

GOD AND SCIENCE

This book deals with the vital question that is uppermost in thought today: How can we wed science and religion? It not only shows that they can be wedded, but also points the way to this wedding by giving a comprehensive outline of a metaphysical system of ideas, based on the Bible teaching. The German philosopher Leibniz once claimed that if only men could agree upon a few “fundamental root-notions” of reasoning, common to all mankind, they could then solve their human problems in an intelligent way, just as they can in mathematics and other sciences. This book maintains that the Bible contains these fundamental root-notions of reality, operating in perfect Science and system. *God and Science* is an undenominational book, and although deep, it is essentially practical, and will appeal to all who are seriously concerned with the necessity of finding a solution to the devastating use of scientific knowledge on a purely material basis.

JOHN W. DOORLY

GOD
and
SCIENCE

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PREFACE

It is a truism that “Hope springs eternal in the human breast,” and it is well that this is so; but surely there must come a time when men can give a valid reason for the hope that is within them, when they are so imbued with what one might call “spiritual common sense” that they can solve their human problems with more certainty than a mathematician solves an equation.

Many today are worried, fearful, and pressed beyond measure. Statesmen are deeply troubled at the trend of world affairs; businessmen are anxious about economic conditions; parents are terrified at the possibility of their children being claimed by the cruel exigencies of yet another war; the sick are burdened with incurable diseases; and so on. These and many others need comfort, assurance, strength, healing – yes, and surely more than that; they need a scientific philosophy, an understandable religion, a universal Science of man – call it what you will – which they can learn and use in order to help bring about a dynamic peace of mind among mankind such as human history has not known hitherto.

Either it is true that spiritual values are natural, provable, and ever-available, or man must be reckoned as just a brute, with no desires, hopes, nor aims outside of the merely material. But man cannot be reckoned as such, for he can reason, he can entertain ideas, he seeks the finer essences of life – all this is evidence of a spiritual ultimate.

Because men are now thinking about spiritual matters from a more progressive and scientific standpoint, they are steadily drifting away from conventional religion, which is regarded with increasing scepticism. This is a scientific age, and humanity is forced to face for the first time in its history the terrific issues of materiality scientifically organised; it therefore becomes imperative to consider the possibility of *scientific Christianity* – Christianity that is definitely understandable and provable – for nothing else can save us from the hell of materialism and all that it involves.

In the past, religion has been much concerned with the salvation of the individual, but whilst the troubles of the individual still need to be alleviated or successfully overcome, today there is something even more important which is actuating the thought and desire of us all, whether we know it or not, and that is the demand for a practical and universal way of salvation by which mankind, both individually and collectively, can master the terrific difficulties which seem to threaten on every side. The human mind is now operating as what might be termed mass-mesmerism on a scale never dreamt of before, and it is evident that the difficulties of the individual cannot be practically dealt with unless this mass-mesmerism and its mode of operation is first intelligently recognised and held in check.

The birth of a new era is often painful, but the potentialities of an era of progressive spiritual thought are always present. If we honestly recognise that our well-being cannot be brought

about by an inert attitude of mind, but that it demands vital and purposeful activity based on both spiritual and scientific thinking, then a measure of definite progress, security, and universal harmony can inevitably be expected. There must first, however, be a spiritual guidebook, a chart of life, and no better chart can be found than the Bible, when it is intelligently understood to contain the exact Science of being.

Moderns may smile at the mention of the Bible, and cynics may sneer. But let them cease to regard this age-old textbook of life as unworthy of their intellectual consideration. Let them with fearless and unbiased thought now take this Book of books and see if it will not stand the test of intelligent and comprehensive investigation as the revelation of an exact and demonstrable Science of ideas – a Science purely mental and spiritual, quite undenominational, and modern in that it is eternally applicable and meets the demands of pure reason. Let it not be forgotten that countless theories and philosophies have come and gone, but the teaching of the Bible has lasted throughout the centuries.

In this age the fact that God is divine Mind is more and more generally accepted. It must consequently be evident that everything in the nature of exact spiritual thought and idea must be of the greatest significance. The author's own interest in religious matters began when he was first faced with the proposition that God, to be intelligent and ever-present, must be divine Mind. As a boy he grew up in the Church of England; his father was a cathedral organist, his uncle was a Canon, and for many years he lived in an ecclesiastical atmosphere, but as he grew into young manhood his interest in religion dwindled until he found himself in deep waters. It was at this point that the vital importance of exact spiritual thinking was for the first time brought home to him. Since then he has spent a lifetime studying the Scriptures, in the effort to prove for himself that their spiritual teaching can be definitely understood, and so found practical and dynamic in every phase of human experience. He now feels certain that if a comprehensive spiritual and scientific understanding of the Bible's teaching could be made universally available to mankind, there would be no limit to the good that could be accomplished in the solution of present-day problems. Most of these problems are the outcome of fear, ignorance, hate, jealousy, envy, greed, lust for power, materiality, and other such qualities of the carnal mind. The ideas of God, divine Mind, when scientifically understood and used, would despoil the carnal mind of its so-called power and thus establish to some extent "peace on earth, good will toward men." This, however, can never take place until the issue is faced that religion, to be vital and practical, must now be based not only on spiritual premises, but also on exact thinking. Our age demands this, and it will not be satisfied until its demand is intelligently met.

Here it might be well to state that the author is not a member of any religious organisation, and he now believes that the search for Truth must eventually be individual, although in its beginning organisation may be helpful. He is, however, of the Christian faith, and he has therefore written from this point of view. He is by no means unaware of the great contributions that have been made to Truth by many other religions. He has not attempted to discuss their viewpoints, because he does not know enough of them, but he is convinced that the Science of

infinite reality could not be confined to one religious faith, any more than music or mathematics could be limited to one organised presentation. There must be an absolute Science of spiritual reality which lies broader and deeper than any boundaries of religious belief, and when men find such a Science they will no longer stop mentally or spiritually at religious boundaries, which frequently tend to separate, but they will find themselves united in this one comprehensive, all-embracing Science.

It must surely be possible for any honest thinker to learn and to prove the Science of spiritual reality, but like everything else that is worth-while, this demands sincerity and consistent and intelligent effort. Experience shows that whatever is attained easily and casually is very seldom worth having.

In this book the author has endeavoured to crystallise the results of his research into the nature of spiritual reality, and it must be remembered that he is writing of a subject that is vast and sometimes abstruse. Spiritual things are not generally matters for ordinary conversation, and therefore it is not always easy to use familiar language in writing about them, but the author has done his best to adopt an idiom that he feels will be understandable to the average man. In attempting to consider the infinitude of spiritual reality one is travelling in realms of thought so vast that it is difficult to convey a sense of them in everyday terminology. To some readers the subject may at first seem unfamiliar, and perhaps not readily grasped. But if those who are in earnest will persist in considering patiently and carefully the exact system of divine metaphysics presented in the first few chapters of this book, they will find that when they arrive at the practical illustrations of this system as recorded in the well-known Bible stories, its fundamentals will then appear so logical as to become quite simple and natural in their thought.

In his research into the Bible the author has been aided by the work of Dr. E. J. Goodspeed, the editors of the Century Bible, Dr. A. S. Peake, M.A., D.D., the Rev. C. I. Scofield, D.D., Dr. J. Hastings, D.D., and the editors of the Clarendon Bible, to mention only a few.

He would also like to put on record his deep gratitude to his assistant, Mrs. Peggy M. Brook, who has been of the greatest help in the writing of this work.

If this book brings a degree of spiritual certainty and vision to a few of its readers, the author will feel that something has been accomplished.

*London,
England,
1949*

ABOUT THE AUTHOR

John Doorly (1878–1950) was born in Barbados. Both his parents belonged to well-known West Indian families who had previously settled there from England. One of a large family of nine boys and one girl, he was educated at Harrison College, Barbados. At the age of nineteen he left Barbados and went to the USA and was in business there for eight years. In 1906 he came to England, where he lived for the rest of his life.

He was always interested in spiritual matters, and in 1906 he turned his attention to the study of the Bible and spiritual reality, later lecturing on this theme for fifteen years all over the world, including a lecture to 22,000 people in the Hollywood Bowl, California. During the three years 1947-1949 he held Summer Schools on the Science of the Bible in Oxford, attended each year by many individuals from numerous countries. He also held regular lecture series on this subject in London for several years.

His work is carried on today by countless students who have found this living and inspired Science of the Bible essentially practical and continuously self-revealing in their experience.

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CHAPTER ONE

THE WEDDING OF SCIENCE AND RELIGION

The Choice Before Us – The Mass–Mesmerism of the Ages – Today’s Demand and Opportunity – Religion in the Modern World – The Meaning of Science – Where Science and Religion Can Meet – The Leaven of Truth – The Bible: The Scientific Way of Salvation – Our Individual Responsibility

THE CHOICE BEFORE US

During the past century the advance of physical science appears to have so far outstripped progress in moral and spiritual matters that men find themselves at a stage in human development where a vital decision must be made. The critical uncertainty of the future and the threat of another world war in our generation, in which material science has made it possible for whole cities to be wiped out overnight, force us all to face the question today: Will we blindly follow the road of material conclusions, or will we take a higher road, and discern that a new era is dawning – an era which demands that men become thinkers, and not only thinkers, but spiritual revolutionaries? History indicates that it is hardly ever possible in human affairs to attain a measure of real evolution without the process of revolution of some kind – mental if not physical. It would seem that the impulsion of true evolution first exposes in their nakedness all those elements which hinder progress, and then eradicates them, and that this must take place before real progress can result.

To take the short view of the present world-problems would be to regard them as calamitous, whilst the longer view would grasp some idea of the great attainment that these human problems but portend. It is a significant fact that when the world’s greatest Christian thinker, Jesus of Nazareth, essayed to tell his followers of the ultimate of spiritual fulfilment, he forewarned them that this would be ushered in by much the same conditions as we are facing today, that is, “wars and rumours of wars.” Most of us are only too well aware of the immediate crisis, but so few of us understand the cause of it or the remedy for it. Surely those who can “ken the morn through the darkest night” are the ones to whom humanity must always look in its march towards progress and freedom.

THE MASS–MESMERISM OF THE AGES

We have witnessed in the last few years, and are still witnessing, the disastrous effects of mass-mesmerism and the willingness of men to succumb to it. Such mesmerism may have seemed to be primarily the outcome of the thinking of an individual, or of a body of individuals, but surely what we are always faced with is the stupendous effect of the mass-mesmerism of the ages, which is now reaching its climax in a materially scientific era?

That well known physical scientist, the late Lecomte du Noüy, in his book *Human Destiny*, pertinently applies the term “heredity” to the centuries of material theories which constitute man’s background.

He writes: –

It is against this heredity, against this immense accumulation of memories, by now deprived of any meaning, and dating back to epochs for ever vanished, that Man must fight to prepare the advent of the spiritual being he is destined to become.

This heredity, this vast accumulation of material theories and their effects, is surely coming into full view at the present time only that it may be transformed by advancing thought based on idealism that is both spiritual and scientific. The long vision will always see beyond the impending chaos and perceive to some extent the advancing spiritual era, whilst the limited outlook remains overwhelmed by the confusion induced by mass-mesmerism.

TODAY’S DEMAND AND OPPORTUNITY

In this connection it is interesting to note that the Central Advisory Council for Education in England, in their pamphlet “School and Life,” report as follows: –

There is no need to emphasize here the material benefits man enjoys as a result of discovery and invention, nor the tremendous changes made in man’s ideas of the universe and of himself by modern scientific ideas of space, by the theory of evolution, and by explorations into the nature of man’s mind. Nor is there need to stress the contribution made to the ideals of integrity of thought, exactness of reasoning, and devotion to new truth. One result, however, has been that for a large number of men and women science has been enthroned as the authority and hope for man’s future; for them, science has displaced God, and the scientific tradition has eclipsed both the Christian and the classical lights.

On the other hand, Viscount Samuel concluded his Romanes Lecture, delivered at Oxford in May 1947, with these words: –

It is often said that an age is seldom able to understand itself. Perhaps it is so with us now. After all, the first half of this twentieth century has had great achievements; it may be that its failures will be redeemed in the second. It may be that posterity will look back upon this very time as one of the great formative periods in human history; ... it may yet prove to be an age illustrious in the domains of religion, philosophy, the arts, as it is already in science. But posterity may say also that, such was the irony of events, the people of our time even the people of this country who have contributed so powerfully to every one of those achievements and possibilities - did not recognize the age for what it was. Their own thought was tinged with pessimism.

All this, of course, is mere speculation. At any moment next year, in ten years, twenty-some cruel events, of men's own making, may shatter such hopes to pieces. Yet that may not be so either. Perhaps we may be standing even now at the dawn of a day of splendour, of a second and finer Renaissance. There is in those hopes nothing impossible, nothing beyond our powers. The question is whether our will can rise to match our opportunity.

An advanced thinker of today, Lance L. Whyte, said in a recent talk on the radio entitled "Towards a Science of Man": -

When the historian from the distant future looks back on our times, what is going to seem to him the outstanding characteristic of this century? If the next fifty years continues like the last, he will have to call it the "century of human self-destruction," or something like that.

But it is foolish to measure the future merely by the past. There is a unique situation now which no experience of the past enables us to gauge completely. Moreover, there is another side to our age, just as real as the clash of power and doctrine, and possibly in the long run even more important; and I suggest that our age may come to be known as the "first century of the Science of Man." ...

A comprehensive science of man, providing a balanced image of man, can repair the damage done by an abstract, partial and unbalanced science. For scientific thought has today unique prestige, and just as an unbalanced science was bound to damage mankind, as was foreseen, so we can now foresee that a balanced science can heal mankind, and that nothing else will. For today only a science of man can tell man how to live, in order to develop his capacities to the full. But if science does this, then it has ceased to be merely a system of knowledge available for the control of external nature, and becomes in addition a system of ethics used by man in controlling his own nature...

But there is another, a subjective, reason why the time is ripe for a science of man; in the west, at any rate, man is now more preoccupied with himself than ever before. He is more worried about his own predicament and more concerned to use all available methods to try to understand himself than at any earlier time. At one level this is shown by the flood of writing on the condition of man, the problem of man, the future of man, the first and last men, on man's conception of himself, whether individualist or collective, religious or biological. Such heightened awareness always marks the collapse of an old tradition, when the need is felt for new foundations; now it is acute.

Today nearly everyone who can spare a moment from his private troubles or pleasures knows that the race is involved in a challenge to its survival.

There is, in fact, striking evidence that humanity is at present on the verge of a great mental and spiritual awakening to a fuller sense of what constitutes Man – his rights, his responsibilities, and his mission.

RELIGION IN THE MODERN WORLD

Moreover, not a few thinkers are arriving at the very definite conclusion that the teachings of the Bible or fundamental religious thought offer the only way of escape from humanity's plight, but in no instance does it seem that any serious attempt is being made to show specifically how the Bible and fundamental religion can now bring about a result which they have failed to accomplish in two thousand years.

If they are to be of real value in this scientific age, then undoubtedly a new conception of religion and the message of the Bible is called for, and this new conception must satisfy the reasonable demands of the thinking man of today.

Dr. Whitehead, the well-known philosopher and scientist, in his book *Science and the Modern World*, writes of religion: –

...For over two centuries religion has been on the defensive, and on a weak defensive. The period has been one of unprecedented intellectual progress. In this way a series of novel situations have been produced for thought. Each such occasion has found the religious thinkers unprepared. Something, which has been proclaimed to be vital, has finally, after struggle, distress, and anathema, been modified and otherwise interpreted. The next generation of religious apologists then congratulates the religious world on the deeper insight which has been gained. The result of the continued repetition of this undignified retreat, during many generations, has at last almost entirely destroyed the intellectual authority of religious thinkers. Consider this contrast: when Darwin or Einstein proclaim theories which modify our ideas, it is a triumph for science. We do not go about saying that there is another defeat for science, because its old ideas have been abandoned. We know that another step of scientific insight has been gained.

Religion will not regain its old power until it can face change in the same spirit as does science. Its principles may be eternal, but the expression of those principles requires continual development.

Professor J.S. Haldane, in his book *The Sciences and Philosophy*, says of the future of religion: –

I have not the slightest fear for the future of religion, but it seems to me that the influence of the Churches is certain to dwindle more and more unless supernatural belief is banished from their teaching.

When that day comes the Churches will be able to fight practical materialism, and everything in modern life that drags us downward, with weapons which will not fail. Religion will also go hand in hand with the sciences, as it once did, and, like them, will appeal to all men, irrespective of their nationality or scientific conceptions.

Alan Richardson, B.D., Canon of Durham, writes in his book *Christian Apologetics*: –

In our modern age the consideration of Christian apologetics must inevitably raise the question of the methodology of theological science in relation to that of the sciences in general. Since we live in an age which has been taught to submit every claim to knowledge to the test of the scientific method, no approach on the part of Christian apologists to the modern mind is likely to be effective which does not demonstrate the ability of our theological knowledge successfully to undergo that test and so to justify itself at the bar of rational scientific enquiry.

Granted that our present problems are due to the fact that the materialistic theories of many millions of years are now reaching a climax, and being organised on a materially scientific basis, then it is obvious that this situation can only be dealt with through idealism that is not only spiritual and good, but is also essentially scientific.

THE MEANING OF SCIENCE

At this point we must bear in mind what is meant by the term “scientific”. Consider some dictionary definitions of the term “science”. The Oxford Dictionary defines it, in part, as follows: –

A branch of study which is concerned either with a connected body of demonstrated truths or with observed facts systematically classified and more or less colligated by being brought under general laws, and which includes trustworthy methods for the discovery of new truth within its own domain.

Webster defines “science,” in part as: –

...accumulated and accepted knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws; knowledge classified and made available in work, life, or the search for truth; ...

Funk and Wagnalls’ Practical Standard Dictionary says of “science”: –

Knowledge of a single fact, not known as related to any other, or of many facts not known as having any mutual relations or as comprehended under any general law, does not reach the meaning of *science*; *science* is *knowledge* reduced to law and embodied in system.

From these definitions it is evident that any subject that can be classified and systematised exactly and intelligently, and made available in “work, life, or the search for truth,” is entitled to the term “science,” and it is in this sense that the word is used in this book.

Many people believe that nothing is scientific but that which pertains to physical and material conditions. If one talks to the ordinary person about “science,” he concludes that one is referring to the study of physical phenomena. This view is, however, rapidly changing, and du Noüy, for instance, in his brilliant analysis of the material universe, reveals that it is not based on exact science at all, but rather on what he terms “perfect disorder.” Indeed, it is now recognised in some measure that our conclusions regarding the universe can never be self-consistent, that is, wholly scientific, while our fundamentals are of a physical nature.

Sir Arthur Eddington, in his famous book *The Nature of the Physical World*, writes: –

Strict causality is abandoned in the material world. Our ideas of the controlling laws are in process of reconstruction and it is not possible to predict what kind of form they will ultimately take; but all the indications are that strict causality has dropped out permanently...

...the world of physics is a world contemplated from within, surveyed by appliances which are part of it and subject to its laws. What the world might be deemed like if probed in some supernatural manner by appliances not furnished by itself, we do not profess to know.

He also writes, in his book *New Pathways in Science*: –

Our present conception of the physical world is *hollow* enough to hold almost anything. I think the reader will agree. There may indeed be a hint of ribaldry in his hearty assent.

Is humanity in general, then, to continue to accept the belief that only material things can be classified as scientific, whereas the flow and operation of spiritual thought and idea, which is all-important and is really the substance of essential being, cannot be so regarded? Fortunately, many scientists frankly acknowledge that the fundamentals of our universe are in the final analysis to be found in the realm of thought and idea.

Sir James Jeans says in *The Mysterious Universe*: –

Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter – not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts.

And Eddington, in his book *The Nature of the Physical World*, says: –

It is difficult for the matter-of-fact physicist to accept the view that the substratum of everything is of mental character. But no one can deny that mind is the first and most direct thing in our experience, and all else is remote inference – inference either intuitive or deliberate.

WHERE SCIENCE AND RELIGION CAN MEET

It is therefore not far-fetched to hope that the physical scientist and the progressive religionist may in the near future find themselves at one in their conclusions, for they are both vitally interested in the nature of reality, one from the point of view of reason, the other from the point of view of revelation. As they are both in earnest in their search, it is certain that at some stage they must find themselves on the same road.

In this connection, it is to be remembered that music, art, literature, mathematics, physics, and many other subjects owe their introduction into human experience to a great extent to the Church, and at one time organised religion controlled the development of these subjects in every detail. Eventually, however, artists and scientists had to break away from the control of ecclesiasticism in order that there might be natural development. May not the same thing happen today with scientific religion? May not men find that, in order to exercise their divine right to think spiritually and scientifically and in an unrestricted way about essential realities, they are forced to break away in some measure not only from the conclusions of organised religion but also from those of merely physical science?

There are physical scientists who refuse to regard anything as scientific but that which pertains to the material, and on the other hand there are many religionists who believe that God is a mystical being, who can only be approached mystically and through what is termed faith or religious sentiment. There may be mutual respect between such scientists and religionists, but their views are incompatible.

E. Griffith-Jones writes, in Peake's Commentary on the Bible, of the mystic's approach to God: –

The *mystic* claims to reach the knowledge of God by means of the "inner light." He repudiates all appeal to external authority; because it is *external*, it can have no real bearing on conscience, which must and can only be illumined from within. Without disparaging the priceless services rendered to religion by the mystics, and allowing that they are right in claiming the possibility of an immediate vision of the Divine, their method, uncorrected by any independent standard, is too subjective in character, too vague in its results, to satisfy the needs of the average soul. The most fruitful mystics have been those nurtured in an atmosphere of objective religion which has corrected their indefiniteness of statement, and their tendency to substitute a morbid introspection for sound teaching and healthy activity. Nor do the mystics always agree in their readings of the will of God; some are nobly sane and practical in thought, others full of extravagance and mistiness – who shall judge between them? Clearly,

while mysticism is one way of coming into fruitful touch with the Divine realities, it is not the only way, nor is it a sure way.

Other religionists believe in the supreme value of fixed doctrines, but neither the mystic nor the adherent of dogma has so far been willing, except in a very few cases, to admit that God can be approached both spiritually and scientifically.

The problem, then, resolves itself into two heads. The physical scientist must needs face the proposition that absolute Science and truth can only be found in the realm of basic spiritual thought and idea. The religionist must realise that spiritual things can only be vital and practical if they are regarded scientifically; he has to face the proposition that the infinite Cause is the most definite factor in all the world, and must therefore be approached intelligently and scientifically, though on a spiritual basis.

What could be more spiritual or more scientific than Jesus' teaching and demonstrations, which were epitomised in his unqualified statement, "ye shall know the truth, and the truth shall make you free"? Could the physical scientist ever declare with regard to material things, "ye shall know the truth," and add with certainty, "it shall make you free"? But the world's greatest Metaphysician implied that there was universal and absolute truth to be known and understood, and that, when demonstrated, it would bring freedom from all that is unlike spiritual reality.

THE LEAVEN OF TRUTH

It is indeed cause for gratitude that every now and then some great thinker in the realm of physical science or religion grasps a measure of reality and rises beyond the limits of his particular field to voice a degree of absolute truth. The author is fully aware of the many and great contributions to a higher understanding of reality made by unselfed and far-seeing men and women through inspired sentiment and example. Moreover, he is convinced that the acceptance of a more exact and spiritual process of thought in relation to divine reality will only illustrate that all exalted attainments are based in some degree on the pure Science of reality, although perhaps unconsciously.

Some striking examples of progressive vision are contained in the following statements. The first was written by a mathematical genius and a scholar of divinity in the seventeenth century; the second by one of America's best-known writers and philosophers; the third by one of the world's foremost electrical engineers; and the fourth by a well-known physical scientist of recent time.

The following prayer is attributed to Dr. Isaac Barrow: –

(At the age of 30, Dr. Barrow was Professor of Greek at Cambridge University. Later, he became Professor of Mathematics at the same seat of learning, and teacher of Sir Isaac Newton. In 1672 he became Master of Trinity College and devoted the rest of his life to the study of Divinity.)

God always acts Geometrically.

How great a Geometrician art Thou, O Lord! For while this Science has no Bound: while there is for ever room for the Discovery of New Theorems, even by Human Faculties, Thou Art acquainted with them all at one View, without any train of Consequences, without any wearisome Application of Demonstrations. In other Arts and Sciences our Understanding is able to do almost nothing; and, like the Imagination of Brutes, seems only to dream of some uncertain Propositions: whence it is that in so many men are almost so many minds. But in these Geometrical Theorems all Men are Agreed: In these the Human Faculties appear to have some real Abilities, and those Great, Wonderful and Amazing... Thee therefore do I take occasion to Love and Rejoice in, and Admire; and to pant after that Day, with the Earnest Breathings of my Soul, when Thou shalt be pleased out of Thy Bounty, out of Thy Immense and Sacred Benignity, to grant me the favour to perceive, and that with a pure Mind and clear Vision, not only those Truths, but those also which are more numerous, and more important;...

Ralph Waldo Emerson wrote in *The Conduct of Life*: –

The religion which is to guide and fulfil the present and coming ages, whatever else it be, must be intellectual. The scientific mind must have a faith, which is science.

There will be a new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry.

Charles P. Steinmetz, one of America's famous electrical engineers, stated in *Church Federation*, June 1930: –

I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the last four.

Sir James Jeans in his book *Physics and Philosophy*, states: –

For fifty years, off and on, Leibniz was trying to devise a precise technical language and to construct a calculus for philosophy. He hoped to find that all the fundamental ideas of reasoning could be reduced to a very small number of primitive elements or

“root-notions,” each of which could then be designated by a universal character or symbol like the symbols of algebra. If once this could be done, it ought to be possible to construct a calculus for the operation of these symbols... But his efforts failed, and more recent attempts of the same kind have been applicable at most to small regions of the whole province of thought. The result is that philosophy still struggles to express itself in the inadequate words of common speech...

In discussing these problems we have to deal with subtle and delicate shades of meaning, and to travel in fields of thought which are far removed from those of our everyday life; this would seem to demand a perfectly precise, perfectly flexible and perfectly refined instrument. Ordinary language is none of these things; it is a rough practical tool which the common man, or the unthinking savage before him, has developed from his first rough contacts with the world to express the ideas which arose out of those contacts.

THE BIBLE: THE SCIENTIFIC WAY OF SALVATION

The vital question then arises for the thinker to consider: Can the ideas of reality and divinity, which we term the things of Spirit, be approached on a truly scientific as well as a spiritual basis?

Surely Lord Gifford, who established the Gifford Lectures on natural theology towards the end of the last century, must have envisaged the possibility of such a thing, for he wrote: –

I wish the lecturers to treat their subject as a strictly natural science, the greatest of all possible sciences, indeed, in one sense, the only science, that of Infinite Being, without reference to, or reliance upon, any supposed special, exceptional or so-called miraculous revelation. I wish it just considered as astronomy or chemistry is.

Bearing in mind the real meaning of the term “science,” the author now proposes to advance the all-important proposition that the teachings of the Bible are truly scientific in the purest sense, and can be studied, understood, and proved practical as exact spiritual Science.

It is quite obvious to most people that the Scriptural teachings are symbolised by numberless physical objects such as the sun, the moon, and the stars, the mustard seed, the sheep, the cattle, the fig tree, and by religious sentiment of every kind. Yet it has never been fully recognised that there is also to be found in the Bible an exact scientific and spiritual system of symbolising the ideas of reality, through which all men can learn and prove conclusively the fundamental nature of spiritual truth. The author is convinced that the understanding of absolute truth as contained in the Bible will enable men to lay hold on and utilise a definite calculus of spiritual ideas, all expressing the nature of divine power and fundamental being. If it is recognised that Mind is the basic fact of everything

in the universe, then it is clear that these spiritual ideas, when entertained, understood, and used, must necessarily be dynamic in human experience.

If this is true, there opens to humanity a vista of the way whereby it can overcome the hopeless chaos of materialism. Would it not be a marvellous thing if the Bible in this scientific era was found to be not only the spiritual but also the scientific way of salvation from materialism and from the apathy of conventional religion? Does not the very idea of this send a thrill of hope and deep expectancy through the mind of every real thinker? Christ Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," and he also said, "Heaven and earth shall pass away: but my words shall not pass away." Are not the divine facts as taught in the Scriptures, and which he fully elucidated and demonstrated, ever the spiritual and the scientific way of salvation? Only a scientific thinker on the highest spiritual basis could have walked on the water, stilled the tempest, fed the multitude, cleansed the leper, overcome all manner of sin, and raised the dead.

The author is aware that these views are revolutionary, but he is also completely convinced that nothing can now save humanity but a revolutionary understanding and proof of spiritual values.

OUR INDIVIDUAL RESPONSIBILITY

Is our age now prepared to face the fact that, if it wants to understand reality and also to experience the results of such an understanding, this demands the most earnest, consistent, and exact thought on the highest spiritual and intellectual level? Here let us remember that the word "intellectual" fundamentally means "perceptible only to inspired vision or by spiritual insight" (Webster). Is it not the inherent right and duty of every individual to think unreservedly and progressively about the deep things of reality? The record of history certainly indicates that spiritual progress has generally come through the individual, whilst the attempt to organise the outcome of spiritual vision has usually submerged inspiration. No one can think for another on this subject any more than he could in the study of music or mathematics; each must think for himself. Will the individual take this simple but vital course, or is he going to be content to delude himself with the outworn superstition that he must give a great deal of time and thought to studying music, mathematics, engineering, and material science, but that he can hope to attain harmony, peace, satisfaction, and real progress in spiritual matters by careless and casual mental drifting? Is the average man also content to believe that lip-service to a particular creed or religion can aid him in ridding the world of the grim spectres of evil and materialism? It would indeed be childish to believe such things.

If humanity will seek to understand eternal reality, and will consecrate thought and effort to studying and imbibing the deep exactness of scientific truth as taught and illustrated

by the prophets and Christ Jesus, then every man will find that, through inspired and ordered thought, he can use and prove the realities of being in every detail of human experience, to demonstrate harmony. He will also learn to deal with the problem of evil and materialism through intelligent analysis and exposure, and thus finally bring about the destruction of evil thought and purpose.

CHAPTER TWO

SYMBOLS AND THEIR IMPORTANCE

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

SYMBOLS ARE NATURAL

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

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

Webster defines "symbol," in part, as follows: –

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

The Oxford Dictionary defines "symbol" as: –

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

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

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

SYMBOLS CHANGE AND RISE

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

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

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

God as Father, Son, and Holy Ghost. Even in our age God is still symbolised by religious bodies in manifold ways.

A CALCULUS: A PROCESS OF REASONING

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

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

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

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

THE USE OF NUMERICAL SYMBOLISM IN THE BIBLE

The Bible, from cover to cover, is a record of developing spiritual thought and experience, symbolised by objects, by nations and tribes, by sentiment, idea, number, and indeed in countless ways. Moreover, the Scriptures illustrate that these symbols operate in a

definite calculus of inspired thought. The fact that this record is mingled with traditional Jewish history, folklore, and mythology in no way affects its fundamental value.

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

Before we consider number as a very important example of exact symbolism in the Bible, let us remember that mathematical symbols are regarded as the most accurate in human thought. Maurice Maeterlinck, in *The Life of Space*, writes: –

Mathematics merely translates what we cannot as yet say, what as yet we are unable even to think.

The significance of number as a means of symbolising metaphysical values is today being widely recognised. Lance. L. Whyte, in a recent broadcast on the work of Whitehead and Russell, stated: –

Mathematical philosophy has dispersed old prejudices and provided a fresh and uniquely powerful intellectual technique which still awaits its appropriate scientific application. It is for another generation to use that technique to establish the fundamental principles of a new age.

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

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

Many thinkers agree that the Chaldeans realised that in earthly experience chance ruled and little could be depended upon, and so they turned for guidance to the ordered things of the heavenly system. To establish an even more definite sense of these things, they symbolised them mathematically. For instance, the number “three” as a symbol of

spiritual things was derived from the sun, the moon, and the stars. Pythagoras stressed the importance of this symbol in his elucidation of the triangle, one of the basic mathematical figures. The “three” has certainly dominated all religious thought; Christianity adopted the symbol to signify the Trinity, – Father, Son, and Holy Ghost. Thus “three” has come to represent the threefold essential nature of God.

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

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

The number “ten” as a symbol was evidently derived from the ten fingers, which touch and handle things, and thus “ten” was used to illustrate the application of essential thought to the things of human experience.

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

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

THE PROPHETIC ACHIEVEMENT

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

In the first place, we must once and for all set aside the pre-critical view of the Bible as an isolated and complete book. Before the dawn of criticism, scholars, and commentators dealt with it as though it were the pure results of an immediate and unrelated revelation. It was like Melchizedek, “without father and without mother,” owing nothing to any previous literature, and having no affinity with the sacred books of other nations. We now know that, however unique it may be in its contents and

method, it was the deposit of a complex series of religious movements, dating from very ancient times. It is no longer possible to trace its indebtedness to all the specific sources; but it is certain that the religious life and faith of which it is the exponent was a stream that drew its waters from a vast watershed of spiritual history and experience. We can follow some of its tributaries far back into previous ages.

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

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

THE DIVINE SYSTEM IN THE BIBLE

Before we consider any further the question of whether these specific numbers were combined by the prophets to form a complete system whereby to symbolise the ideas of God, it would be well to determine exactly what constitutes a system, and here is a dictionary definition: –

A set or assemblage of things connected, associated, or interdependent, so as to form a complex unity; a whole composed of parts in orderly arrangement according to some scheme or plan... (Oxford).

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

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

The author is convinced, therefore, after many years of deep study of the Bible, that in its message may be found a perfect, spiritual, and scientific system of symbols whereby men can interpret and elucidate the infinite ideas of reality, – that is, of God and of the spiritual universe. This metaphysical system permeating the Bible is illustrated not only by numberless objects and multiform spiritual sentiment, but also by exact and specific symbols, of which the mathematical seem to be the most pronounced. Moreover, this system reveals an absolute and exact calculus of spiritual thought and idea.

THE NEW APPROACH

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

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

CHAPTER THREE

THE DAYS OF CREATION AS THE ROOT–NOTIONS OF REALITY

The Purpose of the First Record of Creation—The Symbolism of the Days of Creation—The Days of Creation from the Divine Aspect—The Days of Creation as Numerals of Spiritual Consciousness—The Practical Application of the Days of Creation—The Developing Sense of the Days of Creation Reveals Higher Essences—Epitomes of the Days of Creation and the Numerals of Spiritual Consciousness—The Divine Calculus Uses Us

THE PURPOSE OF THE FIRST RECORD OF CREATION

The Bible begins with the record of seven specific days of creation. What is the significance of this record? Bible history is supposed to have begun in the year 4004 B.C., but we now know that our material universe has existed for about two thousand million years. Therefore this record of creation in Genesis can have nothing to do with the original appearing of our material universe, as was formerly supposed.

Before considering the real meaning and purpose of these days of creation, it may be as well to remind ourselves of the modern theory as to the composition of the Hexateuch. It is now known that much of these six books was originally myth, folklore, and traditional history, handed down by word of mouth in some cases for several thousands of years. It was not until the great prophetic age, between about 900 B.C. and 300 B.C., that this material was gathered together and put into written form. Moreover, it is evident that the prophetic writers, who adapted this material to form the Books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua, were much more interested in their spiritual purpose than in historical accuracy.

These first six books are mainly composed of four documents. These are known as the Jahweh document, written about 850 B.C., the Elohist document, written about 750 B.C., the Deuteronomic document, written about 650 B.C., and the Priestly document, begun in Babylon in about 550 B.C. All these documents were compiled by inspired Hebrew writers in the prophetic age of Israel. They were probably not the work of single individuals, but of many writers, whose names are now for the most part unknown. As each new document was compiled, the earlier ones were in many cases incorporated, with the result that the four documents in our present Old Testament are so closely intertwined that it is sometimes difficult to distinguish them clearly. It is now known, however, that the first chapter and the first three verses of the second chapter of Genesis, containing the record

of the seven days of creation, were introduced into the Scriptures through the Priestly document, begun in about 550 B.C., when the Israelites were in captivity in Babylon.

