingle the true with the false creation, the divine with the human, Spirit with matter.

By contrast, Spirit (the second day of creation) demands: "Let there be a firmament". We must *separate, distinguish*. This spiritual demand for separation uncovers the following beliefs in the false record of creation: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life" (Gen. 2:7). Instead of being kept separate, Spirit and matter are mingled with one another, and man is taken to be a product of this mingling. Whenever we attempt to mingle illusions with ideas, that is, whenever we try to solve a problem on a

material as well as on a spiritual basis, then we experience 'mighty' conflicts, as the Bible explains: "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." (Gen. 6:4) The mingling of material and spiritual things leads to 'mighty' conflicts in our life.

Nonetheless, like Noah, we finally awaken to the insight that we must rid ourselves of such a dualistic basis. The spiritual vision within us does not leave us in peace with this dualistic concept. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast" (Gen. 6:5-7). God, the Elohim of the first record of creation, could repent of nothing, for it is said: "And God saw everything that he had made, and, behold, it was very good." (Gen. 1:31) Rather the Bible refers to Noah's initial concept of God which then was founded on a *dualistic* basis. Noah was forced to challenge this dualistic attitude. He understood now that the concept of God in the second record of creation, according to which man was created from the dust of the ground and the breath of life—from matter and Spirit—is worth nothing. "And it repented the Lord." Noah was prepared to give up this dualistic conception. "But Noah found grace in the eyes of the Lord." (Gen. 6:8) As soon as we draw the line of demarcation and do not let ourselves be misled into building on a false foundation, we find grace.

"Noah was a just man and perfect in his generations, and Noah walked with God." (Gen. 6:9) Today we would perhaps express this by saying that Noah recognized that which was right, did justice to himself and thereby met his problems. Every scientist, whether physicist, mathematician, chemist, etc., always endeavours to discover that which is right and irreproachable. Thus Noah—the Noah in us—comes to understand that the second, false record of creation leads to no positive result and therefore must be excluded from consciousness. "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt" (Gen. 6:11-12). This was Noah's spiritual vision: because he saw that everything which is material is depravity, he accepted the demand to trace the material—

material beliefs — back to their native nothingness. “For all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” (Gen. 6:12-13) Yet what can we do to preserve all that is good while evil is being destroyed in us? Can the good also be destroyed in the process? To solve this problem rightly, we must be a Noah; we must build an ark.

Build yourself an ark

What does *ark* mean? Mary Baker Eddy gives the following definition: “Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter. God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever” — i.e. Science showing that the spiritual is the real, substantial and causal — “The ark indicates temptation overcome and followed by exaltation.” (S&H 581:8) This definition expresses the ideas of *Spirit*: understanding, spiritual reflection, reality and substance, destroying belief in matter.

In order to be Noah, we must build an ark; we must nurture the consciousness that we are the “reflection of Truth”. We must reflect on ideas and not on illusions. This “understanding of Spirit” — the understanding that Spirit is the only, the actual, the real, the substance of being — destroys the “belief in matter”. The ark symbolizes the absolute exclusion of everything unlike God.

If we are wise, we build *an ark*, that which alone can keep us safe from the whirlpool of self-destroying materialism. However in order to build an ark — a divinely protected consciousness — we must first know the constituents of reality. Only from the watchtower of God can we understand reality. “Thou [God] art of purer eyes than to behold evil” (Hab. 1:13). We must gather into our consciousness all that is divinely positive, namely, spiritual ideas. These must be constantly nourished, nurtured and maintained. In this way, we build a true ark. What did Noah have to do to secure his ark?

Noah had to *pitch* the ark well, so that no drop of water could penetrate. It does no good to build a great and beautiful ark if it has a crack in it somewhere; such an ark would eventually sink. Likewise our consciousness must have no crack of dualism or materialism through which

something false could find entrance; it must be sealed tightly against illusions so that the torrents of mortal beliefs cannot penetrate.

What does the *flood* mean? A flood symbolizes material, mortal theories and suggestions, bringing forth a flood of depressions, crises, fear, hatred, hopelessness, envy, hatred, jealousy, etc. These floods threaten to inundate the harmony of spiritual consciousness. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." (Gen. 7:4) The number seven is a beloved symbol of the Hebrews, symbolizing perfection. The truths which are contained in the seven days of creation or in the seven synonymous terms for God bring error into an uproar. Latent, hidden error comes to the surface, for then it is near destruction.

"And Noah did according unto all that the Lord commanded him." (Gen. 7:5) He acted according to what he began to understand.

Noah went into the ark

Noah recognized that it was not enough to perceive a new idea. He understood that this idea must also be substantiated. An idea must become living and warm in our consciousness. To illustrate this point, the Bible explains how Noah, with his sons, his wife and his sons' wives and with all the animals, went into the ark. He took all ideas of the divine universe into his consciousness.

"And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth." (Gen. 7:17) If we have sufficiently pitched the ark — our consciousness of spiritual ideas — against illusions, the floods can rise as high as they wish, the ark will not be imperilled by them. The apparent might of error is of no avail. Spiritual consciousness will always be superior to error and will always lift us above it. "And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered." (Gen. 7:19) The Noah in us recognizes that spiritual consciousness is exalted above the highest mountains of mortal beliefs. Noah is the understanding that the spiritual stands above the worldly and that no material opinion is mightier than spiritual understanding. Spirit is supreme.

"And all flesh died that moved upon the earth" (Gen. 7:21). Spirit annihilates the erroneous belief that Spirit and matter could mix. "All in

whose nostrils was the breath of life, of all that was in the dry land, died.” (Gen. 7:22) Every belief that Spirit or anything divine could be fused with matter was destroyed. “And Noah only remained alive, and they that were with him in the ark.” (Gen. 7:23) Ideas are immortal. The divine consciousness can never be destroyed.

The separation was now complete, and the indestructibility of ideas demonstrated. Ideas are *substance*. In the degree that we grasp ideas, we have true substance. It is not the appearance which should impress us but rather that which stands behind appearances, namely ideas. Idea is eternal.

“And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged” (Gen. 8:1). Noah saw that ideas are immortal, substantial and real. This understanding gave him power (wind symbolizes power): “the waters assuaged”, i.e. error withdrew into its nothingness. If we lift up our true self through understanding and thus remain in our ark, this spiritual consciousness becomes a law of self-destruction to every flood of sickness, depression or temptation.

The ark rested on the mountains of Ararat

“And the ark rested . . . upon the mountains of Ararat.” (Gen. 8:4) Ararat was the highest mountain. Noah’s experiences with the flood led him to a higher plane of thought and existence. As a result, the flood was no ghastly, terrible experience for Noah but the very means for *unfoldment*. Spirit is unfoldment. If we are able to separate and distinguish rightly, this makes unfoldment possible. Through separation, Noah arrived at a much higher state of consciousness. He lifted himself out of the valley up to the highest mountain.

In this way, the Noah-legend teaches us how we must approach the working-out of a problem. First we must be able to distinguish rightly between ideas and illusions. This separation enables us to reject all illusions and accept only ideas into our consciousness (ark). As a further step, we must nurture ideas carefully and diligently (Noah also took “all food that is eaten” into the ark). Under such conditions, spiritual consciousness unfolds, until it finds a firm, unshakeable support (the ark rested on Ararat). From this firm standpoint of spiritual understanding, we see that experiences do not leave us where we started; rather they

always lead us onward to new, lighter and more definite heights of spiritual consciousness.

Go out of the ark

“And . . . the earth was dried . . . and God spake unto Noah, saying, Go forth of the ark” (Gen. 8:14-16). In other words: Go out into all the world; make your consciousness universal. “And Noah builded an altar unto the Lord . . . and offered burnt offerings” (Gen. 8:20). The burnt offerings symbolize the demand to sacrifice false material sense. Noah was prepared to sacrifice material sense, for it alone causes suffering. God neither sees nor knows evil. Why is this sacrifice of material sense so important as we see the universality of spiritual consciousness ?

Too often, we let ourselves be impressed by erroneous, painful experiences. When we do this, we show that we still view error as something real; we take far too seriously the testimony of mortal sense. By contrast, when Noah saw that everything which is false and corrupt possesses no reality, he saw the necessity of sacrificing this false sense. We, too, must arrive at this insight. As long as we dwell on the bitter experiences of our life, we regard error as a reality. This false belief excludes *progress*. Instead, we must recognize that as soon as we learn to reduce everything false to a belief of mortal mind, we are no longer bound or doomed to painful experiences.

When Noah came to this realization, it is said: “And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man’s sake . . . While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” (Gen. 8:21-22) Noah understood that the flood had nothing to do with God but was only a phase of mortal mind. He further recognized that evil must not be attributed to God, Spirit. Eve had already had this insight. She had not said: ‘God beguiled me’; rather she had attributed evil to animal magnetism, to mortal mind, by stating: “The serpent [that is, animal magnetism] beguiled me”. As we perceive this, we rejoice only in the divine ideas and their *eternal unfolding*; then “seedtime and harvest . . . shall not cease”.

Noah’s covenant

“And I will establish my covenant with you; neither shall all flesh be

cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.” (Gen. 9:11) If we unite ourselves with divine Principle, there remains only an eternal unfoldment of “seedtime and harvest”. No flood of material theories can ever again make us doubt or abandon the unity of God and man.

“And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth . . . that the bow shall be seen in the cloud” (Gen. 9:12-14). What does this symbol mean? Should something dangerous arise on our mental horizon which threatens to crush us, we can think about this covenant with God — about man’s unity with God. The sign of this covenant is the *rainbow*, symbolizing the pure, white light in all gradations of its seven basic colours. The purity of Spirit reflects all seven synonyms for God.

As soon as something false arises in our thinking, such as a disastrous cloud of disharmony, sickness, jealousy, fear, etc., we can think about the ‘Noah in us’, that which says: Consider your covenant, your bow, and realize that ideas can never be destroyed or touched by illusions. Then it becomes clear to us that only mortal sense perceives disharmony; spiritual sense only rejoices in divine ideas. We do not learn through suffering but through Science. What Science? We learn through the rainbow, through that which indicates the scientific understanding of the seven synonymous terms for God. When we consider a problem from the standpoint of all seven synonyms for God, we realize that “the waters shall no more become a flood to destroy all flesh” (Gen. 9:15).

Ham, Shem, Japheth

After God’s covenant with Noah, the Bible relates an interesting story, symbolically telling us much about the three degrees of the scientific translation of mortal mind (S&H 115): the physical, the moral and the spiritual. After Noah left the ark, he became a “husbandman” (Gen. 9:20), and he got drunk. The reaction of Noah’s three sons revealed their different attitudes. Ham, the father of Canaan (the physical), saw “the nakedness of his father, and told his two brethren” (Gen. 9:22). Instead of making nothing of evil, he made a reality of it and broadcast evil. Do we want to be Ham and relate evil to others instead of resolving

its claim within our own consciousness until we see its nothingness? By contrast, Shem (the moral) and Japheth (the spiritual) refused to behold their father as a mortal drunken with materiality. "Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness." (Gen. 9:23) The physical, left to itself, wallows in the nakedness and depravity of physical beliefs. It requires the truly moral as brother to the spiritual to redeem mankind from evil beliefs and to preserve the purity of man's spiritual selfhood.

When Noah "awoke from his wine, and knew what his younger son had done unto him" (Gen. 9:24), he knew once and for all what role each of the three degrees must have in our life. To Ham, the physical, he said: "Cursed be Canaan; a servant of servants shall he be unto his brethren." (Gen. 9:25) The physical should never be anything more than a servant to us; it should never be our attitude, our standpoint or our master. Spreading evil beliefs is a curse. To Shem, the moral, and to Japheth, the spiritual, Noah said: "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Gen. 9:26,27) The moral provides the tents, the protective home, for the spiritual. True morality — namely, love for the spiritual and devotion to the expression of spiritual qualities — is the natural abiding place of the spiritual. Yet the spiritual is not restricted to or defined by either the physical or the moral. "God shall enlarge Japheth". Only the spiritual is wholly free to evolve and go forward spiritually. The spiritual has supremacy over both the moral and the physical, and alone can determine the role of each rightly.

Thus in this brief story, we find a wonderful symbol for how we can deal with the material wisely in a way that does not adulterate our spiritual standpoint. The physical becomes our servant; the moral becomes our protective home and outward habitation; so that the spiritual, our first love, remains forever the centre and focus of life's development.

The tower of Babel

In these ways, the records of creation provide the scientific method for correctly working out a problem. Subsequently, the Bible explains the consequences of following a false, unscientific method. In this second

thousand-year period, the Noah-legend teaches what blessing we receive when a clean distinction is drawn between Spirit and matter. Yet after Noah, the Bible explains through the story of the tower of Babel what happens when we build on duality — on a mixture of Spirit and matter.

“And the whole earth was of one language, and of one speech.” (Gen. 11:1) The whole world, that is, the whole worldly mortal mind, has *only one speech*, for it agrees not only that life, substance and intelligence are in matter, but also that Spirit and matter are united indivisibly in a creative activity. “And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.” (Gen. 11:3) The Babylonian mentality — entirely the opposite of Noah — said to itself: The universe or one’s Weltanschauung (world-view) should be built on the basis that life, substance and intelligence are in matter. Today the natural sciences still build on this dualistic foundation.

How was the building done? They used bricks instead of stones. ‘Stones’ symbolize ‘ideas’ in biblical speech. In Babel, the building was not done with ideas but with crumbling elements (bricks), with illusions. The original text indicates that they used slime instead of mortar (cement). Slime is a mixture of water and sand. (Water and sand were the most important natural elements of that region, and many allegories of creation record how man was created from water and sand). Water is a symbol for the elements of Mind, whereas sand symbolizes matter; thus again the Bible symbolizes a supposed mixture of ideas and illusions, while Spirit demands *purity*. Mary Baker Eddy says that chastity (purity) is the cement of culture (see S&H 57:1). In Babel, however, the people attempted to erect a culture on the basis of impurity (mingling). Babel was built with bricks (atomistic and crumbling thoughts) and tenuously held together through the unsteady binding material of slime (impurity).

“Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name” (Gen. 11:4). “Unto heaven”! In the second day of creation it is said: “And God called the firmament heaven.” Heaven means *understanding*. Understanding is an idea, a quality of Spirit. If we possess spiritual understanding, we have heaven. The Babylonians wanted to conquer heaven by working their way up to it humanly and materially. They did not build on understanding but on material beliefs. “And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do . . . Go to, let us go down, and there

confound their language, that they may not understand one another's speech." (Gen. 11:6-7) Spirit always causes confusion in a material Weltanschauung (world-view). For evil, good is hell. When a truth forces itself upon an opposing error, error revolts against it. Therefore it is understandable that the workings of Truth often precipitate chemicalization and confusion. Yet Spirit is the only; Spirit is without opposition. Worldly thought may well continue — with "one language and one speech" — to seek a material solution, but God, Spirit, acts in a purifying and ordering way, providing a breakthrough for the spiritual idea. "So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city." (Gen. 11:8) Finally the third degree appears; error is "scattered" — annihilated.

In this way, the Bible illustrates the step by step method of analyzing, uncovering and annihilating the error of material belief. How? First the situation was *analyzed*: it was seen that human beliefs build on a supposed mixture of Spirit and matter, on duality (1st degree). Second, it was *uncovered* that this duality only brings confusion (chaos and disorder) and not "one speech", as it had claimed in the beginning (2nd degree). Third, when the error was exposed, the third degree appeared, the degree of destruction, where God, Spirit, *annihilates* everything unlike itself — all that is chaotic — and scatters the dualistic beliefs to the winds.

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. 11:9) *Babel* is defined as "self-destroying error; a kingdom divided against itself," — i.e. duality, the counterfeit of Spirit — "which cannot stand; material knowledge. The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues," — duality brings confusion; Spirit, however, is order — "and the more certain is the downfall of its structure." (S&H 581:17) Whereas Spirit is strength, real substance, Babel is weakness, false substance, and inevitably collapses upon itself.

ABRAHAM

(Lecture 26th February 1950)

Mind — Spirit

Before I treat the story of Abraham in its main outlines, I would first like to explain the problem represented by 'Abraham'. We can ask ourselves: When am I an Abraham? and further: How can I work out the Abraham-problems scientifically?

In the chain of scientific being, God's nature as *Mind* is defined and symbolized first. The first record of creation begins by illustrating the fact that Mind is the intelligent, all-creative ability. In the second record, the text uses the symbols of 'begetting' and 'generation' to impress upon the reader the fact that Mind — and not the human mind — is the true creator, the only creative power and intelligence.

Then *Spirit* is explained. God is Spirit. Accordingly, the Bible uses the stories of Noah, the ark, the flood and the tower of Babel to illustrate this second aspect of the divine nature. Spirit is characterized, among other things, by the fact that Spirit keeps the spiritual creation pure from every possibility of mingling with the material. Spirit makes a sharp separation between Spirit and matter by rejecting everything unlike God. Purity is an idea of Spirit. Because the purity of Spirit allows no mingling between ideas and illusions, we are not allowed to rely on both God and matter. Spirit demands separation. To reflect this pure separation, we must choose Spirit as the only and reject matter-based concepts.

In the Bible, Noah was forced to make this decision. Noah was commanded to build an ark, a spiritual consciousness that includes all ideas and nothing but ideas. This "ark" had to be well "pitched"; in other words, it had to be completely sealed and separated from all influences of mortal mind. Noah saw right at the beginning that the spiritual creation cannot be mixed with the material creation. So in the text: "when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old" (Gen. 6:4). Always, when

spiritual ways, means, goals and motives are mixed with the material, “mighty men” with their mighty conflicts arise to generate chaos and confusion. These “mighty men” puff themselves up until they explode and fall back into their own nothingness, as also in the story of the tower of Babel.

Soul

After the second comes the third theme in the order of divine being: God is Soul. Mind is the great creator. Spirit is the only, Spirit knows no duality and consequently rejects everything unlike itself. Spirit separates false creative thought from true creative thought. However, human thought may then ask: If I fulfil Spirit’s demand, will everything come out rightly? The answer lies in Soul. Soul is characterized by *safety* and *certainty*; Soul is *definite*. Soul expresses itself in infinite, clearly defined *identities*. Therefore divine creation is clearly defined, secure and safe, as are the divine thoughts, motives and aims that reflect this creation. Soul eliminates insecurity and doubt.

Since Soul is definite, Soul *names* everything rightly — divinely. In the second record of creation, Soul uncovers false naming. Adam falsely named everything from his standpoint — as he wished. Soul, on the other hand, teaches that we must *define* everything divinely — from the divine standpoint. We must identify and name creation only with divine characteristics. We should never *identify* ourselves with animal, sinning, diseased and erroneous qualities. Soul demands true identity and true identification. To identify divinely means to name divinely. This is the theme of ‘Abraham’.

In short, Mind teaches that God is the creator of all. This leads thought to Spirit, for it logically follows that everything unlike God does not belong to God’s creation; Spirit draws a sharp line of separation between Spirit and matter. This forces us to take only spiritual ideas into our consciousness and to reject all illusions. At this point the question may arise: Can we trust that a spiritual idea will fulfil itself? This question is answered through Soul; the ideas characterizing Soul are, among others, certainty, security, changeless and sinless identity. Soul demands that we give up our doubting mortal sense, our wavering attitude, and exchange it for an attitude of definite trust and certainty in the *rule* of Soul. From the standpoint of Soul, we cannot rely on the testimony of the physical senses or on worldly sense but only on *spiritual sense*, *Soul-sense* and *spiritual*

understanding. Everyone has this spiritual sense; however, to know it and feel it, we must systematically cultivate it.

Whereas Spirit draws the line of separation between the testimony of the material senses and spiritual sense, Soul presents a further step in the order of unfoldment. Specifically, Soul *transforms* the testimony of the false, material, corporeal, personal and worldly senses by making their false evidence yield to the definiteness of spiritual realities. Through this transformation, the struggle between flesh and Spirit is resolved. Soul *reverses* error by *exchanging* the “objects of sense for the ideas of Soul.” (S&H 269:15) This divine process is strictly scientific, for in scientific metaphysics we deal only with spiritual consciousness — not with matter or the corporeal senses. Because everything that we know takes place in consciousness, we have the right and freedom in Soul to exchange the false for the true: illusions for ideas, material beliefs for spiritual realities, doubt and uncertainty for Soul-based trust and assurance. In this way, Soul enables us to find freedom from counterfeit beliefs by reflecting its divine nature.

Soul remains untouched and uninfluenced by that which takes place in the material and human. Soul is *untouched, sinless, immutable*. If we understand Soul, we remain untouched by all that takes place in the world or in other people’s mentalities. Soul rejoices in itself. Soul says: Take what the false senses tell you and exchange it; put Truth in the place of error; identify all things divinely, then you have only true thoughts in the realm of your consciousness. Then we have just one Truth — one consciousness based on spiritual sense and spiritual understanding.

These themes are expressed in the story of ‘Abraham’. Abraham teaches us that because God is Soul, man corresponds in his nature to God and therefore can only be identified rightly with God’s nature.

Often a divine thought, an idea, comes to us, for Mind reveals itself as idea. However, if we know the divine law of God, we know that we must go further. Spirit must unfold this idea so that from the standpoint of Soul, the divine identity of the idea appears. For example, man is idea; as Spirit unfolds the spiritual nature of man, we see that man is identified with God. Likewise in Science, we must identify ourselves with God’s nature and essence. If we do not do this, the idea of our true manhood cannot be demonstrated. Man is the *representative* of Soul. Therefore man can say: I am identified with all that God is. An idea is not somewhere in

the air — something vague or amorphous; idea has identity. As we will see from the story of Abraham, we do well therefore to identify ourselves as divine idea.

From sense to Soul

After the Noah-story, which illustrates God as Spirit, the biblical writers addressed themselves to explaining God as Soul. This theme — illustrated throughout the third thousand-year period — spans the time from the exodus of Abraham from Ur in Chaldea to the entrance of the children of Israel into the promised land of Canaan. During this period, the main characters of the Bible are constantly *journeying*. Through this symbol of journeying, we see the way *from sense to Soul* and how we must individually go this way. On this path, the testimony of the corporeal senses must be abandoned; we must sacrifice sin, sensuality, ecstasy, sentimentality and appetites by *exchanging* these false concepts for the ideas of Soul: happiness, satisfaction, joy and freedom. In biblical symbols, journeying involves separating ourselves from Lot — the worldly sense.

In broad outline, what did Abraham see? At the command of God, Abraham moved from his home in Ur in Chaldea. Mind always gives the command: Go out of the darkness of mortal mind. Mind says: Let there be light. Abraham grasped the idea that he must no longer tarry in material thinking. Chaldea was the symbol for materialistic thinking, for it was the land of soothsayers and astrologers. Abraham obeyed his inspiration (Mind) and began, step by step, to separate himself from false, erroneous and sensual thinking (Spirit). This enabled him to reach his goal, to come into the land of Canaan and to become the father of many nations. The idea became certain and definite (Soul). How?

Soul makes the way from sense to Soul certain and inevitable. Soul shows the way from the testimony of the physical and material senses to Soul — spiritual understanding, spiritual sense and spiritual security. Through spiritual understanding, Soul brings balance, satisfaction and happiness.

On this path from sense to Soul, Abraham had to combat the same things that we do — doubt, fear, uncertainty, temptation, etc. We too may often ask ourselves: Will things work? Are things certain to come out right? We can only handle these suggestions effectively and master them if we understand God as Soul. Because Soul is definite, and because man is identified

with God, man does not have to work his way up to God; he is already identified with God through the ideas of God. We already possess the land of Canaan, the Promised Land, and can work out our salvation from the standpoint of possessing man's present spiritual identity.

The third day of creation

The third day of creation symbolizes the third synonym for God, Soul. The third day states: "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear". The divine *identity appears* with *definiteness*. This is what we are looking for: we are not satisfied with merely receiving a new inspiration. Only when the idea identifies itself and becomes clearly defined — when the dry land, the land of Canaan, appears — can we get a sense of satisfaction and safety (Soul).

The textbook interprets the third day as follows: "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear." (S&H 506:18) If one analyzes this statement, one sees well how it contains the law of unfoldment of Mind, Spirit and Soul. First when an idea dawns in our consciousness, it manifests itself as an unformed thought; it is not yet identified in all its details (Mind). As the second step of unfoldment, Spirit gathers these thoughts into their proper channels, into the focus of ideas. Spirit unfolds the divine thoughts, so that from the standpoint of Soul, the third step, the purpose and promise inherent in that idea appears; the idea becomes definite (Soul).

Definition of Abraham

Mary Baker Eddy defines "Abraham" as "fidelity" — if we express fidelity, fidelity to divine Principle — then we are Abraham. The definition continues: "faith in the divine Life and in the eternal Principle of being". Abraham had the deep inner faith that God is the Life and Principle of being and expressed this unshakeable faith constantly. However faith is a characteristic of the second degree (S&H 115:25) and not the third. To be secure, faith must grow into *spiritual understanding* (third degree: S&H 116:1). Spiritual understanding is an idea of Soul. Only in advanced age did Abraham reach this point of spiritual understanding, as the definition indicates: "This patriarch illustrated the purpose of Love to

create trust in good,” — it is the purpose of Love to fulfil the divine plan, for purpose and plan are ideas of Love — “and showed the life-preserving power of spiritual understanding.” (S&H 579:10) Abraham constantly renewed his faith in his mission despite the fact that its fulfilment was delayed again and again; for this reason, Abraham is also described as the man of faith. Through unswerving faith and trust in good, Abraham gained spiritual understanding. Instead of believing that the realization of the promise lay in the future — and the future is never present — Abraham recognized that he must identify himself at every moment and every point in his life with his divine mission.

Get thee out of thy country

Abraham was originally named Abram and was the tenth in the line of generations reckoned from Noah. ‘Ten’ symbolizes the application of that which one knows to experience. Accordingly Abram applied what he knew from the story of Noah. First of all, he saw the necessity of separation. “Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee” (Gen. 12:1). The command of divine Mind demands separation from mortal mind (Spirit) and promises a certain goal (Soul). The way from sense to Soul is marked out. “Get thee out of thy country . . . and from thy father’s house” — out of traditional beliefs. God is the true parent Mind, the creator, our origin. Furthermore Abram was to go “unto a land that I will show thee”; he received the promise of the *certainty* of Soul—of the dry land appearing.

The writer of Hebrews understood the spiritual meaning of this Abraham-legend and interprets it as follows: “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went . . . For he looked for a city which hath foundations, whose builder and maker is God.” (Heb. 11:8,10) The command comes to us constantly: “Get out of your false consciousness”. Abram was obedient; he had an unswerving faith, even though he “[did not know] whither he went”. It is the same for us. Often we may see what the first steps are which we have to take, but we may be quite uncertain where they lead. Yet if we are aware of the order of the divine law of unfoldment, we know that Mind and Spirit unfailingly lead to Soul, to complete identity where everything becomes definite and

certain. Soul teaches us that Mind and Spirit lead to a city “which hath foundations”, that is, to the certainty of Soul. This city is the “New Jerusalem”, the four-sided city, symbolizing the fourfold operational, spiritual consciousness of the Word of God, the Christ, Christianity and divine Science (see S&H 575:17).