Peake's Commentary on the Bible says of this account of creation: –

The priestly narrative of creation is ultimately derived from a frankly mythical story, still known to us in its Babylonian forms, but the striking feature is the all but complete obliteration of mythology.

The discovery of the Hammurabi tablet in Susa, Persia, in 1902, proved that a somewhat similar record of creation had been written by King Hammurabi in Babylon in about 2150 B.C. Among the ancients there had also been many and varied stories attempting to account for the beginning of the world in a similar way.

Is it to be supposed that the inspired Hebrew prophets were primarily interested in portraying, in a symbolical way, the beginning of the material universe? Is it not more probable that these great thinkers, to whom the spiritual was always the important factor, were more concerned with revealing an ordered, spiritual process of divine thought and revelation, through which men could for ever grasp and use the ideas of reality and of divinity? It seems logical to conclude that these spiritual seers wisely accepted as one of the well-known symbols of past ages this sevenfold record of creation to interpret the ordered development of essential thought, and furthermore that they lifted this commonly accepted symbol out of Chaldean religion and astrology into the light and order of monotheism.

To return, then, to our original enquiry: Why is this record of the seven days of creation introduced at the beginning of the Bible, especially as it only appeared in the latest document – the Priestly document? Is there a deeper and more practical reason for its important position than has so far been given by theology?

The author has for over forty years studied earnestly the symbolism used in this record, pondering the spiritual tones of these days of creation, and he is convinced that they constitute a perfect, ordered development of spiritual thought, presenting the divine nature, just as surely as the seven notes constitute an ordered approach of musical thought to the subject of music. It must be clear to any thinker that the notes of music create music for the individual; they are the “days of creation” in music, as it were. When the spiritual tones of the days of creation in Genesis are understood, one can find them appearing and reappearing in differing illustrations throughout the Scriptural writings from Genesis to the Apocalypse, just as in music the notes appear in endless combinations in musical compositions.

THE SYMBOLISM OF THE DAYS OF CREATION.

Let us then consider in detail the symbolism used in the first chapter of Genesis to portray seven stages of revelation, seven periods of progressive spiritual thought. The text of Genesis 1:1-2:3 is introduced here in order that the reader may be able to refer to it with ease: –

FIRST DAY

Genesis 1

1. In the beginning God created the heaven and the earth.
2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3. And God said, Let there be light: and there was light.
4. And God saw the light, that it was good: and God divided the light from the darkness.
5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

SECOND DAY

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
8. And God called the firmament Heaven. And the evening and the morning were the second day.

THIRD DAY

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.
12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.
13. And the evening and the morning were the third day.

FOURTH DAY

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.
17. And God set them in the firmament of the heaven to give light upon the earth,
18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.
19. And the evening and the morning were the fourth day.

FIFTH DAY

20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.
21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.
22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
23. And the evening and the morning were the fifth day.

SIXTH DAY

24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
25. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.
26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27. So God created man in his own image, in the image of God created he him; male and female created he them.
28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.
30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.
31. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

SEVENTH DAY

Genesis 2

1. Thus the heavens and the earth were finished, and all the host of them.
2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

It should be remembered that at the time this record of creation was written there existed the general belief that the surface of the earth was flat. Above this flat surface there was supposed to be an arch or vault which was termed a “firmament.” Above this firmament there were believed to be waters. Beneath the earth there was a place called “Sheol” where men slept after death, and beneath Sheol there were more waters. Consequently, there were waters above and waters beneath. It is essential to realise these things in order to understand intelligently the symbolism used in this record. It would certainly be the most natural thing for the prophets to symbolise the beginnings, or genesis, of the vast story of reality by using as symbols things with which men were well acquainted, just as our small boy at first had his bricks for symbols of mathematical fact.

Bearing this in mind, let us now enumerate the main symbols used in each day of creation: on the first day there was *light*; on the second day a *firmament* was established; on the third day the *dry land* appeared; on the fourth day the *sun*, the *moon*, and the *stars* were brought into the picture; on the fifth day the waters brought forth abundantly the *fish of the sea* and the *fowl of the air*; on the sixth day God created *man* in His own image and likeness; and on the seventh day God *rested*.

From the point of view of the seeker for truth, could not the order of the seven days of creation be briefly interpreted in the following way? First, the *light* of intelligent spiritual thought dawns on him; then he begins to understand that light, and this understanding becomes a “*firmament*” in his thinking, whereby he can separate that which is fundamental and real from that which is not. He now finds that a very definite sense of reality is unfolding in his thought, so tangible and so changeless that he mentally and spiritually feels himself to be on “*dry land*.” Then he realises that the ideas which are unfolding to him are the natural outcome of an eternal, divine system of ideas, governing and controlling all thought and experience; this is symbolised in Genesis by the system of the celestial universe – the *sun*, the *moon*, and the *stars*. As the seeker begins to grasp the perfect system of divine ideas, he finds that his thought is uplifted, and, in proof of this, his happiness, his health, and his opportunities are all multiplied; this is a sense of the fifth day of creation where the *fowl of the air* are used as symbols of exalted thought, and the *fish of the sea* as symbols of abundance. At this point the individual begins to be conscious of himself as he really is, – *man* in God’s image and likeness, spiritual and perfect. Finally this must bring to him the state of thought symbolised by the seventh day, – a deep and abiding sense of peace, comfort, assurance, and *rest*, for he has now touched the hem of infinity.

THE DAYS OF CREATION FROM THE DIVINE ASPECT

Now let us also consider what this record means from the divine aspect. Could it not be interpreted somewhat as follows?

The first day of spiritual creation, with its statement, “And God said, Let there be light,” symbolises the operation of divine *law* for ever appearing to mankind as enlightened thought, where intelligent progress in any subject must always begin.

The second day of creation, declaring “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters,” symbolises the divine *order*, which, when understood, always separates the true from the false, the good from the evil, and unfolds the good and the true to spiritual sense.

The third day of creation, with its demand “let the dry land appear,” symbolises the eternal *rule* of definiteness, and this maintains the changelessness and the permanence of the good and the true.

The fourth day of creation, on which it is recorded that God said, “Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years,” indicates to inspired thought the ideas of divine *system*.

The fifth day of creation, declaring “And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven,” symbolises the *method* whereby the infinite multiplication of spiritual ideas takes place. Thus exalted thought leads on the line of creation to higher altitudes of enlightenment.

The sixth day of creation, as epitomised in the statement “And God said, Let us make man in our image, after our likeness,” symbolises the climax of creation or revelation as the divine ideal, the *form* of the Son of God, which presents true manhood.

And finally the seventh day of creation, of which it is stated that “God ended his work which he had made,” symbolises that from everlasting to everlasting the Infinite includes all ideas in its eternal *plan* and *design*.

If this interpretation is correct, – if the writer of Genesis was recording the ordered way of eternal spiritual revelation and not material creation, – then there opens to mankind in its search for God a faint glimpse of an eternal spiritual order, whereby thought can expand and develop until it approximates a definite understanding of an infinite calculus

of spiritual ideas, and ultimately attains to that consciousness of spiritual reality which is above symbolism.

THE DAYS OF CREATION AS NUMERALS OF SPIRITUAL CONSCIOUSNESS

In the foregoing analysis of the days of creation, the author has touched but lightly upon their spiritual meaning and order. Naturally their scope and range must be infinite. To illustrate: when the small boy learns mathematics, he begins by learning the ten digits in arithmetic, and to his delight he can soon rehearse them in ordered sequence. He very quickly finds, however, that these numbers are but part of a complete system, and that he must later learn how they combine in a fourfold calculus of addition, subtraction, multiplication, and division. Numbers soon cease to be more than a counting order to him, and become fraught with manifold possibilities.

A similar experience awaits any spiritual thinker who begins to consider intelligently the seven days of creation, or revelation, as recorded in the first chapter of Genesis. He soon finds that the first day, which originally symbolised to him the beginning of intelligent thought or spiritual enlightenment, now expands into a fuller and deeper sense of the same tone. As well as ideas of beginning, origin, and creation, the coming of the light on this first day is seen to indicate divine action, – the action of intelligence, wisdom, and law, – and also to bring with it right ideas of power, authority, and so on.

The second day, which at first symbolised to him a sense of ordered development and the ability to separate the real from the unreal, now broadens into a spiritual sense of purity and of infinite good. He finds that in the pure understanding of reality there is strength and substance. So this second day brings to him ideas of development, true discernment, reality, purity, good, understanding, order, strength, substance, and so on.

The third day, which at first gave him a sense of changelessness, permanence, and definiteness, now expands into a deeper tone of safety, sanctity, and of true identity with God. In this safety and sanctity, there is constant joy, freedom, and perfect satisfaction. At this point the thinker begins to realise the definiteness and yet the diversity of each of these days of creation or periods of spiritual enlightenment.

The fourth day, which at first indicated a sense of system capable of proof, demonstration, and interpretation, now brings a foundational sense of absolute Science, and above all it brings to him the fixed conviction of the infinite One and its perfect government.

The fifth day of exaltation and multiplication now becomes to inspired thought the symbol of infinite fatherhood, or Life. It indicates immortality and eternity. The fifth day also

reveals the nature of God as the one divine Ego, and shows that uplifted thought is indivisible from the one infinite individuality, commonly called God.

The sixth day of manhood brings the consciousness of true standard and true health, – health in business, health in government, health in religion, health in morals, health in the home, and bodily health, – for health fundamentally means “soundness.” Man is the climax of creation, and even in human experience man is the only creature who can embrace the universe in his thought. So this symbol of manhood brings to inspired thought the true sense of a compound idea, including all creation. It thus reveals true manhood as the eternal consciousness of right ideas, and as the ideal, the infinite Son of God.

The seventh day now symbolises not only completeness, rest, and fulfilment, but also the glory, the beauty, and the perfection of the divine plan, revealing the nature of the infinite motherhood of God, which John symbolised when he defined God as Love.

THE PRACTICAL APPLICATION OF THE DAYS OF CREATION

At this point the reader may say, “I can follow this reasoning, but what has it all to do with me? How can I use it? How is it practical?” We have already stressed the value and indeed the all-importance of man’s ability to think, and to think in an ordered, exact, and inspired manner: this is what makes him man. Then can man not learn of the nature of reality, of fundamental spiritual ideas, in a definite way? And since thinking is basic, should not these ideas manifest themselves with divine power under all circumstances, when understood intelligently? In every practical subject we expect to learn the substance of that subject in an ordered way and then to use it dynamically. Surely the Science of life should be no exception?

To take only one practical illustration of this natural sequence of the seven days: suppose in a community one were faced with a chaotic state of affairs, would one not immediately begin to introduce *law* – the first day? Out of law would at once follow *order* – the second day; immediately the *rule* of right would be made definite – the third day; then a *system* of government would develop – the fourth day; the *method* of putting this system into operation individually would give life and being to it – the fifth day; there would naturally result a *form* of government – the sixth day; and this would bring a foretaste of the plan and *design* of real government – the seventh day. Thus one would be employing the seven days of creation through ideas of law, order, rule, system, method, form, and design.

It might be argued that one would use such a process in any case, whether one were conscious of the root-notions of reality or not. This may be so, for even as a man may have a distinct flair for music and be able to play certain tunes by ear without

understanding the science of music on which they are based, so may a great man with a flair for dealing with his fellow-beings be successful in government, but how much more certain, permanent, and universal must such a process be when the Science which lies behind all government is understood and practised, and moreover, when these fundamental root-notions are seen to be applicable to every phase of life in multiform ways and myriad combinations.

That there is an ordered way to the understanding of reality must be self-evident, for order is an essential aspect of reality. Men have constantly felt after and sought the divine order. They have uttered such statements as “Order is heaven’s first law,” “In beauty, grandeur, order, His handiwork is shown,” and so on. Hence, in a period of great spiritual enlightenment, the inspired Hebrew writers glimpsed and stated the natural and ordered revelation of God’s nature. This they did with utter simplicity, using familiar symbols, but with the greatest profundity. The order of these days of creation, when discerned in their true spiritual meaning, is seen to be inevitable, and to present a perfect sequence of thought, with each day leading irresistibly to the next.

THE DEVELOPING SENSE OF THE DAYS OF CREATION REVEALS HIGHER ESSENCES

As the student’s understanding of these days of creation grows, he finds that, although at first they may seem to be just seven successive stages of developing thought, this finite sense is gradually left behind. As the vast range of spiritual ideas conveyed by these days unfolds to thought, the seven days of creation inevitably expand into infinite “numerals” of ordered spiritual consciousness. The term “numeral” is used in such a way throughout this book to denote a diversified and individualised concept of the infinite.

To use a mathematical analogy again: we begin the study of mathematics by learning the order of the ten digits, and then we learn how to use them in endless combinations through addition, subtraction, multiplication, and division. Later, as thought rises in the scale of mathematics, the basic digits have become so natural and familiar that in their use we are no longer conscious only of their order, as we were in the early stages. The digits are now symbols of definite values to be used in manifold ways. Mathematics is later symbolised to us in terms of algebra, trigonometry, and so on; in fact, higher and more refined terms are taking the place of our initial symbols. We now think more and more in the broad terms of mathematics in its higher essences, although we are still using spontaneously the values of the original numbers we learned, and we are still dependent on the four processes of addition, subtraction, multiplication, and division; but our understanding of mathematics is now becoming subjective as well as objective.

In a similar way, the author began many years ago to perceive that the seven days of creation as recorded in Genesis 1:1-2:3 presented the ordered revelation of spiritual

thought, each day having its specific value and tone. As he continued to study them, he soon found that the tones of the individual days were enriched in his thinking until they became to him “numerals” of infinite spiritual consciousness. He also realised that these numerals of thought combined endlessly with each other throughout the Bible, and at length he discovered that they operated in a definite calculus of inspired thought, and illustrated an infinite system of divine metaphysics. All this time the ideas conveyed by the days of creation, as they expanded into numerals of infinite spiritual thought and consciousness, were guiding his thinking to a deeper and more exalted understanding of the true nature and essence of the divine Principle of all things, – that is, God Himself, – the infinite One.

So the seven days of creation, which constitute the primary revelation of God’s true nature in an ordered way, swell into infinite numerals of conscious spiritual thought and idea, until they are no longer merely seven successive stages of developing thought, but symbolise an infinitude of divine thought and idea. At that point these numerals are not just “seven” in a limited sense, but the number “seven” may be applied to them as a symbol of divine perfection and completeness; “seven” is frequently used in this way throughout the Scriptures.

EPITOMES OF THE DAYS OF CREATION AND THE NUMERALS OF SPIRITUAL CONSCIOUSNESS

If the author had to epitomise in one word the specific tone, nature, and value of each of these days and numerals, he would designate them as follows: –

1 st	Day	Thought	1 st	Numeral	Intelligence
2 nd	"	Purity	2 nd	"	Substance
3 rd	"	Definiteness	3 rd	"	Identity
4 th	"	Spiritual power	4 th	"	One
5 th	"	Multiplication	5 th	"	Eternity
6 th	"	Manhood	6 th	"	Consciousness
7 th	"	Rest	7 th	"	Perfection

In using these terms to describe the numerals of infinite consciousness, it is necessary to explain the specific sense in which they are employed in this book, as each one of them has such a broad range of meaning in general use.

The words taken to epitomise the numerals are used as follows: –

Intelligence signifies the primal nature of God as the one divine Mind.

<i>Substance</i>	signifies the infinite reality of God's nature as Spirit.
<i>Identity</i>	signifies the immutability of the infinite selfhood of God as Soul.
<i>One</i>	signifies God as the All, the Whole, and the Infinite.
<i>Eternity</i>	signifies the essential Being of God without beginning or end, the one Life.
<i>Consciousness</i>	signifies the exact spiritual awareness and infinite cognition of the divine idea as Truth.
<i>Perfection</i>	signifies the completeness and fulfilment of God's presence and power as divine Love.

Thus we begin with the few simple but definite essentials of the infinite system for symbolising the ideas of God, the only means by which we can interpret God aright. In this way we are beginning as the Scriptures begin, and as we would begin in any subject, – that is, with definite “root-notions.” And as these root-notions of inspired thought expand, they become numerals of infinite consciousness.

At the back of this book there are two Appendices to which the reader may care to refer from time to time. These Appendices illustrate in more detail certain fundamental aspects of this subject. They have been placed in this position to allow of simplicity and directness in the composition of the book and also to enable easy reference to be made to them. Appendix I contains a brief table showing a few of the ideas conveyed by each day of creation and giving an indication of how these days expand to symbolise higher essences of thought and so become definite numerals of consciousness.

THE DIVINE CALCULUS USES US

As the reader will remember, Sir James Jeans records that Leibniz's hope was to be able to reduce all the fundamental ideas of reasoning to a very small number of primitive elements or “root-notions,” upon which all men could agree. Has not the Bible done this very thing for us in the record of the seven days of creation, or seven stages of ordered and inspired thought? Leibniz saw that once this could be done, then it would be possible to construct a calculus for the operation of these symbols or root-notions. Consequently, our next logical step will be to show how the Bible indicates just such a calculus.

Let us remember, above all, that as we understand the fundamentals of the system of mathematics, music, or any human subject, we have to use *them*, whereas when we understand spiritual ideas, they use *us*, for they are essentially dynamic. Hence Jesus' divine and scientific statement, “ye shall know the truth, and the truth shall make you free.” We do not have to make divine ideas operate, for they are infinitely operative: we have only to understand them spiritually and scientifically, and to love them, and they

will use us. That is the vast difference between human systems which are of today, and the eternal system of infinite reality and power.

CHAPTER FOUR

THE FOURFOLD CALCULUS OF REALITY

A Calculus of Spiritual Ideas—The Necessity of a Scientific Approach—The Scriptural Use of the Symbol "Four"—The Word, the Christ, Christianity, and Science—The Operation of the Fourfold Calculus—The Divine Calculus Becomes Natural and Demonstrable

A CALCULUS OF SPIRITUAL IDEAS

In the preceding chapter we saw how the ideas of God are revealed in an ordered sequence through the days of creation; and also how these days expand into numerals of spiritual consciousness. Our task now is to consider the ordered calculus of inspired thought through which these numerals operate. Thus we can compute and use, with scientific certainty, the infinite ideas of the divine Mind, God.

The questions arise: What must be the nature and office of such a calculus? And how is such a calculus indicated in the Scriptural record? We have already considered the fundamental fact that God is infinite divine Mind; our calculus, therefore, must be one of definite spiritual thought and idea. It is impossible to have a limited, finite measurement of that which is infinitely real. One cannot have a basketful, a mile, or a yard of reality – one can only conceive of reality in terms of idea. Even in human subjects like music and mathematics, thought can only comprehend and utilise specific and diversified ideas of these subjects. How much more is it true in the realm of spiritual reality that the infinite calculus of the divine Mind, God, must consist of infinite spiritual ideas and their definite and specific relationships to one another! The fact is that one can never really know anything in the realm of spiritual reality except divine ideas and their intelligent operation. The activity of spiritual ideas, which constitute fundamental reality, we generally designate in human experience as inspired thought. The question we must consider, then, is how the operation of these ideas can be intelligently symbolised and systematised for humanity's use and salvation.

THE NECESSITY OF A SCIENTIFIC APPROACH

Here the vastly important question again faces us: How is there depicted in the Bible a spiritual calculus, or a process of reasoning by the use of symbols, which one can understand and utilise? It might be said that if there were not in the Bible a divine system

whereby the ideas of God are definitely symbolised, then humanity would now have to discover one, for the coming generation will not accept as fundamental the things (the ideas) of spiritual reality, unless they can be intelligently presented and used on a scientific as well as a spiritual and ethical basis. This demand must be honestly faced. It cannot be side-stepped. Constant progress is even more essential in spiritual things than in any other field, and the individual who resists it is no friend of mankind. The forces of evil in past ages operated spasmodically because men were accustomed to think about most subjects less scientifically than they do today; today the forces of evil and of materiality appear to be scientifically and systematically organised, and therefore the only thing that can deal with these forces is an ordered idealism that is both scientific and spiritual.

God as the infinite Cause must be known as the divine Principle of all being; and, moreover, to be “a very present help,” God must be truly understandable and demonstrable. This, however, can only be attained through an exact understanding of the ideas which reveal divine Principle. We must, in fact, awaken to our essential spiritual responsibility in this advanced age, and consider God and reality in an intelligent and scientific way as well as on a wholly spiritual basis. If we do this, then we shall meet and defeat the onrush of materiality, and a new era of spiritual progress and attainment will begin. If we fail to progress decisively in spiritual matters, then there is nothing to look forward to but disaster and defeat. The way of today must therefore be both essentially spiritual and essentially scientific. Either we now place the facts of true religion, that is, spiritual things, on a scientific as well as on a spiritual and ethical basis, and we present its ideas intelligently, or religion is doomed to sink still further into the morass of vague emotion and mysticism, and our age will be overwhelmed by the so-called scientific conclusions of materialism, which, being wholly material, can have in them no element of true salvation. The way out is undoubtedly divine and scientific metaphysics.

Webster defines “metaphysics,” in part, as follows: –

... fr. *meta* beyond, after + *physikos* relating to external nature, natural, physical, ... That division of philosophy which includes ontology, or the science of being, and cosmology, or the science of the fundamental causes and processes in things; ... The primary meaning of *metaphysics* is derived from those discussions by Aristotle which he himself called the First Philosophy or Theology, and which deal with the nature of being, with cause or genesis, and with the existence of God...

THE SCRIPTURAL USE OF THE SYMBOL “FOUR”

Having gained some sense of the order and purpose of the numerals of divine thought as illustrated in Genesis, we must now consider the nature of the inspired calculus used in the Scriptural record to represent the operation of these numerals, and also the specific symbol by which this calculus is indicated.

Earlier in this book we saw that the symbol “four,” derived from the four points of the compass, was adopted by the Hebrews, and constantly used by them to indicate four cardinal points of divine calculation and direction. This symbol was used in the Bible most frequently as north, east, south, and west, but also in the description of the four rivers in Genesis 2:10-14, the foursquare altar and the foursquare oblation, and the four horsemen of the Apocalypse, to take a few examples. Indeed, the symbol “four” pervades the Scriptures. The acme of this symbol as the Bible uses it is seen in the concluding chapters of Revelation, where John describes a city – a representation of exalted thought – which “lieth foursquare.” When John the Revelator described this City Foursquare, which forms the climax of our Bible, it would seem that he was portraying the possibility of divine computation through the well-known symbol, used by the Chaldeans, of the north, east, south, and west. It is known that the Chaldeans were deeply interested in investigating both mathematics and the heavenly bodies, and the Hebrew writers in captivity were in constant touch with Babylonian culture. Undoubtedly, therefore, the symbolic use of the number “four” in the Bible sprang from the four cardinal points and the mathematical calculus of addition, subtraction, multiplication, and division.

That the Bible begins by depicting seven ordered stages of inspired thought, – definite numerals of consciousness, – and culminates in Revelation with the symbol of a four-dimensional calculus of divine metaphysics, is a most significant fact, and gives cause for deep thought and enquiry.

THE WORD, THE CHRIST, CHRISTIANITY, AND SCIENCE

The Christian world has recognised three modes of divine expression, whereby thought can understand and prove reality. These three are the Word of God, the Christ, and Christianity. Today a fourth must be considered, and this fourth may be termed the divine Science of reality. Can it be that these four divine expressions, – the Word, the Christ, Christianity, and Science, – when understood scientifically and spiritually, constitute in this age the four cardinal points of a compass of spiritual thought and idea?

Let us consider the specific offices of these four categories of Christian experience. John writes, “In the beginning was the Word.” We also read, in Psalms, “By the word of the Lord were the heavens made.” *The Word* of God, therefore, institutes all inspired thought and revelation. Webster calls it “the actively expressed creative and revelatory thought and will of God.” The divine Mind, which is infinite intelligence, must for ever state its own nature and purpose through specific ideas, and as men seek to comprehend the divine statement or Word, it becomes available to them as revelation. The Word, therefore, considered subjectively, is the infinite statement of the divine nature. Considered objectively, it is the intelligently ordered development of the divine nature to men as they earnestly seek to know God aright. Consequently, the Word might be described as the divine statement or revelation coming to mankind as the inspired and ordered process of

seeking. The process of seeking in all scientific subjects must naturally be ordered and can never be casual. The first three thousand years of Bible history emphasise the operation of the Word of God, for they illustrate clearly this essential process of seeking.

It has often been concluded that *the Christ* came to men only with the advent of Jesus, but let it be made clear at this point that the Christ is a title, meaning the Anointed. The Christ must always be God's infinite and eternal ideal, or absolute Truth, and must therefore express the divine nature fully. Jesus was given the divine title of the Christ because he demonstrated this ideal conclusively. But God's ideal must ever be available. Its appearing cannot be confined to any one period. Paul, who had a truly living sense of the Christ, declared that "Christ is all, and in all." In the great prophetic age of Israel men began to realise in some measure that the Infinite is for ever manifesting and translating itself to all mankind as the Christ, or ideal. The process of seeking God was developing into a process of *finding* God, which process was fulfilled when Jesus presented the Christ-ideal to his age. Is it not true that in any subject we first seek, and then we begin to understand the plan or ideal of that subject, or in other words, we "find"? God's ideal or Christ is for ever translated and manifested, and as men seek Christ or Truth, they find truth. When Jesus' supreme proof of the divine nature through the perfect demonstration of the divine ideal, both for himself and for all mankind, is fully appreciated, then humanity as a whole will be more inclined to recognise the vast importance both of his mission and his sacrifice. Such a view would remove Jesus' life and work from the mystical plane, and permanently place them on the basis of the deepest Christianity and the purest Science.

Christianity is commonly regarded as designating the religious beliefs of the vast body of men and women who accept the teachings of Jesus. It is also a term that is loosely applied to any manifestation of the so-called Christian virtues. Thus, Christianity implies the acceptance of a standard, and the conformity to such a standard. When, therefore, we accept the divine ideal, or Christ, and understand that ideal, we reflect in thought its infinite detail, and as we use its detail in our lives we are practising Christianity. In Christianity every true idea must be found indissolubly identified with God Himself. As men reflect and *use* this infinitude of divine ideas, humanity's health, happiness, and entire well-being must multiply.

The fourth factor in our calculus involves the appreciation of the fact that the offices of the Word, the Christ, and Christianity are not merely inspired modes of divine expression appearing in history, but that they symbolise ever-present spiritual processes for ever operating in the *Science* of reality. We then understand the absolute Science of *being*, and we discern the infinitude of divine Principle, God, always interpreting itself through its own system of divine metaphysics. Scientific fact knows no time. The discovery of scientific fact may involve the time factor, but Science itself is of the nature of eternity and ever-presence.

In our efforts for achievement in any subject, do we not use the four processes of seeking, finding, using, and being? Throughout the ages the fourfold calculus has been variously symbolised. At first the symbol was the primitive sense of the north, east, south, and west, and of the four seasons; in modern times the symbol has been the mathematical calculus of addition, subtraction, multiplication, and division. The writers in the Bible used the symbol “four” constantly, as has been shown.

One of the clearest Scriptural presentations of the fourfold divine calculus is seen in the four Gospels in the New Testament, each of which records the life of Jesus from a different point of view. They tell the same story in essence, but Matthew supported his story copiously from the Word of the Old Testament; Mark based his inspired narrative on data gleaned from Peter, who recognised Jesus’ presentation of the Christ; Luke, the friend of the great Christian, Paul, developed the theme that Jesus’ teachings were for all mankind; and John wrote the story from the standpoint of the infinite One, God Himself. In fact, what we term today the Word, the Christ, Christianity, and Science, which are now our highest symbols for interpreting the operation of a basic four-dimensional calculus of divine thought and experience, have always been accepted and used by humanity, although they have been symbolised in different ways.

THE OPERATION OF THE FOURFOLD CALCULUS

Let us, then, consider in more detail these four divine offices, by means of which we can compute the values and relationships of the ideas of reality, and so prove the presence and power of the infinite One.

In mathematics there are four basic processes of computation, termed addition, subtraction, multiplication, and division, and these operate through specific numerals. Our use of these processes develops and expands as we advance, but they never cease to be basic. So, in the metaphysical system of divine reality, there are four fundamental divine processes of the Word, the Christ, Christianity, and Science, and our understanding of them also develops and expands infinitely; and they too operate and are stated in terms of specific numerals, – numerals of spiritual consciousness.

The reader will recall that when we considered the days of creation, we first epitomised them as they would unfold to the seeker for light, – that is, as thought, purity, definiteness, spiritual power, multiplication, manhood, rest. As these days developed into higher essences, and so became definite numerals of inspired thought, we endeavoured to epitomise their vast scope by seven deeper and more essential terms still based on the days of creation, viz. intelligence, substance, identity, one, eternity, consciousness, fulfilment. This ordered *revelation* corresponds to the Word process, that which comes to us “in the beginning,” as we *seek*.

The operation of the Christ, or the divine process of *translation*, must likewise express the complete nature of God, and therefore we may naturally expect this translation to take place also in a sevenfold way, but this must obviously be indicated by a different sequence or relationship of the seven fundamental terms for the Infinite, in this case governed by the fact that the presentation is from the eternal One itself, for ever translating its ideal as infinite ideas, through which we *find* God. It is obvious that the same range of divine tones must always come into operation, because it is one comprehensive Science and system which is under consideration.

Let us take a human illustration which may give the reader a slight indication of the divine offices of the Word, the Christ, Christianity, and Science. Of course, all human analogies must necessarily be only partially satisfactory. Let us imagine that a teacher of mathematics is imparting his knowledge to an elementary student. The student will take the initial steps by learning the numbers and the mathematical processes of calculation; he will be seeking the knowledge of mathematics. That might illustrate the Word process. The teacher, on the other hand, has some understanding of the whole plan of mathematics, and to a certain extent it is subjective in his thought, – that is, he thinks from the standpoint of the subject itself. He will find simple ways through which to present the fundamentals of mathematics to his pupil; in other words, he will be translating his more advanced sense down to the comprehension of the beginner. This might illustrate the Christ process. Both teacher and student are employing the same range of numbers, the same processes, the same mathematical system, but from differing standpoints.

The use made by both teacher and student of their knowledge of mathematics in order to solve various problems might be taken as an illustration of the operation of Christianity. And the fact that from everlasting to everlasting mathematics is complete and timeless, and knows no errors or limits, but just *is*, might illustrate the fact of Science.

A detailed elucidation of the operation of this fourfold divine calculus is given in Appendix II of this book, but for the sake of simplicity it is not embodied in the immediate text.

THE DIVINE CALCULUS BECOMES NATURAL AND DEMONSTRABLE

We must remember that in our attempt to gain a true sense of spiritual reality we have been forced to use symbols, but these symbols, however specific and ordered, are only for the purpose of leading thought to the pure understanding of the divine Mind, God, and its infinite universe of spiritual ideas, – that is, to reality itself. This must ever be the ultimate.

The author is well aware that these spiritual and scientific facts, to which he has given many years of earnest and consecrated thought, may at first seem to the enquirer to be abstract. At one time they were equally abstract to the author, but as he pondered the fundamentals of reality depicted in the Scriptures, and also learned to use them, they became natural and demonstrable. In fact, they became warm and vital in his thought. What were once no more than distant symbols became living tones. As the author continued his study of the Scriptures, and found these fundamentals illustrated throughout, all sense of abstraction vanished, and he is abundantly grateful that these divine tones and their intelligent operation are now as definite to him in his search for reality as the fundamentals of mathematics or music are to a student of these subjects. Moreover, his understanding of these spiritual tones has enabled him to heal and help many individuals in their difficulties, for exact spiritual thought is of the nature of omnipotence. Anyone who is in earnest, and who is willing to think intelligently and on a spiritual and truly scientific basis, can become equally familiar with the inspired symbols of the system of divine metaphysics, and bring about similar results. Of course, it may be asking much of the man who has always considered God as a mystical being to be approached mystically, when one demands that the Infinite should be intelligently considered as the divine Principle and Cause of all being, – something far greater than any humanly conceived personality, – but this is what he must eventually do.

Let us take a simple everyday illustration. The golfer remembers his first attempt to play golf; he had to bear in mind different essentials of the game, and he had to synchronise those essentials. It all seemed very strange and unnecessary; he only wanted to hit the ball – why not do it in the old way without all this detail? The simple reason was that chance and a casual approach did not work. If in such ordinary matters one has to be systematic, how much more is it necessary in the study of reality today!

Men have generally been casual and apathetic about following up their desire to find God. They have been led to believe that the infinite ever-presence cannot be intelligently considered. Consequently, they have given less thought to knowing and proving God and reality than to almost any other subject – hence the present world-conditions. Every honest man will admit that an outworn concept of God is not basic or scientific enough to meet the pressing demands of today. The devastating conclusions of material theories, which tend to eliminate God from the picture, must be met with absolute truth, and with the deepest spiritual sense. This is humanity's only hope, but it is a very definite and real hope, although, like everything that is worth-while, it demands persistent effort on the part of the individual. Spiritual Science is no fool's paradise, nor is it the refuge of the unthinking, but it is the goal of earnest men and women who realise that "the way is straight and narrow," – an ordered way, a scientific way, a way which cannot be departed from if results are to be achieved.

CHAPTER FIVE

THE ENIGMA OF EVIL

The Contribution of the Physical Scientist to Exact Thinking—A Sound Basis for Fundamental Reasoning—The Nature of the One Infinite Cause—Evil a Misapprehension of Reality—The Irresistible Advance of Civilisation—Analysis, Uncovering, and Annihilation of Evil—Spirit versus Matter—The Superiority of Spiritual Power over the Material—Thousand-Year Periods in Bible History—The Ever-Present Science of Reality

The question now arises: What is it that mankind needs to be delivered from? This question, of course, resolves itself into the consideration of the enigma of evil and all materiality.

THE CONTRIBUTION OF THE PHYSICAL SCIENTIST TO EXACT THINKING

It is well to remember that many physicists, as has already been shown, now admit that the material world is primarily the outcome of mortal thought and is based on physical sense testimony.

It is often at the door of the physical scientist that the responsibility is laid for the attempt to establish the importance of the physical or material at the expense of the spiritual and moral. But there is another side to this picture, and sooner or later it will be recognised that we owe a great debt to that fearless body of physicists who, in their determination to find truth, have established the supreme value of accurate and scientific thinking, often at the expense of their own theories, and who have asserted the individual's right to think fearlessly and unrestrictedly. Unfortunately, though the physical scientist has established the immense value of exact thinking, he is frequently forced to admit that the subject of his investigations – the material or physical – does not finally permit of exact conclusions.

The author feels convinced that eventually the physicist's demand for accurate and scientific conclusions must lead him to forsake the material, and to accept the fact that only in spiritual reality, in the realm of divine ideas, can absolute truth be found. When the time comes that this great body of cultured men and women, in every corner of the world, turns its attention to the scientific investigation of spiritual reality and its infinite availability, then inevitably mankind will witness the wedding of science and religion on

both a scientific and spiritual basis. The outcome of this union will be undreamed of progress, and great freedom both from the uncertainty and destructive nature of merely materialistic theories, and also from the vagueness and mysticism of conventional religion. In this connection let us recall the words of Charles Steinmetz, already quoted in this book: –

Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the last four.

A SOUND BASIS FOR FUNDAMENTAL REASONING

The so-called physical universe is a very limited concept of reality, and so to attempt to understand reality merely by reasoning from that finite concept, and from the testimony of the physical senses, is of course fatal.

Speaking of a human attempt to understand reality when reasoning from a purely material basis, Sir James Jeans writes, in *The Universe Around Us*: –

Indeed, it may be doubted whether we shall ever properly understand the realities ultimately involved; they may well be so fundamental as to be beyond the grasp of the human mind.

Spiritual realities will always be beyond the grasp of the human mind, but they will ever be accessible to what the Bible terms the “mind of Christ,” which knows only absolute, spiritual conclusions, and which we can all reflect in some measure. Jesus, who manifested perfectly the “mind of Christ,” was the most exact and profound thinker our planet has known.

As we understand reality itself, on both a spiritual and scientific basis, we shall be enabled to analyse intelligently our present finite sense of the universe, which appears to us to be material. As one understands in its purity any subject, – for instance, mathematics, engineering, music, – one can analyse with ease mistakes in that field and also appreciate at its true value a partial approximation to the subject, but one cannot reverse the process and comprehend any subject in its purity by contemplating a limited or mistaken sense of it. Our conclusions about the material universe, then, will only be intelligent and worthwhile when they are derived from absolute spiritual and scientific fact.

To reason intelligently as to fundamental reality, one must start from a sound basis, and the only safe and sure point to start from is the fact of one infinite Cause. In the words of the Bible, “Hear, O Israel: The Lord our God is one Lord.”

THE NATURE OF THE ONE INFINITE CAUSE

Most people will admit that, since there is an effect which we term existence, there must necessarily be a cause, and this cause is generally conceded to be infinite. Even if we consider the material universe, and bear in mind the fact that this physical universe includes myriad worlds and endless diversification of species, it would not be farfetched to admit that, even judged from this limited point of view, the one Cause must be of the nature of infinity. Granted that the First Cause is infinite, it must therefore be ever-present, and consequently of the nature of Mind, for nothing can be ever-present but mentality; with his mentality a man can be anywhere, whereas his corporeality is always localised. Also, to be infinite, this Cause must be wholly good, for if the infinite Cause contained any element of evil, it would continually destroy itself. If our human experience proves only one thing, it is the finite and destructive nature of evil and materiality. Materiality inevitably involves divided interests, fear, hate, jealousy, envy, greed, terror, death, and desolation of every kind. It always involves a beginning and an end. It is “a kingdom divided against itself.” It involves the theory of minds many, instead of the fact of the one divine Mind, God, and His universe of perfect spiritual ideas.

One infinite Cause, wholly good and of the nature of divine Mind, could only express itself as an infinitude of divine ideas, also wholly good. This infinite perfection of divine Cause and its universe of ideas is the basic fact of the Bible teaching, and enforces the demand “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Perfect Cause must logically postulate a perfect effect. The human mind, however, with its dependence on material things, on change, chance, luck, and mysticism, almost resents the Scriptural teaching of a perfect Cause and a perfect effect.

One perfect divine and infinite Cause, or Mind, must for ever express itself as infinite spiritual thoughts or ideas, each as specific and individual as its Cause, and each eternally perfect.

EVIL A MISAPPREHENSION OF REALITY

At this point the author can hear this question from many a reader, “If the divine Mind is infinite and is wholly good, how can there be a carnal mind and how can evil and materiality exist?”

The problem of evil and its origin is inexplicable, because evil has no fundamental reality. It is just a mistaken or material sense of truth. One cannot explain a mistake, one can only explain it away with truth. The only explanation of mistakes in mathematics is to be found in mathematics itself. Mistakes are the result of ignorance and erroneous thinking; ignorance believes in and supports its own mistaken sense.

Material existence and all that it includes is an imperfect apprehension of reality, which believes in itself and perpetuates itself through its own mistaken reasoning. Materiality can never touch Truth, which is the same yesterday, today, and for ever. Materiality does, however, claim to counterfeit Truth, and it accepts its own counterfeit as true. The world's greatest Christian thinker described the devil (the whole problem of evil, sin, materiality, death, and so on) as "a liar, and the father of it."

THE IRRESISTIBLE ADVANCE OF CIVILISATION

What happens to ignorance of mathematics as the student understands more of the subject? It disappears. As it disappears, one may say that the student is becoming more mathematically-minded, but mathematics itself has never changed, has never ceased to be a perfect system, ever-available and ever-provable.

A similar fact becomes apparent if we imagine humanity to be a student of fundamental Cause. According to the physicists and the geologists, our material universe has existed for somewhere around two thousand million years, and according to their theories, the physical universe began in mist, slime, and darkness, – a sense of ignorance. However, there must have been from the start the impulse to progress, and then to discover, to know, and to understand. In the search for reality, admittedly many wrong paths were pursued, but very early in its seeking humanity reached the conviction that there was a positive power outside of and apart from this mist and slime, or materiality, and this conviction has always been the vital factor in human development. Step by step humanity's ignorance or blind materiality has begun to disappear, and this development has culminated in the civilisation that we know today.

It may be asked: What impelled this conviction? And what caused this constant development? Was it merely chance? No. Civilisation has advanced, and will continue to advance, because the infinite Cause is always expressing itself as one ideal, or Christ, and this ideal is for ever being translated to men as infinite ideas of reality. Because of this irresistible and ordered appearing of spiritual reality, humanity has been forced progressively to forsake in some degree its limited and mistaken sense of the universe as material and finite. The forever appearing of reality has, in fact, involved the disappearing of ignorance and materiality, and this must ever continue. But all the time the infinite Principle, God, and its infinite calculus of spiritual ideas, has remained unchanged. It was and is ever-available and ever-provable to spiritual consciousness, because it is the same yesterday, and today, and for ever.

The one infinite Cause, then, is always translating itself as the divine message from God to man, and this impulsion we term the coming of the Christ. This omni-active Christ-ideal, in spite of ignorance and materiality, has brought about the civilisation that we know today. In the face of this advancing sense of civilisation, the fading picture of

materiality seems at times to look pretty grim, but this is inevitable. Spiritual evolution always brings revolution. The unworthy must be seen to be unworthy, and so disappear. The appearing of the Christ-idea in our scientific age as absolute Truth to be understood and proved need not, however, bring suffering in its wake, and it will not do so if there is willingness to progress spiritually.

ANALYSIS, UNCOVERING, AND ANNIHILATION OF EVIL

What is the true meaning of salvation, for the individual and for all men? Is it not the perception and use of spiritual fact to eliminate ignorance and disprove the false, finite sense of God, man, and the universe? When and as humanity understands spiritual Truth, it will be enabled, intelligently and scientifically, to analyse, expose, and destroy all evil and materiality, and this will be done in detail, exactly and systematically; for all that is false, however far removed from absolute truth it may be, must necessarily be a mistaken sense, or even sometimes a hint, of that which is true. Moreover, there is always the specific fact about any falsity which will correct and destroy it. One could not conceive of a mistake in mathematics, however big it might be, which could not be corrected with the specific counterfact. We can use the Science of reality in a similar way: as we understand the divine system, operating as a calculus of divine ideas, we can destroy the mistaken conclusions of evil and materiality in an exact and intelligent way.

We have already touched on the analysis, exposure, and destruction of evil, and it would seem that, in dealing with any undesirable condition, these are the three definite steps that must be taken. Whether the mistaken condition is in our home, our business, our characters, or in general human thought, these three steps are necessary in dealing with it.

Firstly, we must intelligently analyse the problem; secondly, we must expose the error of it; and thirdly, we must destroy the error by replacing it with that which is true and good. This is the process humanity has always adopted in dealing with evil and ignorance, whether consciously or not. Indeed, many thinkers through the ages have reorganised these three definite stages of transition from the material to the spiritual.

How then can we employ this process intelligently and on a wholly spiritual basis to deal with the vast problem of materiality? As we have seen, it is imperative to begin by understanding the true nature of reality, for only then can we *analyse* the problem of materiality intelligently, and thus awaken to the fact that the *physical* is always a false value, which never touches fundamental truth, although it may seem to do so. This is the first step.

As soon as we take this first step we begin to be, in a degree, master of the physical, and we cease to be its servant. This is always happening to some extent. Men have proved and are proving this fact constantly. The second step of *exposure* has now spontaneously taken place, and we have thus freed ourselves still further from materiality. The exposure of the merely material as unworthy of God or man, lifts our standard, for a measure of spiritual reality is glimpsed; this state of improved thought we term *morality*.

As this second step is firmly taken and established, the concept of existence as material begins to disappear from our thoughts and lives, and is thus in some degree *annihilated*. When this process takes place in numberless specific instances, we are using our numerals of *spiritual* consciousness, symbolised by the number “seven,” in three distinct ways, – analysis, exposure, and annihilation, – leading us from the physical to the moral and eventually to the spiritual. Thus we are availing ourselves of the process symbolised by the number “ten,” signifying the application of a perfect system of divine metaphysics to human experience. This symbol was originally derived from the ten fingers, and in metaphor it illustrates the spiritual and scientific application of divine facts to material existence. Is not this why there were *ten* Commandments, which summarise our human duty to God and to man? It is important to understand and appreciate this aspect of the system of salvation, symbolised in the Scriptures by the number “ten.”

SPIRIT VERSUS MATTER

Consequently, there seem to be two factors with which we have to deal. On the one hand, there is the forever activity of the eternal and infinite Cause, the divine Mind, God, translating its own ideal or Christ as an infinitude of divine ideas, which constitute the real, spiritual universe.

On the other hand, we have to face and deal intelligently with the false materialistic sense of things, which seems to constitute the material universe and mortality as a whole.

The mortal picture is forever changing, and must continue to change as spiritual truth urges its claims on men. It must be remembered that the so-called material universe originated in darkness and ignorance and was the outcome of what the Scriptures designate as the “carnal mind,” – the cause and sum of materialistic thinking.

Eventually intelligent thought will have to face the scientific and unalterable fact of the Scripture, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Spirit and flesh never mingle, any more than mistakes in mathematics mingle with mathematical facts; they only seem to do so. Even though to the ordinary thinker materiality seems to mingle with spiritual reality, spiritual sense is always able to discern

the unreality of the material and the eternal reality of the spiritual; it always has a “firmament,” or understanding, with which to separate between the real and the unreal.

For the sake of clarity let us define *Spirit* as eternal reality; the divine Mind, God, and His perfect universe of infinite spiritual ideas; the only true substance.

And let us define *matter* as the temporal; the basically unreal; so-called mortal mind or mortal thought, and its finite conception of the universe as physical or material.

The spiritual is the only reality, because there is but one infinite Cause, Spirit. The material seems real only to false mortal thinking, which believes in and supports its own conclusions. The material involves and includes all that is conceived of as hell, – sin, disease, war, poverty, death, and so on. The only heaven is the ability to understand and to prove spiritual reality. The only hell is material thinking, a material sense of being.

The spiritual is essentially scientific, and can be understood and used scientifically, as we have shown. It is ever-available and demonstrable to spiritual consciousness, for it is the only; and it is always dynamic, because it is of the nature of fundamental power. On the other hand, the material is never truly scientific, nor has it a fundamental principle that can be intelligently understood and proved. Its so-called power is usually more destructive than otherwise.

THE SUPERIORITY OF SPIRITUAL POWER OVER THE MATERIAL

It is obvious, however, that in spite of the veil of material reasoning and material conditions, the eternal harmony and perfection of the spiritual are to some extent apparent even in human experience; but this is always in spite of the material, and not because of it. What a harvest of progress in human affairs can and will be reaped as soon as humanity turns its attention to the scientific attainment and proof of the spiritual values!

If the reader has now seen the possibility of utilising the ideas of reality, operating through numerals in a calculus of spiritual computation, and has also seen that the activity of these ideas must be of the nature of power and being, he should not find it difficult to realise that the material universe, as a mental concept and as the outcome of mortal thought and theories, can be controlled and transformed in every detail through a system of divine metaphysics. This conclusion is no vague theory, for again and again the effects of mortal thought, expressed as disease, calamity, sin, and so on, have been overcome by spiritually-minded men and women. Moreover, many of these achievements have formed landmarks in history. Unfortunately, instead of being regarded as natural demonstrations of divine law and Science, such incidents have been looked upon as miracles. In the realm of reality and Science there never is, and cannot be, such a thing as a miracle.

Mathematics and music know no miracles, because even these human subjects approximate some measure of the nature of real Science. Humanity has wrongly designated natural proofs of scientific and spiritual law as miracles, for no miracles can occur in eternal reality. Such incidents only prove that on certain occasions spiritually-minded men and women have so understood the things of reality that they have subjugated the so-called laws of mortal thought as they claim to operate in the material universe.

The Bible teems with illustrations of the superiority of spiritual power over the material, and so does human history. Moreover, the Scriptures present an ordered story of the appearing of divine reality and the consequent disappearing of the mist of ignorance and materiality. They show how men can understand and use the ideas of divine reality, on a wholly spiritual and scientific basis, for their salvation.

THOUSAND-YEAR PERIODS IN BIBLE HISTORY

The story of the Old and New Testaments is the record of the ordered revelation and development of spiritual and scientific thought, and its effect in human experience in an improved sense of civilisation and the gradual disappearance of a material sense of things. This development was symbolised in Jewish history in periods of a thousand years, for among the Hebrews there was an ancient and deep-rooted belief that the material universe would not be completely subjugated by progressive spiritual thought and experience until 7,000 years had elapsed from the time of Adam. This period of time was determined upon because it was believed that the particular aspect of the divine nature symbolised by each day of creation, or revelation, would take at least a thousand years, or a millennium, to establish in human thought. As they used the symbol of seven days to present the perfection of the divine nature, the Hebrews believed that complete salvation would come about after 7,000 years, or seven millenniums. Consequently, Peter writes, “one day [one period of spiritual unfoldment] is with the Lord as a thousand years, and a thousand years as one day.”

In Hastings' Dictionary of the Bible we read: –

MILLENNIUM... The Millennium was, however, present in the Jewish apocalyptic literature. In Slavonic Enoch (Chs.32 and 33), time is described as a week of seven days, each of one thousand years in length. These six days (i.e. 6,000 years) are said to have elapsed from the time of the Creation to the Judgement. Then will come a “sabbath of rest” of a thousand years, and then an eighth day which shall be timeless. A similar expectation is to be found in the Talmud (*Sanh. 97a*), and it is not impossible that this conception can be traced back to Babylonia or Persia.

One begins to appreciate the exact symbolic meaning and significance of the seven days of creation when one realises that the inspired prophets devoted one thousand years of the

Scriptural record to the illustration of the meaning of each day. The dignity and grandeur of these days of creation cannot be fully perceived until one grasps this fact. Consider the vast meaning of a symbol which characterised the tone and import of one thousand years of Bible history!

Christ Jesus, however, who understood eternity, dismissed the time element of the millennium theory, and proved in the most convincing way that the complete and perfect nature of God is ever-present and ever-available for all mankind. The master Metaphysician, Jesus of Nazareth, was always thinking in the realm of eternity and Science. He declared at the beginning of the fifth thousand years of Bible history, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." To Jesus, time, place, human processes, and all material conditions were of the nature of mortal thought, and could be controlled and superseded by divine consciousness.

Even a superficial study of the Scriptures will reveal that in the first thousand years of Bible history, from Adam to Enoch, the prophets were illustrating the meaning of the first day of creation – "Let there be light." They indicated how this light would analyse, expose, and destroy the hopelessness and degradation of the ignorant belief in the Adam-man, made of the dust of the ground; they also showed, in the story of Enoch walking with God, the glorious result of accepting the light of revelation. This first period was concerned with creation; the light of true creation exposed the darkness of blind belief in material creation.

The second thousand years ran from Noah to the building of the tower of Babel; the story of Noah and the ark illustrated the meaning of the second day – "Let there be a firmament in the midst of the waters." The ark was a symbol of the value and purpose of spiritual understanding to separate good from evil, and thus to purify human experience.

In the third thousand years, from Abraham until the children of Israel reached the Promised Land, the "dry land" of the third day of creation certainly appeared in thought. All through this period the emphasis was on the definite and identified nature of all things. Abram was identified as Abraham, Jacob was identified as Israel, Moses identified God as the I AM THAT I AM and also as Jahweh, the God of Israel, and the Hebrews became known as the children of Israel.

In the fourth thousand years, the Kingdom period, culminating in the prophetic age, the meaning of the fourth day of creation was illustrated with amazing accuracy. False government was exposed in all its corruption, but it was also in that period that the Hebrew prophets gave to mankind the essentials of the divine system, when they wrote the Priestly document embodying the days of creation operating in a calculus as numerals of consciousness, – thus illustrating "let them be for signs [symbols], and for seasons [a calculus], and for days [numerals], and years [eternity]."

In the fifth thousand years of Bible history, Jesus exposed the fallacy of the time theory, as we have seen. He demonstrated eternity by overcoming death. He not only established the meaning of the fifth day of abundant life and multiplication, but also the meaning of the sixth day of perfect manhood, and, in his ascension, of the seventh day of rest. Jesus specifically stated that he had “not come to destroy, but to fulfil.” In consonance with this statement, he fulfilled the seven days or periods by demonstrating their ever-availability in the calculus of reality. He proved man’s eternal oneness with divine Principle, God. He thus recognised the accepted system of divine symbols, but lifted it into the realm of eternal Science, even as the prophets of Israel had previously accepted the Chaldean record of seven days and lifted it into a symbol to interpret monotheism. Thus Jesus fulfilled “the law and the prophets.”

Jesus established for all mankind the possibility of forever knowing and using the infinite facts of reality. He therefore taught that “the kingdom of God is at hand” – it “cometh not with observation,” but is “within you.” In fact, he taught and proved for all time the availability and power of spiritual ideas when understood and accepted. From the moment that Jesus of Nazareth, the master Metaphysician, came upon the scene, the belief in seven periods of time began to give place to the understanding of scientific Truth, which knows no time.

THE EVER-PRESENT SCIENCE OF REALITY

Reality is not a question of heretofore or hereafter, but of “here” and “now.” In pure reality there is no place and no time but the eternal “now” of infinity.

Sir James Jeans writes in *The Universe Around Us*: –

We may avoid this sort of crude imagery by insisting on space, time and matter being treated together and inseparably as a single system, so that it becomes meaningless to speak of space and time as existing at all before matter existed. Such a view is consonant not only with ancient metaphysical theories, but also with the modern theory of relativity. The universe now becomes a finite picture whose dimensions are a certain amount of space and a certain amount of time; ...

The author is convinced, after many years of deep research, that the purpose and teaching of the Bible, hitherto regarded as merely religious, is now in our scientific era manifesting itself as both spiritual and scientific in the highest sense. This could not have been recognised before, because general human thought was not prepared, as it now is, to accept a scientific and logical basis for religion.

As we have considered in five chapters the human problem of today, the scientific symbols of the Bible, its system of divine metaphysics, and the scientific operation of this

system in its application to the human problem, let us now turn to the Bible itself and see the illustration of the divine system contained therein.

As the reader will remember, this system is built on the spiritual and scientific facts indicated by the symbol *one*, – divinity itself; by the symbol *three*, – the essential nature of God, the divine Trinity, Life or Father, Truth or Son, and Love or Mother; by the symbol *four*, – the Word, the Christ, Christianity, and Science; by the symbol *seven*, – the days of creation, developing into infinite numerals of spiritual consciousness; by the symbol *ten*, – the application of the “seven” to the human problem through the analysis, exposure, and complete destruction of error; and lastly by the symbol *twelve*, – indicating any measure of the proof and demonstration of God’s true nature as Life, Truth, and Love, through the understanding and utilisation of the Word, the Christ, Christianity, and Science.

This scientific and spiritual system of salvation must begin with the individual, and he must apply it to every detail of his human affairs. Then it will swell into a vast pæan of universal, scientific metaphysics, whereby all men can understand and prove for themselves the things, the ideas, of reality as necessarily and as naturally as they use and prove the ideas of any subject. Such a state of being was foreseen and foretold throughout the Bible, and its eventual attainment must surely be a certainty.

CHAPTER SIX

ADAM AND EVE: A MODERN ALLEGORY

The Spiritual, as Opposed to the Historical, Significance of the Bible—The Use of the Jahweh Document by the Priestly Writers—Free Will—A Brief Outline of the Adam Story—A Comparison of the True and False Records— “And Enoch Walked with God”

It will be remembered that the essential purpose of this book is to attempt to help in finding the answer to humanity's present and future problems. The author's conviction is that the answer lies wholly in a scientific as well as a spiritual understanding of the one great First Cause whom men call God, and that there is contained in the Bible a perfect system of divine metaphysics which will enable sincere men and women to gain such an understanding, and thus to prove the things of reality, – the divine facts of God, man, and the universe. Theories come and theories go, but the teachings of the Bible are ever a rock upon which progressive human thought builds, even if unconsciously. Although at times the clear light of the Scriptures has seemed to be dimmed, always at critical periods a great part of humanity returns to their teachings with renewed eagerness and love. This will ever be so, for the simple reason that the Bible contains the story of the ordered revelation and development to human thought of reality itself.

THE SPIRITUAL, AS OPPOSED TO THE HISTORICAL, SIGNIFICANCE OF THE BIBLE

In the previous chapter was indicated the correlation between the days of creation and the thousand-year periods of Bible history. It must be realised, however, that we are not interested in this record merely as history, but as an illustrative symbol of the ordered appearing of spiritual reality throughout eternity. From the historical point of view the Bible is somewhat unreliable, and although intensely interesting has little power as such to deliver men from the hell of materiality. On the other hand, the understanding of the eternal “nowness” and ever-availability of the divine ideas illustrated in the basic spiritual and scientific record of the Bible is our certain means of salvation.

The stories of Adam, Noah, Abraham, Jacob, and so on, are of very slight consequence when considered historically, for there is little or no proof of such people ever having existed. But when these stories are understood as inspired symbols, illustrating the fundamental facts of reality as applied to the human problem, then they are seen to be supremely important to our age and to every age. To take a mathematical analogy: the

existence of the multiplication table is always of vast importance to every individual in every age, but although the history of its development to human thought may be interesting, such history is of little use in computation. Just so the symbolic stories in the Bible are only of real value when they are understood, basically and scientifically, in their relation to eternal reality.

The record of the Bible, as we have seen, reveals the appearing to inspired thought of definite numerals of spiritual consciousness forever operating in an infinite calculus of four divine and ordered processes, termed the Word, the Christ, Christianity, and Science; it also shows the practical use and demonstration of these spiritual processes. The understanding of the exact system of divine metaphysics, whereby we can prove reality, is ever possible of attainment; this system is truly tangible to any thinker who is prepared to devote time and thought to an honest search for God. Let the reader therefore appreciate that the author is in no way interested in considering the Bible historically, for this cannot be done satisfactorily, but that he is vitally interested in proving that the spiritual teaching of the Bible is for all time, because its teaching is scientific as well as spiritual, and so pertains to eternity, – to the eternal “now” of reality.

THE USE OF THE JAHWEH DOCUMENT BY THE PRIESTLY WRITERS

Before we consider the symbolic story of Adam and Eve and its significance to us today, let us recall for one moment the origin of the Old Testament, at the beginning of which this story appears. Between the sixth and fourth centuries B.C. the Hebrew prophets edited all the religious documents then existing, and introduced the record of the seven days of creation, which they placed at the beginning of these writings. This record now forms the text of Genesis 1:1-2:3. In this record of creation the term used for God is “Elohim,” which means “God.”

At the fourth verse of Chapter 2 in Genesis, the tone of the narrative begins to change, and there is the appearing of a very different concept of God, as “Jahweh,” or the Lord God Jehovah, the Israelitish tribal God of war and vengeance. Man’s sense of the universe and of existence has always been dependent on his concept of God; consequently, a changed concept of God at once postulates a different concept of the universe. Therefore the outcome of this concept of God as Jahweh was an entirely different story of creation, culminating in the desolation of the material man.

It is now a known fact that the record from the beginning of Genesis to verse 4 of Chapter 2 is a portion of what is termed the Priestly document, begun in about 550 B.C. whereas the remainder of the record down to the end of Chapter 4 is part of what is known as the Jahweh document, written in about 850 B.C. Peake’s Commentary says of the Adam story contained in Genesis 2:4-4:26: –

This story does not belong to P [Priestly document], for it is free from its characteristics in style, vocabulary, and point of view... The frank anthropomorphism would have been repugnant to the priestly writer, and a marked difference is to be observed between the two accounts... The use of the double name Yahweh Elohim (rendered Lord God) raises the question whether we should assign the section to J. Possibly two documents have been combined, one of which used Yahweh from the first while the other used Elohim...

We may ask: Did the authors of the Jahweh document discern so little of spiritual reality that they really believed in this frankly anthropomorphic record of creation, in which the Lord God, Jehovah, makes a clay man and thus puts infinite Spirit into finite matter? Or on the other hand, did they mean to illustrate through the symbolism of this Adam story how materiality and false mortal reasoning began with a mist, – that is, with the darkness of ignorance, instead of light, – and how there arose out of this ignorance a false concept of the creator and of creation, which culminated in sin, disaster, and death?

It must not be forgotten, however, that the writers of the Priestly document are known to have finally edited the Jahweh document and to have introduced into it their own progressive sense of true salvation. Is it far-fetched, therefore, to conclude that the same great spiritual thinkers who expounded in the first chapter of Genesis the perfection of God's creation and the eternal order of its revelation to men, also realised the value of using intelligently this symbolic story of the false sense of God and of creation to illustrate the specific way by which a material sense of creation could be analysed, exposed, and so destroyed?

This anthropomorphic story of creation, written three hundred years before the time of the Priestly writers, was well known to the Hebrews. The writers of the Priestly document had used the Chaldean story of seven days of creation to depict the ordered revelation of spiritual reality, and it would therefore have been natural, and in line with the literary practice of that time, to adopt the story in the Jahweh document as a symbol to explain the origin of false mortal thought and experience and illustrate how materiality could be dealt with.

This Adam story, which covers the first thousand years of Bible history from Adam to Noah, presents the complete opposite in every detail of the first record of creation, given in the first chapter of Genesis. This would seem to be a perfectly logical sequence, for until the truth concerning any subject is established, it is impossible to detect, expose, and disprove a misconception of that subject. The exactness of scientific truth must always uncover the specific opposite. What could expose the false materialistic sense of God and of creation but the true sense, as symbolised exactly and spiritually in the seven days of creation?

We have already seen that whatever is false must be eradicated through analysis, exposure, and destruction. It is no accident, then, that this Adam story symbolises its own

analysis, exposure, and destruction through the three sons of Adam, – Cain, Abel, and Seth. Cain was a tiller of the soil, a mere man of the earth, and as such symbolises the purely physical, gross materiality. Abel was a keeper of sheep, representing a higher type of thought, and symbolises the moral. With Seth it was supposed that the spiritual seed was renewed, and that out of the line of thought represented by Seth there came Jesus of Nazareth, the Saviour of men. Thus Seth symbolises the spiritual, for Jesus refuted and overcame the material through his understanding of the spiritual as the only.

FREE WILL

Into this false record there is introduced the tree of the knowledge of good and evil, and man is forbidden to eat of it lest he die. May not this tree be the symbol of our false faith in both Spirit and matter, in both good and evil? Does not mortal thinking still persist in accepting both the spiritual and the material as essential? It argues that there is no free will if one cannot choose between good and evil. But would there be free will in engineering if one could work contrary to the science of engineering? Or would there be free will in mathematics if one were free to calculate that $2+2=5$ if one so desired? Engineering and mathematics know only their own laws, and obedience to them is imperative. Likewise, in the Science of being, the divine will is the only will, and as men understand the laws of God, and obey them through exact spiritual thinking, they are in accord with the divine will, and no longer die, – that is, be ignorant of spiritual fact. In the symbolic language of Scripture, such thinkers eat of the tree of life and live forever, – that is, understand reality.

A BRIEF OUTLINE OF THE ADAM STORY

A full consideration of the details of this Adam story in its symbolisation of the so-called origin of materiality and its self-destruction would easily absorb a complete book of its own. Therefore the author does not propose to go into every aspect of the allegory, but will confine himself to a brief outline of its purpose.

In the true record of creation in Genesis 1:1-2:3 inspired thought at first gains some measure of enlightenment, and then works its way up through the ordered sequence of revelation to a definite understanding of God, man, and the universe. The second account of creation is the complete opposite of the first, and we can trace a counterfeit sense of the days of creation or enlightenment throughout this account.

This second and false record, symbolising the origin and nature of materiality, and introducing a false concept of God as Jahweh or the Lord God Jehovah, begins for all practical purposes at Genesis 2:6 by declaring that “there went up a mist,” – the darkness

of ignorance, instead of the light of revelation. Instead of the firmament to separate good from evil and establish the purity of reality, the Lord God Jehovah forms man of the dust of the ground and breathes into his nostrils the breath of life, indicating the impossible and unnatural mingling of infinite Spirit with infinite matter. Now the Adam-man, far from standing on the “dry land” of the third day of creation with definite spiritual understanding and a sense of safety, is seen vaguely wandering further and further into the morass of the testimony of the five physical senses. It is at this point that the Lord God is supposed to put this false sense of manhood into the Garden of Eden, meaning “pleasure,” – that is, into physical sense testimony, which nearly always involves pain. This material man is then warned that he must not eat of the tree of the knowledge of good and evil, although he has already been given the five physical senses, which tend to accept both good and evil. The Adam-man now begins to identify the various animal qualities: this is indicated by the symbol of the animals brought to Adam to be named.

Eventually the adoption of animal qualities debases the matter-man until he believes that man is not God’s image, complete and perfect, both male and female, but that he needs a sex-companion. Consequently, it is related that the Lord God causes him to fall into a deep sleep, – the mesmerism which John terms “the lust of the flesh, and the lust of the eyes, and the pride of life.” In this deep sleep the Lord God Jehovah, the false concept of God, is supposed to create a woman from a rib, – a portion of Adam, or the false system of mortal thought. In reality, divine system, which is symbolised in the fourth day of creation, can never be divided in any way; nothing can be taken from it nor added to it. In the true record the realisation of this brought the exalted, abundant sense of life symbolised by birds and fish in the fifth day, but in this Adam story the woman, tempted by the serpent, – the subtlety of human reasoning, – at once proceeds to eat of the tree of the knowledge of good and evil and then entices her husband to do the same. Adam’s own concept of a “help meet for him” has become the means of his downfall, and the sorrows of both man and woman are multiplied, for the testimony of the physical senses can only increase the hell of materiality. It soon becomes apparent to Adam and Eve that materiality is a naked belief. Far from being man with dominion over the earth and blessed by God, they are cursed, and compelled to till the soil and bring forth children in sorrow. Eventually Adam and Eve – the false sense of man and woman as material and as sexual beings – bring forth Cain, a type of the physical, and Abel, a type of the moral. As frequently happens, the physical murders the merely moral sense, when it is not based on purely spiritual values. Cain then proceeds to dwell in the land of Nod, – in the darkness of ignorance and materiality, reaping the fruits of materiality in sin and death. What a contrast is the degrading conclusion of this allegory to the beauty and joy of the last three days in the true story of creation, where uplifted thought brings multiplication of all that is good, and finally dominion and rest.

At last, through suffering and reform, Adam and Eve conceive Seth, who replaces Abel. Seth is a type of the spiritual. The line of the Saviour was supposed to come through Seth, but of this there is no accurate historical evidence. It is open to question whether

the inspired redactors of this symbolic story were in any way interested in accurate genealogy. They were spiritual seers, who were primarily interested in explaining to the people of their day the reality of spiritual creation and the unreality of the material. They had portrayed in the most exalted way the ordered truth about God and creation, and now they were illustrating how the dream of materiality arose from a false sense of God, a mist of ignorance, resulting in a man formed from dust and endowed with physical senses, animal qualities, and a sex impulse, and they were also illustrating how this false sense culminated in mortality, – sin, disaster, and death. The story shows how men will eventually have to awaken from this dream of mortality, – through becoming convinced of the utter futility of materiality (Cain), and then through some understanding of spiritual values (Abel), leading to a Christ or Saviour (Seth). The writers were, in fact, portraying the scientific and spiritual process of the analysis, exposure, and destruction of materiality, which leads to salvation. Were they not, therefore, using in three distinct ways the seven days of creation as numerals of spiritual thought and idea, thus fulfilling the divine process of salvation symbolised by the number “ten,” the application to the human problem?

A COMPARISON OF THE TRUE AND FALSE RECORDS

The following is a brief précis of the inspired story of the days of creation, showing how the false record claims to counterfeit it in detail.

TRUE RECORD

FALSE RECORD

FIRST DAY

“And God said, Let there be light”
– intelligent thought.

“But there went up a mist from the earth” –
ignorance.

SECOND DAY

A firmament to divide the waters from the
waters – purity.

Man made of the dust of the ground, and the
breath of life breathed into his nostrils – the
mingling of Spirit and matter. Tree of the
knowledge of good and evil – adulteration.

THIRD DAY

“Let the dry land appear” – definiteness.

Man put into Eden, the body with its
unreliable physical senses – indefiniteness.
Adam identifies and names animal qualities.

FOURTH DAY

Two great lights to enlighten the earth, and to
be for signs, seasons, days, years – spiritual
power.

A deep sleep falls upon Adam – hypnotism.
The serpent enters the picture – false power.

FIFTH DAY

Creation of the fish of the sea and the fowl of
the air – infinite multiplication and
exaltation.

Man and woman eat of the tree and multiply
their sorrows – degradation.

SIXTH DAY

Ideal man and woman created and blessed
and given dominion over all the earth – true
manhood.

Man and woman cursed, – woman to bring
forth children in sorrow, and man to till the
soil – mortality.

SEVENTH DAY

God’s work complete – God rests
– fulfilment and rest.

Cain goes out from the presence of the Lord
God and dwells in the land of Nod –
exclusion and no peace.

After this symbolic story of the Adam-man and his progeny, the Book of Genesis records the genealogy of mortal man in the first thousand years of Bible history. At the end of Chapter 5, the symbol of Noah enters into the picture. Noah is supposed to have lived approximately 3,000 years before Christ.

“AND ENOCH WALKED WITH GOD”

There is a deeply significant verse at the end of the record of the first thousand years. It reads, “And Enoch walked with God: and he was not; for God took him” (Genesis 5:24). (Later we read that Noah also walked with God.) This would seem to indicate that state of consciousness which is possible to us all – namely, an understanding of God’s perfect nature such that we feel our nearness to and inseparable relationship with the divine. It is natural that at the end of this first thousand years of Bible history, after the analysis, uncovering, and annihilation of a false sense of creation, thought should then “walk with God” and no longer be fettered by a material sense of God and man. This experience has come in a degree to each one of us, whenever we have realised something of the true nature of God and man.

CHAPTER SEVEN

NOAH

The Story of the Flood a Historical Improbability—The Spiritual Significance of Noah—Noah's Three Sons—Noah Builds an Ark—Noah Enters the Ark—The Lessons of the Ark—The Raven and the Dove—Noah Leaves the Ark—God's Covenant with Noah—Noah's Limited Perception—The Story of Babel—The Second Thousand-Year Period a Symbol of Divine Order

THE STORY OF THE FLOOD A HISTORICAL IMPROBABILITY

Everyone is familiar with the story of Noah and his ark, but there can be few who believe in the Flood as an actual world event. Considered literally, the story is fantastic, and no intelligent schoolboy would take it seriously for one moment. But considered as a mythical tale symbolising an experience which comes to every man and woman, and illustrating that the understanding of spiritual fact is able to separate between the false and the true, – the unreal and the real, the material and the spiritual, – it is one of the most beautiful and inspiring symbols in the whole Bible.

As history the Bible Commentaries do not credit it. Peake's Commentary writes of the story of the Flood: –

The question as to the historical character of the narrative still remains.

The terms seem to require a universal deluge, for all flesh on the earth was destroyed (6:17, 7:4, 21-23), and "all the high mountains that were under the whole heaven were covered" (7:19f.). But this would involve a depth of water all over the world not far short of 30,000 ft., and that sufficient water was available at the time is most improbable. The ark could not have contained more than a very small proportion of the animal life on the globe, to say nothing of the food needed for them, nor could eight people have attended to their wants, nor apart from a constant miracle could the very different conditions they required in order to live at all have been supplied. Nor without such a miracle, could they have come from lands so remote. Moreover, the present distribution of animals would on this view be unaccountable. If all the species were present at a single centre at a time so comparatively near as less than five thousand years ago, we should have expected far greater uniformity between different parts of the world than now exists. The difficulty of coming applies equally to return. Nor if the human race took a new beginning from three brothers and their three wives (7:13, 9:19) could we account for the origin, within the very brief period which is all that our knowledge of antiquity permits, of so many different races, for the development of languages with a long history behind them, or for the founding of states and rise of advanced civilisations. And this quite understates the difficulty, for

archaeology shows a continuous development of such civilisations from a time far earlier than the earliest to which the Flood can be assigned. A partial deluge is not consistent with the Biblical representation (see above). And an inundation which took seventy-three days to sink from the day when the ark rested on the mountains of Ararat till the tops of the mountains became visible (8:4f.) implies a depth of water which would involve a universal deluge. The story, therefore, cannot be accepted as historical; but it may and probably does rest on the recollection of an actual deluge, perhaps produced by a combination of the inundation normally caused by the overflow of the Tigris and Euphrates with earthquake and flooding from the Persian Gulf.