Abram's promise from God

“And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing . . . and in thee shall all families of the earth be blessed.” (Gen. 12:2-3) Abram had the inspiration that he should identify himself with the all-creative Mind. When we see that we are identified with the all-Mind, we manifest a universal, divinely creative consciousness and become the father of many nations (ideas). A stream of ideational, spiritual blessing springs from a consciousness that rightly identifies itself with Mind, the creative origin.

Abram departed

And so Abram departed with his father Terah, his wife Sarai and his nephew Lot. They were four, foreshadowing the need for the four-sided city. The false ‘four’ had to be transformed on the way from sense to Soul. How? In the original text, Terah means ‘delay’. Abram left Terah behind in Haran. Soul tolerates no delay, no halting, stopping or procrastination. Soul leads the idea unswervingly toward its goal. Thus Abram was led from place to place. Likewise, our consciousness must be mobile and must not resist transformation. New ideas always come to us, and we must follow them. Then they unfold until their full identity appears: until they come into “the land of Canaan”.

Abram in Egypt

Abram's wife Sarai was a “fair woman to look upon”. In the biblical speech, woman symbolizes ‘the ideal to which one is wedded’. Abram's determination to identify himself with the creative Mind was a beautiful ideal. Yet it is not always easy to be faithful to such an ideal. The materialistic, sensual world scorns spiritual ideals, and the temptation comes to us — under the press of mockery or popularity — to disassociate ourself from this ideal. Similarly when Abram went with Sarai to Egypt — the Hebrew symbol of sensuality taking precedence over spirituality — Abram

was afraid to stand by his ideal. So he said to his wife: "Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee." (Gen. 12:13) Abram sought an excuse to avoid facing the worldly sense in himself and so tried to betray his ideal by temporarily disowning it.

But this attempt did not work; the entire story of Abram intends to show how we can realize our ideal, no matter what temptations or obstacles we face. Thus Abram had to learn to be faithful to his ideal by freely identifying with it. Soul teaches us this, for Soul is identity. In Soul, we do not regard our ideal (woman) as just a sister, but as our constant, unwavering identity.

Separation from Lot

When Abram perceived this, he went back into the land of Canaan. Through his testing-experience in Egypt, he obtained greater certainty and confidence in the spiritual. He recognized that he had to exchange his worldly, personal sense for spiritual sense; otherwise the demonstration of his promise would be thwarted.

However Abram faced another argument against his spiritual ideal: Sarai was barren. Likewise for us, it often appears that our ideal bears no fruit. How did Abram deal with this argument? With perseverance, Abram put everything out of the way which would hinder him from having a fruitful ideal. One of these hindrances was Lot. Lot symbolized a type of sense-testimony and sensuality, a worldly concept of existence. Despite this, Abram constantly wandered around with this Lot-state of consciousness: he let the Lot-belief go unrebuked in himself. Now Abram perceived the necessity of separating himself from 'Lot'. Because the worldly and the spiritual sense are opposites, they cannot get along with each other; one invariably excludes the other. "And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife" (Gen. 13:6-7). Why?

If we are not prepared to separate ideas from illusions when they should and must be separated, chemicalization always results: "and there was a strife". Neither worldly nor material sense brings progress, they only bring stagnation and conflict. Therefore Abram said to Lot: "Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." (Gen.

13:9) Abram left the decision to Lot. He knew that the worldly sense can choose as it will; this cannot touch the certainty of the outcome of spiritual sense. Soul is untouched by mortal sense. Whatever path and whatever means sinful sense may choose, the identity of Soul nevertheless remains untouched and unharmed; it can never be thwarted, lost or destroyed. The *integrity* of Soul endures.

Lot chose “all the plain of Jordan” in which Sodom and Gomorrah lay, for it was like “the garden of the Lord, like the land of Egypt” (Gen. 13:10). And what a “garden of the Lord”! For material sense, the “garden of the Lord” — Eden in the first thousand-year period — is here identified with Egypt — the symbol of mortal mind, animal magnetism, sin, passion and sensuality. This was Lot’s lord.

But the Lord of Abram’s spiritual perception spoke to Abram: “Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward” — that is, toward all four directions of heaven (Word, Christ, Christianity, Science) — “for all the land which thou seest, to thee will I give it, and to thy seed for ever.” (Gen. 13:14-15) In Abram’s consciousness, the four-dimensional understanding of the “New Jerusalem” began to dawn. He saw the path in divine Science. “And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.” (Gen. 13:16)

In this way, Abram kept the command of Mind to go out of the realm of traditional, mortal beliefs to declare himself identical with his spiritual ideal and so not to betray it. To fulfil this, Abram had to separate himself from his worldly sense (Lot). Only then did the wide land of divine Science reveal itself to him.

War of the four kings with five kings

The text next describes how four kings marched out and warred with five kings, and conquered them. What does this mean? The “four” kings symbolize the so-called calculus of mortality in opposition to the “four” sides of the “New Jerusalem”, the divine calculus of reality. The five kings symbolize the five corporeal senses. The four kings, the machinations of mortal mind, were victors over the five kings, the testimony of the physical senses. Abram perceived the important metaphysical fact that mortal mind is at the base of the physical senses and governs them.

Without mortal mind, the five senses can bear no witness. Similarly, we can see that we do not have to make war on the false testimony of the corporeal senses, but on the underlying claim of mortal mind. Mortal mind is that which must be overcome: Abram had to march out and conquer the four kings. Thus through these symbols, we discover the scientific method for dealing with the false evidence of the physical senses. Like Abram, we must first reduce the sense-testimony to mortal mind, for error is always nothing but the workings of animal magnetism. Only then — through our fidelity to divine Mind — can we dissolve mortal mind into its nothingness and consequently conquer the testimony of the five physical senses.

Melchizedek

When Abram saw this — when he realized that, in working out problems, we actually have nothing to do with persons or sense-testimony, but only with animal magnetism, with claims of mortal mind in *our* consciousness which must constantly be corrected — then Melchizedek appeared to him. “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him” (Gen. 14:18-19). The writer of Hebrews interprets Melchizedek as follows: “first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.” (Heb. 7:2-3) What does Melchizedek symbolize?

What appeared as “Melchizedek” to Abram was his understanding of the Christ-man; — the true concept of man, “King of peace; without father, without mother, without descent”. He saw that everything false or disharmonious (the five kings) is an effect of animal magnetism (the four kings), whereas the true, spiritual man (Melchizedek) has nothing to do with time, descent, family or body but is an idea of the divine parent Mind. With Melchizedek, Abram recognized that only the spiritual man is real; this he served: “And he [Abram] gave him [Melchizedek] tithes of all.” (Gen. 14:20)

The resources of Soul

Abram’s fidelity to what he understood spiritually was put to the test

again and again. For example, one of the five kings suggested to Abram that he keep all the captured goods. Abram remained firm and said to himself: "That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich" (Gen. 14:23). Through his recognition of the true man (Melchizedek), Abram saw that all true riches exist in the consciousness of ideas and that to have these riches, we must constantly enrich our consciousness with ideas. Soul burns the tares (illusions) and gathers the wheat (ideas) into the barns. "Soul has infinite resources with which to bless mankind" (S&H 60:29). These resources are ours if only we culture the spiritual sense to value them in Soul, not in the physical senses. As the third statement (Soul) of the 'Lord's Prayer' states: "Thy kingdom come. Thy kingdom is come; Thou art ever-present." (S&H 16:30) Accordingly Abram said to himself, I will call nothing 'mine' which is offered by mortal mind. He saw that Soul bears everything within itself and rejoices in its own. When Abram realized this, the spiritual sense of things had become so firmly established within him that a son was promised: his ideal of fidelity to the spiritual and trust in good was now so secure that it was able to bear fruit.

Eliezer

In working out this promise of a son, Abram again had to distinguish between the three degrees. How? He had to realize that the *first degree* (beliefs) can bear no good fruit. Abram said to God (to his ideal in consciousness): "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." (Gen. 15:3) Eliezer of Damascus was the highest servant in Abram's house. This was Abram's — and our — temptation; he wanted to leave the unfoldment, the progress and future of the idea, to the 'servant' — to beliefs. This cannot work. "And, behold, the word of the Lord came unto him, saying, this shall not be thine heir; but he that shall come forth out of thine own bowels" — which comes out of the innermost, out of spiritual understanding — "shall be thine heir." (Gen. 15:4) Spiritual understanding (the third degree), not beliefs, is the basis for "increase". "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Gen. 15:5) That which comes out of the innermost — out of spiritual sense and spiritual understanding and not out of external things —

gives us the riches of Soul.

Of the three degrees: beliefs (first degree), faith (second degree), and spiritual understanding (third degree), Mary Baker Eddy writes: "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine." (S&H 297:28) If we do not build on spiritual understanding, then we have "little relation to the actual or divine". Eliezer (the first degree) is a servant, not the ideal; he comes from Damascus in Syria, not from Canaan, the promised land. Thus the servant, the first degree, the physical cannot secure or in any way affect spiritual progress or development.

Where do beliefs lead? Mary Baker Eddy states in her article 'Principle and Practice': "The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect". Beliefs, whether about God or any other subject, weaken rather than promote the intellect.

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land" (Gen. 15:18). Previously it was always: "I will give you this land". After Abram realized that beliefs (Eliezer) would lead him nowhere, he rose to a higher understanding — to the understanding of Soul, which shows that we must identify ourselves with God and its ideas. With this realization, Abram saw that the solution to the problem lies, not in the future but in the present. We must take possession of the ideas now, as our present inheritance. "Unto thy seed have I given this land." This is an idea of Soul: we identify ourselves at every moment and in every way with the ideas of God. Consequently we do not stop with the statement: 'God is activity', but rather identify ourselves with this spiritual fact. We say to ourselves: 'As the true man, I express divine activity; I represent it' for "Soul is never without its representative" (S&H 427:4).

Ishmael

Abram had to recognize not only that a promise on the basis of beliefs (first degree) cannot attain fulfilment, but also that faith (second degree) is as fruitless and unable to secure spiritual progress. This is symbolized through the story of Hagar and Ishmael. When Sarai found herself still barren, she came to Abram with the suggestion that he take the Eryp-

tian maid Hagar as his bondmaid, so that Hagar would bear a son for Sarai. Abram agreed to this suggestion; he had to learn by experience that the *second degree* — human ways and means — cannot lead to the spiritual goal either. Hagar's son was named Ishmael, meaning 'God will hear'. Thus the situation produced a type of faith in the future (second degree), as if the present were insufficient. Of faith, Mary Baker Eddy writes: "If we rise no higher than blind faith, the Science of healing is not attained, and Soul-existence, in the place of sense-existence, is not comprehended." (S&H 167:3) Faith alone is never able to accept the present perfection and fulfilment of being and so can never experience healing. Scientific healing requires spiritual understanding, which always beholds Soul as containing everything within itself.

Abram's ideal was to be the father of all nations. To fulfil this ideal, he had to identify himself (Soul) with the divinely creative ability (Mind). In the language of the synonymous terms for God, Abram had to identify Soul as Mind. The result of this right identification was "Abraham" — the father of many nations. Again we can see that Abram's problem is also our problem. Everyone has the desire to act creatively and constructively for this is a command of divine Mind. Further, everyone would like to see this desire fulfilled, for only through its fulfilment can we securely identify ourselves (Soul) with the divine, creative ability (Mind). As it was for Abram, Soul as Mind is our solution.

However this solution is not won through blind faith in the future. "Ishmael" is insufficient. Of him it is said: "And he will be a wild man; his hand will be against every man, and every man's hand against him" (Gen. 16:12). Faith that is blind is wild, for it does not see Soul's right identification of all things. Along with such false reliance on blind faith, many believe that it is sufficient to free themselves from the physical (the first degree) in order to live in a spiritual plane. This also is unfounded. The spiritual is not won by merely giving up the material, but rather by striving toward a definite, scientific understanding of the spiritual. Without solid spiritual understanding, thought wanders aimlessly like Ishmael. "But thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom and so be self-contradictory." (S&H 552:19) The second degree — faith — is wild, an Ishmael or "a wild man". So long as we do not understand scientifically (third degree), our thoughts and actions are wild; they go from one extreme

to another, sometimes proceeding only from the absolute, other times only from the relative standpoint. Faith can only be balanced spiritually when it is fortified and disciplined by spiritual understanding.

Abram becomes Abraham

Then the Lord spoke to Abram: "I am the Almighty God . . . And I will make my covenant between me and thee, and will multiply thee exceedingly." (Gen. 17:1-2) Once again Abram received a promise; he had to undergo the test of patience. Unshakeable perseverance is often necessary before the full light of spiritual understanding shines. "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." (Gen. 17:4-5)

'Abram' means: 'high father', 'proud father' or 'great chieftain'. 'Abraham' means: 'father of the multitude' or 'father of many nations'. Abram was newly *named*. Soul names, defines and identifies spiritually. Soul exchanges the false human and material naming for spiritual naming. "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." (S&H 269:14) A transformation occurred in Abram's consciousness from the high, proud father (Abram) to the father of many nations (Abraham). Because he understood the breadth and freedom of Soul, he saw that no limits can be set on spiritual understanding. Furthermore, Abram was prepared to identify himself with this understanding: "for . . . I have made thee" — not I will make thee — "a father of many nations". Similarly, we must accept all ideas of the divine universe into our consciousness and recognize the great brotherhood of spiritual ideas. In Soul, ideas have infinite scope and infinite interrelatedness, bringing forth in us an ever-expanding sense of man's spiritual identity.