There have been many deluge narratives, and it is believed that the Biblical story is based on a Babylonian version, but, as we have seen, the prophetic writers used familiar narratives to illustrate for all time both the facts of reality and the falsities of unreality, – that is, materiality.

It is more and more evident that although these writers felt the necessity of showing the close association of the development of the spiritual idea with the development of the Hebrew nation, they cared little for the historical record as such, whilst the exact expression of spiritual fact was all-important to them. Just as these writers had rewritten an old Chaldean record of seven days of creation to illustrate how the divine order of revelation comes to men; just as they had then used the Adam myth to illustrate the operation of the first day of enlightened thought to expose a false, anthropomorphic sense of God and a false sense of man; just so they now used the story of Noah and his ark to illustrate the availability of spiritual understanding to separate the eternal facts of divine reality from the floods of mortal theories. Thus they symbolised perfectly in the record of the second thousand years of Bible history the operation of the second day of creation to establish a “firmament in the midst of the waters.”

By this time, it must be clear to the reader that in the consideration of the Bible record, as based on an ordered system of symbols, the first essential is to understand the real meaning of the “root-notions” of this system, – the days of creation revealing numerals of spiritual thought and idea. For this purpose, the reader will find constant reference to Appendix I helpful.

THE SPIRITUAL SIGNIFICANCE OF NOAH

The story of Noah, therefore, relates not so much to history as to the eternal “now” of Science and reality. As a historical myth the story of Noah would be of very little value in the spiritual enlightenment of the ordinary individual. As a symbol of a state of thought which understands and can prove the nature of true spiritual substance and all that this term implies (see Appendix I-2nd Day), it brings to light the value of the “Noah” in each one of us, – our individual understanding and use in our lives of true purity, order, development, and so on, and our recognition of their potency to deliver at all times and

under all circumstances from the floods of impurity, adulteration, stagnation, confusion, misunderstanding, reaction, failure, spiritual poverty, mental blindness, and so forth.

Noah's ark was really his understanding of God and of spiritual fact, which saved him from the turbulent theories of materiality. This spiritual vision is the only ark that any of us will ever be able to enter for our salvation from the floods of materialism. In the Biblical story there is nothing vague about the symbol of the ark. Its details are given very definitely. In this story there is the most intelligent and inspired introduction of exact mathematical symbol into the myth that was well known to the people of that time, because its specific purpose was to illustrate the practical understanding and use of definite ideas of God for ever operating in a divine calculus.

Let us, then, consider in detail this colourful symbol of the Flood, which begins in Genesis at Chapter 5, verse 26. The word "Noah" means "rest" or "comfort." It is made clear at once that Noah was so named because he was to be a comforter, and this is exactly what the developing understanding of God and man always is to each one of us – a comforter.

It is recorded that Noah's father, Lamech, lived "seven hundred seventy and seven years" (Genesis 5:31). This number may not seem to be very important but remembering the deep significance to the Hebrew of the number "seven," it would seem to imply that the Noah state of thought is the outcome of that stage of spiritual enlightenment represented by the number "seven." The constant recurrence of these so-called "holy numbers" throughout the Scriptures, and their literal inaccuracy in so many instances, leaves no doubt as to the fact that they were used symbolically. Here, then, it is evident that the Noah state of thought is the product of some spiritual understanding of the seven days of creation and their application to the human problem. Indeed, whenever the Noah state of enlightenment is born to you or to me, it is the result of some understanding of those days of creation, which the prophets symbolised by "Let there be light," and so on.

In fact, the Noah symbol in the second thousand years of Bible history follows the Adam symbol in the first thousand years just as logically and irresistibly as the number "2" follows the number "1" in the counting order of arithmetic.

NOAH'S THREE SONS

Noah had three sons, – Ham, Shem, and Japheth. Is the fact that there were three just a coincidence? We have seen that Adam's three sons – Cain, Abel, and Seth – were symbols of the ordered processes of analysing, exposing, and annihilating a material sense of things. They illustrated three stages of thought – the physical, the moral, and the spiritual. In the story of Noah and the ark these same processes are introduced on a higher scale

through the symbols Ham, Shem, and Japheth, to illustrate the mental and spiritual method through which Noah dealt with the flood of human theories.

The development of this story would indicate that Ham represented the physical, Shem the moral, and Japheth the spiritual. The order in which the names are stated throughout this story, however, is Shem, Ham, and Japheth, except at the end of the record when Noah had lost his vision and was reaping the bitter fruits of his failure; then the order of statement became Ham (the physical), Shem (the moral), and Japheth (the spiritual). (See Genesis 9: 24-27.) The Scriptural writers frequently changed the order of their presentation to suit their purposes. For instance, the names of the sons of Jacob, or the tribes of Israel, are mentioned many times, but in very few cases in the same order; yet a close study will indicate that in every instance the writer had a purpose for the particular order.

It is related that Noah himself was five hundred years old when he begat Shem, Ham, and Japheth. It may be asked which of them was born when Noah was five hundred. Certainly, if “Mrs. Noah” had had triplets it would have been expressly stated, for when Rebekah had Jacob and Esau it was recorded that they were twins. Surely the statement of Noah’s age as five hundred, therefore, must be another mathematical symbol of importance; it must indicate that his vision, which was born of sevenfold or perfect conception, was now attaining to some appreciation of the fifth day of creation, – that is, to a sense of multiplication and of exalted thought, whereby he could begin to analyse, uncover, and annihilate the beliefs of material existence. As we have seen, the number “ten” (and its multiples), derived as a symbol from the ten fingers, always symbolised the application of spiritual fact to the human.

In Genesis 6:9 we read that “Noah was a just man and perfect in his generations, and Noah walked with God.” Did this mean that Noah understood something of the only real process of generation or revelation, – the seven days of creation, indicating perfect divine order? If you and I understand spiritually and scientifically these days of creation or revelation, which have been called the “seed-plot” of the whole Bible, we shall be “perfect in our generations,” and we shall “walk with God,” – understand and demonstrate pure spiritual values, – and thus be able to overcome the floods of mortality.

NOAH BUILDS AN ARK

It is now related that God confided to Noah that the earth and all that was in it was corrupt, and that he must prepare an ark for his own salvation and for the salvation of his whole household. The Scripture states that God is “of purer eyes than to behold evil,” and cannot “look on iniquity.” Therefore this command, introduced by the familiar Biblical formula, “And God said...” must really mean that Noah’s advancing spiritual sense discerned that the belief in material existence is just a temporal falsity which is doomed to pass away,

and that he must put his every effort into understanding spiritual reality, if he was to preserve himself and all that he valued from the flood of materiality. So it is recorded that he built an ark.

The description of the ark in all its detail is most illuminating. It must contain rooms, – that is, it must have manifold categories; as Jesus said, “In my Father’s house are many mansions.” It must be pitched “within and without with pitch.” The Scofield Reference Bible states that pitch is a symbol of atonement, – that is, oneness with God. The ark – Noah’s inspired thinking, our inspired thinking – must always lead to at-one-ment with God. It must have length, breadth, and height, or a sense of line, plane, and space; the days of creation have an ordered line of spiritual development, they are ever on a plane of inspired and scientific thought, and they operate throughout all space. The ark was also to be built with lower, second, and third storeys. Spiritual idealism must be applicable on every level of thought – the relative (that is, the application to the human), the absolute, and the divine.

As we understand the days of creation and their operation, and as we allow them to lead us into at-one-ment with the divine Principle, God, we too can have an ark to comfort and protect us. Who would not desire his ideal to be born of perfection – “the seven hundred seventy and seven” of Lamech? Who would not, moreover, desire his ideal to be based on a divine sense of multiplication and eternity – the “five hundred” of Noah? Who would not desire to be able intelligently to analyse, expose, and destroy evil through a process of scientific spiritual thought – Noah’s three sons? Who would not desire an ark, or spiritual ideal, with manifold categories, operating through a definite line of thought, on a plane of true idealism, and capable of being demonstrated anywhere throughout all space? What an ark for humanity to possess in these days of an overwhelming flood of fear, hate, greed, distrust, lust for power, and so on!

Oh for the time when men put aside past superstitions about God and reality, when they cease to draw their conclusions from materiality and its vagaries, and accept the Bible as a truly scientific textbook from which they can learn to think and act from the basis of the one infinite Cause or divine Mind, God! Then every individual will be enabled to know God aright and to prove his understanding on a spiritual and scientific basis. This individual and collective understanding of God is destined to be the “Church” of the future, and in that “Church” there will be “neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free,” neither Catholic nor Protestant, Hindu nor Moslem, but only earnest thinkers. This ultimate of human hope and desire can only be realised through the scientific and spiritual understanding of the divine Principle of the universe.

The sincere and unbiased thinker can start working towards this goal now, for he can understand divine metaphysics, he can have an individual ark, – that is, a process of salvation with system, order, and rule, – and so have dominion over the floods of

materiality. Thus he will be understanding and using the system of divine metaphysics from the focal point of the second day of creation and its infinite numeral of inspired thought (See Appendix I-2nd day).

NOAH ENTERS THE ARK

We all know the familiar words “The animals went in two by two.” In such a way was Noah commanded to take the animals into the ark – by twos. But later he was told to take in seven of every kind of clean beast and two of unclean. It seems that he was to take into his thought first the moral as applied to the male and the female, a relative sense, – the “two,” and also the absolute and perfect sense of Truth, which recognises neither male nor female, – the “seven.”

In studying the Hexateuch, we must bear in mind that many of its editors were also the authors of the Priestly document. These were the men who had written the story of the days of creation, and so the symbolism which they had outlined constantly reappears. We must also remember that although the Priestly writers edited, in so far as they could, the previous documents and brought them into line with their own progressive sense of spiritual idealism, they had to retain the original text to a great extent, as every detail of these writings was known to the Hebrews and held sacred by them. Consequently, there are different versions of the various incidents. For instance, the Jahweh document states that the flood lasted for forty days, whilst the Priestly document states that it lasted for a hundred and fifty days, or five months. In each case the writer was using a symbol to illustrate his own particular religious sense of things, and when metaphysically understood they present the same picture. Regarded merely as numbers, they contradict each other and render the record invalid as a historical account. So it is whenever one tries to read the Scriptures as a factual record.

It is recorded that Noah was six hundred years old when he entered the ark. Can any intelligent thinker really believe that Noah was exactly five hundred years old when he begat Ham, Shem, and Japheth, and exactly six hundred when he entered the ark? Of course, this is another symbolic illustration of a thought-process which can take place with each one of us today. As we begin to rise in thought (the fifth day) and are able to analyse, uncover, and annihilate the physical sense of the universe, we become aware of the dominion given to man in God’s image and likeness (the sixth day, symbolised here by the statement that Noah was six hundred years old), and thus we enter into a sense of safety and security from the storms of material existence; in other words, we enter the ark.

If we regard these stories as matters of human history, we have to resort to dishonest shifts to support their accuracy, but they are intended to be symbols, and if we consider them as such in this scientific age of ours, we shall reap the benefits that will accrue to us

through an unbiased consideration of the most wonderful book in the world, on the intelligent understanding of which humanity's safety and sanity depends.

THE LESSONS OF THE ARK

In this Noah story there are a great many lessons which are essential for humanity to learn. For instance, when Noah entered the ark he was commanded to take in his sons, and his wife, and his sons' wives – in that order. When he left the ark, he was commanded to come out with his wife, and his sons, and his sons' wives – in a different order. He was to go forth from the ark with his wife – the ideal to which he was wedded – foremost in his thinking. That Noah did not obey this spiritual demand, but came out as he went in, with his sons first, – that is, with the effects of his ideal first, – may explain much of his later experience. Every wise spiritual thinker, when he understands something of reality, and goes forth into the world to prove this understanding, places his ideal foremost, rather than the fruits of that ideal. What made the prophets of Israel great was that their ideal was always in the forefront of their thoughts; Israel's understanding and acceptance of that ideal was always a secondary consideration.

To take another instance of a valuable lesson, we read in Chapter 7, verse 17, "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." The symbol "forty" was a well-known Biblical one. It was said that the children of Israel were in the wilderness for forty years, and that Jesus was in the wilderness for forty days and forty nights. "Forty" was used either to illustrate the operation of a four-dimensional calculus of inspired thought as applied to human experience, or to illustrate the unbridled operation of the so-called calculus of mortal thought. In this case, of course, "forty" refers to the so-called calculus of mortal thought. But in verse 17 there is recorded a great spiritual fact, which is comforting to each one of us. This fact is that if we have an ark of spiritual understanding, then when the floods of mortal thought seek to overwhelm us, our ark will be lifted up above the flood. This is a favourite theme of the Scriptures. For example, we read in Isaiah, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." No one considers that such a statement refers to a physical happening but recognises it as an expression of spiritual fact through religious sentiment; indeed, to reduce it to a human and historical level would be to rob it of its real value. Such statements were written for those who have eyes to see, – for those whose spiritual sense of reality can pierce the veil of materiality and grasp the pure spiritual fact which lies behind the symbol. We find no difficulty in appreciating the spiritual significance of the mustard seed, the fig tree, the "secret place of the most High," and so forth, and once we grasp the fundamental "root-notions" of spirituality we shall be able to translate other portions of the Bible in the most accurate and scientific, yet spiritual, way.

We are told in Chapter 7 that all flesh was destroyed, but that Noah only and those who were with him in the ark remained alive. The fleshly or material sense of all things must eventually yield to the spiritual and disappear, and this divine process will take its course in each one of us as we make for ourselves an ark of spiritual and scientific understanding.

It is related in Chapter 8 that “God made a wind to pass over the earth, and the waters asswaged.” “Wind” is frequently used in the Bible as a symbol of the omnipotence of God. Ezekiel, who is thought to have had much to do with the writing of the Priestly document, uses the symbol of “four winds,” indicating the power of the divine calculus, in this way: “Come from the four winds, O breath, and breathe upon these slain that they may live... and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.” In the Noah story it is evident that the writer is using the symbol “wind” to illustrate the great spiritual fact that an understanding of reality will not only comfort and save us and those dear to us, but eventually its power will also be made manifest universally. We shall ultimately help in overcoming the floods for our fellow-men.

“The ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat” (Genesis 8:4) – holy ground. Why does the record say that it rested in the seventh month, on the seventeenth day? Were not the Priestly writers using the familiar tone of the seventh day of creation, on which “God rested”? Were they not signifying that Noah realised that this experience of the flood had ceased, and that he was conscious in some measure of the perfection of divine reality?

THE RAVEN AND THE DOVE

Before the floods subsided, Noah did two very interesting things. First, he sent out a raven to see if the waters had abated. This sending out of a raven, which did not return, is a good illustration of the futility of attempting to deal with the flood of false mortal concepts on a basis of superstition or ignorance; the raven was an object of superstition. The raven “went forth to and fro,” and the reader will remember in the story of Job that Satan, when asked by God “Whence comest thou?” replied, “From going to and fro in the earth, and from walking up and down in it.”

Next, Noah sent out a dove, and this he had to do three times. Here is another illustration of the very definite way to deal with the flood of mortal theories. A dove was always considered to be a symbol of purity. The first time the dove is sent out corresponds to the process of analysing the physical as merely mortal belief. The dove returns, for there is nothing of spiritual value to show at this first stage. Then if we are wise, like Noah, we wait seven days, – that is, we renew and culture our spiritual sense of the divine system. The dove is then sent out again, and this time it brings back an olive branch, – the moral, a promise of salvation. After this, like Noah, we again wait seven days, – we culture still

further our understanding of the system of divine metaphysics. The dove is then sent out a third time, and finds that the waters have abated, – that the material sense of things has disappeared and that spiritual sense reigns supreme. Every one of us at some time has to learn the lesson that it is of no avail to try to work out our problems through the raven, for we can only do it through the dove. What a wealth of both spiritual vision and truly scientific reasoning these symbols yield for us when we understand and utilise the perfect spiritual idealism of the Bible!

NOAH LEAVES THE ARK

The climax of this portion of the story is recorded as follows: “and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry” (Genesis 8:13). Later Isaiah expressed the same spiritual sentiment, a sense of complete victory over the material, in these words: “And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.” And no one is likely to forget this symbol of Jesus’ victory over the flesh: “And, behold, the veil of the temple was rent in twain from the top to the bottom.”

Finally, it is recorded that Noah, in leaving the ark, made the mistake of placing foremost the results of his ideal, instead of his ideal itself. Jesus emphasised the unwisdom of such action when he told his followers, “Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” The spiritual ideal should always be supreme in our affections, and the result of that ideal in human experience should always be a secondary consideration. So many religionists have made the mistake of glorifying the visible effects of the divine and infinite Cause, instead of striving to understand more of the Cause itself.

It is interesting to note that when Noah left the ark with his three sons it is said, “of them was the whole earth overspread” (Genesis 9:19). It will be through these three sons of Noah – spiritual understanding operating through true analysis, exposure, and annihilation – that the whole of mortal belief will eventually be eradicated individually and by mankind as a whole.

GOD’S COVENANT WITH NOAH

In Chapter 9, beginning at verse 8, there is the record of God’s covenant with Noah. A covenant is an agreement, and whenever we understand and prove the divine presence and power, we “agree” or find our oneness with the Infinite, and thus we make a new covenant. As this covenant is of the nature of Science, it is always universal, and applies to all creation. And what was the promise to Noah which would seal this new covenant?

The promise was that whenever the clouds of dark, ignorant, mortal belief presaged a flood in the human experience, there would always be a bow in the cloud; the rainbow with its seven colours is a symbol of the seven “colours” or tones of the days of creation, which Noah had already understood and used to some extent, and which we can use today. The Science of God and man and the universe is the prism that splits the white light of Truth into sevenfold numerals of inspired thought and idea, and this gives to mankind the promise of an eternal “bow” in the “cloud.”

NOAH’S LIMITED PERCEPTION

So Noah, having glimpsed and used some measure of the divine system, was enabled to prove the divine power in the overcoming of a flood of human theories in his experience. Had he been willing to progress still further, he would not have returned to being “an husbandman,” – a tiller of the soil of mortal belief, – making the fatal mistake which religionists so often make of trying to work out his salvation through a struggle with evil as something real, rather than through the grace of God, – that is, through Science.

It must be remembered that this symbol of Noah and the ark depicts the divine system from the focal point of the second day only, and the record therefore illustrates that the salvation that came to Noah was only partial. The story of Noah is an illustration in particular of that second stage of the revelation of God’s nature, symbolised by “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.”

One must ever be willing to press forward constantly in the understanding of this divine system of metaphysics; the climax of the story of Noah illustrates how fatal it is to be satisfied with a partial view of reality and to rest on that alone. Noah finally became a drunkard, – drunk with mortal concepts, – and was “uncovered within his tent.” His younger son, Ham, representing the physical, saw his father thus, for the physical can see no further than the nakedness of its own beliefs; and so, perceiving only the physical, Ham, like Cain, brought penalty upon himself. But Shem and Japheth, representing the moral and the spiritual, were blessed, for they covered their father’s nakedness, – they sought to fulfil the Christ-ideal by making nothing of materiality. As Paul says, “Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.”

It is said that Noah only lived 350 years after the flood. This symbol of “three-and-a-half” is used throughout the Bible in the form of “a time, times, and half a time,” or “1,260 days,” or “3 1/2 years,” or “the middle of the week,” and it is recognised as indicating the

half-way station of salvation and inspiration. The symbol of Noah therefore portrays only a certain aspect of the divine system of metaphysics as revealed in the Scriptures.

THE STORY OF BABEL

The story of the tower of Babel forms the climax of the second thousand years of Bible history. It is based on an ancient myth, and is the last of what are known as the “origin-stories” in the Bible. It tells of the attempt to build a city, – a calculus of thought, founded on a merely human basis, which always brings confusion (“Babel” means “confusion”), – and also to build a tower, – thought that is essaying to rise, but again is founded on the same material basis. The effort is in vain, as every effort must be that does not build on the purity of spiritual things, on the divine fact of one infinite substance, – Spirit.

THE SECOND THOUSAND-YEAR PERIOD A SYMBOL OF DIVINE ORDER

The author has tried in this analysis of the second thousand years of Bible history to be as concise as possible, but the story is such a living symbol of the divine order and its infinite availability to men, and also of the hopelessness of trying to think and live without a sense of divine order, that it has been difficult to condense.

He can only hope at this point that the reader has begun to appreciate not only the fact that an exact system of metaphysics is contained in the record of the Bible, but also the stupendous value to humanity of such a system, and the imperative need today of the ability to apply it to our human problems. Now that some of our foremost thinkers are telling us that the real universe is composed of ideas, it is surely of the greatest importance that we should be able to understand and use these ideas intelligently. Moreover, it should not be forgotten that the writers of the Scriptural records, and especially the later editors, were the inspired prophets of Israel, whose spiritual vision has rarely been excelled. Jesus, the master Metaphysician, immediately after his resurrection, impressed upon his followers the necessity of understanding their writings. We read in Luke, “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”

It is certain that in doing any job the important thing for us is to understand how to use our tools. In this instance our tools are the days of creation or revelation and their numerals of thought, operating in an infinite calculus of the Word (seeking), the Christ (finding), Christianity (using), and Science (being). The more distinctly we understand these fundamentals, as depicted in the Scriptural symbols, and the more we feel their naturalness, warmth, and living values, the more dynamic our divine tools will become

to us. The importance and necessity of the reiteration of the fundamentals throughout this book will therefore be recognised.

The Noah symbol, when understood, is to the Christian what his first glimpse of the use of addition, subtraction, multiplication, and division is to the small boy. He learns the all-important lesson of how to use his numerals of thought intelligently in computation and how to apply them to what seems to him a “flood” of mistakes. The first thousand years of the Bible gave us a sense of the days of creation as analysing, uncovering, and destroying the Adam myth, the false concept of God and man. The second thousand-year period reveals to us the eternal divine order in which the days of creation must ever operate and combine. So we are beginning to find both spiritual idealism and spiritual Science in the record of the Bible, with myriad illustrations of their use.

CHAPTER EIGHT

ABRAHAM

The Third Thousand Years: The "Dry Land" Appears—The Purpose of the Prophets—The Symbols of the Abraham Saga—"Get Thee Out of Thy Country"—Abraham Goes Down into Egypt—Abraham and Lot Separate—"Look From the Place Where Thou Art"—Five Kings versus Four Kings—Isaac, Abraham's Promised Seed—The Three Men at Abraham's Tent—The Story of Sodom—Abraham's Temptation to Sacrifice Isaac—A Bride for Isaac

THE THIRD THOUSAND YEARS: THE "DRY LAND" APPEARS

We are now going to consider the third thousand years of Bible history, the import of which corresponds to the real meaning of the third day of creation, – “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear.” This third day of creation we have epitomised as “definiteness,” and its consequent numeral of inspired thought as “identity,” (See Appendix I-3rd Day.)

“Identity” comes from the Latin word “idem,” meaning “the same,” and it seems to be the best term that one can use to describe that spiritual sense of things which is most clearly illustrated in the third day of creation and in the third thousand years of Bible history. The fact becomes apparent at this stage that man is not separate from God, but is the same in substance and quality, although not in quantity. As a ray of light is not separate from the sun, just so man is not separate from God. The real man is not an isolated idea wandering vaguely through life, unaware whence he cometh or whither he goeth, but he is as definite as God Himself, being the representative idea of the divine Mind, God.

One of the great features of this third period is the re-naming of its outstanding figures; Abram is re-named or identified as Abraham, Sarai as Sarah, and Jacob as Israel. Moreover, for the first time God Himself is identified and named as the I AM THAT I AM. At this stage the Hebrews become known as the children of Israel and are gathered together as a nation. Canaan is identified as the Promised Land. Hebrew history was supposed to have begun at this time, and the record of Israel began to be definite and to be identified with the God of Israel.

Even a casual survey of this period in the Bible, from Abraham to the entrance into the Promised Land, would at once establish the fact that it was indeed a time of spiritual certainty and definite formation of thought and purpose. The “dry land” was appearing.

It was also a time when the trend of spiritual thought was wholly towards the awareness of man's close and sure relationship with God.

It must be recognised at this point that whereas the symbolism used in the record of the first two thousand years of Bible history was derived from myth or "origin-story," in the third thousand years this definitely gave place to the use of legend and saga, believed to contain some degree of actual history. We are no longer considering the myth of the Adam-man, which illustrates how the infinite intelligence operating through inspired thought exposes a false sense of creation; nor are we now considering the "origin-story" of Noah, which illustrates the nature of God as infinite substance operating as purity of thought. The symbol has now become a more definite one from the historical point of view, based as it is on what is known as saga, or folklore. Through this symbol the development of the spiritual idea is now traced in strict accord with the tone and purpose of the third day of creation.

THE PURPOSE OF THE PROPHETS

As we have noted before, the prophetic writers of Israel were primarily interested in the discovery and recording of spiritual truth about God and man's relationship to God. They were interested secondarily in associating the Hebrew nation and its history with the discovery and development of fundamental truth. To illustrate the eternal facts of reality they used any symbol or idiom that would seem to accomplish their purpose of revealing God to man. They drew symbols from nature, the heavenly system, nations, individuals, numbers, names, and so on, in the effort to convey to the Hebrews, and later to the world as a whole, the right idea of God and man.

It must be fully appreciated, however, that these symbols were used to elucidate that most exact, ordered, sacred, and scientific revelation of the divine nature illustrated by the days of creation in the first chapter of Genesis. No matter what the symbol might be, the purpose of it was always to exemplify that basic divine process of revelation which all men might understand and demonstrate. It was no more possible for the inspired Hebrew writers to deviate from this "seed-plot" of ordered revelation than it would be for the mathematician to deviate from the fundamental order of the numbers. It is true, of course, that the symbols to illustrate the idea of infinity, although definite, are immeasurably more vast, purposeful, and far-flung in scope than the symbols of any human system could be. When regarded from a spiritual standpoint, the Bible is, in fact, the most important and truly scientific book in the world. Its minuteness of detail and at the same time the vastness of its statement are beyond any merely human comprehension.

To understand the full purpose of the Scriptures, one must accept the basic fact of their teaching, – that the spiritual is the only reality, and that the material is a finite and temporal sense which is doomed to pass away. This was the platform of the prophets, and

it was even more firmly established by Christ Jesus and his disciples and apostles. Jesus taught and proved beyond a shadow of doubt the finite and temporal nature of the material or physical. He also proved conclusively the fact that an understanding of the real or spiritual always renders null and void the merely physical. He stated specifically that “It is the spirit that quickeneth; the flesh profiteth nothing.”

To understand the Bible and its teaching, humanity must therefore cease from considering man “whose breath is in his nostrils: for wherein is he to be accounted of?” It must begin to consider intelligently the only real man and the only real universe, – the spiritual. It must also accept the fact that nothing is truly fundamental, and therefore scientific, but the spiritual. From this viewpoint one can understand and prove in manifold detail the Science of the Scriptural record.

THE SYMBOLS OF THE ABRAHAM SAGA

The Abraham saga begins at Genesis 11, verse 29. Its purpose is to symbolise in detail the nature of the one divine identity and the consequent definiteness of all that is in accord with the divine nature and purpose.

In this story, the chief symbol is Abraham himself, who illustrates the spiritual and scientific understanding of God’s fatherhood and of the real man’s definite identity with God as God’s own idea.

Next there is the symbol Lot, illustrating the human aspect of man’s relationship to God and also a marked degree of sensuality.

Thirdly, there is the symbol Sarah, illustrating the necessity of keeping one’s vision wedded to an ideal that is identified with God, and of letting that ideal bear fruit. As the story develops, other characters, such as Hagar, Ishmael, and Isaac, are introduced, but the purpose of the inspired writers throughout is to use this well-known saga to illustrate the appearing of the “dry land” of definite spiritual identity.

Have we not frequently been to the theatre and seen many characters appearing on the stage for the purpose of illustrating some worthwhile idea? Just so, the great prophetic writers illustrated by this compound symbol, based partially on vague history, the understanding and operation of the divine rule, establishing man’s eternal unity with God.

“GET THEE OUT OF THY COUNTRY”

The story begins with the statement that Terah, the father of Abraham, took Abraham and Lot (Abraham’s nephew), and Sarah (Abraham’s wife), and went forth from Ur of the Chaldees to go into the land of Canaan. Thus the record names only four persons who left Ur for Haran, but shortly afterwards we read about Abraham’s trained servants, born in his own house, so it is evident that many others must also have gone with them. Why then does the record only name four? Remembering that the number “four” symbolised to the Hebrew writers the process of divine operation, the reader can draw his own conclusions. The author is not anxious to press upon thought too many individual instances of the use of numerical symbols, because he is convinced that the reader himself will shortly arrive at the conclusion that few of these statements in the Bible are haphazard, but that the inspired writers used definite numbers and other symbols specifically and according to a most comprehensive system, as has been indicated.

The word “Terah” means “delay,” and when examined in its context this is seen to be exceedingly interesting, for the four who left Ur of the Chaldees only got as far as Haran, and then they seemed to *delay* for quite a time until Terah died. Immediately upon Terah’s death, – the end of “delay,” – the magnitude and definite purpose of Abraham’s mission reasserted themselves. This is made clear in that well-known and majestic first verse of Chapter 12: “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 shew thee.” Evidently, therefore, the progressive vision was Abraham’s and not Terah’s.

Does not this same call come constantly to each one of us? “Get thee out of thy country” – leave the ruts and go forward. How many have suffered from that most terrible of human ruts, an exaggerated nationalism! How many lives have been warped and confined by remaining in family ruts that should have been left! How many of us have felt the call individually to come out from the merely mortal sense of life into the freedom of man’s identity as God’s image and likeness!

If these Scriptural narratives were not dynamic symbols for all time and for every occasion, they would be of little value to mankind; and if they did not illustrate the ideas of eternity and reality, of the eternal “now,” they could neither be of God, – the infinite, – nor could they be essentially scientific. These symbols of the Bible, whether sentiments, objects, persons, nations, incidents, or numbers, are always illustrating some specific spiritual value which is ever available to men.

Immediately Abraham had felt the eternal and divine urge to go forward, he obeyed; the writer of Hebrews states, “For he looked for a city which hath foundations, whose builder and maker is God.” Surely we all of us seek the same city, – a state of thought that has foundations, that we can rely upon and that will never fail us. We can reach it, as Abraham did, through intelligent spiritual vision and progress, and through consequent

obedience to divine law and order. This city is that which John describes in Revelation as the City Foursquare, – the divine infinite calculus of the Word, the Christ, Christianity, and Science; and it is “a city which hath foundations,” as we certainly realise when we understand this calculus.

Just as Abraham was a symbol of the definiteness of spiritual understanding, of that aspect of the divine nature illustrated in the third day of creation, so Lot, his nephew, was a symbol of the worldly sense of things, sometimes interesting and not wholly bad, but essentially undependable and sensual. It is very doubtful whether such individuals as Abraham and Lot ever existed, but the question is really of little moment, because what Abraham represents is our eternal ability to understand and prove the nature of every spiritual idea as for ever definite and identified with God, whilst Lot is a symbol of the hopelessness and chaos of reasoning from a human basis and on a material plane of thought. Lot is that part of every human mentality which tends to lead to disaster; Abraham symbolises the definite and scientific way of dealing with Lot, just as the specific fact that $5+5=10$ is the scientific answer to the mistake that $5+5=15$, and the only answer to it.

The watchfulness and obedience of Abraham is well illustrated in Chapter 12, verse 5: “And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.” “Into the land of Canaan they came” – there was no delay now, “Terah” had gone. Abraham realised, as each one of us must, that infinite good was ever available to him if he sought it in the right way and allowed nothing to delay him.

ABRAHAM GOES DOWN INTO EGYPT

The symbolic saga then represents Abraham as going down into Egypt, – that is, into the darkness of paganism, – through the fear of famine, and immediately falling into trouble, through telling a lie as to his relationship to Sarah. The record states that he feared that the Egyptians would kill him in order to defile his wife. And so he said that she was only his sister.

There are three versions of this story in the third thousand-year period; two versions concern Abraham and Sarah, and one concerns Isaac and Rebekah. It has no historical basis, and on the face of it is a most improbable story, especially as Sarah was by this time supposed to be quite an old woman, but we must remember that Sarah is used as a symbol to represent Abraham’s ideal, that to which he had wedded his thought.

Are we not all tempted, when adhering to our ideal might bring us into danger or unpopularity, to sidestep the issue and declare that our ideal is not really so vital to us, but that we are only slightly interested in it, that it is our “sister”? Oftentimes it occurs in human experience that we forsake the standards to which we would wed our affections and pretend to a less intimate relationship to those standards. Eventually, if we are in earnest, we have to return to them, but sometimes there is a temporary lapse.

The record is that Abraham did not stay very long in Egypt. It must be remembered that to the Hebrew Egypt meant everything that was materialistic and paganistic in thought; Egypt is frequently used throughout the Bible as a symbol of this. So many of us, when we have gained some sense of the reality of spiritual things, are tempted to go down into the darkness and materialism of Egypt for a while; but if our vision has been clear and definite we cannot remain there very long. And so it is recorded that Abraham returned to Bethel, – “the house of God,” – and there he “called on the name of the Lord.”

ABRAHAM AND LOT SEPARATE

The effect of this renewed inspiration was that Abraham realised that he could not continue to dwell with Lot. The record says that there was strife between the herdmen of Abraham’s cattle and of Lot’s cattle, – their ideas of manhood; Abraham’s state of consciousness was entirely different from Lot’s worldliness and sensuality, and so Abraham proposed that they should part. How well we all know this parting in our own individual experience, and how unwilling we are sometimes to part with Lot and his sensuality, even when the time comes that we become aware of the danger of continuing to “dwell together.”

Abraham offered Lot the choice of going either to the right or to the left, conscious of the fact that the issue was in God’s hands and was therefore definite and safe. Verse 10 of Chapter 13 explains exactly what influenced Lot’s choice: “And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.” He chose the plain, – the flat, easy way; it was “well watered,” – diluted, – and it resembled the paganism and materiality of Egypt. So Lot chose to go that way, and it is recorded that he and Abraham “separated themselves one from another.”

Abraham’s vision of the days of creation enabled him to use the first day of intelligent thought to analyse his concept of existence and to start his journey Godward; it then enabled him to use the firmament of the second day – substantial understanding – to uncover that which would impede his spiritual journey, and thus to separate himself from Lot; and so he could begin to attain some sense of the dry land of the third day, –

definiteness and identity, – for it is recorded that “Abraham dwelled in the land of Canaan.”

Lot “pitched his tent toward Sodom.” The story of Sodom is evidently another saga. It attempts to explain, as did the myth of the Flood, the destruction of all the people of the earth except for a few chosen ones. Both these stories are really symbols of the inevitable destruction of all materiality, or as the New Testament puts it, of every plant which the Father hath not planted. They also show the certainty and permanence of all that is born of God.

“LOOK FROM THE PLACE WHERE THOU ART”

Before we consider the Sodom saga, however, we must first ponder the great spiritual development which came to Abraham after he had parted from Lot.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward (Genesis 13:4).

Does not this indicate that after the separation from Lot, Abraham’s vision could embrace a clearer sense of the divine calculus of the Word, the Christ, Christianity, and Science, as illustrated by the four points of the compass?

“Look from the place where thou art” was the command to Abraham, and this is the command which is always coming to men; they must begin where they are and let inspiration guide them into the ethics of true religion and the Science of Christianity. In whatever state of thought we may believe ourselves to be, the divine calculus is ever-present and ever-operative, and each one of us can begin here and now to seek the divine and ordered revelation of the Word, to find the forever translation of the Christ, to use and prove the facts of true relationship in Christianity, and to realise that all this is possible because there is one universal Science of being, available to every man under all circumstances.

Moreover, Abraham was told, “Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.” This could hardly have been meant literally, for the following chapters show that Abraham remained settled for a long time in Mamre. Surely the land he was to inherit was the Christ-idea, – the intelligent understanding of reality, the Promised Land for each one of us, – and, like Noah’s ark, it had length and breadth. For each one of us has the line or inspired development of the Word of God (the days of creation in their unfolding order), and it also has breadth, – the ever-appearing of the Christ-idea to every plane of thought.

All Abraham could inherit, and all any of us can truly inherit, is some measure of the City Foursquare, “built without hands, eternal in the heavens,” – the spiritual understanding and demonstration of the divine way of the Word of God, Christ, Christianity, and divine Science. The availability of Truth to men was symbolised in one way in this story of Abraham, and in another and quite different way when Jesus prayed “that they may be one, even as we are one,” and it may be symbolised today as an ever-operative, spiritual Science, but no matter what the symbol may be, the same theme is ever being expressed, – namely, the availability of spiritual and eternal reality. The Bible tells a timeless story, the old, old story of exact spiritual and scientific thought and idealism; this eternal spiritual consciousness is termed the “mind of Christ,” whereby one can always understand and prove reality.

FIVE KINGS VERSUS FOUR KINGS

Now follows the story of warfare between five kings and four kings, warfare in which Lot is taken prisoner. This fourteenth chapter of Genesis is regarded by the historians as the only definite piece of real history in this entire saga, but as a matter of fact they have to resort to great ingenuity in their efforts to explain who the four kings and five kings were, and above all to explain Melchizedek historically. In this chapter the prophetic writer has used certain details, which may or may not be historical, to illustrate the warfare between the flesh and the devil, between the testimony of the five physical senses and the false fourfold calculus of materiality. Lot, the symbol of sensuality, was overwhelmed, but Abraham saved the situation, just as many of us have delivered ourselves or another from some sensual tendency when forced to face the issue in the fleshly warfare. Abraham’s efforts to transform the Lot state of thought rather than see it destroyed are most marked, and indicate his certainty of the supremacy and rule of spiritual sense under all circumstances.

After this warfare Abraham was met by Melchizedek, a prototype of the Christ, and one who, according to the writer of Hebrews, was “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.”

Abraham was able to visualise spiritually, and to understand to some extent, the true estate of the real man, – God’s own likeness. It is recorded that Abraham accepted of Melchizedek bread and wine, – symbols of truth and of inspiration, – and rendered to him “a tenth of all,” – that is, Abraham realised that only through an acknowledgment and understanding of the Christ could he apply his consecrated sense of truth to the human problem, as the ten Commandments do in such an outstanding way. Consequently, when the king of Sodom offered him the goods of Sodom, he rejected them completely as not worth having. What a symbol of spiritual fact and attainment this saga is, and how infinite

in detail and system, and what a mistake to attempt to reduce it to a mere unreliable piece of human history!

ISAAC, ABRAHAM'S PROMISED SEED

It is natural that after this experience Abraham should realise that his vision of spiritual things would never fail to assert and prove itself, that it would bring forth abundantly, and that the fruit of this seed of spiritual understanding would be as the stars for number. Throughout the story the multiplication of Abraham's seed is stressed, and he is given the promise that an heir will come "out of [his] own bowels," in other words, allegiance to his ideal will bring forth fruit.

It will be remembered that the third day of creation included two creative acts, – the appearing of the dry land, called Earth, and the bringing forth of grass, herb, and fruit tree. When spiritual understanding becomes a definite and tangible factor in our experience, it certainly brings forth fruit, – the fruit of joy, satisfaction, comfort, security, progress, and so on. This was the fruit which Abraham was demanding. Moreover, he realised that his vision would make itself manifest in every detail of human experience, that its dominion would extend from the paganism of Egypt to the great river Euphrates, the symbol of truth and progress (see Genesis 15:18).

But again Abraham's trust in the spiritual seemed to lapse for a while, for he forsook his ideal, symbolised by Sarah, and took her bondwoman, Hagar, to wife. He used a human expedient, Hagar, to attain his end, and the outcome of this was Ishmael. This human expedient, as always, proved to be a source of conflict and pain. Eventually through his ideal, Sarah, his spiritual sense was restored.

The son of the bondwoman had to be cast out, and when Abraham was willing to give up Ishmael, – the substitute for his real seed, born of his highest ideal, – then his spiritual sense began to develop again. Had he not let Ishmael go, he could never have proved in some measure all that the wonderful third day of creation or revelation indicates (see Appendix I-3rd Day).

That great Christian thinker, Paul, realised that the prophets were using incidents such as this in an allegorical way, to symbolise the working of the spiritual idea, for he writes of this particular story: –

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. *Which things are an allegory:* for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and

is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all (Galatians 4:22-26).

It is interesting to note that Chapter 17, which portrays vividly Abraham's new covenant with God, starts with the statement that Abraham was ninety years old and nine, a multiple of "three" as a symbol of a definite sense of resurrected thought. Chapter 17 goes on to show how Abram, – which means "lofty father," – realised that he was now to be called Abraham, – which means "father of a multitude," – and this abundant fruitfulness was to come about in a purely spiritual way and not through the lust of the flesh. Hence the covenant of circumcision, which was made at this juncture. Funk and Wagnalls' Standard Bible Dictionary describes the purport of the rite of circumcision as "the casting off of the uncleanness of sin." This symbol was hereafter to be to the Hebrew a reminder of his pure consecration to and trust in the God of Israel as the creator of all.

The perfect order and sequence of this Abraham saga are most remarkable. Step by step thought is led upward from one symbol to another, even to the pinnacle of man's definite and eternal identity with God, and to the fruit of his spiritual understanding of this divine fact. Naturally, in these symbolic representations of the ordered development of the right idea of God, the Hebrew writers introduced whatever they could gather of the indefinite history of their own people, just as later, in Isaiah's writings, for instance, the history of the enemies of Israel was used to illustrate the workings of evil.

The point of vast importance to realise is that in all these stories inspired religious thinkers and writers were illustrating the ordered operation of the divine system of metaphysics which had been revealed to men through the ages, and the Scriptural basis of which was recorded at the beginning of the Bible. They realised that this system of seven days of creation, swelling into infinite numerals of inspired thought, all operating in a definite four-dimensional calculus of the Word, the Christ, Christianity, and Science, would enable men to attain to an understanding of the ideas of reality, and so to correct the falsities of mortality. Just so, the seven notes of music, operating in a calculus of tone, rhythm, melody, and harmony, enable a musician to compose a great opera or to correct the smallest discord in music.

At the time that Abraham made his covenant with God, the token of which was the rite of circumcision, he became even more convinced that Sarah, the symbol of his ideal, would render to him an heir, and this through reliance on spiritual power.

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him (Genesis 17:19).

Isaac therefore enters into the picture as a symbol of the perpetuity of God's eternal promise to man. The attainment of spiritual status through a definite understanding of God's true nature has within itself the seed of eternity. Consequently, the individual who

begins to gain a definite understanding of God, and of man's true relationship to Him, will be abundantly conscious, as Abraham was, of the fruit of this understanding, its permanence, and the fact that it is the eternal gift of God. Thus Abraham and Isaac both symbolise steps in the path of each one of us Godward, and so represent a measure of the eternal "now" of reality. The divine facts of the days of creation, revealing God's true nature, if they are really understood and loved, never cease to develop in the thought and experience of the individual who is pressing on Godward.

To take two human examples: once one has learnt to swim, one can always swim, and once one has learnt to ride, one can always ride. How much more definite and continuous, then, must be the spiritual and mental impressions made on us by the true nature of God and man! Indeed, these impressions soon become to us living numerals of divine consciousness operating through the four processes of seeking God – the Word; finding God – the Christ; using God – Christianity; and being like God – Science.

It is evident that when a small boy has grasped the order of the numbers, he at once begins to use the calculus of mathematics in some degree, even if he only knows that $1+1=2$. Just so, there can be glimpsed all through the Scriptural record the developing sense of the four divine orders of reality, termed the Word, the Christ, Christianity, and Science.

THE THREE MEN AT ABRAHAM'S TENT

Granted that the picture of a divine eternal system is a true one, then the course of humanity's history can and will be changed as the result of intelligent spiritual and scientific thought and understanding, whereby the ideas of God in eternal being can be grasped and used here and now.

For instance, a great proportion of the world's problems are problems of relationship, and men are trying to work them out in most cases on a material and human basis. Consequently, there is endless conflict and only partial success. How could a man produce harmonies on the piano without understanding the science of music which governs the tones? Once in a while he might be successful, or occasionally one might find a musical genius, but there could be no certainty without a knowledge of musical theory. If men can understand the Science of divine ideas which governs all relationships – and it is the author's solid conviction that this can be found in the Bible – then think what tremendous strides can be made in human progress!

Chapter 18 is a most inspired record of the appearing to Abraham of some measure of the highest form of relationship, the threefold or triune nature of the Infinite as Father, Son, and Mother. At one time in history God was considered only as Father. Then Jesus gave to men his unparalleled proof of the divine nature of the Son of God. Today humanity is

seeking, and assessing at a very high value, those divine qualities which indicate true motherhood and true womanhood. Consequently, the recognition of the motherhood of God is developing in our age, and will continue to develop until it is realised that God is indeed triune, for He is Father, Son, and Mother in Himself. If God did not express in Himself these three divine offices, the Infinite would not be complete. If God were Father and Mother, whilst man were Son, then man would not be reflection, for he would have an original office, and therefore God would not be truly infinite.

Consequently, at this point in the story of Abraham it is related that there appeared at the door of Abraham's tent, – at the door of his thought, – a vision of three men of God, who revealed to him that his ideal, Sarah, would in spite of every human impediment render to him the proof of the eternity and identity of his vision. Abraham, indeed, realised in some measure the fact which the Virgin Mary later perceived more fully, – the fact that God in Himself is the infinite Father, the infinite Mother, and the infinite Son, for He is triune, and that the real man, the spiritual man, as God's likeness for ever reflects these divine offices. If this were not true, then no one could ever glimpse for himself any idea worth having, nor could he conceive and bring it forth, nor could he establish it.

The three men who appeared at Abraham's tent door were symbolic of his own exalted understanding of the one and only Cause and effect as Father, Son, and Mother. This understanding was becoming dynamic in his experience, although at times Abraham's ideal, symbolised by his wife Sarah, seemed to waver in his thought – hence the story of Sarah's laughter when she heard that she was to have a son. There are occasions when we all doubt the promises of the infinite good, when we cannot grasp the fact that “faith is the substance of things hoped for, the evidence of things not seen.”

THE STORY OF SODOM

As a result of his vision, Abraham could now see the hopelessness of the Lot state of thought, always attracted towards the physical and the sensual, so, like Noah, he began to foresee the inevitable destruction of this mental condition through inspired thought. Here there follows the story of Lot and the annihilation of the city of Sodom. The Clarendon Bible says of the Sodom incident: –

With the group of Abraham stories connected with Hebron there has been interwoven a saga which was originally independent of the Abraham saga, the saga of Lot, and with this the Jahvist has interwoven an ancient Palestinian myth of the destruction of mankind. That this was the original implication of the story can be seen from Genesis 19:31, where Lot and his daughters are represented as being the sole survivors of the catastrophe, and not a man is left alive “on the earth” ... The story of the destruction of Sodom and Gomorrah suggests volcanic agency, hence there is a possibility that the story may have originated in an entirely different region and have been brought to Canaan before the entry of the Hebrews into the land...

We have seen that a real situation underlies the Deluge stories, although they could not have originated in Palestine. Similarly, the myth of the destruction of mankind by another agency, fire from heaven, may have a real situation behind it and have been adapted to another tradition, native to Canaan, viz. a reminiscence of a disaster which befell certain cities in the Jordan plain.

Lot's unwillingness to leave Sodom, and the inevitable end of Lot's wife – that is, of all to which he had wedded his sensual thinking – are a striking illustration of the struggle every one of us has in order to give up “the lust of the flesh, and the lust of the eyes, and the pride of life.” When, however, we touch the hem of eternity and reality, the destruction of these things is inevitable, and the prophetic writers indicated this by the symbol of volcanic eruption, just as they had previously used the well-known symbol of the Flood for the same purpose. Each one of us must eventually, through our spiritual understanding of God and man, face the mental conditions of Lot and Sodom, and although we may want to save the Lot that is within us, inevitably his end is certain, if we are in earnest. The truth we know will without fail force us to use what we have learnt, and thus we shall intelligently analyse, expose, and destroy all that opposes spiritual progress. Thus in the third day of definiteness and identity we shall be utilising specifically what we have learnt from the first day of the creative faculty of intelligent thought, and from the second day of understanding of the spiritual as the only pure substance.

The symbol Lot goes from drifting sensuality and greed to burning lust and sodomy and finally to incest. On the other hand, Abraham goes forward to a greater and more progressive sense of rendering to God the glory of all things, thus identifying Him as the infinite and only.

For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac (Genesis 21:2,3).

Do not many of us in some measure have the wonderful experience of seeing the ideal to which we have wedded ourselves bring forth our highest and holiest hopes and desires? Paul writes, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness” – this was his symbol to express the fulfilment of some measure of his conscious identity with God. Abraham's symbol was Isaac.

ABRAHAM'S TEMPTATION TO SACRIFICE ISAAC

Chapter 22 tells the well-known story of how Abraham was tempted to destroy the visible manifestation of his spiritual vision by sacrificing the human Isaac. It is thought by many authorities that the prophetic writers introduced this symbolic story with the purpose of putting an end to the hideous custom that prevailed of sacrificing the firstborn as an

offering to God. Whether this is true, or whether the story symbolises how Abraham was tempted by fanaticism, as we all are at times, to sacrifice unnecessarily the human symbol of his ideal, the fact remains that the story indicates in a marked degree man's eternal safety and the infinite provision made for his welfare when he understands some measure of his identity with God. All we ever have to sacrifice is the false mortal sense of God and of man.

The root-ideas of reality which begin the Scriptures, and their constant operation in a calculus of exalted thought and idea, are no mere abstractions, but the most definite, specific, and truly scientific factors in all the world. Moreover, they are ever-present and ever-available to all who seek them, and eventually it will be recognised that all the good that has been accomplished for mankind has been but an echo of this divine system of inspired thought and idea.

There is little more that is of vital significance in the symbol of Abraham. The form and perpetuity of the fruit of his spiritual ideal had been achieved after many struggles and lapses, because through them all the clear shining vision of his definite identity with God had enforced the divine demand of the third day of creation, "Let the dry land appear."

In the Bible record it is interesting to note how the different symbols, such as Adam, Noah, Abraham, Isaac, Jacob, Joseph, and Moses, all come and go, but the development of the spiritual idea itself goes on eternally. Hence the profound necessity of looking past the symbol to the spiritual fact it represents.

A BRIDE FOR ISAAC

Abraham's son, Isaac, now comes into the forefront of the picture, but he is usually considered to be rather colourless as a symbolic figure. Indeed, some of the Commentaries suggest that he is merely a link introduced by later editors to connect the Abraham saga with the Jacob saga. Even if this view is correct, it is evident that the inspired writers adapted this link so that it would illustrate the irresistible development of the divine idea in thought and the continuity of the divine purpose.

The beautiful love story in which Abraham's faithful servant goes to seek a wife for Isaac and finds Rebekah is usually supposed to be a symbol of the joining of tribes from Aramæa with the Hebrews already in Canaan. But again it is another pertinent illustration of the definiteness and identity of all divine purpose.

When Sarah, the symbol of his ideal, had passed away, Abraham realised more than ever the necessity of protecting and developing the spiritual idea of which Isaac was now the symbol. Hence his specific request to his servant never to let Isaac return to the country

which he himself had left. How often we make the mistake of returning to outworn conditions after we have glimpsed the Promised Land. Like Abraham, we should provide against such a happening by wedding our idea of Truth to the highest and purest, – to a “Rebekah.” Thus we wed it to that which is essentially virgin, and out of that wedding there will always come a Jacob.

In the following chapters we shall see in this third thousand-year period how the finer essences of spiritual development are fulfilled in the experience of the Hebrew people and through the symbols of Jacob, Joseph, Moses, and the Promised Land.

CHAPTER NINE

JACOB

The First Three Thousand Years Illustrate the First Three Days of Creation—The Conflict Between Jacob and Esau—Jacob’s Dream: “The Angels of God Ascending and Descending”—Jacob’s Sojourn with Laban—Jacob’s Struggle—The Twelve Sons of Jacob—Symbols of the Eternal Revelation

THE FIRST THREE THOUSAND YEARS ILLUSTRATE THE FIRST THREE DAYS OF CREATION

As one progresses in the study of the Bible story, it becomes more and more evident that the inspired prophetic writers, between 550 B.C. and 300 B.C., employed every type of symbol to interpret the Christ-idea, divinely and scientifically, and in conformity with the foundational system of divine metaphysics as laid down in Genesis 1:1-2:3. One can see how in the first thousand years of the Bible record the analysis, exposure, and annihilation of the Adam myth, representing a false material sense of creation, was accomplished through the essential tone of the first day of creation, “Let there be light,” – that is, intelligent spiritual thought, – postulating the nature of God as the infinite intelligence or divine Mind, the origin or creator of all true thought and idea.

The Noah myth, in the second thousand years of the Bible record, illustrated the tone of the second day of creation, “Let there be a firmament,” – that is, a basic spiritual understanding with which to separate the true from the false. This process of true separation is always the natural outcome of intelligent spiritual thought. Spiritual understanding reveals the nature of God as the only substance or Spirit, whereby men can truly say, “It is the spirit that quickeneth; the flesh profiteth nothing.”

The third thousand years of the Bible record begins with the Abraham, the Jacob, and the Joseph sagas, illustrating the definiteness and identity of the third day of creation, – “Let the dry land appear.” This was the period when Abram was re-named Abraham, Sarai was re-named Sarah, and Jacob was re-named Israel. In Egypt nothing could succeed in obscuring Joseph’s true identity; his spiritual sense was finally recognised and he was made ruler over all. In this period also Moses began to name or define God as I AM. The third thousand years, in which the understanding of the spiritual idea became definite in every detail, clearly interpreted the nature of God as the one infinite identity, or what the Bible names Soul, whereby men can always declare: “He restoreth my soul.”

If these conclusions are true, then we shall at once recognise the fact that the story of the first thousand years of the Bible, illustrating the first day of creation, far from being a mere myth and factually unreliable, is rather a definite, living, and practical symbol of the ever-present operation of God's nature as divine Mind and all that this term means. Likewise, the second thousand years, illustrating the second day of creation, reveals to us the substance of reality, the nature of God as infinite Spirit; and the third thousand years illustrating the third day of creation, symbolises the operation in infinite detail of the one divine identity, preserving the permanent and indestructible relationship of all ideas with God, through the understanding of God as infinite Soul.

When it becomes apparent to us that the great prophetic writers devoted to the illustration of each day of creation – that is, to each stage of the ordered revelation of God's nature – a period of a thousand years of Bible history, then the deep significance which must be attached to the “seed-plot” with which the story of the Bible begins will be realised.

Through the symbol of the breaking of the light we begin to know God as the one intelligence or divine Mind; through the symbol of the firmament, – ordered separation, – we gain some sense of true substance, of God's nature as infinite Spirit; and through the symbol of the dry land we are enabled to recognise the divine nature as the one infinite identity or Soul. Consequently, our intelligent study of the Bible record is enabling us to understand and to define the divine nature through certain synonymous terms, and moreover these comprehensive terms for God are conveying to us multitudinous ideas of the Infinite, intelligently and specifically classified. Surely these diversified ideas of God, when understood, lived, and loved, must constitute the Mind of Christ, – that spiritual and mental condition which can always prove the reality of the spiritual and eternal, and the utter unreality of the material and temporal. These terms for God, – Mind, Spirit, and Soul, – when spiritually and definitely understood and combined with other terms for God used and illustrated later in the Bible story, will surely become our sevenfold spiritual and intellectual life-line, whereby we can seek, find, and prove the very presence and power of the Infinite.

Does not the reader now see that it is possible to grasp definite numerals of spiritual thought and idea whereby he can understand and demonstrate the nature of God? These specific numerals of spiritual consciousness are far vaster, and yet far more exact, than the symbols of any human system could possibly be, and eventually they become perfectly natural to any unbiased and progressive thinker. As we understand them, we begin to stand on firm ground, and we lay hold on specific categories of metaphysics, – in other words, the “dry land” appears to us.

THE CONFLICT BETWEEN JACOB AND ESAU

And now we come to the Jacob saga, that wonderful symbol of the struggle between spiritual sense, or Soul, and physical sense testimony.

As we have seen, the outcome of the union of Abraham and Sarah (his ideal) was Isaac. Isaac was the seed of Abraham's spiritual sense, but he does not figure much in either the Old or the New Testaments, and, as has been previously pointed out, he is regarded as a link inserted by the editors to form the necessary connection between the sagas of Abraham and Jacob. Isaac's own seed, the product of his rather nebulous spiritual thought and the spiritually-mindedness of Rebekah, naturally seemed to partake of dualism – his twin sons were Jacob and Esau, in whom good and evil tendencies struggled. Jacob is an interesting character, a study of contrasts. He was a man of great spiritual longing and resourcefulness, often reaching exalted heights, but at the same time he displayed certain undesirable human defects, such as duplicity and sensualism. Esau was evidently a thorough-going sensualist, and yet he possessed some good human qualities. Perhaps he merits what the Laodiceans are said in Revelation to deserve: "because thou art... neither cold nor hot, I will spue thee out of my mouth."

In this saga it is evident that just as Abraham had to deal with the Lot state of thought, so Jacob had his struggle not only with the Esau state of consciousness, but also with that of Laban, his uncle. His developing understanding of true identity and of man's close and indestructible relationship to God, however, eventually enabled him to win through, and at length to establish the perpetuity of his seed, – the permanence of his spiritual attainment, – symbolised by his twelve sons.

As with Abraham, so was it with Isaac and Jacob: the saving grace of their particular experiences was the spiritual ideal to which each had wedded himself, and so it will always be in the experience of each one of us. In the case of Isaac, it was Rebekah from the first who seemed to understand the dual nature of the situation, even when Jacob and Esau were yet in her womb. She it was who later saw the opportunities which lay ahead for the restless yet progressive Jacob, and the vital necessity of the blessing on the firstborn going to him rather than to the fleshly Esau. In the case of Jacob, he was finally wedded to Rachel, who bore children in fulfilment of a divine promise.

Historically there is no evidence whatever that any of these people ever existed as individuals, though many of the best informed writers on the Bible believe that the records of these characters and their movements represented the comings and goings of different sections of the Hebrew race. Whether they were actually individuals or whether they symbolised tribes, however, is not of very much consequence; what is of vastest importance for all time is whether they were specifically and exactly used as symbols by the great writers of the Bible to illustrate the infinite availability and practicality of essential spiritual values. Whether Abraham and Isaac and Jacob ever actually lived is of

comparatively little importance to mankind, but if the stories woven round these characters are meant to lead men to understand and to use the eternal “now” of reality, and so to overcome the temporal and fading delusions of mortality, then they are indeed of the deepest spiritual and scientific significance, not only to the individual but also to mankind as a whole. Moreover, if this is so, then no time should be lost in instructing men in the proper understanding of the Scriptures. If the education of the future is to be largely concerned with spiritual and scientific fact – and the prospect is grim if it is not – then we cannot awaken too soon to the real significance of these exalted symbols of the Bible and the metaphysical system they illustrate.

The first striking incident of the Jacob saga is that of Esau selling his birthright to Jacob for a “mess of pottage.” Esau despised his birthright, but Jacob, in spite of his duplicity, realised the value of the spiritual. The writer of the epistle to the Hebrews refers to Esau in this way: “Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.” How often we are tempted through fear or ignorance to sell our birthright – our natural spiritual sense – for temporary gratification of the physical senses! Men are constantly selling their birthright, that of dominion over all things, for some transitory material advantage.

It was shortly after this incident of the selling of the birthright that Rebekah saved Isaac from conferring the dignity and importance of his blessing of the firstborn on Esau, who was manifestly quite unfit either to receive it or to fulfil it. On this significant occasion Isaac seems to have been mainly interested in the venison that he craved, for he sent Esau out into the field to fetch savoury meat before conferring his blessing on him. The story of how Rebekah overheard Isaac’s request and disguised Jacob as his brother, so that the aged Isaac unwittingly blessed Jacob instead of Esau, is well known. Rebekah with pertinent Soul-sense saved the blessing for Jacob, who she realised would maintain and protect it. The blessing of dominion will always be given to spiritual sense, no matter how faintly it may be expressed, rather than to material sense. Of course, the means used by Rebekah and Jacob were extremely crude, but, after all, we ourselves live in an age when millions of lives are sacrificed and men resort to every kind of cunning and intrigue in warfare in order to maintain what they consider to be the highest expressions of idealism. When humanity realises that spiritual values can only be permanently attained and retained through spiritual processes, then these crude methods will pass from human experience.

Jacob was sent by Rebekah to his uncle, Laban, in order to be protected from Esau’s hatred and wrath. This experience we all encounter in some sort. Often when the things of the Spirit are becoming definite to us, and some dreaded aspect of our own character – some Esau – would destroy our spiritual progress, then if the ideal that guides us is vital enough, and spiritual sense governs the situation, we are led out of that predicament into another condition which may not be perfect, but which is an improved state where we will have time and the help we need in order to overcome the difficulty.

JACOB'S DREAM: "THE ANGELS OF GOD ASCENDING AND DESCENDING"

On his way to Laban, as he fled from Esau, it is related in Genesis 28 that Jacob spent the night at Bethel, which means "the house of God." There he rested with stones for his pillows. When we remember that the word "calculus" comes from the Latin word meaning "stone," may not this description symbolise that Jacob began to rest or rely in some measure on the divine calculus, the absolute facts, of reality? In his dream that night he saw a ladder reaching up to heaven and "the angels of God ascending and descending." Surely such a vision indicated that Jacob caught a glimpse of the process of *seeking* through the ordered ascending scale of the days of creation, – the Word, – and also of the process of *finding*, – the Christ, for ever coming to men, forever translating itself to all mankind? The result of his vision or exalted thinking is related as follows: –

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: 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 (Genesis 28:13-15).

Jacob here gained an even broader concept of the divine infinite calculus of God's ideas, as symbolised by the four cardinal points, – west, east, north, and south. Immediately after this experience he was able to identify his ideal in some degree as Rachel, and this is beautifully portrayed in the story of their meeting at the well in Haran, where Laban dwelt.

As we behold the angels, the ideas of God, ascending and descending, – that is, as we discern the possibility of seeking and finding divine ideas in an ordered way, – then we too shall glimpse the practicality and availability of a divine infinite calculus of thought, whereby all mankind can be blessed. Then each of us individually will identify our own ideal, – our Rachel, – and from thenceforth we shall naturally desire to work for that ideal, as Jacob did.

JACOB'S SOJOURN WITH LABAN

Laban had two daughters, Leah and Rachel, and it is recorded that Jacob undertook to serve Laban seven years for Rachel, but at the end of that period he was fobbed off with Leah, who seems to symbolise good human belief rather than spiritual vision. How often we have this experience individually! We think that we are using the best method we know, – the "sevenfold" way of completeness and perfection, – to wed our thought and

experience to our highest ideal, but often our sense of completeness and of the spiritual is not good enough – it is still full of duplicity, the belief in Spirit and matter – and so we are tricked by Laban with his conservative human methods, and find that all we have gained is just good human belief. But Jacob was still willing to serve his full term for his ideal, Rachel, and he eventually won her.

As incident after incident is recorded, can we not see that these symbols of the third thousand years of Bible history, – the symbols Abraham, Isaac, Jacob, and then Jacob's twelve sons, Joseph, Moses, the Commandments, and the Promised Land, – are used as inspired illustration of definiteness and identity, those aspects of divine nature characterising the third day of creation? (See Appendix I-3rd.Day.) Moreover, these symbols will enable us to realise the definiteness of true spiritual values, to understand the ideas of God's nature as infinite Soul, and to prove this understanding by overcoming the vagaries of mortal sense. If the supreme terms for those first three fundamental "root-notions" of the Infinite, which we have capitalised as Mind, Spirit, and Soul, are now becoming living and vital to us in their meaning and purpose, then we are beginning to grasp in some measure the divine system of the Bible, as laid down in Genesis 1:1-2:3, for we are contemplating the highest illustrations of the operation of the essentials of that system in the unsurpassed idiom of the Holy Scriptures. Those who perceive these things truly begin to "hear the angels sing;" the ideas of God become pregnant in their thinking and their lives, and they bring forth fruit according to the divine nature and purpose. What a vista opens to mankind of learning God and proving the divine idea in every detail of human experience, both spiritually and scientifically, through the supreme ethics and the exact metaphysics of the Bible!

Whilst Jacob was sojourning with Laban, eleven sons and one daughter were born to him, – six sons and a daughter by Leah, one son by Rachel, and two sons by each of his wives' handmaidens, Bilhah and Zilpah. Jacob worked for Laban, but through his astuteness he evidently got the better of his employer to some extent. Laban seems to represent a measure of human good mixed with a great deal of greed and craftiness, and eventually Jacob saw the necessity of parting with this state of thought in order to progress spiritually, just as Abraham had seen the necessity of parting with Lot. But Jacob did not face up to the situation. He was afraid, and took his departure unknown to Laban. If we try precipitately or in a human way to separate ourselves from that which would hinder our spiritual progress, we never succeed. Sooner or later we have to come to grips with the problem and work it out naturally and harmoniously. So Laban followed Jacob, even as our difficulties pursue us until dealt with on a spiritual basis. Finally Jacob faced the situation and dealt with it so successfully that even Laban was glad to make a covenant of peace with him: "And Laban answered and said unto Jacob... Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar" (Genesis 31:43-45) – again the stone! It symbolises that Jacob set up in his thinking the standard of the infinite calculus of exact spiritual understanding. Humanity will never be able to solve its problems of division

and separation caused by greed and fear, until it too sets up a stone, – until it accepts and uses the divine infinite calculus of God’s ideas, through which all problems can be reasoned out spiritually and scientifically.

JACOB’S STRUGGLE

After this experience with Laban, Jacob determined that the time had come to deal with his fear of Esau, which had arisen out of Esau’s hatred and jealousy. He knew that he had to meet Esau, but before he could face doing so, Jacob realised that he would have to rise in thought to a higher sense of all that constituted the real identity of true manhood, that he would have to put off the false mortal sense of manhood with its fear, deceit, and sensualism, and realise man’s true selfhood as God’s idea, spiritual and perfect. To do this was his struggle, and it was a struggle in Jacob’s own thinking, to decide whether in future Soul-sense or the testimony of the physical senses should govern him. This is the constant struggle that we all have, and until we honestly enter the arena of the conflict between the temporal or mortal and the eternal or immortal, we are never ready to meet the Esaus in our own lives. Ultimately we shall find that every worthwhile experience that comes to any one of us comes as the result of exalted thinking, and all that comes to each one of us by way of sin, disease, or death, must be the outcome of mortal thinking. The issue is always in our own thinking, and the only safe and certain basis of thought is what the Scriptures describe as the “mind of Christ,” – exact and exalted spiritual understanding. If a man seeks to gain positive ideas of any worth-while subject, his success is always dependent upon himself, and upon his own understanding of the subject. Hence, one with God in every warfare is a majority, for salvation is primarily an individual matter. The angel who appeared to Jacob as he struggled, and who smote the sinew, or strength, of his mistaken sense, was his own inspired vision of God and of man’s true relationship to God. At the brook of Jabbok Jacob wrestled with and overcame his own faith in mortality, which always induces fear and sensualism. Finally, he realised some measure of man’s true identity as the idea of infinite Soul. And then his name was changed; he was no longer to be called “Jacob,” – “contender,” – but “Israel,” – “a prince of God.” Now he was ready to meet Esau face to face, even if he still felt a certain amount of fear and trepidation.

Would any of us have the vision and courage today to go forward in the miasma of mortality, if we were not in some measure conscious of the eternal safety of Soul, which always says to us as we struggle, “underneath are the everlasting arms”? We may not define it in this way, but the fundamental facts of the Infinite are always expressing themselves, and men catch their tones whether they realise it or not.

Jacob did eventually make his peace with Esau, but even after that he would not associate himself and his household, – his ideas, – with Esau’s. When we have risen to a higher point of spiritual development, we may be able to say to certain past human conditions,

as Jacob virtually said to Esau, “Go in peace,” but we are no longer content to associate our spiritual desire and growth with those conditions.

After his meeting with Esau, Jacob returned to Bethel, and from the record of Chapter 35 it is evident that his inspired sense of God and of the definiteness of the divine nature rose still higher. Now he realised even more clearly that as God’s idea he no longer had to strive, but that he was indeed Israel, “a prince of God.” As the ordinary individual gains the true spiritual and scientific sense of God as the infinite Soul, he too will be able to leave his Jacob sense of striving and will inherit the name “Israel,” – he will possess the authority of definite spiritual sense in dealing with the problem of mortality. Then he will have for his God the God of Abraham, of Isaac, and of Jacob, just as certainly as he would have at his disposal and could use the essential symbols of any subject when he understood them.

We read in chapter 35: –

And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land... And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon (Genesis 35:10-12, 14).

At this point Jacob not only accepted the infinite divine calculus of God’s ideas, symbolised by the stone, but he also saw that it demanded inspiration and consecration, – the wine and the oil, – and he called this state of thought Bethel, “the house [consciousness] of God.” Truly “in my Father’s house are many mansions,” – infinite categories of the divine nature. The forever operation of the infinite and perfect calculus of thought and idea has limitless expression; its appearing, its development, and its application are limitless in scope, for the simple fact is that true being is eternally infinite. The recorded experiences of Jacob may be definite and inspired symbols of reality, as a Beethoven sonata is a definite and inspired symbol of music, but the interpretation of that sonata and of the story of Jacob offers infinite scope for individual expression.

THE TWELVE SONS OF JACOB

At this point in the Jacob saga the birth of Benjamin is introduced to complete the symbol of Jacob’s twelve sons, who constituted in that age the specific symbol of the operation and proof of the spiritual idea. As the saga develops, the symbol of the divine idea changes somewhat from Jacob himself to his twelve sons, who afterwards formed the twelve tribes of Israel. These twelve sons of Jacob and their experiences now become the

symbol for portraying and elucidating the operation of the divine idea. It will be remembered that the significance of the symbol “twelve” was referred to in Chapter Two of this book as being derived from the twelve signs of the Zodiac and portraying divine government and proof. The frequent occurrence of this numerical symbol throughout the Scriptures convinces us that it was specifically and intentionally used to present a definite spiritual value.

The record of Jacob’s blessings on his sons as given in Genesis 49 is seen to be remarkable for its metaphysical analysis, when these twelve sons are regarded as symbolic representations of various states and stages of thought. It is held that these so-called blessings by Jacob were written by the prophetic writers perhaps a thousand years after the time of Jacob. One has only to study these blessings to realise that here was an inspired attempt to depict the past and future development of the right idea of God and of man as it had unfolded and would ever unfold. To give an illustration of what is meant by this: if one had a deeply cultured understanding of the essentials of music or mathematics, one could then naturally describe their certain development under all circumstances, and one could also indicate those elements which would delay their development, and those which would support and aid it.

To study carefully the record of the birth of these twelve sons of Jacob (see Genesis 30), and Jacob’s blessing on them (see Genesis 49), and also Moses’ blessings on them (see Deuteronomy 33), will convince one of the significance of this symbol of the twelve sons, as an illustration of the universal operation of the right idea of God and of man. Naturally, as one understands the symbol which illustrates the operation and demonstration of any subject, one is able in some measure to appreciate and to prove that subject in one’s own experience. As we have seen, Soul is that aspect of God which presents the specific identity of the infinite details of the divine plan; the vast range of the varied characteristics of the twelve sons depicts this aspect in a wonderful way. Consequently, these twelve sons of Jacob, when understood spiritually, constitute one of the most important symbols of the Scriptural record in its message to mankind.

To take a few illustrations: Judah and Joseph formed the nucleus of the two most important tribes, Judah forming practically the whole of the Southern Kingdom in Palestine (which took its name from Judah), and Ephraim and Manasseh, Joseph’s sons, becoming the two most important tribes in the Northern Kingdom of Israel. Symbolically these two kingdoms illustrated the manhood and womanhood of the Christ-idea. If we consider intelligently Jacob’s so-called blessing on Judah, and remember that Jesus was of the lineage of Judah, we cannot fail to see that here was an inspired foretelling of how the spiritual idea would eventually demonstrate itself in a specific manner through Christ Jesus. This is the blessing: –

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a

lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk (Genesis 49:8-12).