"And I will make thee exceeding fruitful . . . And I will give unto thee, and to thy seed after thee, the land . . . for an everlasting possession; and I will be their God." (Gen. 17:6,8) The phrase "everlasting possession" indicates that the riches of Soul are definite and immortal. Man's spiritual identity is forever intact. As a sign of this right identification, circumcision was then introduced.

Abraham laughed

When Abraham identified himself rightly, he recognized the necessity of naming his ideal, Sarai, rightly also. "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be." (Gen. 17:15) While 'Sarai' means 'Jah is prince', 'Sarah' means 'princess'. Abraham saw that not only the male element but also the womanly element in us must be rightly understood; otherwise a new idea cannot be born. Why? The true man integrates in one true gender both masculine and feminine qualities. The masculine qualities are creative qualities, while the feminine qualities are conceptive. Each must be rightly nurtured.

Abraham was one hundred and Sarah ninety years old when God said to Abraham: "And I will bless her, and give thee a son also of her . . . Then Abraham fell upon his face, and laughed" (Gen. 17:16-17). Abraham laughed. Why? When our thought receives a great promise, immediately doubt rises in us about whether or not these promises may be fulfilled. With a smile we say: Ah, but that is not possible! Yet if we had a better concept of Soul, we would not smile or smirk at the promise of a divine idea; rather we would understand that we can and must identify ourselves with every spiritual idea, and that as we do so, we can only be blessed. Doubt is the opposite of the certainty of Soul, and to smirk at the promise of spiritual good is the opposite of trusting in the good and giving full esteem to the spiritual ideas which Soul bestows. The false views of man which would brand him a sinner are opposed to the great, spiritual promises flowing from rightly identified manhood. Despite these false views, Soul teaches that everyone can identify himself with the riches of Soul. Everyone can reflect all the possibilities and faculties of God, because Soul's man is an idea of the universal Principle.

Three men

Abraham pondered the possibilities of accepting the promise as "he sat in the tent door" (Gen. 18:1), — in the door of his consciousness. Abraham's consciousness was open for a new understanding. "And, lo, three men stood by him" (Gen. 18:2). He went up to them and said: "My Lord". He did not say: "My three lords". Three lords were identified as one Lord. Why? Abraham saw the trinity in unity or the three states of divine consciousness uniting into one compound consciousness. He recognized the one Principle, God, as Life, Truth, and Love — as the fatherhood,

sonship, and motherhood of God. In this way, he understood that all creative faculties must be expressed through the fatherhood, sonship, and motherhood of God. In addition, Abraham identified himself with this fatherhood, sonship and motherhood, because he exclaimed “*My Lord*” instead of, perhaps, “*Thou, Lord!*” This understanding and full identification had been lacking in Abraham up to this point, which is why his promise could not come to fulfilment. Life, Truth and Love constitute the triune Principle, which as one chord demonstrate the fullness and fulfilment of each idea.

“I will certainly return unto thee according to the time of life, and, lo, Sarah thy wife shall have a son. And Sarah heard it” (Gen. 18:10). And Sarah “laughed within herself” (verse 11). First Abraham laughed; now Sarah laughed. All too often we believe that the mother-sense in us is too weak, too uncultivated to hope for everything from our child (the spiritual idea). “Is any thing too hard for the Lord?” (verse 14). Like Abraham and Sarah, we too must remove our doubt with the certainty of Soul and culture “trust in good”, assurance in the capacity of the spiritual idea to fulfil its promise.

Sodom and Gomorrah

Yet before Isaac (the promise) is born, the subject changes, and Lot appears again. Why? Abraham had just identified himself with the spiritual idea that divine Life is the Father, divine Truth is the Son, and divine Love is the Mother of all being. However this Soul-sense of being automatically works to destroy the belief that sensuality and sexuality can be a creative principle. Lot illustrates such sensual qualities. Similar to the story of Lamech and Enoch, here we find the metaphysical law showing that the self-destruction of error takes place parallel to the fulfilment of Truth.

In the story of Lot, everything proceeds towards destruction. Sodom and Gomorrah are destroyed by a rain of fire and brimstone (the fire of Soul destroys sin); and the Lord “overthrew those cities, and all the plain, and all the inhabitants” (Gen. 19:25). Soul overthrows and exchanges the objects of the senses for the ideas of Soul. Lot’s wife looked back — she looked backwards instead of forwards — and became a pillar of salt. Salt is a symbol for Life, whereas a pillar is rigid, not living or vital. If we look backwards, that is, if we hang on to thoughts of the past with its bitter

experiences, we take the vitality and flexibility out of life; we reap spiritual death — a numbed and hardened mentality. Lot himself hid in a cave where his two daughters made him drunk and committed incest. By contrast, Soul rejoices in its own “in which passion has no part.” (S&H 64:22) From this experience, each of Lot’s daughters had a son: “Ammon”, from whom the Ammonites descended, and “Moab”, from whom the Moabites descended. These two tribes, symbolizing the progeny of sin, were later the arch-enemies of the children of Israel — the “representatives of Soul, not corporeal sense” (S&H 583:5). Material sense is always enmity against spiritual sense.

Isaac born

When the nothingness of the sensual creation came to light, Abraham’s spiritual promise became definite: Sarah bore Isaac. Isaac means ‘laughter’. “And Sarah said, God hath made me to laugh” (Gen. 21:6). The laughter of Abraham and Sarah was now identified and named ‘Isaac’. Soul names spiritually. The doubting, almost sneering smile was transformed into a Soul-smile, bearing the satisfaction and bliss of Soul. Soul expresses joy.

Ishmael driven out

With Isaac, Abraham and Sarah reached the *third degree* of understanding; Ishmael — the second degree of wild thought and blind faith — was sent away. Hagar went with Ishmael into a wilderness, symbolizing the unfruitfulness of materiality, and they went astray. Whereas Soul, spiritual understanding, is definite, the opposite of Soul is the uncertain wandering of mental thoughts. “And his mother took him a wife out of the land of Egypt.” (Gen. 21:21) Egypt is the symbol for mortal mind, for mental malpractice, etc. Unless the second degree weds itself to the spiritual, it is inevitably overcome by the first degree, as with Cain and Abel. (The interpretation of this allegory in Gal. 4:22-27 is full of insight.)

Summary

How did the symbol of Abraham illustrate the necessary steps of spiritual consciousness in going the way from sense to Soul? First, Abraham obeyed the command of divine Mind, his inspiration (Mind), and went out from Ur in Chaldea — out of the illusion (Ur) of soothsaying and astrology (Chaldea). Second, he separated himself from his country

and his friends (from laws of tradition and heredity which bind one to one's forefathers); he freed himself from Terah (delay), from Lot (sensuality) and from Ishmael (blind faith). Through these separations he demonstrated Spirit. Third, this enabled Abraham to come nearer and nearer to the spiritual idea. On the way from sense to Soul, he was compelled to recognize that (in Egypt) he must be faithful to his ideal. He then began to identify all things rightly. For example, he identified the testimony of the five corporeal senses (five kings) rightly as animal magnetism (four kings); he identified himself rightly through his new name of Abraham (father of many nations); he identified his ideal rightly when Sarai was named Sarah (princess). Even the laughing was identified rightly as Isaac. The certainty of the promise fulfilled itself in every direction. Thus Abraham demonstrated the ideas of Soul: he discovered the definiteness and security of man's spiritual identity.

ISAAC AND JACOB (Lecture 12th March 1950)

Mind — Spirit — Soul

The Bible is a history of ideas: a history of the ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love, just as in the definition of God (S&H 465:10).

We have been considering how this definition of God is illustrated in abundant detail through the symbols of the Bible and have seen how the Bible begins by illustrating the fact that God is *Mind*. Specifically, the two records of creation show that divine Mind is the all-creator and that an understanding of this Mind analyses, uncovers and annihilates all beliefs in other supposed creative abilities (the story of Adam).

Then the biblical story led us to the second main aspect of God, to *Spirit*, using the stories of Noah, the ark and the tower of Babel to illustrate its theme. These stories not only show how error is to be analyzed, uncovered and annihilated, but also how the supremacy and the onliness of Spirit works as the saving power. As we stay in the understanding of Spirit (the ark), we find salvation and preservation; the flood — the floods of false beliefs and theories — can do nothing to the ark. Thus Spirit supplies the key to reality: understanding the onliness of Spirit. Because Spirit, God, is the only creator, Spirit is supreme over all other supposed powers and causes.

The third thousand-year period of biblical history illustrates as its main theme the aspect of God as *Soul*. This tone of Soul is introduced by the story of Abraham, symbolizing for us the necessity of setting out on the path from sense to Soul. To know God as Soul, we must learn to turn away from the testimony of the mortal senses and trust the evidence of spiritual sense. How? We begin by rightly identifying ourselves with the divine. It is not enough merely to recognize that God, Mind, is the cause and creator of all reality or that God, Spirit, is the substance and reality of creation. God is also Soul — infinite identity. This means, not that God

has its spiritual identity and man does not, but rather that the entire creation is identical with the divine nature. Through the Abraham-legend, we find an excellent teaching of how man can and must identify himself with the divine qualities. Through this process of right identification, the objects of the senses are exchanged for the ideas of Soul. A spiritual transformation results, and a new name — a name that reflects man's spiritual identity — is given, for Soul names and identifies everything with divine qualities.

Infinite identification

Soul's demand on us to identify ourselves with the divine nature raises the question: What is the divine nature? God manifests itself in ideas, therefore ideas form God's creation. But what are the qualities of divine ideas? The answer lies in the qualities which are symbolized through the seven days of creation, characterizing the seven synonymous terms for God. The main ideas of the synonymous terms for God are listed on page 37.

Because true identification consists in identifying ourselves with all the ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love, we see why it is so important for us to culture a full and living understanding of the seven synonymous terms for God. To this end, the 'Compendium for the Study of Christian Science', Nos. 4-10 by Max Kappeler and co-authors provide an invaluable help, for these seven booklets summarize years of research into the synonymous terms for God through 'Science and Health'.

Once we begin to hear the distinct tones of each of the synonymous terms for God, we can go further and see how every synonym reflects all the other synonyms. For example, Soul functions, not only through the ideas uniquely characterizing Soul, but also through Soul's reflection of Mind, Spirit, Soul, Principle, Life, Truth and Love. Specifically, Soul as Mind (Soul reflecting Mind) represents the many ways in which the ideas of Soul reflect the ideas of Mind. This ideational reflection expands our understanding of the divine nature enormously, for we see the great difference between considering the ideas of Soul from the standpoint of Mind, from the standpoint of Spirit or from the standpoint of Soul.

Soul as Mind

The tone of Soul reflecting Mind set the great theme for *Abraham's* life.

His challenge was to establish his true identity (*Soul*) through the creative, intelligent and constructive divine *Mind*. For Abraham, the issue was not so much a matter of recognizing that God is the all-creator but rather of his willingness and commitment to identify himself with this divine creator (*Mind*). Only then could the divinely creative abilities be expressed in his experience. Thus Abraham's ideal was to prove not only that God is the father of many nations, but also that he himself could reflect this quality and become a father of many nations. Through complete identification with God, man reflects the all-creative abilities of divine intelligence. Then his seed is as numerous as the sand of the sea and the stars in the sky.

These are the symbols of the Bible. In the language of Spirit — the capitalized terms and their ideas — Soul as Mind means identifying oneself with the creative, causative, powerful, active, intelligent, lawful, controlling, directing and guiding Mind.

Soul as Spirit

After the story of Abraham (Soul as Mind) comes the story of Isaac and Jacob, illustrating the theme of Soul as Spirit. The promise to Abraham that he would become the father of many nations was fulfilled: Isaac was born. This illustrated Abraham's complete identification with the creative Mind. Then the subject changes and leads to Spirit, following the order of the synonymous terms for God according to the Word, to develop the one theme of Soul. The ideas of Spirit are, among others: substance, unfoldment, the good, the only, understanding, purity and reality. Soul as Spirit shows us how we come to reflect these ideas of Spirit as our true spiritual selfhood (Soul). Especially with the symbol of Jacob, we see how, through struggle and overcoming, we must identify ourselves with the substance of ideas.

Sarah's burial

After Isaac was born and Abraham was tempted to sacrifice him, the Bible gives a long narrative about Sarah's burial in a 'double cave'. Abraham must have recognized that he had to bury every *dualism* in his thinking. Even though Sarah had been the highest symbol of his ideal, he could no longer worship the symbol. Even a beautiful symbol must finally be given up. As we rise higher in the understanding of Spirit, the symbol must be refined, until at last all symbols disappear: we see only idea. Not

the symbol, but the idea, must be worshipped, glorified and developed. We must submerge ourselves in Spirit, not in symbols; this is the true concept of burial. Mary Baker Eddy defines burial, in part, as: "Submergence in Spirit" (S&H 582:22). As we submerge ourselves in Spirit, our consciousness is washed clean of all material, fleshly and sinful beliefs.

The bride (Rebekah)

After Abraham saw that he must keep his ideal pure, not bound in material symbols, he saw that he must also keep the offspring of his ideal — his idea — pure and not mix it. Spirit is *purity* and tolerates no mixing. Therefore Abraham ordered Isaac not to marry a Canaanite woman — there must be no mingling with something of a foreign nature — but to take a woman from Abraham's homeland. Isaac should not engage himself with heathen thoughts but should keep himself pure by wedding himself only to that which is of the same spiritual nature. Otherwise, the idea could not unfold and progress. "Only bring not my son thither again" (Gen. 24:8) — not back again into Abraham's homeland without wedding him to a pure ideal. Spirit expresses itself in unfoldment, development and progress. Mingling and adulteration (the counterfeit of Spirit) only bring backward steps, stagnation and retrogression.