And now consider the blessing on Joseph, who was one of the last of the sons: –

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: 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:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren (Genesis 49:22-26).

As we have already pointed out, our world today is becoming acutely aware of the fact that God is not merely a male being, but must of necessity be Father, Son, and Mother. Who could read the so-called blessing on Joseph and fail to see the motherhood and the womanhood stressed in that blessing, and the rich attainment that flows from such a state of thought – “a fruitful bough by a well; whose branches run over the wall”? We need that motherhood and womanhood; we need the grace of the Spirit, patience, understanding, tolerance, universality, and love; and if we have those qualities of thought, they will always bring forth fruit. If Abraham had not had in his day some concept of the motherhood of God, he could never have had an ideal, symbolised by Sarah, nor could he have seen the fruit of union with his ideal in the birth of his son, Isaac. Just so with Jacob and his twelve sons. The fact is that a sense of the motherhood of God is the very highest conception of God, and this is being recognised in our world today, because the development of the right idea of God and of the true man has ever continued to progress, in spite of every human vagary.

When Rachel gave birth to Joseph through the grace of inspiration, it is recorded that she perceived that yet another son must be “added” to her. (See Genesis 30:24.) This indicates that before the recognition of God's true nature as divine motherhood can be attained fully, either individually or collectively, something else must be added in thought. Benjamin was this son who was “added;” Rachel gave birth to him after Joseph, and he was brought forth through anguish. His birth is recorded thus: –

And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem (Genesis 35:16-19).

“Benoni” means “son of sorrow,” but “Benjamin” means “son of my right hand.” That which had to be added was the willingness and the ability to give up a mortal sense of things, and thus reap the blessings of pure spiritual power. In the Bible “hand” is used as a symbol of power. Jacob’s blessing on Benjamin, his youngest son, reads thus: “Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil” (Genesis 49:27). Paul indicates the necessity of the Benjamin state of consciousness, – the casting away of a mortal sense of things, – when he states: –

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God... For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

That this process is illustrated by Benjamin is made very clear later, in the story of Joseph, when Joseph’s ten brethren come to buy corn of him in Egypt, and he will not sell to them unless they bring Benjamin with them. Joseph, the symbol of womanhood, saw that without Benjamin, the giving up of a mortal sense, there could be no renewed affections, no satisfaction, and no fruitfulness.

Our world will have to face the same fact, – namely, that it cannot worship both Spirit and matter, the real and the unreal. When it faces this fact, and is willing to give up the material and to seek only the spiritual, earnestly and intelligently, and so overcome mortality in a scientific and Christian way, then the “Joseph” and the “Benjamin” of metaphysics will come into operation, and will ultimate in that fulfilled state of spiritual demonstration indicated by the twelve sons of Jacob, the twelve tribes of Israel, the twelve apostles, and the twelve gates of the City Foursquare. Scientific Truth will then be understood and applied to those qualities of the carnal mind which are today robbing and bespoiling human reason and human welfare.

SYMBOLS OF THE ETERNAL REVELATION

The reader will remember that the claim the author of this book is making is that the illustrations of significance in the Bible record, and especially in the Old Testament, are inspired attempts to symbolise definitely, and in accord with an invariable design, laid out in Genesis 1:1-2:3, the infinite and perfect nature of God and of the true man, the spiritual man, God’s idea. We are today witnessing the revelation of the highest aspect of God’s nature as Father, Son, and Mother. We are also witnessing slowly but surely the developing sense of the fact that the approach to God must be both spiritual and scientific; this has always been recognised in a degree, though perhaps it could not be fully acknowledged before the scientific era. In spiritual reality and in Science, however,

there is only one time, and that is eternity, the eternity of infinite reality. Moreover, there is only one place, the ever-presence of the divine and infinite One, in whom “we live, and move, and have our being.” Consequently, it is scientifically and demonstrably true that “the kingdom of God is within you,” and that “the kingdom of God is at hand.”

The author trusts that the reader of this book is even now beginning to feel the divine impulsion of these spiritual and scientific facts, and that the Biblical symbols will lead him still further in this vast subject.

Does Noah now begin to live to the reader as a symbol of every man’s ability to understand spiritual reality in a specific way? Does he begin to feel that Abraham, Isaac, Jacob, and so on, are not just Biblical characters, but symbols of stages of consciousness, for ever indicating the scientific way of dealing with any situation? Does he see how the Jacob saga continues to illustrate for all ages the definite identity and availability of all divine ideas and man’s specific and permanent relationship to God? Without the spiritual and metaphysical understanding of these pregnant symbols, the Bible can only be an enigma to the ordinary man, for the primary purpose of the Bible was to symbolise the way of salvation and its eternal “nowness.”

So mankind, individually and collectively, must learn to understand and prove the infinite realities of the divine nature not only as they appeared to Abraham, to Isaac, and to Jacob, but also to the prophets, to Christ Jesus, to Christianity, and throughout eternity. There cannot be a stopping-point to the revelation and understanding of the infinite. The problems of today need the vision of today, and that vision must be spiritual, exact, scientific, and demonstrable. The manna of yesterday will not meet the difficulties of today. There must be constant and specific development in spiritual matters. Jesus foretold this in his promise of what is known as the divine Comforter, – the forever development of the Spirit of God to men.

We have considered in the last two chapters the ordered and definite stories of Abraham, Isaac, and Jacob in the third period of Bible history, culminating in the story of the twelve sons of Jacob, later to become the twelve tribes of Israel. Surely in that age the “dry land” was appearing, and the third day of definiteness and identity was being made manifest, to become a specific numeral of infinite and inspired thought to all mankind for ever. Thus Abraham, Isaac, and Jacob still live, and will forever live, even in our scientific age, and will always reveal some measure of the divine nature to those who seek it sincerely and intelligently.

CHAPTER TEN

JOSEPH

The Story of Joseph Used as a Link—Joseph's Coat of Many Colours—Joseph in Prison—Joseph's Interpretation of Pharaoh's Dreams—The Practical Import of the Biblical Narratives—Benjamin Indispensable in Uniting the Ten Brethren to Joseph—The Spiritual Significance of the Story of Joseph—Ephraim and Manasseh

THE STORY OF JOSEPH USED AS A LINK

The story of Joseph probably ranks as one of the best-known of the Bible, for it is a colourful narrative, full of action and interest. Joseph is sold into Egypt by his brothers, who are jealous of him. But he makes good in Egypt, and finally becomes so important an official in the court that in time of famine his brethren have to come to him in order to buy corn. Eventually, his entire family joins him in Egypt and settles in the land of Goshen.

Some authorities on the Scriptures consider that this saga, which consists of a series of well-known eastern tales, was introduced by the prophetic writers merely as a link between two different theories of Jewish history. One theory was that the main body of Hebrews settled in Canaan permanently and never left it, and that only a few of them ever went down into Egypt. The other theory was that the main body of the Hebrews went down into Egypt, and were eventually brought out by Moses, and that therefore the real history of the Hebrews as a nation began at the time of Moses. With these two theories is bound up the important question as to when the Hebrews first began to know God as Jahweh; one theory held that God had always been known as Jahweh, and the other theory that it was Moses who first introduced the name Jahweh to the Hebrew people. As the Clarendon Bible states, this story “provides an explanation for the Hebrew tradition of a sojourn in Egypt, and... serves as a link between the cycle of sagas belonging to the early period of Hebrew settlement in Canaan and the cycle of sagas which have Moses for their central figure, thus unifying two divergent traditions concerning the call of Israel.”

The Joseph saga has little confirmation from Egyptian or other history, but as a symbolic illustration of the divine system of salvation it is of the greatest importance, and when understood in this way it will be loved and cherished even more than before.

JOSEPH'S COAT OF MANY COLOURS

Joseph was Jacob's favourite son, and the story begins in Genesis 37: "Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours." The prophetic writers of these narratives were inspired men who regarded spiritual reality as all-important, and who, as we have seen, were primarily interested, not in the facts of history, but in the development of the spiritual idea. Surely, then, this coat of many colours must have had more significance to them than a mere garment, for it figures prominently in the early part of the story. If the premise of this book is true, and the "seed-plot" of the Bible is contained in the story of the seven days of creation or revelation, then it would certainly be natural that if Jacob loved Joseph more than all his children, he would above all else have desired to give him some understanding of this story. Certainly if the author of this book wanted to bless someone he loved, or to bless mankind, he could think of no greater gift to confer than an understanding of the pure and perfect system of metaphysics as revealed in the Scriptures. In the story of Noah, as the reader will recall, the rainbow, with its seven colours, was employed as a symbol to betoken man's eternal covenant with God, – the way man can "agree" or find himself at one with God, through an ordered and intelligent understanding of the seven days of creation. May not Joseph's coat of many colours have been a similar symbol of these spiritual tones or root-notions of reality? It is very natural to suppose that Jacob would give to Joseph some understanding of the divine system as outlined in the first chapter of Genesis. The details of this metaphysical system may not have been specifically recorded at that period, but it is evident that it was always the basis of inspired thought and idea, although perhaps unconsciously so.

Joseph's brethren were jealous of him; his understanding of pure spiritual reality, through the days of creation, became the target for envy and ridicule, as the ability to understand and prove God has often been. They regarded him as a dreamer. In his youth Joseph had two important dreams which indicated the dominion that must come with the gaining of spiritual sense. This was the birthright of dominion over material sense which Jacob had struggled to gain from the start, and now Joseph was glimpsing it. His second dream is recorded as follows: "And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me" (Genesis 37:9). It seems that Joseph not only had a coat of many colours, – some understanding of the days of creation, – but he also glimpsed the spiritual power which must come from the utilisation of these symbols of spiritual thought and enlightenment operating in perfect system, as had already been symbolised by the sun, the moon, and the stars on the fourth day of creation.

"And they hated him yet the more for his dreams, and for his words" (Genesis 37:8). Abraham and Jacob had to deal with a Lot, an Esau, and a Laban, but Joseph had to deal with his brethren, who tried every conceivable method to destroy Joseph and his vision, as the testimony of the physical senses often tries to do to each one of us when we awaken

to spiritual demands. Eventually they stripped him of his coat, – his spiritual understanding, – and finally succeeded in selling him into bondage in Egypt, and convincing Jacob that he was destroyed.

The question might be asked today: Has not mankind, in failing to see the deep significance of the “seed-plot” of the Bible in Genesis 1:1-2:3, unwittingly stripped it of all that would give it life and being, even as Joseph’s brethren robbed him of his coat of many colours?

One of the striking details of this story of Joseph is the unwillingness of Jacob over a long period to recognise that the Joseph state of thought had not been destroyed and was still operative.

Which of us has not had this whole experience ourselves, or witnessed it with those we love, when mortal sense testimony seems to have stripped us of our developing spiritual sense and to have tried to convince the Jacob in us (which fathered that spiritual sense) that our vision has gone? Moreover, is not this the condition in the world today? Materialistic theories seem to have driven hope and vision down into the depths of despair and darkness, and to have mesmerised numberless men and women into thinking that their spiritual ideals are not practical. But the divine plan of the one infinite Cause is for ever operating irresistibly, and although humanity, trying to reason from both a spiritual and a material basis, may temporarily “make its bed in hell,” eventually the Christ-idea, God’s eternal idea of Himself and of all that is true, will be found for ever available, practical, and provable to spiritual consciousness.

Consequently, even in Egypt Joseph began to prove his understanding of pure metaphysics, which had originated with the development of the ordered days of creation or revelation, symbolised by his coat of many colours. He rose quickly to prominence, and was soon put in charge of all the affairs of the house of Potiphar, the captain of the guard.

Egypt stands for the mental condition of paganism, materialism, and mysticism. Every one of us at some time or other is sold into Egypt, and there we have to prove our spiritual values or sink. Just so with humanity as a whole.

JOSEPH IN PRISON

In the last chapter it was seen that Jacob’s blessing on Joseph (Genesis 49:22-26) indicated that he was to manifest a great measure of motherhood and true womanhood, and immediately upon his arrival in Egypt he had to express these very spiritual qualities. The first temptation which came to him was symbolised by the attempt of Potiphar’s wife

to seduce him, – that is, to entice him from his exalted sense of true womanhood, that state of thought which brings forth abundantly the fruit of the Spirit and of purity. Many great lives and wonderful opportunities have been wrecked by some wife of Potiphar, when there has not been enough of the right idea of true womanhood and motherhood to deal with sex. Joseph's vision, however, was equal to the occasion, although his way out seemed to be through prison. But many of humanity's greatest achievements have originated in what at first appeared to be a prison, and sometimes in what seemed to be a tomb, – though a tomb only to a false mortal sense of existence, and never a tomb to spiritual sense, which always rises from it. As we rise in thought, we certainly bury the mortal, but not the immortal, for that cannot ever be buried.

Joseph's ability to analyse and expose the errors of the human mind was most marked, for had he not been given in his early days a "coat of many colours"? He was now beginning to see how he could utilise his understanding of the sevenfold nature of divinity by right application to the human problem, and this eventually culminated in the ability to feed and succour his ten brethren, – to protect and nourish even the human sense of things.

Whilst in prison, Joseph interpreted the dreams of two of his fellow-prisoners, Pharaoh's butler and chief baker. The butler dreamed that he was again pressing wine from the grapes into Pharaoh's cup, but the baker dreamed that the fowls of the air were eating the royal bakemeats out of a basket which he bore on his head. Joseph told the butler that his dream signified that he would be restored to his former office; in other words, Joseph saw that the wine of inspiration always exalts and restores. He told the baker that his dream signified that he would be hung; in other words, he saw that the desires of the flesh are exposed to every preying thought, and inevitably perish.

JOSEPH'S INTERPRETATION OF PHARAOH'S DREAMS

Joseph's developing spiritual sense and ability to translate spiritual reality later enabled him to be called forth from prison to interpret Pharaoh's two dreams, – of seven thin kine eating up seven fat kine, and seven thin ears of corn consuming seven fat ears of corn. Joseph interpreted these dreams as a prophecy that there would be seven years of plenty and then seven years of famine in the land. But what Joseph really saw was that the desolating action of the complete gamut of mortality will, unless forestalled, destroy for each one of us the divine system or calculus made manifest through the seven days of creation. Joseph not only interpreted the dream to Pharaoh but also revealed the remedy; and that remedy for each of us is to ponder ceaselessly and preserve in our thinking, through Science and system, the ideas of reality, so that in times of temptation and disaster we shall be able to deal with the situation, whatever it may be. The seven well-favoured kine of Pharaoh's dream represent the spiritual understanding and full use of the sevenfold nature of God as symbolised by the days of creation. So do the seven good ears of corn.

On the other hand, the seven lean-fleshed kine and the seven thin ears of corn are symbols of the whole range of materiality and its disastrous effects.

From this point onwards Pharaoh respected and valued Joseph and made him ruler over all Egypt.

THE PRACTICAL IMPORT OF THE BIBLICAL NARRATIVES

At this juncture, let us just touch upon the practical import of all that we have so far considered. Once our reason and our spiritual sense have led us to accept the fact that there is an exact Science of being in the Bible, vast possibilities open up to us of using this compilation as a textbook of life. Faced with an unhappy situation which just seems to flood our whole experience, we can turn to the story of Noah, and through an understanding of the divine root-notions of reality presented in that story we can work our way out of that situation logically, certainly, and with confidence and dominion. Faced with the temptation to desert our ideal, to believe that it will not accomplish what we hoped, we can follow the certain journey of Abraham to the fulfilment of his ideal and purpose. Struggling with ill-health or with some tenacious sin, we can identify ourselves with the ordered overcoming of such evils by pondering Jacob's struggle. If we find ourselves in a position from which there seems to be no escape, or in the depths of despair, what comfort to know that there is a way out, and that we can utilise that way today just as effectively as Joseph did to work his way out of a pit and a prison! These are just a few instances, but there is no problem in human experience of which the spiritual solution cannot be found in the Bible. The practical use of all these Scriptural symbols, however, is dependent on understanding the ordered numerals of infinity and their operation in a divine calculus. Otherwise, the Bible is just a record of more or less historical incidents, helpful in outward example, but of little practical use without an understanding of the divine Principle involved. The ordered way to a comprehension of this Principle must necessarily be found at the beginning of our Scriptural textbook, and that is exactly what the author of this book has tried to show.

When will we cease from attaching a merely personal significance to the inspired figures of history, and realise that they were great only as they conformed in thought and character to the infinite and divine design of pure reality? Jesus said, "the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." The infinite One is for ever expressing itself as one divine design, one infinite calculus of spiritual ideas, and every now and then some great thinker rises above the delusive conclusions of the physical senses and conforms in thought to the divine standard. This is a practical possibility for every one of us, and without this possibility of individual and universal attainment there could be no basis for at-one-ment with divinity or with Science, as neither of these is a respecter of persons, but only of intelligence and of inspired effort.

BENJAMIN INDISPENSABLE IN UNITING THE TEN BRETHREN TO JOSEPH

To return to the story of Joseph: Joseph's idealism had now begun to translate the Pharaoh sense of things out of paganism and despotism into a good human concept which recognised some measure of the value of the spiritual. That is what each one of us must do in our own individual experience. If we truly understand the definite nature of God as the one divine identity and as infinite Soul, this will transform our material sense of existence into a higher sense, where the value of spiritual idealism is recognised and good human belief becomes our servant.

Joseph was now ready not only to forestall the famine of spiritual sense, but also to support and protect his father and his brethren, – all that had formerly fathered his vision and all that would have destroyed it. The story is told that in the time of famine Jacob heard that there was corn in Egypt, and so he sent ten of his sons to buy corn there, but Benjamin he kept behind, because he was his youngest son and he feared for him. In Egypt it was to Joseph that his brothers had to appeal, but they were not able to recognise him, for they thought that they had disposed of him; spiritual sense can never be quenched, however. Joseph would not give them all the corn they wanted unless they went back and brought their youngest brother with them. In working out his difficulties with his ten brethren, – the symbol of the operation of Truth in the flesh, – Joseph realised that the Benjamin state of thought was indispensable. As was indicated in Chapter Nine of this book, Benjamin represented the ability to give up a mortal sense of things, and to enjoy the comfort and consolation resulting from the spiritual sense of things. Joseph saw that without Benjamin, without the laying aside of mortal beliefs and the acceptance of the spiritual as the only, there could never be a sense of true spiritual government and its demonstration in human experience, as symbolised by the twelve brethren. But he also realised that no demand for penalty or belief in the necessity of suffering must be introduced into divine metaphysics.

Jesus certainly illustrated to men the way of overcoming through tears and triumph, but he also pointed consistently to a higher way, – the way of Science, the way of pure spiritual values analysing, uncovering, and annihilating every vestige of evil. He made this clear when he stated, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Jesus suffered because of the blindness of men to spiritual things. If they had been willing to believe and understand what he was trying to teach them, he would not have had to undergo persecution and finally crucifixion. But he had to prove to them the indestructible and permanent nature of spiritual reality in this way, for unless they had had physical proof of it they would not have been convinced. Salvation always comes about either through suffering or through scientific and spiritual understanding. What wonderful results we should witness if we determined that it should always be through the latter!

When, at length, the brothers brought Benjamin, Joseph through the symbol of hiding the cup, the cup of suffering, in Benjamin's sack, exposed the error of believing that the laying aside of mortal sense must necessarily involve suffering, retribution, and punishment. Also, by returning his brothers' money in the mouths of their sacks, Joseph symbolised that human processes get back just what they bring.

Joseph was, in fact, lifting the idea of salvation and demonstration above that limited sense of the application to the human (the "ten") which believes in suffering and penalty, a cup of sacrifice; he was lifting it into the realm of pure metaphysics, where exact spiritual values dissipate so-called material values with the ease and certainty with which facts in mathematics correct mistakes. Only one who understood such a system of metaphysics could have said to the woman taken in adultery, "Neither do I condemn thee: go, and sin no more," or to the palsied man, "Thy sins be forgiven thee," because such a system recognises spiritual values alone as fundamental. In the light of divine metaphysics, as understood and practised Christianly and scientifically by Jesus, sin, disease, and death are seen as errors of the human mind to be corrected as such through divine fact. Naturally, those who believe in the reality of both Spirit and matter, of both good and evil, must always pay the price of human progress, and that price is pain and penalty.

Jesus' mission paved the way for a higher process of salvation. No longer is such an experience as his necessary or desirable, or his sacrifice would have been in vain. The master Metaphysician triumphed over mortality with its cruel penalties, and opened the door wide for future generations to overcome through grace and not through suffering. Hence his dynamic pronouncement for all time: "ye shall know the truth, and the truth shall make you free." John, in Revelation, foretells this scientific way of salvation when he describes the state of thought symbolised by the City Foursquare, – the divine infinite calculus of pure Christianity and Science, – where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

It is hideous to teach men of a God who demands suffering. Sin and materiality punish themselves, as mistakes in any subject punish themselves. Jesus' statement, "I am come that they might have life, and that they might have it more abundantly," still comes ringing down the ages, and when men understand the Science of spiritual reality and its eternal availability, the outworn notion of a cruel God will be thrown onto the rubbish-heap of obsolete theological doctrines. Humanity finds for itself more than enough pain and penalty as a result of its ignorance and materiality. What it needs is the scientific and Christian way out of these things – not the way of suffering. Moreover, it is evident that the coming generation is not any longer prepared to accept outmoded theories of a cruel God and of hell-fire in this or any other life.

Joseph is a wonderful symbol of how to attain, through inspiration and understanding, the true proof of spiritual government, as symbolised by the “twelve;” this does away with every belief of penalty and suffering. Joseph blessed his brethren; he did not condemn them. He provided and cared for them. They did not have to suffer for their mistakes, once they obeyed spiritual sense, as typified by Joseph.

The state of consciousness symbolised by the “twelve” is brought into operation as men understand the ideas of the threefold essential nature of God as infinite Life, infinite Truth, and infinite Love, operating in a four-dimensional calculus of the Word, the Christ, Christianity, and Science.

In human salvation we may first have the “ten,” – the application of sevenfold truth to the human through analysis, exposure, and annihilation of error, – but we must eventually rise to the “twelve,” – the demonstration of pure spiritual values, the proof of scientific fact in divine metaphysics. So the Joseph saga indicates that there must be the complete “twelve” of spiritual government and proof, symbolised in that age by the sons of Jacob, and symbolised later by the twelve apostles and the twelve gates of the City Foursquare. In the case of the twelve sons of Jacob it was seen that Benjamin was indispensable, as portraying the passing away of the cup of suffering, and the loveliness of accepting and recognising the blessings of divine grace.

THE SPIRITUAL SIGNIFICANCE OF THE STORY OF JOSEPH

What a glorious symbol is the story of Joseph – a symbol of spiritual fact to be understood and used in the eternal “now” of reality! Surely the Christian and scientific symbolisation of eternal spiritual facts and their intelligent application is of far greater value to men than a mere historical record, rightly regarded as being unreliable and inaccurate in many of its statements. The inspired Scriptural writers were much more than casual historians; they were revealing to mankind, in the most definite way, the infinite ideas of reality and their eternal availability. The fact that they began the Bible with the symbol of the seven days of creation, and their intelligent operation in a perfect system, should indicate to us the primary importance they attached to that symbol.

It is interesting that in dealing with the Egyptians in the time of famine, that is, in dealing with materialistic and impoverished human thought, Joseph made it render all things to Pharaoh, to an improved sense of good human idealism, and he did this through three stages of thought, – the physical, the moral, and the spiritual. First he made the Egyptians render to Pharaoh their money, a symbol of the grossly physical, then their cattle, a symbol of the moral, and finally their land and their bodies, thus leaving nothing to them but the spiritual and mental.

If Joseph had actually made the Egyptians render to Pharaoh all their money, cattle, land, and also their bodies, he would have been a monster of cruelty, and he would have had no rightful place in the Scriptural record except as a symbol of gross inhumanity. But if, on the other hand, the Joseph saga is a symbol to illustrate to men and women in all ages how the understanding of the spiritual idea can be protected and nourished against all eventualities, and how it can intelligently and scientifically overcome the merely physical, both for the individual and for humanity as a whole, then it is one of the outstanding spiritual symbols of the Bible. Moreover, this symbol of the definiteness and identity of God's nature as Soul, which gives safety and which translates jealousy, hatred, and despotism into some sense of the rule of Soul, is as indispensable to each one of us as the knowledge of any fundamental fact in mathematics, music, or engineering would be to the success of the student of those subjects. The Joseph saga is a vast, beautiful, and compound symbol for all eternity, illustrating the possibility of knowing and proving God as infinite Soul and thus letting the "dry land" of the third day appear, and bring forth "grass," – the Word of God, illustrated by the coat of many colours, – "the herb yielding seed," – the Christ-idea translating the sense of famine, represented by the seven lean years, into the bountiful provision of spiritual sense, – "and the fruit tree yielding fruit" Christianity, illustrated by the blessing Joseph finally bestowed on his brethren.

The story of Joseph also shows how, through the seven days of creation or numerals of infinity, operating in a divine four-dimensional calculus of the Word, the Christ, Christianity, and Science, we can meet and master every phase of materiality, and so inherit here and now some measure of the dignity and well-being of the sons of God. Its priceless spiritual lesson prepared the way for Moses to lead the children of Israel out of the bondage of Egypt and into the freedom of spiritual enlightenment. This understanding of God as Soul, the one and only identity, for ever identifying all things with itself, enables us to appreciate and use the definite sense of God's fatherhood as symbolised by Abraham, the definite sense of development and spiritual translation as symbolised by Jacob, and the definite sense of ever-present salvation from sin and from every temptation of Egypt as symbolised by Joseph.

As thought grasps the deep significance of the Joseph story, with its assurance of the proof of spiritual values, it appreciates the importance of the symbol of the twelve sons of Jacob, later to develop into the symbol of the children of Israel, God's chosen people. Then, like Joseph, inspired thought says to the suffering heart, in the face of all human theories of penalty and punishment, "Now therefore fear ye not: I will nourish you, and your little ones" (Genesis 50:21).

EPHRAIM AND MANASSEH

No survey of the story of Joseph would be complete without reference to his two sons, Ephraim and Manasseh. The record indicates the spiritual meaning of these two symbols:

“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. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction” (Genesis 41:51,52). So Manasseh is the symbol of one’s ability to put aside the belief of struggle and penalty, and the symbol of one’s ability to give up outgrown beliefs; and Ephraim is the symbol of the fruitfulness of Science, giving man dominion. When he came to bless them, Jacob showed that Manasseh, though the firstborn, was not to be the greater of the two. The time for suffering and penalty is past, for humanity has had all that it can stand of this dreaded way of salvation. In future, men will learn, live, and love spiritual and scientific values as the most definite and provable factors in human experience, and they will no longer wallow in outworn theories of retribution and penalty. Thus they will drink the real cup of sacrament and atonement, filled with the new wine of ever-present and ever-available divine grace.

Scientific spiritual understanding and demonstration must be our way of salvation today. Then dealing with the problems of evil and materiality will not be a blind labour, for they will be corrected with the subjective understanding of spiritual reality and eradicated through the grace of God and the divine fact of God’s allness. Thus Ephraim will be foremost in our thought and experience, and Manasseh will take its proper place as secondary. This new and truly scientific sense of salvation is a foretaste of the Comforter promised by Jesus. It involves the beginning of the era of scientific Christianity, revealing to men the onliness and supremacy of the spiritual, before which evil and materiality fade away, based as they are merely on fear and ignorance.

We have now seen how the inspired theme of the Bible has unfolded through the record of the days of creation, or revelation, with its exact and ordered symbols, illustrated by the Adam myth, the Noah myth, and the sagas of Abraham, Isaac, Jacob, and Joseph. So we have traced in the first three thousand years of Bible history that spiritual line of *light*, *understanding*, and *definiteness* which was adumbrated in the first three days of creation. Before we finish our consideration of the third thousand-year period, we come to the Moses tradition, with its wealth of Soul-sense, identifying for all time the nature of God and the true man, and also identifying mankind’s eternal hope of a Promised Land, – the “now” of reality, of Christianity, and of Science.

CHAPTER ELEVEN

THE BIRTH OF MOSES AND HIS PREPARATION FOR HIS MISSION

Moses' Achievement—The Bible Tells One Story—The Hebrews in Bondage in Egypt—The Birth of Moses—Universal Spiritual Education in the Divine Facts—The Divine Identity Reveals the True Relationship of Manhood and Womanhood—Moses at the Burning Bush—The Three Signs Given to Moses—The Spiritual Idea Must Ever Develop

MOSES' ACHIEVEMENT

Some of the most important symbolism of the Old Testament is to be found in the story of Moses. Hitherto we have been considering the illustration of great spiritual and metaphysical facts through myths or "origin-stories," sagas, and folklore. The Abraham saga is believed to be based on some degree of actual history, but in the record of Moses we are dealing with something even more definite from a historical point of view, something which if not actually historical can at least be described as traditional. Moreover, we come to a great character and to a series of incidents connected with that character which have influenced the whole of human history in the most remarkable manner. Whilst it is true that little that could be termed historically accurate is known about Moses and his period, yet the spiritual foundation laid at this time formed a basis from which the prophetic writers could foresee and foretell the approaching era of the Christ-idea, later to be fulfilled by that greatest of all Christians and Metaphysicians, Jesus of Nazareth.

To appreciate the deep significance of the Mosaic era, one has only to remember that our sense of law and government today still rests largely on the basis of the Commandments, attributed to Moses. At the same time, it would be a mistake not to realise that a great deal that has been assigned to Moses is purely traditional, and also that the records of that period were edited and re-edited many centuries later by the prophetic writers, who introduced into them the advanced spiritual vision of their own age. For nearly a thousand years after Moses the Israelites attributed to him much of the teaching which they wished to have accepted. As a matter of fact, it is only within the last fifty years or so that the traditional theory that Moses was the author of the Pentateuch has been finally disproved.

It is a difficult matter to assess justly the character and work of Moses. As we examine the record of his mission, every individual reader will have to form his own estimate of this colossus of human history. He was undoubtedly a man of great vision and moral courage, extremely capable, and inspired by an absolute faith in Jahweh, the Israelitish God of war, yet, on the other hand, one cannot fail to see that he left the Hebrews with a

religious and moral code from which they could not, in later years, rise to accept the Christ-idea. Their own prophets told of the Christ-idea as the epitome of the grace of God and of His essential nature as divine Love, but creed, ritual, and dogma blinded the Israelites from accepting this Comforter. Jesus analysed this limited state of thought when he made that statement which on the face of it seems so extraordinary: "All that ever came before me are thieves and robbers." The truth is that until the unsurpassed teaching and demonstration of Jesus, none of the world's greatest idealists had been able to grasp and formulate fully the metaphysical fact that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." They were all dealing with two factors, believing in the mixture of Spirit and matter as reality; thus they were to some extent dualists in thought, and consequently were unable to enter the Promised Land of infinite Spirit. Jesus of Nazareth was a pure monotheist, who acknowledged and worshipped Spirit alone. This is the crux of all progressive thought. The physical scientist and the religionist of the future will each have to find his Promised Land in the spiritual Science of divine Mind and Mind's infinite ideas.

One thing is certain: Moses rallied the Hebrews, who were in slavery in Egypt, and formed them into a nation whose contribution to humanity's moral standard has been unparalleled. Undoubtedly he accomplished this by leading them out of paganism, superstition, and gross materiality into a higher and holier sense of the one and only God.

The author proposes to elaborate the proposition that Moses achieved this through an exact, ordered, and spiritual process of thought and idealism. It is evident, for example, that the Commandments, on which our moral code is largely based, constitute a scientific and precise statement of God and man's duty towards Him, and also of man's relationship to God and to his fellow-man. Even if it is true that Moses derived his teaching in the Commandments to some extent from the Chaldeans, as may be seen from an examination of the Hammurabi tablet, now in the Louvre in Paris, this in no way detracts from the deep significance and authenticity of these teachings, but only serves to prove that the constant revelation of God's nature is one ordered development for ever going on, and translating itself to every age. This revelation was later made manifest in the perfect teaching and demonstration of Christ Jesus, and is reappearing today in the form promised by Jesus – as the "Spirit of Truth," or scientific Christianity.

In connection with the one ordered development of Truth to men, it is illuminating to realise that Joseph's achievement, which certainly was "a fruitful bough" and "ran over the wall," formed a stepping-stone in Egypt (the symbol of paganism and idolatry) for Moses' establishment of the moral law, which has ever since enabled men to come out of the many bondages of Egypt, or that which is called in the New Testament "the lust of the flesh, and the lust of the eyes, and the pride of life." Later it will be shown that Moses' Commandments embody to a great extent the spirit of the "seed-plot" of Genesis 1:1-2:3, and that they present not only the Word of God, but also the Christ. In fact, there is no doubt that it was at this point in Bible history that the emphasis on the ordered statement

of the Word of God began to yield to the realisation of the ever-present Christ-idea and its infinite identity with God. Consequently, Moses is always spoken of as a prototype of the Christ, though the prototype was not Moses himself, but his teaching, as epitomised in the Commandments. Later, Jesus illustrated in the Sermon on the Mount the ordered revelation not only of the Word and of the Christ, but also of Christianity and of Science, for that great Sermon presents all four aspects of the divine calculus.

THE BIBLE TELLS ONE STORY

Thus, as we go forward in the close study of the Bible, we are forced to the conclusion that we are watching the inspired, exact, ordered, and scientific development of the divine idea, revealing God to men through infinite symbols and in manifold detail. The Bible story is a chain whose every link is accurately forged to fit the next, so that it holds together as one harmonious whole; it is one infinite story of one God, expressing Himself as one Word, one Christ, one Christianity, and one divine Science of reality, for ever translating itself to men through cultured spiritual understanding, and always in absolute accord with the design of the Bible given in the first chapter of Genesis.

In the consideration of these stories in the Old Testament as illustrations of the divine idea, it must always be borne in mind that they were put into their final form by prophets who wrote between 550 B.C. and 300 B.C. They were the school of writers who, when in exile in Babylon, originated the scientific record of the seven days of creation or revelation, and specifically placed this “seed-plot” at the beginning of their writings. By so doing they established for all time definite numerals of spiritual thought and a divine calculus of inspired metaphysical computation, whereby all men, throughout eternity, could understand and compute the realities of being and of divinity. We must never forget that having established this perfect system of divine metaphysics, they proceeded to use manifold details of national myths, sagas, traditions, and personal experiences to illustrate the Science and ethics of that system, in so far as the conservatism of the period would permit. Thus we find throughout the Scriptures, from Genesis to Revelation, constant elucidation of the way of true salvation, through the outstanding symbols of the “one,” signifying the divine One, God Himself; the “three,” signifying the essential nature of God as Life or fatherhood, Truth or sonship, and Love or motherhood; the “four,” signifying the divine infinite calculus of the Word, the Christ, Christianity, and Science; the “seven” of perfection, signifying the infinite numerals of spiritual thought and idea; the “ten,” signifying the application to the human problem of the perfect spiritual ideas revealed by the seven days of creation, this application taking place through the threefold process of analysis, exposure, and annihilation; and lastly, the “twelve,” signifying the showing forth or demonstration in any degree of God’s essential threefold nature, through the use and understanding of the fourfold infinite calculus of divine ideas.

The author is aware of the fact that in reiterating these fundamentals he may be taxing the patience of the quick and trained thinker, but his excuse is that in actual contact with others he has found that the ordinary man appreciates this repetition, and he therefore asks the more experienced thinker to bear with him in this matter.

THE HEBREWS IN BONDAGE IN EGYPT

Undoubtedly in the time of Moses the Hebrew people became a nation, one whose thinkers have done much for mankind. The teachings of this period therefore demand careful and exhaustive analysis from the most exalted standpoint.