What follows is the story of how Abraham's servant journeys to find a virgin to be Isaac's bride. Virgin symbolizes purity. Bride symbolizes the ideas of Spirit and Soul. Mary Baker Eddy gives the following definition of bride: "Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer." (S&H 582:14) If we possess the spiritual understanding (Soul) that man and the universe are a pure idea of God (Spirit), then we are 'Rebekah'; then we not only identify a spiritual idea correctly — as Rebekah later did with Jacob — but also recognize ourselves as identical (Soul) with the ideas of Spirit — with purity, unfoldment, progress and "spiritual bliss" (Spirit).

Even Abraham's servant could identify the spiritual idea rightly and thus carry out his mission with certainty (Soul). Every person has a mission, a task which is never unimportant or meaningless. With God there are no 'great ones' or 'little ones'; God is "no respecter of persons". God's goals are always great. Mind says to us: As idea, you are great. Do we want to smile at that, as Abraham and Sarah smiled? Yet rather than doubting or distrusting, we should accept the inheritance of God — of being a son of

God — and let this high ideal become a lasting state of consciousness; this is true identification. Then our mission finds its fulfilment; it takes form in us, and all doubts disappear.

When Abraham's servant went on the search for a bride for Isaac, he said to himself: "And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac" (Gen. 24:14). He had a definite ideal, and he let this ideal identify for him what was right. Rebekah conformed to the ideal, for as she met the servant and the latter asked to drink, she gave him and afterwards also his camels drink. The ideal and manifestation were identical.

We should behave with our ideals just like Abraham's servant. Often we are tempted to wed ourselves to manifestations that do not wholly correspond to our ideal. Soul as Spirit, on the other hand, actualizes (realizes) an idea with the greatest certainty. It identifies for us (Soul) the true spiritual substance of our ideal and keeps this ideal pure (Spirit).

Laban (Rebekah's father) wanted to delay the servant. "Let the damsel abide with us a few days, at the least ten" (Gen. 24:55). But he said: "Hinder me not" (verse 56), and Rebekah also said: "I will go." (verse 58) This attitude expresses an atmosphere of complete agreement and certainty — no delay, no hesitation. This is natural, for every idea born of God fulfils itself with certainty, safety and assurance. Its spiritual mission is secure and cannot be hindered in any way.

Two nations

Rebekah had two sons. "And the children struggled together within her" (Gen. 25:22). They were twins. Like Sarah's double cave, the twins symbolize *duality* (the counterfeit of Spirit), which always brings discord. Spirit compels us to resolve inner conflicts and so free ourselves from the belief that man is good and evil, mortal and immortal. Jacob and Esau represent not only this conflict, this dualism, but also how the struggle of the flesh against the Spirit must be fought.

"And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." (verse 23) This clearly expresses the fact that God, Spirit, the

only, tolerates no duality; Spirit and all that reflects Spirit rules over matter.

Right with the birth, the struggle between spiritual sense and material sense begins. Just like Jacob, we should not lose a moment to face the struggle against all that is fleshly in us. "And the first came out red, all over like an hairy garment; and they called his name Esau." (verse 25) In the original text, the word Esau is related to the word Adam. "The word *Adam* is from the Hebrew *adamah*, signifying the *red color of the ground, dust, nothingness.*" (S&H 338:12) Esau, who was reddish, represents the Adam-type.

"And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob" (verse 26). Jacob handled the problem immediately; he lost no time. Either here or hereafter we must work out the problem of being. Why not begin right now? As long as we do not handle error — and therefore do not prove its nothingness — we still harbour duality in consciousness. Jacob means 'fighter', 'wrestler', 'heel grabber', 'supplanter'. Mary Baker Eddy defines Jacob as: "A corporeal mortal embracing duplicity, repentance, sensualism." This describes the young Jacob; the higher sense of Jacob appeared only after he went through a great transformation — shifting his standpoint from sense to Soul, until he demonstrated the spiritual as the only. This higher Jacob-symbol is defined as: "Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love." (S&H 589:4) When the material senses yield to spiritual sense (Soul), a separation takes place (Spirit), and the purity and onliness of the spiritual idea appears. Thus the definition of Jacob illustrates the theme of Soul as Spirit very clearly.

Spirit leads the warfare against belief in dualism. When we begin to understand Soul, we see that this struggle brings a transformation (Soul transforms). The objects of the senses are exchanged for the ideas of Soul. Only then does the struggle cease. This process of struggle and transformation was the story of Jacob's life.

The birthright

"And Isaac loved Esau, because he did eat of his venison" — Isaac's love seemed to be through his stomach — "but Rebekah loved Jacob." (verse 28) Rebekah loved the spiritual sense (see definition of Jacob),

whereas Isaac and Esau did not. For them, food — material survival — was more important. Thus Esau sold his birthright to Jacob for some “red pottage” (lentil pottage), reasoning to himself: “Behold, I am at the point to die: and what profit shall this birthright do to me?” (verse 32) Esau identified himself materially, while Jacob always worked towards identifying himself spiritually.

Reflecting the blessing of Soul, Jacob could then also claim for himself the blessing of the first born. How did this happen? When Isaac became old and blind, he asked Esau to go out into the field and get him some venison, to prepare it “that I may eat; that my soul may bless thee before I die.” (Gen. 27:4) Rebekah heard this conversation, and as Esau went out into the field, she asked Jacob to fetch two good kids of the goats. “And he went, and fetched, and brought them to his mother” (verse 14), and she prepared a meal, took Esau’s costly clothes and put them on Jacob. “And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck” (verse 16) and sent Jacob to Isaac with the meal. Isaac believed it was Esau, and so unknowingly blessed Jacob instead of Esau. (According to the laws of that time, the first-born was the main heir; the second-born was very much discriminated against.)

One cannot help but ask how could Rebekah, a type of purity and innocence, perform such a deceitful deed? Literally interpreted, this behaviour would be condemnable, but the Bible was not written to be taken literally. Furthermore the Bible is not concerned with human justice, but rather with divine justice. Spiritual facts take no account of material circumstances. The spiritual must dispossess the material of its false claim to power, priority and riches. Rebekah had spiritual sense and was not blind to spiritual facts as Isaac was. She acted from a spiritual standpoint: from the recognition that everyone has the same birthright, that everyone is the beloved son of God, and therefore that everyone is entitled to the riches of Soul’s blessing. She understood something of the divine parent Mind, that which helps a spiritual idea to its breakthrough, to its unfoldment and therefore to its claiming of spiritual identity with all that this implies for spiritual blessing. Jacob expressed more spirituality than Esau (Adam) and was therefore fit to carry the spiritual idea further. He — more than Esau — was fitted to form the necessary link in the chain of scientific being. Rebekah’s high

sense of motherhood saw this and therefore did not hesitate to exchange the objects of the senses (Esau) for the ideas of Soul (Jacob).

We may often think: my neighbour has it better than I do; he is more talented and blessed than I. Then we must be Rebekah and learn to understand that everyone has the right not only to be the son of God but also to receive the spiritual birthright. Whether rich or poor, whether old or young, man or woman, we must finally see that only one question really matters: Do we have spiritual understanding? Everything else sinks into meaninglessness. If we, like Jacob, have spiritual sense, we too can demand the birthright and the blessing of the first born. Of Jesus it was said that he *made* himself the son of God and that he was "the firstborn of every creature" (Col. 1:15). We must not allow our spiritual birthright to be taken away from us by conventions, traditions and descent, but see that we, too, can claim our true inheritance.

Accordingly, Jacob received the blessing. "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine" (Gen. 27:28). The blessing shows the fullness of substance, the fruitfulness of all that is born of God (ideas of Spirit). Jacob later demonstrated through his life-experience the substance of the Abrahamic vision.

Jacob's flight

Yet Esau was angry about Jacob's conduct and sought his life. Material sense is always at enmity with spiritual sense and feels cheated when it has been put in its proper place. Rebekah saw that Jacob did not yet have enough spiritual understanding to solve the problem of Esau, so she sent Jacob off to her relatives. After all, Abel (the second degree) was throttled by Cain (the first degree). If Jacob had already understood enough of the realities of being (the third degree), there would have been no reason for him to run away from error (the first degree). Yet if a problem exceeds our understanding, then it is wise to temporarily withdraw into the stillness where our spiritual development is safe and beyond the reach of error. Then our spiritual identity can unfold and gain strength until it can return and master the situation. This wisdom not to push ourselves or overextend our standpoint is very different from acting out of fear, which is a poor counsellor. Whereas fear doubts that the spiritual will prevail, wisdom obeys the order of Spirit's unfoldment, letting the spiritual master the situation in its own way.

Jacob's ladder

So Jacob went to Laban. On the journey, he came "upon a certain place, and tarried there all night . . . and he took of the stones" — ideas — "and lay down in that place to sleep. And he dreamed" — in his consciousness, he arrived at a definite realization — "and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south" — towards all 'four' directions: Word, Christ, Christianity, and Science — "and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." (Gen. 28:11-15)

Here in Beth-el (house of God), Jacob grasped something quite essential about a scientific understanding of God. He saw a ladder which reached to heaven — to the harmony of being. On it, angels were ascending and descending. Angels symbolize exalted spiritual thoughts. What does it mean that the angels were ascending and descending? When the desire awakens in us to understand the Principle of being (God), it seems as if our thoughts gain ever loftier heights, as if they would rise step by step in an ordered line of unfoldment. The Bible symbolizes this ascending course of thought. What are these ascending steps of understanding? First, one recognizes that God is the creator (Mind), second, that Spirit unfolds this creation, and third, that Soul bestows identity on this creation. A constantly broadening outlook extends before our spiritual eye: the angels ascend.

But then comes a turning point: the angels descend. Rather than seeing how thought ascends up to God, we see the opposite direction of how God comes to man — the *Christ-idea*. What is the Christ? Mary Baker Eddy defines the Christ as: "the divine message from God to men" (S&H 332:10). "The divine manifestation of God, which comes to the flesh to destroy incarnate error." (S&H 583:10) The Christ is also the biblical symbol for Truth — that which has within itself the

power to destroy error of every sort. God comes to man; God reveals itself to man. If we consider the scientific implications of this divine descent, we realize that we cannot apply a truth, but that Truth applies itself. We can neither set God's universe in motion nor hinder its government.

Thus the standpoint changes. It is not sufficient just to look 'up' to God and ask ourselves: What is God? This is only the standpoint of the Word of God. Rather, it is also necessary to understand that God comes to us, that we are practised by God, that God endows us with power and intelligence, that God guides and controls us: the angels descend. This is the standpoint of the Christ.

For example, to deal with a problem of sickness, it is insufficient to stop with the standpoint of the 'Word', that is, the standpoint of realizing the fact that God is health. The standpoint of the Christ is also required for the idea 'health' to operate and destroy the belief in sickness — for health to govern the body harmoniously. Because the Word has a Christ, we must not stop with the Word but rather let that higher vision of the Word come to us and transform us (the Christ).

Jacob with Laban

In this way, the understanding of Beth-el represents a great turning point. Jacob began to understand that God, the universal Principle of being, is always operative and that human machinations and errors cannot hinder the plan of God. The blessing bestowed on Jacob promised him fullness of substance. This promise was realized during Jacob's stay with Laban — not thanks to Laban's help but despite Laban's deceit. Likewise, we must prove the true concept of substance — not by means of matter but in spite of matter.

Laban had two daughters. Leah was the elder, Rachel the younger. "Leah was tender eyed; but Rachel was beautiful and well favoured." (Gen. 29:17) Jacob loved Rachel and was prepared to serve Laban seven years for her. But after this time, Laban did not give Rachel to Jacob, but gave him Leah with the justification: "It must not be so done in our country, to give the younger before the firstborn." (verse 26) And so Jacob served for Rachel once again seven years.

All deceit could not keep Jacob from following his mission (Soul) until he attained it. If we understand Truth, then Truth works for us;

true spiritual substance appears. This fullness of substance is first symbolized by the twelve sons of Jacob and later by the wealth in livestock. The number twelve is used again and again in the Bible and means 'demonstration'. The promise to Abraham that he would become the "father of many nations" (Soul as Mind) realizes itself and becomes factual in Jacob (Soul as Spirit), for out of the twelve sons of Jacob came the twelve tribes of Israel, later forming an entire nation.

However, Jacob could not separate himself from Laban, with all the wives, maidservants and children that he had gained during his stay with Laban, without paying a price. Laban was a hard man; for him, matter was substance. Thus he asked Jacob to serve him six more years, so that he could acquire more livestock through Jacob's obviously fruitful efforts. To this end they made various agreements with each other as to how they should divide the future increase of the livestock between them. Yet no matter how they divided the livestock, Jacob always received the greater part. No trick of Laban could prevent this. Likewise for us, no human endeavour, no human ways and means, can thwart the fulfilment of the divine plan. The substance of Spirit is indestructible. Jacob understood this and was therefore confident in agreeing to Laban's changing suggestions concerning their agreements. Abraham expressed this same confidence and trust in the spiritual when he gave Lot the choice to claim the lands either to the left or to the right, for Abraham knew that his mission was not dependent on the decisions of a Lot. The fulfilment of spiritual blessings cannot be hindered, thwarted or prevented by any trick of material designs.

After six years of bounty, Jacob resolved to separate himself from Laban — the material concept of substance — for otherwise he would not have made any further progress: Jacob fled. The spiritual cannot be held back in material concepts and so inevitably breaks all material restraints. Thus Jacob did not take leave of Laban, for he knew well enough that Laban would not part with any material possession; Jacob would have left empty-handed. When Laban learned that Jacob had fled, he became angry and hastened after him. "And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad." (Gen. 31:24) This warning transformed Laban. Again we see how God, Soul, brings transformation: everything has to serve Jacob's mission and promote spiritual good.

The lesser (the material form) must submit and adjust itself to the greater (the advancing spiritual idea).

The twelve tribes of Israel

To this point, the biblical story is written as if one clear genealogy existed. First Adam is mentioned, then his son Seth; then from this same line come Enoch, Noah, Abraham, Isaac and Jacob. After Jacob, this line symbolizing spiritual development extends to twelve sons, and these become twelve tribes. The development is no longer explained through the line of genealogy but now through the symbol of the twelve tribes of Israel, showing the operation of spiritual ideas. Up to Jacob, the sense of fatherhood — symbolizing the creative concept of God — stood in the foreground; the accent was on the ascending way of understanding, symbolized by the ascending angels. But in Beth-el Jacob grasped a new standpoint: that of sonship, the Christ, symbolized by the descending angels. Rather than focusing exclusively on the question: What does God do? we ask: What does the idea do? The activity of a universal idea comes to the foreground through the symbol of the twelve tribes. The textbook interprets this symbol: "The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals, — separated by belief from man's divine origin and the true idea, — will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines 'unto the perfect day' as the night of materialism wanes." (S&H 562:11)

Thus the recognition in Beth-el of the Christ-idea was the turning point. Why? Christ is the divine message from God to men; "Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth." (S&H 316:21) With the recognition of the Christ, the outlook becomes divinely subjective. We no longer look 'up to God', but 'out from God': we contemplate how the idea of God is operated, guided and unfolded. The sense of struggling and wrestling to understand God gives place to the unlaboured workings of the universal Principle: Mind manifests itself; Spirit unfolds itself; Soul identifies itself; Principle demonstrates itself; Life multiplies itself; Truth affirms

itself; Love fulfils itself. The personal, egotistic sense is overcome — replaced by Soul-sense with its satisfaction, happiness and joy. Accordingly Jacob was compelled to realize that *he* did not have to struggle and fight but that *God* fought for him and with him. For us as for Jacob, the Christ works *its* purpose, correcting the sense that spiritual blessings are won through human effort.

Jacob's struggle

Thus Laban was forced to allow Jacob to return to Esau with everything he had — with his full concept of substance. Jacob could make the statement: “with my staff I passed over this Jordan; and now I am become two bands.” (Gen. 32:10) Isaac's blessing and the promise in Beth-el were fulfilled through the activity of the Christ-spirit. Yet there still remained *two* bands: Jacob still faced the challenge to rely on *one* substance only — on Spirit — and not to rely on both Spirit and matter. To this end, Jacob was put under the stress of circumstances, whereby he learned that material riches are of no sustaining value, since they do not constitute true substance. How?

Jacob first attempted to use presents to appease his brother Esau, who was coming to meet Jacob with an army. But this gave Jacob no security or peace; he had to take up the struggle with material sense, as related in Gen. 32:24-30: “And Jacob was left alone” — alone with God. He had to ground himself in the understanding of Soul, whereby man is identified with God, Truth. We recall how, in the second record of creation, Soul uncovers the belief that “It is not good that the man should be alone” — the belief that man needs a “help meet”. Jacob wanted to dissolve this duality and be alone with God and its ideas by separating himself from all material means of help. “And there wrestled a man with him until the breaking of the day.” Jacob wrestled with a false concept of life and substance, until divine Truth dawned in his consciousness. “And when he [the angel] saw that he prevailed not against him [Jacob], he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.” The consciousness of the true, spiritual man was wrestling with the material consciousness. “The hollow of his thigh” symbolizes the supposed strength of error. The angel — the messenger of Truth — weakens error by demonstrating the hollowness or insubstantiality of its supposed structure. “And he [the angel] said, Let me go, for

the day breaketh. And he [Jacob] said, I will not let thee go, except thou bless me." Like Jacob, we too should maintain and embody this attitude: we should not cease striving for divine Truth until we are blessed — transformed and identified divinely. In Beth-el the Lord said to Jacob: "I will not leave thee, until I have done that which I have spoken to thee of." (Gen. 28:15) Through struggling with Truth, Jacob now identified himself with this fact and said: "I will not let thee go, except thou bless me. And he [the angel] said unto him, What is thy name? And he said, Jacob. And he [the angel] said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." We too, should constantly ask ourselves: What is my true name? Who am I actually? Am I a sinner, an Adam-man, or am I the true image and likeness of God? Jacob asked himself: Am I a fighter and wrestler, or does God fight for me? By insisting on working out his identity through Soul-sense and spiritual understanding, Jacob was transformed and renamed by God (Soul). He no longer wanted to be named Jacob (fighter, wrestler, outwitted), but rather sought to identify himself spiritually as Israel. Israel means: 'God commands', 'fighter of God' or 'prince of God'. God fights for us; God commands.

"And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he [the angel] blessed him there." Right naming brings blessing. Of this, Mary Baker Eddy writes: "for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, *restored* his Soul, — gave him the spiritual sense of being and rebuked his material sense." (S&H 309:2) We bless ourselves as we identify ourselves with the perfect concept of man and do not label ourselves as sick or sinful.

"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Peniel means: 'the face of God'. In the Bible, 'face' symbolizes the idea of identity, for one commonly identifies people on the basis of their faces. Thus Jacob recognized the identity of God.

Meeting with Esau

When Jacob understood that everything depends on the quality and standpoint of consciousness, he was able to go forth and meet Esau.

Jacob saw Esau coming; he faced the problem directly. Rather than following behind the company in fear, Jacob now walked forth in front of his following without fear and “bowed himself to the ground seven times, until he came near to his brother.” (Gen. 33:3) He perfectly (seven times) rejected all mortal concepts about Esau. In other words, he affirmed in consciousness that error can have no intelligence, no substance, no identity, no power of proof, no life, no consciousness and no fulfillment.

“And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept” (verse 4) — naturally for joy. Soul rejoices in itself — in the power of Soul to transform every situation into a universal spiritual blessing. Esau was completely transformed. Furthermore, to the degree that we perceive a problem in the right light and give up all false opinions about it — ‘bow ourselves to the ground seven times’ — to that degree transformation takes place in us. Jacob said to Esau: “if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.” (verse 10) Twenty years before, Jacob had fled from his arch-enemy Esau; now the understanding of God had not only blessed Jacob but also transformed Esau. Since Jacob had seen “God face to face” in Peniel, he identified the entire creation — including Esau — with the identity of God. He no longer saw Esau, the physical, as if he were seeing an enemy, but rather as if he were seeing “the face of God”. To the highest extent, Jacob exchanged the objects of the senses for the ideas of Soul. “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals.” (S&H 476:32)

Esau said to Jacob: “Let us take our journey, and let us go, and I will go before thee.” (verse 12) But Jacob wanted to keep his understanding pure and went his own way. “Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments” (Gen. 35:2). Because the spiritual idea is universal, Jacob demanded that all in his house (his consciousness) be separated from false beliefs, purified (separation and purity are ideas of Spirit) and changed according to the divine nature (Soul transforms). Thus again and again — through many symbols and examples — the Jacob-story teaches the tone of Soul as Spirit.

Benjamin

Only towards the end of the Jacob-story is the twelfth son born. Because Rachel dies in giving birth, she wanted to name the son Ben-oni, meaning 'son of my suffering'. Jacob, on the other hand, had learned to make a blessing out of every apparently bitter and sorrowful experience, so he named the son Benjamin, meaning 'son of my strength' or 'son of my right hand'. If we trust Soul and spiritual sense, what first seems a source of sorrow and suffering can always be made a source of strength and support. Thus Jacob transformed everything leaving nothing in his consciousness that could work negatively or deprive him of Soul's spiritual blessing.

Summary

From beginning to end, Jacob demonstrated Soul as Spirit. How? He fulfilled the demands of *Spirit* by not wedding himself to foreign, material elements (the Canaanite women) but took a wife from the house of Rebekah (the symbol of purity). Reflecting the onliness of Spirit, he demanded that his entire house be purified by separating itself from all strange gods. But most importantly, Jacob symbolized the struggle of the flesh against the Spirit. First he had to struggle with Esau for the birthright (Mind), then he had to struggle with Laban for the true concept of substance (Spirit), and finally he had to struggle with the angel in Peniel to find and claim his true self (Soul). Through this struggle for the spiritual, Jacob was blessed with the fruits of Spirit: he received twelve sons and two bands.

Yet Jacob's expression of all these qualities of *Spirit* served the over-riding aim and purpose of *Soul*: to establish man's true spiritual identity in the image and likeness of God. How did the qualities of Soul establish this right identity? Reflecting Soul's capacity to identify all things rightly according to the divine purpose, Jacob transformed everything negative into a positive spiritual blessing. For example, the right of the second-born was transformed into the right of the first-born, entitling Jacob to receive the blessing of the first-born. As another example, Laban was so transformed that he parted from Jacob as a friend. Finally Esau was transformed from the callous materialist who sacrificed his birthright for a material sense of being (a dish of pottage) to one who blessed and served the spiritual. In all ways and under all circumstances, Soul identifies divinely. By struggling to claim this Soul-identity, Jacob won his spiritual

blessing: he received the new name of Israel; he saw Esau as if he saw God's face; and he renamed Ben-oni Benjamin, thus transforming suffering into strength. Thus through the qualities of Spirit, Jacob identified himself with the richness and fullness of Soul's blessing: he fulfilled his divine identity.

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(Lecture 2nd April 1950)

Summary

Whenever we study the Bible, we should remember that it was not written to be a history book, for historically the Bible is full of inconsistencies, gaps and contradictions. Rather, the Bible is a book that, by means of numerous symbols, intends to teach us the Science of Life. Only thus can the Bible fulfil its purpose. How does it do this?

The Bible teaches that God is Mind, Spirit, Soul, Principle, Life, Truth and Love. Accordingly, the first chapters explain that *God is Mind*: the creative, powerful, lawful, directing and guiding cause, symbolized by the first record of creation. Then the fact that *God is Spirit* is illustrated through the question: Is this creative first-cause material or spiritual? Through the stories of Noah, the ark and the tower of Babel, the Bible teaches that God, Spirit, is the real and the only, and that matter is unreal. Spirit is the true substance of being, whereas matter represents a material, counterfeit concept of substance. Following the definition of God, the Bible then teaches that *God is Soul*. God is not only the creator of all (Mind) and the only reality (Spirit) but also the unchanging identity of being (Soul). Soul is complete integrity, unchangeably sinless, without doubt, intangible and untouchable, uninfluenced by the beliefs of the mortal senses, inviolable and never without its representative. Soul identifies all ideas with all divine qualities and so makes the divine nature definite to human consciousness.

In the unfolding story of the Bible, *Abraham* recognized that God is the creator of all (Mind). Because he grasped something of God as Soul — namely that he had to identify himself with all divine qualities — Abraham realized that he could identify himself with the all-creative Mind and thus become the father of a multitude. Because Soul expresses itself in certainty, Abraham had to work out the implications of this divine fact. By trial and experiences, he had to learn that an understanding of spiritual facts

certainly brings its own fulfilment — because God is certainty and bestows certainty. We also may face this problem. Often we are fearful and unsure, doubting that our spiritual vision will fulfil itself or that it will certainly appear. Abraham typified this struggle between hope and doubt, until finally trust in his spiritual vision prevailed, giving him spiritual understanding. The spiritual promise did not fail to appear: Isaac was born to him. “For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.” (Hab. 2:3) “Wait for it” conveys the Soul-like attitude of remaining constant, certain and definite. By trusting in the spiritual, we reflect the ideas of Soul: Soul-sense, spiritual understanding and reliance on unchanging, definite, spiritual identity.

With *Jacob*, the substance of the promise appears, demonstrating Soul as Spirit. Because Jacob identified himself with the unbounded substance, the fruitfulness and the unfoldment of Abraham’s promise, he experienced its spiritual blessing through the birth and development of his twelve sons, later to become the twelve tribes of Israel.

After the tone of Soul as Spirit, the Bible leads the theme further to Soul as Soul (Joseph and Moses), showing the integrity, sinlessness, inviolability and safety of Soul and its power to bestow definiteness on every idea. If one understands Soul, one also understands that every idea reflects Soul and so is changeless and intact; the spiritual, perfect identity of every idea cannot be harmed or attacked by sickness, accident, mishap, intrigue, hatred, envy or evil of any sort. How does the story of Joseph — the last story in Genesis — illustrate this fact of Soul as Soul?

The definition of Joseph

Mary Baker Eddy gives the following definition of Joseph: “A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies.” (S&H 589:19) Soul exchanges the objects of the senses for the ideas of Soul. The story of Joseph symbolizes this strikingly. Repeatedly, Joseph would not only rebuke the false, but also go the step further and replace the false with the true. It is not sufficient to analyze and uncover error; error must be neutralized and something positive must be put in its place. If this is not done, one stops half-way between sense and Soul. For this reason, “Joseph” is not only defined as “Truth rebuking mortal

belief” but also as “pure affection blessing its enemies”. Soul blesses; it blesses all. Thus Soul transforms enemy into friend: Soul exchanges beliefs of enmity in our consciousness into ideas of friendship, affection and mutual blessing. Soul teaches us to hold before our eyes only the perfect image of everyone and everything and to let this perfect image displace erroneous, denigrating and alarming beliefs about man.

Joseph’s coat of many colours

Joseph was Jacob’s eleventh son, but the first son of Jacob’s beloved wife Rachel. “Now Israel loved Joseph more than all his children . . . and he made him a coat of many colours.” (Gen. 37:3) We too must endow our ideal with a bright coat (a coat of many colours): “many colours” refers to the seven basic colours, symbolizing the seven days of creation, which in turn symbolize the seven synonyms for God. Thus the coat of many colours provides a symbol for the completeness and perfection of an idea. If we are a prince of God in our consciousness like “Israel”, then we clothe our spiritual ideal with all the fundamental, divine characteristics and so behold our ideal in its primal identity and integrity.