If it is true that the prophetic writers, although attempting to establish some conception of traditional history for their race, yet realised that this was only important in so far as it was associated with the constant development of the spiritual idea, then surely we shall not go far astray if we consider their writings in this light, rather than as a historical record. The narrative of Moses bringing the children of Israel out of Egypt and leading them through the wilderness is interesting enough as history, but the incident is of little avail today if it is viewed as a mere physical happening. The substance and the wealth of the story lies in the fact that today every one of us has experienced or is experiencing to some extent the “Egypt” of doubt, fear, bondage, and sorrow, and the understanding of the exact spiritual symbolism used in this record will show us the scientific way out of Egypt. In the intermediary stages of the journey from a material sense of things to a spiritual sense we may have to go through a wilderness, where we are mentally sorting things out, and leaving outworn notions behind, but if we have the high goal always before us, we shall reach the Promised Land after “forty years,” – that is, after understanding something of the fourfold divine calculus as applied to our daily experience. The time necessary for this accomplishment is long or short according to our desire and our earnestness.

The first chapter of Exodus records the conditions under which the Hebrews were living after many years’ sojourn in Egypt – how many years no one knows, and the length of the period seems to be a matter of guesswork. The Biblical record would make it appear that at this time there were about two million Hebrews in Egypt, but it is now generally recognised that this was an exaggeration, and that there were probably not more than ten thousand of them. It is an interesting fact that the two periods in which the history of the Hebrew people is least documented were just before the birth of Moses and just before the birth of Jesus. It is as though there was a significant hush before these two great events.

Exodus 1:8 reads, “Now there arose up a new king over Egypt, which knew not Joseph.” The Pharaoh of Joseph’s day had understood and appreciated Joseph’s spiritual vision of the one God. Evidently, this vision, as symbolised by Joseph, was no longer appreciated either by the Egyptians or by the Hebrews in bondage in Egypt. Paganism and

superstition reigned supreme. Many authorities on the Bible believe that at this time Jahweh was little more than a name to the Hebrews and hardly entered into their religious calculations at all. Subsequent happenings would seem to indicate the truth of this assertion, and also that many of the Hebrews were at that period absorbed in the worship of Egyptian Gods. Consequently, all that Joseph symbolised of the divine nature was for the time being dormant in them. The Hebrews had become bond-servants to the Egyptians, and the prophetic writers used this condition to symbolise the bondage to sin and sorrow and materialism which enslaved each one of us when we forget or forsake our spiritual vision.

THE BIRTH OF MOSES

Evidently the Pharaoh of that period, whose name is still only a surmise, had decided on the destruction of the male children of the Hebrews, even as Herod was to do later. Pharaohs and Herods always suspect the coming of a new sense of the divine idea, in the same way that uncultured thought feels and resents a more cultured sense. It is recorded that Pharaoh commanded the Hebrew midwives, of whom only two are mentioned, to destroy every male Hebrew child, but the midwives no more responded to this request than the Wise Men later responded to Herod's request to help him to locate the babe Jesus. Eventually Pharaoh is supposed to have demanded that the Egyptians should make certain of the death of every male child of the Hebrews by casting it into the river when it was born. The two stories in the Bible of the attempt to slay male children are both used to symbolise that the carnal mind ever seeks to destroy the Christ-idea, whenever and wherever it appears.

What a dramatic setting the prophetic writers have furnished for us at this point! – Joseph and his vision gone; the Hebrews in bondage to Pharaoh and in ignorance of Jahweh; the time ripe for deliverance; Pharaoh suspecting this, and laying his plans to keep them in bondage; the two midwives, feeling the divine impulse and refusing to be Pharaoh's tools; all the Egyptians called upon to help in the destruction of the Hebrews' children. It certainly was an illustration of the darkest hour preceding the dawn! What a setting, and who but the prophetic writers could have done full justice to it, and all in a few short sentences!

The great drama begins in earnest with this scene: –

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed him with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she

saw the ark among the flags she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water (Exodus 2:1-10).

The story of a child placed in an ark and put on the water, to be found by a royal personage and taken into the royal family, is a well-known eastern fable, and the writers of the Elohist document used this fable to illustrate the infinite safety of true identity in this third thousand years of the Bible record.

UNIVERSAL SPIRITUAL EDUCATION IN THE DIVINE FACTS

Suppose that today we understood the definiteness and certainty of God's nature as Soul, and could therefore prove the ever-availability of safety and sanctity in the midst of bitter persecution and chaos! What would not this spiritual understanding do for our age, when humanity's progress seems to be threatened on every side by evil forces of disruption and bondage? The author knows that an understanding of God's nature as Soul can be used individually to free men, and to protect all that is worth protecting, because in some small measure he has proved this for over forty years, both for himself and others, and there are many who can bear testimony to this.

Think what the result would be, moreover, if humanity in general were spiritually and scientifically educated in the understanding and use of the infinite range of ideas which reveal God as Mind – the divine intelligence; as Spirit – the only substance; as Soul – the infinite identity; as the divine One – the All and only; as Life – the eternal; as Truth – the infinite consciousness; and as Love – the divine perfection; and if humanity were educated in the understanding and use of the four ordered ways in which these synonymous terms for God for ever combine and reflect each other! Then men would really study the Scriptures, because they would be able to see the inspired illustration throughout of a perfect, divine system of metaphysics, operative under all circumstances. All that is of importance in the Bible would then stand out significantly as related to eternity and reality, and the divine tones would become so natural and dynamic in thought that they would transform the desire to know God into the living presence and power of the Christ-idea, for ever healing, saving, and redeeming men from every phase of evil, of Egypt. This will surely happen at some time, for Jesus was stating a scientific fact when he said, "He that believeth on me, the works that I do shall he do also, and greater

works than these shall he do; because I go unto my Father,” – because divine Principle, God, can always be demonstrated when understood.

THE DIVINE IDENTITY REVEALS THE TRUE RELATIONSHIP OF MANHOOD AND WOMANHOOD

The story of Moses proceeds to tell how as a young man he slew an Egyptian, who was maltreating an Israelite, and in consequence Moses had to flee from Egypt. Of course, it is very doubtful whether he was ever in Egypt at this time; historically, there is no proof of his sojourn there. Tradition holds that his youth was spent there, and evidently the prophetic writers who edited the record considered it useful to embody it in the story. It is stated that Moses fled from Egypt and dwelt in the land of Midian; immediately on his arrival in Midian he was met at a well by the seven daughters of Reuel, the priest of Midian, and he protected them from the shepherds who were hindering them, and then helped the daughters of Reuel to water their flocks.

Here let us pause for a moment to consider a very interesting and important aspect of this story. It will be remembered that Joseph displayed in a great measure the qualities of true womanhood and motherhood, and that Jacob’s blessing on Joseph included “blessings of the breasts, and of the womb.” After the record of Joseph’s love, compassion, understanding, and protection, – all aspects of true womanhood, – the first chapter of Exodus develops this sense of womanhood by illustrating how it helped to preserve the appearing of the right idea of God and of man, as true womanhood always does. First, there is the symbol of the two *midwives*, Shiphrah and Puah, who refused to help Pharaoh destroy the male children of the Hebrews. Next, there is the emphasis on Moses’ *mother* and her determination to save him by means of an ark, – spiritual understanding. Thirdly, there is the story of Pharaoh’s *daughter* and her *maidens*, and Moses’ *sister*, who were instrumental in bringing about his safety. Finally, Moses was met and welcomed by the seven *daughters* of the priest of Midian; knowing that the Hebrews constantly use “seven” as a symbol of perfection, and taking into account the inaccuracy of historical data, can any thinker really believe that there were literally *seven daughters*? Was it not being indicated through this symbol how some understanding of the perfect spiritual idea of womanhood comforted and inspired Moses, and welcomed the divine idea in his thinking? The Hebrew prophets were masters of symbolism, and they frequently used the symbol “seven” in such a way. Isaiah, for instance, writing in the prophetic age of Israel, uses it thus: “And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.” Is it possible to believe that Isaiah literally meant “seven women” rather than the mental and spiritual quality of womanhood in all its completeness and perfection? If in our generation we begin to conceive of the motherhood of God as being equally essential as the fatherhood to define the divine nature, then we shall grasp the deep significance of the prophetic symbols of “seven daughters” and “seven women.”

Whilst it is true that the story of Moses emphasises the fatherhood and masculinity of God as a God of war, it is also evident that his mission was largely made possible through a very active and inspired sense of womanhood. Moreover, Moses' ten Commandments were designed to establish a true sense of relationship, – the relationship of man to God, and of men to each other. One of the most important aspects of relationship which calls for right adjustment is the relationship between man and woman. The third day of creation and its illustration in the third thousand years of Bible history, contains in its revelation of true identity many of the answers to the problems of sex. This is particularly true of the story of Moses.

Let us remember that Moses has often been considered as a prototype of the Christ, and that when Jesus fully revealed the Christ-idea he gave the sense of God as Love; and this aspect of God's nature was emphasised by the beloved disciple, John. God as Love expresses the motherhood and womanhood of the divine nature, and the impulsion of this highest aspect of the Infinite inevitably causes men to give up the outworn conception of a merely male God and a God of war and vengeance, and to regard God as both Father and Mother. Consequently it is being perceived today that the essence of manhood lies in the combination of the vitally important qualities of womanhood and motherhood with the masculine qualities. Hence the continual development of sex-equality in human experience.

If we really understood the divine plan intelligently, we should recognise that man is not a material organism, but the image, the idea, of God; therefore we should see that race-distinctions, class-distinctions, and sex-distinctions are temporal and of mortal thought, – not of God. God's true nature is Father, Son, and Mother, and so the individual man, whether humanly called "male" or "female," reflects this threefold nature, because he is God's likeness. True manhood and true womanhood consist of essentially spiritual qualities constituting the birthright of every individual.

Material sense argues that there are two or perhaps three genders, – masculine, feminine, and neuter. It also limits man to five senses. But the scientific fact remains that since divine Mind, the only Cause, is infinite, all that constitutes its idea, man, must express infinite gender and have infinite senses. The word "gender" originally meant "kind" or "sort," and every idea of Mind has its own gender, its own "kind" or "sort;" if the infinite Cause had created any two ideas with the same gender, then the infinite would have duplicated and would not have been infinite in classification and diversification. Because every idea is different, but at the same time reflects every other idea in the divine plan, the scientific fact must be that every one of God's ideas is forever wedded to every other idea in the highest and holiest wedlock; every idea is in conscious identity with the divine Mind, and in absolute unity with its infinite ideas. How small and meagre will seem our human expressions of relationship, constantly breaking down in aggressive war, murder, class-hatred, divorce, and so on, when we attain some measure of the Mind of Christ and understand the true nature and relationship of God, man, and the universe.

As men understand the one divine identity, or the nature of God as infinite Soul, which identifies every idea with itself, the inseparability of all interests will become more and more apparent. Then war must cease, the true brotherhood of man be realised, and a measure of peace and spiritual progress beyond present human conception come to our age.

Does the reader begin to see what the definite understanding of the scientific facts regarding Soul will do for mankind? It will enable every individual to say in some degree, "I and my Father are one."

Looking back at the Scriptural record, one cannot fail to see the constant influence of womanhood. In the first chapter of Genesis it is declared that God made man both male and female, and it must be remembered that the whole record of creation is in an ascending order. Later it is recorded that it was the woman, Eve, who had spiritual sense enough to trace sin back to its original source and thereby make it impersonal; she said, "The serpent beguiled me, and I did eat." It takes the qualities of true discernment and watchfulness – qualities of womanhood – to realise that sin is always the outcome of the one evil, the liar and its lie. As long as men regard sin and materiality as actual realities and pertaining to persons, they will not be able to comprehend Jesus' analytical statement regarding evil when he said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Eve's perception that all evil is the outcome of the one evil, and never of true manhood, indicates the first faint motion of the coming of the Christ-idea.

The prophets symbolised great contributions to spiritual attainment in human experience by such figures as Sarah, Rebekah, Rachel, and in a slightly different way by the midwives in Egypt, Pharaoh's daughter and her maidens, and the seven daughters of Reuel; and moreover, they depicted a definite sense of womanhood as operative in Joseph. Tracing this development of the true idea of womanhood through the first three thousand years of Bible history, who can doubt that in process of time it will be realised that the infinite and perfect Cause, called God, who is in Himself Father, Son, and Mother, could only create man in His likeness to exhibit in a degree each of these divine characteristics? This man cannot be a material organism nor a sexual being, but is always of the nature of idea, and therefore divinely mental and spiritual.

Perhaps nothing enslaves an individual more than an abnormal sex outlook and an unwillingness to control and purify this condition. As long as we believe that the real man is a material organism, born through sex, bondage and dissatisfaction will naturally continue, but the day is dawning when human hope and desire demand and must gain a truer and more intelligent sense not only of God but also of man as God's idea and likeness, embracing true manhood and womanhood.

Let it be quite clearly understood that the author is under no delusions as to the difficulties of this question, nor is he unaware of the importance and value at the present time of the very lovely relationship which can exist between a good man and a true woman – a relationship which constitutes that all-important factor in human experience which we call “home.” But every decent man and woman knows that in a real home sex eventually counts for less and less, and spiritual values for more and more.

Scientific fact in spiritual matters, however, is unalterable, ordered, fixed, definite, and demonstrable. It cannot be changed to suit human conditions, because Soul is permanent and changeless. Soul-sense will always better human conditions, and bring discordant relationships back to harmony. The spiritual understanding of the one infinite identity and of man as the idea of Soul, for ever in harmony with and reflecting every other idea, though never absorbed by any other idea, must inevitably purify and strengthen the human institution of marriage. This purification must go on until men and women arrive at that spiritual and scientific altitude of thought which Jesus foretold when he said, “in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.” Heaven is conscious spiritual unity with God, available here and now; hell is the fruit of accepting the material, finite, false sense of God, man, and the universe. Heaven in music might be said to be the conscious understanding of the subject, and the harmony resulting from that understanding; hell in music is ignorance of the subject and the resulting discord. Heaven, therefore, is the Mind of Christ, and hell is the carnal mind. Heaven is divinely mental and spiritual; hell is mortally mental and material. Unless we begin to gain heaven here and now, and unless we begin to put off hell here and now, we shall never get very far.

It would have been impossible to consider intelligently Moses’ real mission in the third thousand years of the Bible record without a brief survey of this subject. It was the ordered defining of God’s nature as the one infinite identity, or Soul, which enabled Moses to set up in the Commandments what we know as a moral standard, demanding the true relationship of men to God and to each other. The Israelites had been absorbed in fertility cults, and, as the prophets describe it, they had gone “a-whoring” after other gods, animal worship, Baal-worship, and so forth. Moses was the leader who established somewhat of the true standard. Today our standard must necessarily be higher. The manna of yesterday will not do for today. This is the scientific age, and so our standard needs to be scientific as well as moral and spiritual.

If any reader of this book is cursed with an exaggerated sex-complex and desires to get rid of it, let him begin to understand the third day of creation and all that it means; let him begin to grasp the spiritual sense of the symbols used in the third thousand years of the Bible record, and as his thought begins to be permeated with the true nature of God as infinite Soul, he will find a sense of divine satisfaction and completeness that will inevitably extirpate that pernicious condition. This is no idle promise. Spiritual ideas are substantial entities, and when entertained they operate with power.

MOSES AT THE BURNING BUSH

Chapter 3 of Exodus gives an account of that remarkable experience of Moses when for the first time he is supposed to have identified the nature of God as Jahweh or as I AM THAT I AM. It begins by recording that Moses “kept the flock of Jethro his father in law.” Sheep are always used in the Bible as a symbol of consecrated thought. Moses was tending his thoughts, – pondering and understanding the ideas of God which he had gained from his association with Jethro. Some authorities believe that Moses had his first glimpse of Jahweh from Jethro, the priest of Midian. “And he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.” It has never been definitely decided where Horeb is, and its actual location is of little importance. But this first verse of Chapter 3 is alive with spiritual symbolism when we see that Moses was constantly engaged in the earnest contemplation of the things of God, and at length reached the desert of human hopes, where he saw that materiality was barren, and then arrived at that stage of exalted spiritual vision symbolised by Mount Horeb, where he saw the wonderful sight of the burning bush which was not consumed.

Here Moses must have gained some idea of the great metaphysical fact that the fires of sin, disease, and death, although they may seem to be very real to human sense, can never touch true spiritual identity, symbolised by the bush. The herb or bush was a well-known symbol to the Hebrew writers, and it first appeared in the account of the third day of creation, when the earth brought forth grass (the Word of God), the herb (the Christ-idea), and the fruit tree (Christianity).

At this point in the record there is introduced one of the most enlightening statements of the Bible, a statement which if understood, accepted, and put into practice today, would do much to change for the better the whole of human experience: “And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt” (Exodus 3:3). In modern terminology we should probably say that it set him thinking, and surely our age is one that demands thinkers. We would do well to comprehend the full import of this verse, and to act upon it. The question is: Will the thinker of today tend constantly and devotedly his flock, – his spiritual thoughts and ideas? Will he then come to the backside of the desert, – discern the barren nature of materiality, – and straightway be willing to turn aside and see why the eternal things of the Spirit can never be destroyed by the consuming fires of materiality? Will he pause to consider why there are many men and women in the world who, in spite of the depressing picture of materiality, still believe in God and understand something of spiritual reality, and why there is still the upsurging desire to find the nature of the great First Cause? This for ever springing up of earnest, intelligent, spiritual desire can never be quenched, and some day men are going to turn aside like Moses to find the reason. If our thinkers will do this today, and will accept only spiritual and truly scientific conclusions, then that which happened to Moses individually will happen again today and on a higher scale.

“And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I” (Exodus 3:4). When one compares Moses’ direct answer to God, “Here am I,” with the shifty and fear-filled excuses of Adam and Eve who, when called by God, hid themselves among the trees of the garden, – the physical senses, – one realises that spiritual thought has travelled a long way in the line of light and revelation. One always hides from an avenging God and a doomed man, but one can ever fearlessly seek the light which reveals an infinitely good God and man in His image and likeness.

If we look back, we can see how the ability to analyse the Adam myth swelled into the understanding of the Noah experience, and then how the definiteness and identity of God’s nature expanded in thought until it culminated in the definition of God given to Moses at the burning bush. The same sense of the ever-developing Christ-idea, the one ideal of the one and only divine Cause, is conveyed in the revelation which came to Moses at this juncture, namely, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob” (Exodus 3:6).

This vision of the burning bush evidently enabled Moses to see that there was still spiritual sense among the Hebrews in Egypt, and that spirituality could never be consumed, in spite of all evidence to the contrary. Thus he saw that it was his duty to go down into Egypt and bring his people out of the mesmerism of paganism, and the results of paganism, – bondage and misery of every kind. Demanding to know the name and nature of God, Moses was answered in these words: “And God said unto Moses, I AM THAT I AM.” Of course, the Infinite is for ever revealing itself in its own infinitude, and Moses was here enabled to understand somewhat of this infinitude. Spiritual revelation is usually introduced in the Scriptures by the words, “And God said,” thereby tracing every effect back to its original divine cause. If Moses or any one of us perceives something that is spiritually and intrinsically true, the impulsion behind that vision must always be the one divine Mind, God.

Moses now realised that if he wanted his fellow-Hebrews to accept his vision of the I AM THAT I AM, he would have to convince them that this was no new God, but a higher sense of the one and only God. Today this is imperative also. We cannot ask our fellow-men to discard their former religious beliefs, which have helped and comforted them, but we can and should try to convince them that the nature of the Infinite will for ever develop in thought and that in the approach to Truth there must be infinite progress. Jesus hinted at this in such statements as “I will pray the Father, and he shall give you another Comforter.” And “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.” There can never be finality in the approach to Truth; we must ever strive to understand more of the fundamental nature of Truth itself.

Moses realised the grandeur, yet the burden, of the vision of God as Jahweh, and he was filled with fear and doubt, – fear as to whether he could induce the people to listen to him,

and doubt as to his own ability. How often when we see the vastness of Truth and realise the magnitude of even our own small part in establishing it, we tremble at the responsibility it would seem to involve. But we should see, like Moses, that our understanding of God is dynamic and demands proof. Oh, that we would always demand “signs” from our understanding of God, that we would demand that our idealism be essentially practical and demonstrable, and not mere blind optimism!

THE THREE SIGNS GIVEN TO MOSES

Moses was then given three signs; in other words, he began to perceive distinctly the power which lay in the definite understanding of God. First of all, he saw that it would enable him to handle the serpent of evil as sin. This was symbolised by his casting down of his rod; he was to deny the testimony of the five physical senses, – the rod on which we all rely and from which we suffer so much. Immediately, he recognised that the testimony of the physical senses was the serpent of evil, and when he dealt with it fearlessly, it again became a rod in his hand, but this time a rod of understanding, by which he could intelligently analyse or measure all thought.

Secondly, through spiritual sense he saw that he could expose the temporal and therefore unreal nature of disease, even of leprosy. The sign or symbol given here was that after he had put his hand into his bosom (his consciousness) and drawn it forth “leprous as snow,” and had then repeated the process, his hand was restored whole as the other. To this second sign, the healing of disease, Jesus attached great importance, for he constantly used it to convince his fellow-men.

Thirdly, Moses saw that he could take the life-giving waters of Truth and pour them on the thirsty and parched thought of mankind, till the parched thought revived. This was symbolised by the command to take of the water of the river and pour it on the dry land, where it would become blood, – a sign of life. The only death a good man should fear is that of being dead to spiritual things. This third sign, therefore, embraces the overcoming of all that might be termed death. These three signs symbolised Moses’ realisation of the power of spiritual vision to destroy the three-in-one of evil, – sin, disease, and death.

Even after these signs Moses still distrusted his own ability. He was under no delusions as to the immensity of the task before him, and he is supposed to have declared to God that he was “slow of speech,” whereupon he was reminded that Aaron, his brother, could speak for him. This unwillingness on Moses’ part to rely entirely on the divine and his consequent acceptance of Aaron must have later cost him many a pang, as Aaron was eventually to become more of a liability than an asset. We all make this mistake of demanding personal support rather than divine protection and guidance, and inevitably we pay the price of this mistake.

Moses, armed with his rod, was now ready to undertake his mission.

THE SPIRITUAL IDEA MUST EVER DEVELOP

Can the reader see how the definite sense of God's nature as the one divine identity, and man's particular and inseparable relation to that nature, is growing and developing in the third thousand years of Bible history? This development was illustrated, for instance, by the record of the individual (Abraham) expanding into the record of the family (Jacob and his twelve sons), the record of the family into that of the tribe (the twelve sons became the twelve tribes of Israel), and that of the tribe into that of the nation (the attainment of the Promised Land), but all emphasising the one divine identity, the nature of God as Soul. (See Appendix I.)

Can the reader now visualise also the grandeur, the loveliness, the vastness, and the truly scientific nature of the divine tones or numerals of spiritual thought, as revealed by the prophets of Israel and embodied in the first chapter of Genesis? It may be centuries before these numerals and their tones are understood by mankind as a whole, but the individual can start now to gain for himself a practical understanding of this vast subject of God, man, and the universe. As he does this on both a spiritual and a scientific basis, he will understand and appreciate the one Infinite, appearing as the God of Abraham, Isaac, Jacob, the I AM THAT I AM, the God of the prophets and of Christ Jesus, the God of Christianity, and the infinite One of our own day. Surely the trained thinker, – the physical scientist, for instance, researching into atomic energy, – will one day find in the study of spiritual Science a vaster and more important field for research than he could ever find in his research into physical things, the basis of which has been described by du Noüy as “perfect disorder.”

Will the lack of progressiveness in religious thought keep the alert religionist from this vital search, and will the materialism of physical science hide from the advanced physical scientist the substance and reality of spiritual things? There is no time to lose, for only the understanding of the spiritual will enable us to have permanent dominion over the vagaries of human thought and experience. The writer is convinced beyond a shadow of doubt that the hour has struck when earnest and intelligent thinkers in the realms of both religion and physical science can no longer be content with the results of dualistic or materialistic thinking. Before long, all that is best in both science and religion will unite in the attempt to understand and prove the actuality and might of a divine Principle or God who is Spirit, and whose universe is one of perfect spiritual ideas.

CHAPTER TWELVE

THE PLAGUES IN EGYPT

Moses' Rod—The Story of the Plagues an Illustration of the Exact Spiritual Way of Salvation—The First Plague: The Nile Turned to Blood—The Second Plague: The Frogs—The Third Plague: The Lice and the Flies—The Fourth Plague: The Murrain and the Boils—The Fifth Plague: The Hail—The Sixth Plague: The Locusts and the Darkness—The Seventh Plague: The Slaying of the Firstborn—The Passover—Deliverance from the Plagues of Today

The Biblical record of Moses' work is so comprehensive and detailed that to do it full justice would require hundreds of pages. Therefore the author proposes to deal only with three of the most important events in this record, – namely, the plagues in Egypt, the crossing of the Red Sea, and Moses' several ascents of Mount Sinai, where he is supposed to have received the ten Commandments and also instructions as to the building of the Tabernacle and the Ark of the Covenant.

MOSES' ROD

After his experience at Mount Horeb, Moses returned to Egypt, fully conscious of his obligation to free his fellow-countrymen from bondage and convey to them his newly awakened sense of God's true nature as I AM THAT I AM. He was told to take his rod, which had now become a definite asset, in his hand, and that with it he must "do signs."

From now on, this measuring rod was to Moses what an ordered spiritual understanding of God and reality should be to each one of us, and we should never tackle Egypt without it. In the East the sheep used to pass under the rod and the shepherd numbered them. All divine thoughts are "numbered," – that is, measured or ordered by the perfect sevenfold statement contained in the days of creation. These days symbolise an infinite range of spiritual ideas, but just as the Scripture says, "the very hairs of your head are all numbered," so every idea has its specific identity and individuality, and is governed by the divine rod or rule.

Moses' measuring rod would naturally have included a perfect understanding of God's nature as, firstly, the infinite intelligence or divine Mind, manifesting itself as intelligent spiritual thought; secondly, the only substance or infinite Spirit, for ever separating the true from the false; and thirdly, the one divine identity or infinite Soul, for ever defining

all ideas as inseparable from God. Later that same measuring rod became, in Jesus' hands, the complete sevenfold understanding and proof of the divine nature, whereby all men could know and use absolute Truth with confidence and certainty. John the Revelator wrote of the woman who "brought forth a man child, who was to rule all nations with a rod of iron" – the same symbol again. A rod of iron typifies that which is unchangeable and unbreakable. Human experience countenances deviation in spiritual matters; but the divine rod cannot be bent or altered in its infinite categories of divine measurement – rather does it exalt human experience to bring it into line with absolute Truth.

THE STORY OF THE PLAGUES AN ILLUSTRATION OF THE EXACT SPIRITUAL WAY OF SALVATION

And now we come to the story of the plagues, which were visited on Egypt because of Pharaoh's refusal to set the children of Israel free. This story of the plagues has always been a difficult one for the theologian to explain, and by unbelievers it has been regarded as mythological, although several of the visitations can be explained in part by natural phenomena occurring at certain times of the year. However, the fact that the prophetic writers depicted these plagues as happening one after the other at Moses' instigation must indicate that they had a deeper import than merely natural phenomena taking place at particularly convenient times to fit in with the narrative. There must surely be a spiritual and truly scientific interpretation of these happenings, which formed a prelude to the dramatic incident of the Israelites' departure from Egypt. The author is convinced that there *is* such an interpretation, and that when understood it presents a very important aspect of the metaphysical system of the Bible and its use to mankind.

First, let us consider the fact that no thinker is surprised when he finds that the ordered ideas of any serious subject must be used specifically, as a rod, to correct in detail the numberless mistakes caused by imperfect understanding of the particular subject. For instance, in arithmetic it requires the fact that $4+4=8$ to correct the mistake that $4+4=9$. The calculation that $3+3=6$ is a true one, but nevertheless it will not correct $4+4=9$ specifically.

Are we to believe that in the infinite categories of divine metaphysics there is less accuracy and system than there is in mathematics, and that they are therefore not capable of dealing accurately with the manifold errors of the carnal mind? When the New Testament declares that "perfect love casteth out fear," it is stating an eternal spiritual fact, which is as exact and truly scientific as the mathematical fact that $2+2=4$ annuls any error that the sum of 2 and 2 is not 4. The divine law is that nothing will cast out fear but the right idea of Love. The process of knowing the truth so accurately and exactly that one can intelligently correct the myriad errors of the human mind constitutes the

operation of a comprehensive and intelligent system of true salvation and divine metaphysics, and we shall eventually find it to be such in our daily life and experience.

The Old Testament writers realised the exactness and precision of spiritual things, and expressed this in the accurate symbols of their own day. For instance, Isaiah, using the ploughman's work as a symbol, says,

“For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.

Again, Isaiah gives a sense of the exact exchanging of the pains of mortal existence for the joys of spiritual sense when he says,

“The Spirit of the Lord God is upon me;... to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”

Spiritual reality is and must always be recognised as the most precise, ordered, and scientific conception in the world - in other words, it is ever an exact measuring rod.

Bearing this in mind, the author puts forward the proposition that, in this third thousand years of Bible history, the prophetic writers used the symbol of the plagues visited upon Egypt to show mankind in every age how the definiteness and certainty of divine ideas, operating in an infinite calculus of reality, exposes and destroys the so-called calculus of materiality with its myriad falsities, and this in the most exact and detailed manner.

Seven times Moses was told by God, according to the Bible record, to approach Pharaoh and demand of him, “Let my people go!” But each time it is said, in the symbolic way in which the prophetic writers stated these things, that “God hardened Pharaoh's heart” so that he would not let the children of Israel go, even though Moses warned him of the plagues that would come upon the land as a consequence of his refusals. Is there not a striking analogy in human experience today? Pharaoh is a symbol for all time of mortal sense, which binds us with disease, fear, sorrow, sin, war, and so on. Spiritual sense, ever available to each one of us, is always urging, “Let my people go!” and spiritual sense, armed with the rod of scientific spiritual understanding, has the power to set men free. But unfortunately we listen to Pharaoh more often than not; we doubt whether there is power in spiritual, scientific thinking; and so we reap the results of our unwillingness to progress. The “plagues” certainly visit us until we give up our belief in the false gods which ignorance and materialism impose on us. The way out is always an exact way, as the Bible record shows.

It has been generally supposed that there were ten plagues, but many authorities agree that there were seven. The Century Bible, for instance, writes of these plagues: –

As “ten” is a round number, and fairly common, the editor of the Pentateuch probably arranged to have Ten Plagues; but the later inspired writers were not interested in the number; “the Ten Plagues” is not a Scriptural phrase...

Taking, in the first instance, the present arrangement of the text, just as it stands, we get the following table, showing which plagues were present in which sources: –

	J.¹	E.²	P.³
1	Nile smitten.	Nile turned to Blood.	Nile turned to Blood.
2	Frogs.	-	Frogs.
3	-	-	Lice.
4	Flies.	-	-
5	Murrain.	-	-
6	-	-	Boils and Blains.
7	Hail.	Hail.	-
8	Locusts.	Locusts.	-
9	-	Darkness.	-
10	Firstborn.	Firstborn.	Firstborn.
	¹ J=Jahweh document	² E=Elohistic document	³ P=Priestly document

But if the reader will refer to the detailed notes on the various plagues, he will find that there are strong grounds for believing that P’s Lice is only another version of J’s Flies, we might call them both Vermin; that J’s Murrain is a variant of P’s Boils and Blains, we might put Pestilence; and that the section of J at present connected with E’s Darkness had nothing whatever to do originally with any such plague, there being no Darkness in J.

The editor of the Century Bible’s Exodus considers the J or Jahweh document to be the most reliable, and this document records seven plagues: (1) The Nile smitten (2) The Plague of the Frogs (3) The Plague of the Flies (4) The Murrain on the Cattle (5) The Plague of the Hail (6) The Plague of the Locusts (7) The Slaying of the Firstborn.

To regard the plagues of Egypt as actual visitations on the unfortunate Egyptians, who were probably no worse than the general run of Israelites, would be to ask mankind to accept the concept of a deliberately cruel and merciless God. This no righteous thinker can do.

As we have already seen, the root-notions of reality were symbolised by the seven days of creation and put into a calculus of spiritual thought and idea by the inspired writers of the Bible. Moreover, each of these root-notions, although we have endeavoured to epitomise them in a few specific terms (see Appendix I), was designed to convey a vast range of spiritual ideas. It would seem that in the same way the prophetic writers epitomised the paganism, idolatry, superstition, and gross materiality of Egypt in the seven symbolic incidents of the plagues. Seven plagues, although in a more vicious form, are used in Revelation also as a symbol to describe the workings of the one evil, – the carnal mind and its effect, mortality. It will be found that each of the plagues described in Exodus is an analysis of the falsity of specific Egyptian gods, and the consequent destruction in thought of popular belief in them. The worship of false gods was rampant in Egypt. In fact, the Encyclopaedia Britannica has remarked, “Truly it might have been said in ancient Egypt: of the making of gods there is no end!”

What could have been more natural and more in accord with their method of symbolising divine revelation than for the prophetic writers to indicate that Moses used the sevenfold or perfect system of spiritual and metaphysical symbolism, given in the “seed-plot” of Genesis, to break up and destroy the false faith of his fellow-country-men in the gods of Egypt? It is certain that Moses could never have led the Hebrews into the wilderness to worship Jahweh unless he had first destroyed their faith in the paganism of ancient Egypt. It would seem that Moses accomplished this by setting about the task systematically and scientifically, in the only possible way, – that is, through an enlightened educational process. Moses had to accomplish in that day what has now become an essential in our age – the deliverance of mankind from its reliance on things material. He enlightened the thoughts of his fellow-men through exact spiritual teaching; he gave them a foretaste of the Commandments and of that “rod of iron” which was to rule all men. How long this took, no one knows.

Must we not honestly face the fact in this scientific era of ours that vague and emotional theories of God and of reality are not capable of meeting and destroying the plagues of today, which claim to oppose and defile all that is good, true, substantial, and worthwhile? Spiritual, scientific education alone can bring this age out of the darkness and perplexity induced by myriad false materialistic theories. Are there no prophets today to arise and thunder forth such a message? It is certain that the intelligent spiritual and metaphysical system which lies within the Bible, and which has been outlined in this book, would radically change the course of human history, if understood, lived, and loved. Such a system can never rob man of deep spiritual sentiment, but rather does it culture immeasurably his sense of spiritual values. The author knows little or nothing about music, but he loves to hear good music – it thrills him. Is he to believe, though, that the transient emotional thrill he gains from listening to music is of more value than the deep musical culture of the trained musician?

The Bible is a scientific book. A system of divine metaphysics is laid out in its first chapter, and this system, symbolised in various ways and at different levels, permeates it from cover to cover. The prophets knew that spiritual reality was ordered and scientific, and they wrote their documents accordingly. Jesus knew that the Old Testament told a spiritual and scientific story, and that he had come to fulfil and not to destroy “the law and the prophets.” Hence the statement, “beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” The metaphysical and scientific understanding of God will not rob men of their present sense of God. It will strengthen, develop, deepen, and clarify every right concept of God and the Bible. Hence Moses at this point was instructed to gather the elders of Israel together and to tell them that it was no new God that he was presenting to them, but that the irresistible development of the Christ-idea was revealing the one and only God in a clearer and fuller light. This constant appearing of the right idea of God can never cease as long as there is a divine Christ for ever translating God to men.

Spiritual thinkers and idealists must now meet the challenge of organised materiality, and they can meet it only with a Christianity which is based on wholly spiritual and scientific premises. Such an understanding of God must enable the individual and mankind in general, scientifically and systematically, first to analyse evil, then to expose it, and finally to eradicate it altogether. Moses used this very threefold process to lead the Hebrews out of the paganism and idolatry of Egypt, and this is the stupendous spiritual and scientific destruction of evil which has been termed “the plagues of Egypt.”

It is evident, then, that Moses employed absolute spiritual fact in an ordered way to destroy every detail of the paganism of Egypt, just as one would use specific facts in mathematics to destroy specific mistakes. Moses’ way was, in a degree, the same exact and ordered way that you and I must adopt today. The only Promised Land which holds any real promise for the individual is some measure of attainment of the Mind of Christ. To reach that Promised Land we must start by understanding the days of creation, or revelation, and all that these days imply. We must also understand the deep spiritual significance of that divine system which was once symbolised by the numbers “one,” “three,” “four,” “seven,” “ten,” and “twelve,” and also by many other symbols. Then we can deal with our “Egypt” and reach the Promised Land. The divine method of salvation was definite in Moses’ day, as indeed it is now and always will be.