“And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.” (Gen. 37:4) Often we may find ourselves in the same situation as Joseph and believe that we are surrounded by hostile “brethren” — by a hostile universe or by hostile suggestions of mortal mind, where nothing “speaks peaceably” to us and no welcome opportunity is open to us. We think that we live in a universe of hatred and envy, vengeance, damnation, discord, gossip and personal attacks. The question is: Should we regard such a universe as real or unreal? Joseph classified it as unreal: his consciousness was that of “pure affection blessing its enemies”. If we are a ‘Joseph’, then we recognize that a hostile universe is only the supposed manifestation of a suppositional mortal mind and is therefore unreal. From this spiritual fact, we realise the necessity of rejecting these beliefs and replacing them with the understanding of spiritual creation. A high percentage of disease can be attributed to people not nurturing this Joseph-consciousness. Especially in recent times, the attacks of an extremely inharmonious universe have been so powerful and persistent that our consciousness must be well “pitched” in order not to accept any beliefs of this erroneous, worldly mentality. If we

let such beliefs into our consciousness as realities, our integrity is violated, which can be expressed in diseases, accidents, depressions, etc. By contrast, if we are a 'Joseph', we behold a universe of spiritual blessing and so bless our surroundings, our fellow men, and our entire world.

Mary Baker Eddy writes about this subject in an article called 'Taking Offense' (Mis. 223): "The mental arrow shot from another's bow is practically harmless, unless our own thought barbs it." In other words, what another thinks or says about us is actually harmless. However if we allow these attacks into our consciousness, we ruminate over them and take them personally: we provide the mental attacks with the very barbs which cause us pain. "It is our pride that makes another's criticism rankle, our self-will that makes another's deed offensive, our egotism that feels hurt by another's self-assertion." All false thought that comes to us is harmless, unless we receive it into our consciousness and regard it as true and real or take it personally. It is our own false attitude which causes us pain. This seems to be the difficult point to grasp in the Science of being: namely, that error is impersonal and that therefore we should identify it with neither our fellow men nor ourselves. Soul teaches that man has a completely inviolable identity constituted of spiritual ideas and that man lives in this spiritual body of ideas. Thus the identity of man is universal not dependent upon what someone thinks, says or does to him. As the representative of Soul, man is sinless and intact and cannot be harmed. He lives in spiritual consciousness — in the riches of Soul. If we understand Soul, we find our spiritual immunity from hatred, jealousy, personal temptation, false thoughts and beliefs of sickness.

Joseph's dreams

Joseph had a coat of many colours, representing a spiritual understanding of the seven days of creation. Yet this gift brought upon him the hatred and envy of his brothers: he saw himself surrounded by hostility, jealousy and antagonism. When Joseph searched for a solution, he obtained a definite understanding, explained in the Bible in the form of dreams. "For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." (Gen. 37:7) Joseph understood the great spiritual truth that evil has no reality and consequently could not be hostile to him. His understanding of Soul transformed

so-called hostile beliefs into ministering ideas. He perceived that everything could only serve, bless, support and preserve him. Since God, Spirit, is the only, there can be nothing negative or opposing. "And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words." (verse 8) The understanding of a higher idea may bring enemies, but a higher idea also brings the understanding of how those enemies can be transformed into servants, spiritual blessings.

"Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me." (verse 9) The fourth day of creation illustrates the governing Principle of the universe through the same symbols (sun, moon and stars). Whereas the first dream teaches that error is subordinate to Truth, the second dream teaches that the greater governs the lesser. Principle, God, is the greater — omnipotent in the spiritual as well as in the physical. Accordingly, as Joseph saw that Mind, Spirit and Soul constituted his Principle, he saw further that this Principle works for him and serves him. As we identify ourselves with the system of Science, that system works for us as our true being. This is what it means to work from man's true spiritual identity in Science.

Joseph is sold into Egypt

After Joseph recognized that Soul preserves every divine identity safe and unharmed and that nothing hostile can penetrate the consciousness of Soul, he was compelled to provide the practical proof of this spiritual insight. He had to prove that "as in heaven, so on earth, — God is omnipotent, supreme." (S&H 17:2) The metaphysical truths which he had understood had to be used to handle the erroneous beliefs of mortal mind. Likewise for us, it is not sufficient just to possess a coat "of many colours"; the understanding of the seven days of creation must be put into practice in daily life to correct and overcome counterfeit beliefs.

Mary Baker Eddy too, in the course of her spiritual development, once stood at this point. She writes of herself: "I shall not forget the cost" — she had to pay a great price for it — "of investigating, for this age, the methods and power of error." She did not run away from error but *investigated* all of its supposed claims. "While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee, the metaphysical mystery of error — its

hidden paths, purpose, and fruits — at first defied me. I was saying all the time, ‘Come not thou into the secret’ — apparently she said to error up to this point: I don’t want to know anything about you; leave me in peace — “but at length took up the research according to God’s command.” (Mis. 222:29) Because of severe challenges and setbacks, Mary Baker Eddy was compelled to take up this research, and she did it on “God’s command”. She recognized that we cannot handle error by closing our eyes to it. Joseph too had to learn this.

☐ Jacob sent Joseph to see about his brothers and the flocks, and Joseph came to Shechem. “And a certain man found him, and, behold, he was wandering in the field” (Gen. 37:15). Because Joseph had not yet experienced the definiteness of Soul, which handles error specifically and with certainty, he was subject to wandering and was vulnerable. When his brothers saw him coming, they proposed to kill him, “and we shall see what will become of his dreams.” (verse 20) Similarly, we must constantly face and master the threats of worldly belief. The worldly mind attributes no value to a spiritual idea. For it, idealism is useless and illusory. Yet notwithstanding the threats of worldliness, no sooner was the proposal made to throttle Joseph than the spiritual idea unfolded its redeeming power. Reuben did not want to shed any blood, so he proposed that they only throw Joseph into a pit; his plan was to rescue Joseph afterwards.

☐ The hostile brothers then stripped Joseph of his coat of many colours. Mortal mind always tries to rob us of the ideas which spiritually clothe our consciousness. The “coat of many colours” — the scientific understanding of the seven days of creation — is a constant reproach to mortal mind. Whereas a blind belief in God is changeable and variable, posing no serious challenge for mortal mind, an understanding of the standard of ideas is definite and scientific and can resist all attacks of evil. Consequently we should watch that nothing prevents us from recognizing the greatness, value and importance of understanding the seven days of creation and the seven synonymous terms for God as constituting our fundamental standpoint of consciousness. This is our divinely scientific foundation; we must never allow ourselves to be robbed of this ‘coat’ of spiritual consciousness.

☐ The brothers slaughtered a he-goat, dipped the coat of many colours in the blood and sent it to their father Jacob. “It is my son’s coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.” (Gen.

37:33) Jacob actually believed that the 'Joseph' state of consciousness could be destroyed. He had not yet understood the fact of Soul as Soul — that true spiritual identity (Soul) is unchangeable, inviolable and absolutely intact (Soul). Because Joseph understood this and Jacob did not, Jacob from this point on goes slowly into the background of the spiritual story, while Joseph takes over the further development of the spiritual idea in the chain of scientific being. Joseph was not killed: nothing of spiritual value can ever be killed. Thus the spiritual idea only used the hostility of the brothers to work a greater spiritual blessing. Rather than killing Joseph, his brothers pulled him out of the pit and sold him into Egypt, where he came to Potiphar, the chamberlain of Pharaoh and captain of his body-guard.

Joseph did not want to go to Egypt. Egypt symbolizes animal magnetism, occultism, hypnotism and all the manifold forms of mortal mind. Yet Joseph was compelled to go to Egypt. It was God's plan, executed through the working of the spiritual idea. We too may not want to handle all the manifold phases of mortal beliefs. Nonetheless, the Christ-man in us compels us to do this, for Christ means: "The divine manifestation of God, which comes to the flesh to destroy incarnate error." (S&H 583:10) Because it is the very nature of the Christ-idea to uncover and destroy error, we cannot turn our backs on error and run away. The Christ compels us to face error and overcome it, for the divine facts only become actual for us when error can no longer put forth any counterproof.

Joseph with Potiphar

"And the Lord was with Joseph": even in Egypt the Lord was with Joseph. If we have once identified ourselves with Soul, then nothing can ever separate us from the divine nature again. "And the Lord was with Joseph, and he was a prosperous man" (Gen. 39:2). Satisfaction and bliss are ideas of Soul. Who could say of himself, if he finds himself in the realm of the mental Egypt — in the midst of false beliefs — that he nevertheless is a "prosperous man"? We can only say this when we understand Soul and identify ourselves with Soul, for Soul forever remains untouched by the surroundings; Soul always rejoices in itself. "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul." (S&H 60:29) "If I make my bed in hell, behold, thou art there."

(Psalm 139:8) Soul judges everything by spiritual sense and is undisturbed and uninfluenced by the testimony of the physical senses. “And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.” (verse 3) Joseph did not have to be in the land of Canaan to have prosperity; the blessing of Soul went with Joseph wherever he went. Soul is independent of the surroundings. The wholeness and integrity of spiritual consciousness cannot be affected or injured by any circumstances. “And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian’s house for Joseph’s sake; and the blessing of the Lord was upon all that he had in the house, and in the field.” (verse 5) Through staying within his Soul-identity Joseph was able to change his experiences in Egypt into a blessing for himself and others. Soul transforms everything — even all negative, counterfeit, discordant circumstances — into spiritual blessings.

However, this redeeming, transforming power of Soul was to be tested and proved again and again in Joseph’s experience, as it is in ours. Immediately, when Potiphar’s wife wanted to seduce Joseph, Joseph had to reject the temptation: he had to prove his invulnerability and integrity. Nonetheless this adherence to spiritual integrity called forth the deceit and vengeance of Potiphar’s wife, as it had done with Joseph’s brothers. She took Joseph’s garment and brought it to Potiphar with the accusation: he “came in unto me to mock me” (verse 17), whereupon Potiphar threw Joseph into prison.

By this point we may ask: Where is the justice? First Joseph quite harmlessly visited his brothers. They threw him into a pit, and he scarcely escaped death. Then he was sold into Egypt. In Egypt he again behaved himself according to his highest sense of right and only ended up in prison for his efforts. From the standpoint of human justice, this does not seem right. Why should the innocent suffer? Why was he punished for doing good? Yet from the standpoint of the spiritual idea underlying and determining the story and life, these are wrong questions. The issue was not that Joseph was wrongly punished but that Joseph had something to work out and learn spiritually — not only for himself but also for the whole world. First, Joseph proved with his experience in the pit that his *physical integrity* was invulnerable. Second with Potiphar, he proved that he could preserve his *moral integrity*, for he did not allow himself to be seduced.

Nonetheless, he was sitting in prison. As with Cain and Abel, the Bible shows that the second degree of the “Scientific Translation of Mortal Mind” (S&H 115:19) is insufficient to make us completely immune to all attacks of evil. We need *spiritual integrity* — the third degree of understanding. The second degree does not preserve us from the pit. Thus Joseph must have asked himself what was still lacking in order to completely solve the ‘Egyptian problem’ — a question he was compelled to investigate in prison. When he found the right metaphysical solution, he explained it through the interpretation of two dreams.

Dream interpretations in prison

Pharaoh’s chief butler and chief baker were with Joseph in prison. When both had a dream that they could not interpret, Joseph said: the “interpretations belong to God” (Gen. 40:8). Mortal existence can only be interpreted rightly from the divine standpoint.

The chief butler related: “In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh’s cup was in my hand: and I took the grapes, and pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand. And Joseph said unto him, This is the interpretation of it: the three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place” — restore your true identity and mission — “and thou shalt deliver Pharaoh’s cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house” (verses 9-14).

The chief baker also told his dream: “I also was in my dream, and, behold, I had three white baskets on my head: and in the uppermost basket there was all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: the three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.” (verses 16-19)

The two dreams explain the same spiritual teaching from two different standpoints: one from accepting the spiritual system, the other from

ignoring its fundamentals. For both, the symbol of 'three' is important. With the chief butler, it was a matter of "three" branches: with the chief baker, of "three" baskets. Here the 'three' symbolizes the first three synonymous terms for God: Mind, Spirit and Soul. "The three branches are three days" — three days of creation; "the three baskets are three days" — also the first three days of creation. The great difference between the butler and the baker lay in the fact that the chief butler took the grapes and pressed them into Pharaoh's glass: he made the ideas of Mind, Spirit and Soul *his* Principle and practised it. By contrast, the chief baker allowed the birds — plundering thoughts — to rob him of his substance, so that he could not fulfil his mission of bringing Pharaoh pastries. According to these two different standpoints and methods came the two completely different conclusions: the butler was reinstated in his office; the baker was hanged.

It is not sufficient to learn that God is Mind, Spirit and Soul; a further step is necessary. We must understand the nature of God (Mind, Spirit, Soul) as our Principle — the Principle of *our* thought and action; otherwise we cannot demonstrate the divine nature as Life, Truth and Love. Only as we apply this divine Principle — only as we take the grapes (ideas) from the three branches (the creative Principle of Mind, Spirit and Soul) and press them — does the nature of God become living and vital for us (Life), does our true manhood appear (Truth) and does perfection and redemption become factual (Love). This principled attitude is the spiritual requirement illustrated by the chief butler's dream.

By contrast, if our attitude is as the chief baker's, we let ourselves be robbed of our spiritual vision by the plundering suggestions that come to us, by not only accepting but also barbing the attacks of mortal mind with our own pride, self-will and egotism. We ourselves forfeit our own redemption — and so bring ourselves to the gallows. If we let plundering thoughts into our consciousness, we prove that we do not want to let divine Principle operate. We are not willing to pay the price of Principle's operation, namely the price of drawing all that we are from Principle's system of Mind, Spirit and Soul. Instead, we believe that spiritual good can be subject to marauding mortal beliefs.

Joseph realized that until now he had been just like the chief baker. First it was his brothers, who, like the birds, robbed him of his coat of many colours and threw him into the pit; then it was Potiphar's wife who

played the robbing bird by trying to deprive him of his moral integrity and freedom. We too must not let ourselves become the plaything of circumstances and the environment. We must not permit a material view of life, hygienic and medical laws or emotional, psychological and social beliefs to rob us of our inspiration and spiritual integrity. When Joseph recognized this, he became immune from all attacks of mortal mind. He never again could be thrown into a 'pit'.

Pharaoh's dreams

From that point on, Joseph was in a position to handle error before he was overcome by it. This new solution to the problem of error was illustrated in the form of two dreams which Pharaoh had and which Joseph interpreted.

"And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears" (Gen. 41:17-24).

The two dreams have the same essential features. Both deal with the symbol 'seven', a symbol of 'perfection', and both deal with the belief that that which is evil, the ill favoured and inferior can swallow up all that is good, beautiful and valuable. We know this argument from daily life. It seems as if defamation, gossip, dishonesty, fear, etc. are much mightier than the positive — as if good can be easily overthrown and displaced by evil. On one hand, we say that the false always flees before Truth — that error is a coward in the face of Truth. Yet on the other hand, we believe that evil can readily swallow the good, and so we fear evil. However, beyond this level of human argument, the Science of creation teaches that good alone is omnipotent. Accordingly, we must have the attitude of the chief butler and practise the one divine Principle, the

Principle of Mind, Spirit and Soul, instead of allowing our consciousness to be swallowed up by “lean” and “ill favoured” mentalities — by ugly thoughts and mortal misconceptions.

Joseph interpreted these dreams as follows: “The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine: and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.” (verses 26-27, 29-31) With this interpretation, Joseph analyzed the arguments of error — the ways, means and methods of mortal mind. Mortal mind’s dream painted in gloomy colours a picture of how the negative claims to consume and destroy the positive.

Yet in prison, Joseph had already found a solution to the threats and claims of mortal belief; there he learned how to handle error before it had a chance to work its tricks of destruction and demoralization. Therefore Joseph was able to give Pharaoh the necessary advice to prevent error and its destructive effects. Prevention is always easier and better than cure. “Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.” (verse 33) Pharaoh said to Joseph: “Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled . . . See, I have set thee over all the land of Egypt.” (verses 39-41) Soul teaches that the greater can never be in the lesser — that the greater can never be subordinate to the lesser. Soul expresses itself in balance, a balance established by the spiritual ruling over all else. Thus Joseph — “pure affection blessing its enemies” — was set over Egypt, over the beliefs of mortal mind. If we have this Joseph-consciousness, we have taken the most important step in handling error: then demonstration appears. By making Mind, Spirit and Soul the Principle of his thought and life, Joseph was able to demonstrate that divine Principle as Life, Truth and Love. How? What was this demonstration in Joseph’s experience, and how does it symbolize our right demonstration?

Principle: Joseph became the governor over all the land of Egypt. Government is an idea of Principle. "And according unto thy word shall all my people be ruled" (verse 40): Principle demands obedience, for right government involves a system in which each aspect operates in perfect accordance with one principle. "And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." (verse 44) Principle's system and government are imperative. The Joseph-sense, "the pure affection blessing its enemies" must be applied absolutely, for when this stream of principled, divinely constructive thought flows from our consciousness, mortal mind can no longer rise against it. However the choice is ours: do we conform ourselves to Principle and obey its divine system of government, or do we give our consent to the utterances of mortal mind?

Life: "And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." (verse 49) If we make Mind, Spirit and Soul our Principle, we can draw from this Principle again and again without limit — unceasingly — and thus obtain the fullness of Life. Life is characterized by fullness, abundance and multiplication. The abundance of Life's spiritual inspiration cannot be 'numbered'. Thus like Joseph, when we go out from Principle's system and government, we cannot help but reap the fullness of Life.

Truth: The ideas of Truth are, among others: sonship, manhood and consciousness. To illustrate the right demonstration of Truth, two sons were born to Joseph. These symbolize the identification of true manhood by showing what constitutes true sonship. "And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house." (verse 51) This is our first son — our first step towards the identification of true manhood: "God . . . hath made me forget all my toil". Soul is sinless. Therefore, while Soul never forgets or loses its own ideas, Soul has no knowledge of sin, harm, anger, suffering, etc. Suffering and hardship cannot make a lasting impression on our spiritual selfhood or scar our divine identity. Nonetheless, humanly we must face the question: How can we forget the wrongs done to us — that which is false, erroneous or evil? We cannot eradicate the false record of error simply by trying not to think about it or by ignoring it, but only by working it out through Soul-sense and spiritual understanding: namely, by reversing that which is false and exchanging the negative for the

specific spiritual fact, the spiritual blessing. This is the second step, the second son: "And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction." (verse 52) Soul exchanges the false for the true and keeps man forever sinless, invulnerable and unharmed; indeed, Soul preserves man not only in the land of Canaan but also in the "land of my affliction". "If I make my bed in hell, behold, thou art there." (Psalm 139:8) When Soul is understood, loss becomes gain, for Soul transforms every situation into a spiritual blessing.

Love: "And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt." (verse 56) Love is universal, impartial, giving all through its superabundant grace and inexhaustible supply. This all-embracing blessing of Love is symbolized by motherhood. Joseph had been brought by Love into a position to express this motherhood-sense by securing a blessing for all the land of Egypt. Through abiding by Principle and obeying its plan through to fulfilment, he again illustrated "pure affection blessing its enemies". Likewise for us, a great realm of Love stands open to every one of us, from which we can draw inexhaustible spiritual riches. Once we realize that the spiritual universe is constituted of ideas and nothing but ideas, then we stay in this one realm and grow to that consciousness of Love which remains Love, even if it finds no return. The fulfilment of our mission and its blessing for the world does not depend on people or material circumstances but on the operation of Love's all-embracing plan and purpose. Then we have the assurance of universal redemption.

Joseph's brothers come to Egypt

The famine caused Jacob to send his ten sons to Egypt to buy corn, but his youngest son, Benjamin, he kept with him, "lest peradventure mischief befall him." (Gen. 42:4) Benjamin is defined as: "Renewal of affections . . . that which comforts, consoles, and supports." (S&H 582:9,12) The ten brothers—who had sold Joseph into Egypt and had derisively thought: Now we will see what shall become of your spiritual vision (his dreams)—were then compelled to beg for corn from Joseph to keep themselves alive. They were compelled to realize that they had acted wrongly. At the beginning, however, they did not see this: the

Bible says that they did not recognize Joseph when they met him. They were not yet well enough equipped spiritually to compensate for the mistakes they had committed, for they did not have Benjamin with them: the sense of "renewal of affections" was lacking.

Therefore Joseph accused his ten brothers of being spies — wanting to get something from him without manifesting the suitable state of consciousness. Without insight, without transformation, without the "renewal of affections" — without a genuine change of consciousness — we cannot escape punishment. Accordingly, Joseph held Simeon as security until the other brothers returned with Benjamin; in metaphysical language, punishment continues until transformation and renewal occur. When Joseph did this, the feeling of punishment and guilt awoke in the brothers: "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." (verse 21) Joseph did not give his brothers a material solution; rather he made them learn the method that he had had to learn of winning the spiritual solution. This was the greatest blessing that Joseph could have given his brothers. Therefore Joseph, "pure affection blessing its enemies", showed his brothers that they must bring with them in their consciousness Benjamin, "renewal of affections". Soul knows no penalty. Yet because "sin is its own punishment" (S&H 537:14), "the belief in sin is punished so long as the belief lasts." (S&H 497:11) Joseph, the representative of sinless Soul, did not presume to be the judge over his hostile brothers or to punish them. Soul blesses. Therefore Joseph blessed them precisely by giving them strict advice to bring Benjamin along. For the journey home, Joseph allowed his brothers' sacks to be filled with corn, returned the purchase price and gave them provisions for their way: he blessed his enemies.

Only when the famine was still greater was Jacob forced to let Benjamin journey with his other sons to Egypt. Jacob and his sons gained a certain insight and, with that, the demand for punishment was abolished. Nonetheless Joseph knew that the entire problem of 'punishment' was not yet solved. Like Joseph, we must deal not only with the belief that punishment is necessary for injustice, but also with the belief that one can be punished for doing good. "Many are the afflictions of the righteous" (Psalm 34:19). To bestow freedom from both beliefs, Soul demands

transformation, not punishment. Because Soul neither suffers nor postulates the necessity of suffering, man as the representative of Soul cannot be bound to suffering either.

To illustrate this precept, Joseph had his silver cup hidden in Benjamin's sack. While his brothers were journeying home, he sent his steward after them to have him search for the cup. His brothers were offended at the suggestion of their lack of integrity and so said: "With whomsoever of thy servants it be found . . . let him die" (Gen. 44:9). Naturally they found the cup in Benjamin's sack. According to their own oath he was to die, even though he had done nothing wrong; he would have been condemned to suffer unjustly. But it was precisely the belief that good can suffer evil which had to be corrected. Joseph did not have Benjamin killed. Similarly, when we understand Soul, we see that our identity is invulnerable and cannot suffer from ignorance or the beliefs of those around us. Spiritual identity is forever intact, immune from the assaults of a mortal, worldly mentality, for Soul knows only its own realm and rejoices in itself. With this false belief corrected, Joseph let himself be known to his brothers. Likewise, when we free ourselves from the belief that we can be the plaything of hostile beliefs, we recognize the identity of our Joseph-consciousness. We witness "a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth" (the definition of Joseph). Soul exchanges the objects of the senses for the ideas of Soul. "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained un-awares." (S&H 574:27)

"Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." (Gen. 45:5) Soul not only gives every idea its mission but also makes every situation serve this mission. Thus our true mission is fulfilled according to God's plan, not according to human judgement. Joseph did not want to go to Egypt; he had to go. He was compelled to handle error, and this became the salvation not only of himself but also of his family and of all Egypt as well. "For these two years, hath the famine been in the land: and yet there are five years . . . And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all

the land of Egypt.” (verses 6-8) Soul leads everything toward its mission and nothing can hinder this. Even the hostile brothers served as a tool of the divine plan, for Soul makes everything serve one universal blessing.

Jacob comes to Egypt

Joseph said to his brothers: “Haste ye, and go up to my father, and say unto him . . . thou shalt dwell in the land of Goshen, and thou shalt be near unto me . . . and there will I nourish thee” (verses 9-11). Through spiritual understanding, Joseph realized that they must go to Egypt in order to handle corporeal, personal and material sense. This was not animal magnetism at work; it was the Christ-idea, for God said to Jacob: “I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation” (Gen. 46:3). Only when we are willing to use the divine truths that we know to free us from impersonal error and correct the disharmonies of the material universe is substantial progress Spirit-ward possible; only then do we become “a great nation”. Whereas seventy people moved into Egypt, the children of Israel were delivered out of Egypt in hundreds of thousands (symbolically expressed). This was God’s assurance to Jacob: “I will go down with thee into Egypt; and I will also surely bring thee up again” (verse 4). Whereas Joseph emphasized the necessity of handling error by leading the Israelites into Egypt, Moses showed *how* we must handle error — the method — by leading the Israelites out of Egypt. Before we have learned this lesson and can handle error scientifically, we cannot feel certain or safe. Soul is our protection against malpractice. Malpractice is sinful practice; Soul is sinless practice. If we have trust in the good, in spiritual vision (Abraham: Soul as Mind) and struggle against the flesh and material tendencies in order to keep the ideal of spiritual identity pure (Jacob: Soul as Spirit), then the sinlessness of Soul practises us to work a universal blessing (Joseph: Soul as Soul).

Jacob’s blessing

Jacob’s blessing for Joseph was: “Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall” — Soul bestows spiritual freedom, Soul is never ‘in’ something, never limited or bound in matter, in the body, in a person, in an organisation or in a dogma. “The archers have sorely grieved him, and shot at him, and hated

him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel)". A hostile environment cannot shake the security and certainty of Soul-sense. "Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee" — we are blessed; *now* are we the blessed ones of God, the representatives of Soul. We are blessed "with blessings of heaven above [and] blessings of the deep that lieth under". What does this mean? We have the blessings "of the deep" when we handle error, when we exchange illusions for ideas. With "blessings of the breasts, and of the womb" (Gen. 49:22-25) — mother is a symbol of Love — Joseph demonstrated this all-blessing Love. He said of all situations: This can only bless not only me but also all mankind.

Thus Joseph could finally say to his brothers: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Gen. 50:20) The intent of Soul is to lead everything to a good end, to a divine purpose. Soul does not want us to suffer or to have to pass through bitter experiences in order to learn; we bring this upon ourselves. Rather, Soul forever ensures progress by leading us forward on the basis of spiritual understanding. Soul is the unbounded capacity to take up and preserve all divine ideas. Soul blesses everyone and everything; Soul is sinless, invulnerable, immutable and cannot be lost. Soul bestows freedom, blessedness, joy and balance. This sense of Soul pervaded every step of the spiritual development from Abraham to Jacob to Joseph in making definite man's spiritual selfhood. The question now is: How does this spiritual identity lead us from sense to Soul, from being bound in counterfeit concepts of identity to finding the freedom of man's spiritual selfhood? This was the question facing Moses and the children of Israel in Egypt.

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