It is interesting to note that at first the magicians of Egypt claimed to do the same signs as Moses and Aaron, but eventually their efforts failed. Processes of the human mind and systems of organised mental suggestion, such as hypnotism, mesmerism, and necromancy, claim today, as of old, to be able to counterfeit the results of spiritual thought and power, but inevitably they break down. So the Scriptural writers depict the magicians as successfully counterfeiting the signs of Moses and Aaron up to the third plague; after that point they could do no more, because at the third stage progressive thought must be exalted and identified with God, or it becomes powerless. It is also a striking fact that at

first Aaron used the rod, up to the third plague, but after that it was either God who produced or removed the phenomena, or Moses who used the rod. Aaron seems to stand for the limitations of organised religion. Thirdly, it is interesting to note that after the third plague the Israelites ceased to be affected by the disastrous happenings. At this third stage, where thought is identified with God, there is always definite spiritual progress, – the “dry land” appears, – and this is very marked throughout the third thousand years of the Scriptural record.

Let us then consider the seven plagues one by one, and see whether they can reasonably be regarded as counterfeiting the seven days of creation and their numerals of thought and idea; let us also see how the ordered destruction of the seven plagues can take place in our individual experience. Let it be remembered that we are touching but lightly on the story of the plagues. There is much detail in it which it does not seem possible to examine within the compass of this book.

THE FIRST PLAGUE: THE NILE TURNED TO BLOOD

The first plague was the turning of the water of the river of Egypt, the Nile, into blood. The Nile was worshipped as the all-important creative factor in Egypt. In that desert land nothing could grow or bring forth without constant irrigation by the waters of the Nile. The Nile, therefore, was a symbol of creative power. This particular form of paganism regarded the waters of the Nile as inducing mortal creation. It will be remembered that the first day of creation began thus: “And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.” If we turn to Appendix I, we shall see that this first day is epitomised as beginning, as origin, as creative power or revelation. When Moses raised his rod, and the river, the water of the Nile, was turned into blood, this symbolised the exposure of the fact that the worshipping of a false creative faculty as the basis of mortal life leads to death.

Is not this the first divine fact that we must acknowledge if we desire to come out of bondage to materiality – namely, that there is one cause or origin of all things, and that is divine Mind? Without intelligent spiritual thought no worth-while activity can begin or grow.

THE SECOND PLAGUE: THE FROGS

The second plague was the superabundance of frogs; they came up out of the river and entered into their bed-chambers, their kneading-troughs, and indeed everywhere. The frog was regarded in Egypt as the symbol of fecundity. It is a recognised fact that the Israelites, under the influence of Egyptian thought, were constantly indulging in fertility

cults. In the Book of Revelation the frog is used as a symbol of that which is unclean: John writes, “I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.”

It will be remembered that the second day of creation or revelation was portrayed thus: “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” This second day also conveys the true idea of birth and of purity. (See Appendix I).

May not the second step out of bondage, therefore, necessitate the willingness to be “born again,” as Jesus put it, – to be born of the Spirit? In our day we should probably state this requirement in these words: after we have seen that Mind is the origin of all things, the demand comes to us to appreciate the nature of that Mind, to see that the divine Mind is not both immortal and mortal, eternal and temporal, good and bad, but spiritual, immortal, eternal, and good alone. This divine Mind can only beget pure thoughts. God is “of purer eyes than to behold evil,” and cannot “look on iniquity.” Would not an understanding of this spiritual fact constitute a “new birth” in our efforts to free ourselves from every Egyptian bondage?

THE THIRD PLAGUE: THE LICE AND THE FLIES

As has already been explained, the third plague really consisted of two incidents which are regarded as identical – the plague of lice and the plague of flies. The Hebrew word used here merely means “swarms,” and many of the authorities believe that the plague was of beetles. In any case, whether it was of flies or beetles, they symbolised the preying, corrupt nature of what we term sin. The record states that “the land was corrupted by reason of the swarm of flies.” Jesus described the devil as “a liar, and the father of it.” The Scriptural term “sin” translates the Hebrew word meaning “missing the mark.” That is what a liar or a sinner does: he misses the mark, – the true standard. There is nothing definite about “missing the mark;” rather is it a lack of true identification. And when sin runs riot, it misses the mark, swarms over everything, and corrupts all that it touches.

Again, reference to Appendix I will show that the third day of creation is characterised by sinlessness and incorporeality; moreover, on that day the identity of God’s ideas becomes definite. The third day of creation was described thus: “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.”

Here, then, is the third stage of our journey. As we see the ordered purity and onliness of the one Mind, this sense of onliness develops in our thought until we realise that it embraces our whole being, – in other words, that we are one with God, identified with

God. Can we, then, miss the mark? Will not this definiteness of spiritual reality, this recognition of our true identity, arrest in their march any swarms of corrupt, evil thoughts and temptations that would try to defile our spiritual consciousness?

From then on, it will be remembered, the plagues no longer affected the Israelites, nor could the magicians emulate the works of Aaron and Moses. When the “dry land” of a definite understanding of God appears, we are able to deal with the errors of the carnal mind impersonally, and without being overwhelmed by them in the process. Moreover, mystical and indefinite systems of thought cease to be of value in our eyes; they are seen to be powerless.

THE FOURTH PLAGUE: THE MURRAIN AND THE BOILS

The fourth plague also consisted of two incidents, – the plague of murrain visited on the Egyptian cattle and which caused death to them, and the plague of boils and blains, visited both on the cattle and on men. This undoubtedly foreshadowed the destruction of the “animal principle,” the idolising of animals as symbols of deities. The worship of the bull, for instance, was an outstanding feature of Assyrian and Egyptian religion. Animistic religion, the belief of indwelling spirits in men and beasts, formed the basis of Egyptian worship, and it is noticeable that it was on both men and beasts that the plague of boils and blains was visited. Later, with the Israelites, animal worship again became quite prominent – they worshiped the golden calf; and in the sanctuaries of Dan and Bethel this false worship was reinstated. It counterfeited the one God and His omnipotence. The fourth plague indicated that the infinite God cannot be circumscribed in man or beast. The attempt to include the one Infinite in finity is always paganism and disrupts all true government.

It will be remembered that the fourth day of creation was depicted thus: “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.” These two lights, as we have seen, signify the one Infinite and its reflection. The sun as the centre of the heavenly system is reflected by its system but never included in it; this fact was used in the fourth day of creation to symbolise that there is only one true government, one divine power, and that man reflects this infinitely, but has no underived power. Reference to Appendix I will show that this fourth day or period is characterised as spiritual power, system, and government.

Having identified ourselves with the one Mind, we begin to realise in this fourth stage that of our own selves we can do nothing. We find that power does not exist in matter, in man, or in animal qualities, and we realise that this one Mind is the divine Principle of the universe, of all things, and that its operation with power is imperative.

THE FIFTH PLAGUE: THE HAIL

The fifth plague was the plague of hail. Hailstorms are rare in Egypt, but cause much devastation, for the nature of hail is that it is irresistible and sweeps all before it; this seems to be particularly true of the hail described here. This teeming and devastating plague of hail was certainly a counterfeit of the abundance and multiplication of the spiritual idea, as conveyed by the fifth day or period in Genesis, and symbolised thus: “And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.”

Reference to Appendix I will show that this fifth day or numeral of thought is characterised by multiplication, and also by that sense of love of which Jesus spoke when he declared, “Greater love hath no man than this, that a man lay down his life for his friends.” There is an element of cruelty about hail; it has no mercy, but just beats down everything, – man, cattle, crops, trees, and everything upon the earth.

Here in this fifth stage, then, is introduced an appreciation of the nature of the divine power. We begin to see that it is not cruel, unmerciful, and relentless, but that it is a loving, beneficent entity, which does not deprive us of anything worth having, but rather brings into our lives an abundance of all that is good, substantial, real, and eternal.

THE SIXTH PLAGUE: THE LOCUSTS AND THE DARKNESS

The sixth plague again consists of two incidents, – the plague of locusts and the plague of darkness. The locusts fly over the land in such masses that their appearance is often like a big black cloud, and so it is believed that these two plagues were confused, and that in actual fact they were one plague. Just as the Israelites were not affected by the last two plagues, so during the plague of darkness “all the children of Israel had light in their dwellings,” – in their consciousness. Jesus said: “Ye are the light of the world,” and the fulness of the light of revelation came on that sixth day of creation, of which it was said: “So God created man in his own image, in the image of God created he him; male and female created he them.”

Reference to Appendix I will show that this sixth day or period is characterised by man and all that constitutes the true man, – consciousness, health, sonship, and so on. This man, both male and female, is given dominion over all things.

So, in this sixth stage, we realise our dominion, and we are no longer content to endure the bondage of mortal sense; we are not man in darkness now, but enlightened man, conscious of our rights as God’s image and likeness. Mass-mesmerism, as typified by the locusts, the darkness of ignorance, can no longer fool us, for we have worked our way

scientifically, step by step, out of the thralldom of the material senses. The final stage is at hand.

THE SEVENTH PLAGUE: THE SLAYING OF THE FIRSTBORN

And so we come to the seventh plague, which was the slaying of the firstborn of Egypt, symbolising the complete destruction and annihilation in the thought of the Hebrews of the essence of Egyptian paganism and idolatry, and the establishment in their thought of holiness, the sense of the seventh day or Sabbath. The observance of the Sabbath became one of the outstanding religious tenets of the Hebrews, and it symbolised that seventh day when God “rested from all his work.” The seventh day, as will be seen from reference to Appendix I, indicates the complete perfection and fulfilment of the divine plan from everlasting to everlasting. It is the day when inspired thought is no longer burdened with the sense of struggle to overcome materiality, but rather rests in the infinite perfection of the completeness of the plan of Love.

Naturally, this exalted state of consciousness would leave nothing that could oppose divine reality; it would forever annihilate every vestige of materiality and paganism, and thus destroy the firstborn of Egypt, – the very essence of superstition.

This seventh day in the ordered journey out of Egypt comes when we realise that that which seemed the firstborn to material sense, – namely, a mortal concept of existence, with all its false gods of fear, sin, disease, and so on, – has been destroyed. Spiritual sense is now our firstborn, and with this knowledge we can partake of the Passover, – that is, we can pass over from a material sense of things to the spiritual sense, and thus begin to learn God aright.

THE PASSOVER

It is more than interesting to note that the celebration of the Passover and the feast of unleavened bread is itself described in a sevenfold order of progressive spiritual thought corresponding to the days of creation.

Briefly, the twelfth chapter of Exodus gives these seven definite stages as follows: – (1) This was to be “the beginning of months... the first month” to the Israelites. (2) The lamb used at the Paschal meal was to be “without blemish,” – that is, it was to have the purity of the second day, the second numeral of thought. It was also to be kept from the tenth to the fourteenth day, – that is, for four days, indicating its assimilation into the ordered, fourfold calculus of Spirit. (3) The houses of the Israelites were to be identified by striking the blood on the “two side posts” and on the lintel of their doors. This sign would

guarantee their safety. Moreover, the lamb was to be eaten with “unleavened bread” and with “bitter herbs;” the third period of translation may sometimes be bitter to material sense, but it also brings the joy of Soul. (4) The command was to eat it “with your loins girded, your shoes on your feet, and your staff in your hand.” The people of Israel were to be obedient, and ready to act “as one having authority.” That night the infinite One was to be known as executing judgement “against all the *gods* of Egypt.” Moses, through the most spiritual, scientific, and comprehensive process of enlightenment and teaching, was leading the Israelites out of the bondage, the superstition, of Egypt and away from all its false gods. This was his great achievement. The people were told to keep this day a feast to the Lord throughout their generations; the absolute obedience to God and the willingness to overcome materiality through the ordered periods of revelation was to be “an ordinance for ever.” And so it will be to all men. (5) The fifth stage was the eating of unleavened bread for seven days, symbolising the complete laying down of the mortal concept. (6) The sixth step was that Moses gave instructions for the feast to be celebrated at once. All the provisions of this deeply symbolic ritual are then repeated, just as the full sense of all the days of creation can be discerned in the sixth day of the compound idea man. Isaiah later epitomised as follows the great spiritual fact that true manhood embraces all ideas: “And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.”

(7) The climax of this wonderful Passover came at midnight, – the hour when the bridegroom came in the parable of the ten virgins. The children of Israel left Egypt at this point. From then on, the essence of idolatry – the firstborn of Egypt – was dead to the inspired thought of the Hebrews. Moses had analysed, exposed, and destroyed the whole gamut of materialism, symbolised by the plagues. No longer were the children of Israel in bondage to paganism and idolatry, and so Moses could take them into the wilderness and there establish, little by little, the worship of the one God, Jahweh.

Each one of us will have to celebrate this feast of unleavened bread, and we shall celebrate it constantly when we understand and use the sevenfold symbolisation of the ideas of God as they combine in a perfect four-dimensional calculus of reality, known as the Word, the Christ, Christianity, and Science. This is the bedrock plan of salvation, – salvation on a truly spiritual and scientific basis. This plan begins the record of the Bible, and is illustrated throughout the Scriptures in every detail until it is brought to a climax by John in the Book of Revelation.

DELIVERANCE FROM THE PLAGUES OF TODAY

We must therefore learn the ordered process of intelligent spiritual thought; of true separation and purity; of definiteness and of identity with the divine; of an absolute system of metaphysics whereby we can prove all things; of the consequent multiplication

and exaltation of all that is immortal; of the attainment of God's likeness, true manhood, the perfect consciousness of divine ideas; and finally we must understand, live, and love the finality and perfection of the divine plan, in which man is eternally safe and perfect, not because of his own efforts, but because of the scientific fact of the infinite grace of divine Love. As we understand, live, and love the numerals of inspired thought and idea, we shall be enabled to deal intelligently, through the threefold process of analysis, exposure, and destruction, with the channel of all false creative sense – the Nile; with the impurity of lust – the frogs; with the viciousness, indefiniteness, and tantalising persistence of sin – the swarms of lice, flies, or beetles; with the animality and false power of idolatry – the boils and blains; with the cruelty, multiplication, and devastation of debased thought – the hail; with the darkness and ignorance of man-made theories whose name is “legion” – the locusts and the darkness; and finally, with the firstborn of Egypt, the pinnacle and essence of materialism and all that constitutes “hell.”

When we are willing to devote time and thought to understanding and proving this wholly spiritual, scientific, and metaphysical plan and design of the Scriptures, then we too, like the children of Israel, shall be delivered from the plagues of today, and shall be ready to go forward, across the Red Sea of myriad mortal theories, into the wilderness where human hopes fail, but where the manna of today feeds every honest desire for good, until at last with divine Science and system we enter the only Promised Land. We do not have to die in order to inherit it. We only have to think spiritually and exactly here and now, and put that thinking into practice in every detail of experience. Jesus said, “whither I go ye know, and the way ye know.” Thank God, we do know the way, and it is an ordered, spiritual, and scientific way, a narrow way, but universally available to all men. This spiritual and scientific way knows no distinction between Jew and Gentile, Catholic and Protestant, Moslem and Hindu, but is for ever available to all men who will give to it what they would give in order to succeed in any undertaking, – real devotion of purpose and effort. Moreover, this way is not confined to the past or the future; it is always “at hand” and “within us.” Jesus’ prayer is a promise: “that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.”

CHAPTER THIRTEEN

MOUNT SINAI

The Crossing of the Red Sea—The Significance of Moses' Ascents into the Mount—The First Three Ascents—The Fourth Ascent and the First Four Commandments—The Fourth Ascent and the Last Six Commandments—The Fifth Ascent—The Sixth Ascent—The Seventh Ascent

THE CROSSING OF THE RED SEA

No one can fail to see that if the records in the Bible, far from being merely historical, are a series of varied and inspired illustrations of a perfect, divine system of metaphysics, symbolised by numberless happenings, nations, objects, ideas, and in manifold other ways, then the Scriptures are of the greatest spiritual and scientific significance to the individual and to all mankind. Naturally, the workings of this system of metaphysics were portrayed through incidents familiar to the Israelites of that age, – the record of creation, the myths of Adam and Noah, the sagas of Abraham, Jacob, and Joseph, the experiences in Egypt, the plagues, the crossing of the Red Sea, the happenings in the desert, the constant struggle between Moses and his people, the manna, the quail, the thunderstorms, the tent of worship, the attempt to form a nation and a priesthood, and so on. Today we symbolise the divine system in more exact and scientific terms, and according to the age in which we live.

Let us always bear in mind in connection with Moses' experiences that they were recorded by the prophetic writers about one thousand years after they are supposed to have taken place. Lt.-Colonel E.M. Mozley, D.S.O., in his interesting book *A Guide to the Old Testament*, writes of the Mosaic era: –

Broadly speaking, the Books of the Law are later than the Prophetic Books...

“The Law,” i.e. the pertinent chapters in the Pentateuch relating thereto, was compiled a thousand years after the time it purports to have been written by Moses. It is not unlikely that some passages and injunctions may derive from him... The Exodus from Egypt was in reality a fragmentary and perhaps even a minor affair. No great organised body of Israelites is likely ever to have been in Egypt, nor could any considerable number have recrossed the desert together. Most of the Israelites, who were of Semitic origin, always dwelt in or near Canaan... from the end of the third chapter, the book is overlaid with the miracles of the ten plagues, of which all, except perhaps the last, are capable of natural explanation. Then comes the account of the Exodus itself, again overlaid with the miracle of the passage of the Red Sea: then four chapters of the wanderings in the desert, the principal “theme” of which is the complaining by the Israelites against their leaders, Moses and Aaron: the legendary story of the giving of

the Ten Commandments from Mount Sinai: and chapters xxv.–xl., a strange anachronism, the ordering in precise detail of a Priestly Code, more suitable to the fifth century B.C., when it was probably compiled first, than to the thirteenth or fifteenth century, when wild Semitic tribes were wandering amidst enemies in the deserts between Egypt and Palestine.

So, as we have seen all along, we cannot take these records as merely historical, for they were not written from that point of view, nor meant to be read from that point of view. Indeed, the spectacular story we have now reached of the crossing of the Red Sea has so often been used as a symbol of the passage of the individual through various difficult human experiences, that it seems natural to us to accept it as such. Historically there is no proof of where, when, or how the Israelites crossed the Red Sea, or even if it *was* the Red Sea that they crossed. Nevertheless, this incident was always considered of great importance by the Hebrews. Surely, though, the actual happening, even assuming that it occurred, must be of less value to mankind than its deep significance as a symbol, which has ever since strengthened and encouraged many a weary soul to press forward under the greatest difficulties. Many times in our lives has the first verse of this poem by Annie Johnson Flint been applicable to us: –

Have you come to the Red Sea place in your life,
Where in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord with a trust serene
Till the night of your fear is gone;
He will send the wind, He will heap the floods,
But He says to your soul, “Go on.”

The question may be further asked: Is this outstanding event to be regarded as merely a vague, sentimental symbol of courage and faith, or does it for ever illustrate a deep spiritual and scientific fact?

Let us remember that at this stage in the development of the spiritual idea in the Old Testament, inspired thought is becoming increasingly definite and more identified with the one divine identity, or Soul. This third thousand-year period of the Bible record, as we have seen, illustrates the third day of creation, when the dry land appeared, and all that that symbol denotes. (See Appendix I) It has been said that the term Spirit indicates that aspect of God’s nature which separates the tares from the wheat, whilst the term Soul indicates the divine nature as burning the tares and then gathering the wheat into the barn. Thus the understanding of Soul brings two distinct processes into operation. This is absolutely logical, and in accord with the divine system, for in the “seed-plot” of Genesis the third day is the first to consist of two creative acts. There is firstly the appearing of

the dry land, called Earth, and secondly there is the bringing forth of grass, herb, and fruit tree bearing fruit. It would seem, therefore, that Moses' inspired sense of God as Soul first burned the tares of Egyptian idolatry, and then enabled him to gather the Israelites into a nation of "kings and priests" unto God.

Moreover, there is here involved something of even deeper spiritual significance, concerning the four divine orders of the Word, the Christ, Christianity, and Science, – those spiritual processes which we have previously epitomised from one point of view as seeking, finding, using, and being. Is it not evident that until the crossing of the Red Sea the Hebrews had been *seeking* their true identity, but after this crossing the spiritual process of *finding* their true identity with God began in earnest. The crossing of the Red Sea, then, really marks the divine boundary where inspired spiritual sense, Soul-sense, leads thought from the Word of God, the seeking order, into the divine order of finding, into some measure of understanding of the Christ. Remember that Moses' mission has been regarded as the prototype of the Christ, and so in that age it was natural that human thought should for the first time definitely touch the hem of the garment of the Christ-idea.

If these four divine orders are as essential to the pure metaphysics of the Bible as addition, subtraction, multiplication, and division are to mathematics, then it is evident that this crossing, or translation in inspired thought from the fundamental and definite order of the Word of God to the divine order of the Christ, is certainly of the vastest importance. Furthermore, as progressive thought grasps the fact that the Word of God, the Christ, Christianity, and Science are not historical or time processes, but are all representations of ever-present divine order, to be understood and proved throughout eternity, then it will approximate to some real understanding of Christ Jesus' statements, "Before Abraham was, I am," and "Lo, I am with you alway, even unto the end of the world." Reality and Science have nothing to do with place, time, or mortal limits of any kind, but only with eternal fact.

In this book we have already pondered to some extent the tones and divine meaning of the days of creation or numerals of spiritual thought, and we have also weighed their values and considered their ordered progression. Similarly, we shall have to weigh and consider the values and offices of the four divine orders of the Word, the Christ, Christianity, and Science, and trace their development in the Scriptural record.

At the crossing of the Red Sea, then, the accent of spiritual thought began to change perceptibly from the order of the Word to the order of the Christ. In Christ Jesus' time the accent of spiritual thought was further transferred, from the established order of the Christ to the developing order of Christianity. Today we are watching the transition from the universal order of Christianity to the infinite order of Science. But when inspired and scientific thought reaches this climax, it will learn to think subjectively from the ultimate of absolute Science, and to embrace the Science of Christianity, the Science of the Christ,

and the Science of the Word. This is surely the significance of the New Jerusalem in Revelation – the city which “lieth foursquare,” and from the standpoint of which exalted thinking is not concerned with time processes, but only with the forever operation of the ideas of reality in pure divine Science. May not this be what is meant by the angel’s declaration in chapter 10 of Revelation that “there should be time no longer”?

And so we go forward, as we must ever do. We come out of the bondage of Egypt, – out of the darkness of material sense, – and learn to appreciate the value of spiritual sense, but salvation or regeneration – whatever we like to term it – does not come about all at once. Frequently we doubt, and we fear that we have not sufficient knowledge of spiritual scientific reality to meet some difficult phase of human experience, and every time that we come to grips with that problem we “encamp by the sea,” as the Israelites were told to do; each time that we determine to go forward, and we overcome the seas of doubt and fear, we cross the Red Sea. Inspiration will always say, as it said to Moses at this point, “Speak unto the children of Israel, that they go forward” (Exodus 14:15) – sometimes it may be into a temporary wilderness of human experience, but even there the ever-present Christ-idea will always feed human thought with the manna of the day, until the Promised Land of the fulness of the Christ-idea is reached, and we begin to understand and use the Christ-idea in infinite detail and system as scientific Christianity. Is it any wonder that the crossing of the Red Sea has become to mankind a living and vital symbol of spiritual progress and salvation?

But the author goes even further, and claims that the experiences of the children of Israel in their journey out of Egypt not only show how we too can come out of our Egypt, but also present absolute scientific and spiritual facts which can be utilised by every individual at any time, just as he can use mathematical fact with absolute certainty and confidence to work out mathematical problems. We saw that there is an ordered, exact, spiritual process of dealing with the plagues, and that the Passover is an ordered mental and spiritual preparation. Now we see that even in the crossing of the Red Sea there are three main stages which one cannot fail to recognise as corresponding to the first three days of creation. They are recorded as follows: – (1) “Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night.” Does not this express the same sentiment as “the Spirit of God moved upon the face of the waters. And God said, Let there be light”? (2) “And the waters were divided.” On the second day of creation God said, “Let there be a firmament” to “divide the waters.” (3) “And the children of Israel went into the midst of the sea upon the dry ground.” On the third day of creation the dry land appeared. Moreover, the Egyptians, who attempted to pursue the Israelites, were drowned in the waters; again there is the familiar twofold process associated with Soul – the destruction of the tares, and the gathering of the wheat into the barn.

Today we are but touching the fringe of this scientific system, but the time is not far distant when it will be as commonly known and used in daily experience as reading,

writing, and arithmetic, because it reveals fundamental Truth, which cannot forever remain hidden.

THE SIGNIFICANCE OF MOSES' ASCENTS INTO THE MOUNT

And so we sometimes wander through the wilderness, with all the hopes and disappointments it involves, until we arrive at Mount Sinai. It is not known exactly where Mount Sinai is situated geographically, and it seems to be another matter of guesswork. The Bible record reads as follows: –

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount (Exodus 19:1,2).

If individually we arrive at Mount Sinai, it will be through resurrected thought and experience (the “third month”), for nothing can bring us to this mount but the desire and the ability to resurrect thought from all that constitutes materiality.

It is now recorded that Moses, at the command of God, made several ascents into the mountain, and that God talked with him there and told him what to do; He gave him the Commandments, and instructions as to the building of the Tabernacle. The question that intelligent thinkers must decide for themselves is whether it was literally true that Moses went up into a mountain to meet a national God of war termed Jehovah, or whether the whole record of Moses' ascents and descents is a very striking symbol of the further development in his thought of a sevenfold revelation of God's true nature. It is certain that much of the record was adapted by the later prophetic writers, perhaps seven or eight centuries after Moses, and their purpose was always the illustration of the scientific and metaphysical design introduced in Genesis 1:1-2:3.

Remember that Lt.–Colonel Mozley writes of “the legendary story of the giving of the Ten Commandments from Mount Sinai;” and he describes Chapters 25 to 40 as “a strange anachronism, the ordering in precise detail of a Priestly Code, more suitable to the fifth century B.C., when it was probably compiled first, than to the thirteenth or fifteenth century, when wild Semitic tribes were wandering amidst enemies in the deserts between Egypt and Palestine.”

It is clear that in this whole record of Moses' experiences at Mount Sinai there is to be found a vast but ordered symbolism, illustrating the Scriptural design of metaphysics in the same comprehensive way that a great musical composition illustrates the system of music. The story of Moses' experiences in Mount Sinai, as told by the prophetic writers, is indeed a grand pæan of praise and of divine metaphysics, and one which will become more and more valuable to humanity as an important and indeed essential stage in

scientific and spiritual education. When it is seen as an inspired contribution to the exact symbolism of the Christ-idea, the mere question of historical accuracy pales into insignificance.

After studying the text, and bearing in mind the conclusions of a good many authorities on the subject, the author finds that Moses is recorded as having made seven ascents into Mount Sinai, and these the prophetic writers have, again quite naturally, described in the distinct tones of the seven days of creation or numerals of inspired thought.

The record of these ascents and descents follows the ordered presentation of the divine plan given in the first chapter of Genesis, for although the Christ-idea had begun to dawn on thought, Moses still had to seek a simple and definite way of presenting the truth to the multitude, and the ordered way of learning spiritual reality is always through the understanding of the days of creation or revelation, – through the Word of God.

The seven ascents are described as follows: –

1 st	Ascent	Exodus	19:3-8 (to period)
2 nd	"	"	19:8-15 (from "And Moses")
3 rd	"	"	19:16-25
4 th	"	"	20:1-23:33
5 th	"	"	24:1-11
6 th	"	"	24:12-33:23
7 th	"	"	34:1-35

The author has not arrived at any of the conclusions in this book lightly or without deep thought and earnest consideration. Many a time he has mentally stood in awe at the precision, the accuracy, and also the great beauty of the divine design of spiritual truth illustrated through the Bible narratives, even as the young student of music, beginning to grasp its fundamentals, stands in wonder when he hears performances of the inspired works of great musical composers.

These spiritual and scientific illustrations are but briefly touched upon in this book, but if the reader sees in some measure the golden thread of the divinely ordered way of revelation running through these several stories, he will find himself impelled to follow that thread in more and more detail until he finally arrives at a full appreciation of the whole tapestry of life itself, for that is just what the Bible contains.

That a scientific way of salvation should become apparent in our present age, and in humanity's hour of great need, is the most natural thing in the world, and in a few years

this way of salvation will be considered both normal and intelligent. Moreover, the few faint whisperings of such a divine and scientific system of metaphysics, as heard in this book, will in years to come, when that system is understood more fully by the thinkers of the future, be regarded as mere child's play compared with the vast and indeed infinite resources of divine revelation, forever available to mankind.

THE FIRST THREE ASCENTS

Let us then consider the sevenfold ascent of spiritual thought as symbolised by Moses' seven ascents into Mount Sinai.

The children of Israel, in coming out of Egypt, experienced the destruction in thought of belief in the false Egyptian gods. Now, under Moses' guidance, they were beginning to lay hold on positive truth.

Moses' first ascent is described in Exodus 19, beginning at verse 3: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." God told Moses to remind the children of Israel that He was the God who had brought them up out of Egypt, and surely by this is meant that he was to remind them of the power which always declares to the darkness of Egypt, "Let there be light." He was to teach the Israelites of the power of the infinite intelligence or divine Mind, and when he did this the revelation evoked the obedience of intelligent thought, and they said, "All that the Lord hath spoken we will do."

The description of Moses' second ascent begins in the middle of verse 8 of Chapter 19. On this occasion he was instructed to tell the people that they must sanctify and purify themselves in order to "be ready against the third day," and also that they must not touch the Mount carelessly nor casually. They were to approach the mount of vision through a process of separation or purification, through the purity and order of Spirit, or in other words, through the real understanding and use of the firmament of the second day of creation. Naturally, this would prepare them for the third day of resurrected thought, the day of Soul. There can be no casual approach to the understanding of spiritual reality. It must be "precept upon precept; line upon line."

The record of the third ascent begins at Chapter 19, verse 16: "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God."

Moses now saw the necessity of identifying the people with God and of identifying God to them. Nevertheless, he was told not to let the people “come up unto the Lord,” but that only he himself and Aaron were to go up. May not this signify that in this third stage thought needs to be refined, to be purified from mortal sense, in order to touch the definite ideas of God, to feel their real value and their specific identity? The third day of resurrected thought demands this, and it is only because mankind in general persists in accepting the fallible testimony of the five physical senses that it believes the things of God to be vague, intangible, and indefinite. Hence in this ascent the symbol of the fire and the smoke, illustrating the burning of the tares of material sense – a process which is often a turbulent one, but which is very necessary if there is to be any progress in spiritual matters.

THE FOURTH ASCENT AND THE FIRST FOUR COMMANDMENTS

The account of the fourth ascent begins at Exodus 20, verse 1. This was the all-important occasion on which God is supposed to have revealed to Moses the ten Commandments. These Commandments as a whole have the tone of the fourth day, for they indicate primarily the one God. Moreover, they correspond in some measure to the two great lights to rule over the day and over the night, for they contain a summary of man’s duty both to God and to his fellow man, or, one might say, a summary of the positive understanding both of the divine nature and also of its utilisation in human experience.

It is interesting that in the first four Commandments themselves can be discerned an epitome of each of Moses’ individual ascents. Exodus 20:2 begins, “I am the Lord thy God, which have brought thee out of the land of Egypt.” Was it not of that very fact that Moses reminded the Israelites after his first ascent? The Commandments continue, “Thou shalt have no other gods before me.” Does not this involve the purifying and sanctifying process which Moses after his second ascent showed to be incumbent on the people? The third statement in the Commandments admonishes thus: “Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth...” All mortal concepts must be laid aside if we are to touch the mount, or in other words, if we are to feel the tangible nature of uplifted spiritual thought. This perfect correlation continues with all seven ascents, as we shall see later.

On this occasion of Moses’ fourth ascent the Commandments purport to have been *spoken* by God. Later they were supposed to have been *written*, first by God, and then by Moses on two tables of stone. Remembering that “stone” is used to symbolise divine calculations, we see that this must indicate that Moses put the Commandments into a calculus of ideas, though at this point spiritual thought was being developed mainly through two processes of the divine calculus, that is, through seeking and finding, – the Word and the Christ.

It is agreed that the ten Commandments, being on two tables of stone, must have been divided either into five on each stone or into four on one stone and six on the other. That there was no particular significance to the number “ten” is made clear in the various commentaries. Funk and Wagnalls’ Standard Bible Dictionary states: –

Arrangement. The arrangement of the moral precepts in the form of ten commandments was neither demanded by the nature of the subject nor suggested by logical or philosophical considerations. It is the result of deference to the popular regard and conventional value of the number ten, recognized at the time.

The Century Bible states: –

The subsequent inscription upon *two* tables indicates a *division* into two groups; these are variously reckoned as I–IV religious duties, and V–X moral duties; or I–V religious, and VI–X moral...

The *original form* of the Decalogue was probably not that in which we now have it. The comments show the influence of *Deuteronomy* and the Priestly Code, and were later additions to the ancient Ten Words.

The record of these Commandments in Deuteronomy 5 indicates a distinct break between the first four Commandments and the last six. Moreover, a close examination shows us that the purpose and design of the first four is quite distinct from that of the last six. It is the opinion of the author that in the first four Commandments there is to be found a clear indication of the order of the days of creation revealing the Word of God, whereas in the last six can be traced the order of translation from God to man which manifests the Christ-idea.

Before developing this proposition, it may be interesting and useful to consider briefly the origin of the “Ten Words,” as they have been called. The Century Bible writes as follows: –

The *origin* of the Decalogue is doubtful; it was not composed by the author of either J or E. The original version is often supposed to have been an ancient code, either appropriated independently by E and *Deut.*; or first used by E and then borrowed from E by *Deut.*; or, again, it may owe its present position to one of the editors of the Pentateuch, probably the editor who combined J and E.

Some scholars believe that the ten Commandments were based on the Hammurabi Code, and Dr. Bennett expresses his opinion that of the two versions, the Mosaic Decalogue and the Hammurabi Code, the former has a higher moral tone in some cases, and in other cases the latter. It is agreed, however, that whenever the Hebrew prophetic writers did use ancient Babylonian records, they invariably lifted them above paganism into the realm of monolatry or monotheism.

Few can doubt that fundamental spiritual truth is contained in the ten Commandments, and even if some of these “Words,” or Commandments, had existed before the time of

Moses, the fact that the inspired writers thought fit to embody their moral sense in this Decalogue would tend to confirm rather than disprove the true spiritual nature of its contents. Divine revelation is eternal, and “God is no respecter of persons.” Of course, there is much of spiritual significance in happenings and records both before and after the time of the Bible, for Truth can never be confined, although to the Christian world the Bible has undoubtedly constituted the mainstream of inspiration. The author would not have one milestone removed from the ordered way of spiritual development in human history, but he believes that these milestones must be intelligently considered both individually and also in their relation to the many other milestones. The Commandments of Moses were edited and re-edited many years after the time of the Hebrew lawgiver, but undoubtedly the inspired writers of Israel used them, together with many other traditions, to symbolise the ordered and continuous development of the Christ-idea revealing God to men.

Let us now consider the first four Commandments, recorded in Exodus 20:2-11: –

2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt have no other gods before me.
4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
6. And shewing mercy unto thousands of them that love me, and keep my commandments.
7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
8. Remember the sabbath day, to keep it holy.
9. Six days shalt thou labour, and do all thy work;
10. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Verse 2, as we have already seen in connection with Moses’ first ascent, has the same very definite tone as the command “Let there be light,” – to dispel the darkness of Egypt, – “and there was light.”

Verse 3, as we have seen in connection with Moses' second ascent, gives the purifying and hallowed sense implicit in "Let there be a firmament in the midst of the waters," – the elements of thought, – "and let it divide the waters from the waters."

Verses 4 and 5 were illustrated by Moses' third ascent, and they clearly indicate that all graven images, – all the false gods of finite material sense, – must be laid aside if we are to inherit the sinless identity which spiritual sense bestows on us. The "waters" must be gathered together unto one place for the dry land to appear and bring forth grass, herb, and fruit tree.

Verse 6 is interesting, for naturally it corresponds with Moses' fourth ascent, with which we are now concerned, and it requires the keeping of these Commandments. Once we realise our oneness with God, we cannot help but demonstrate with power the spiritual realities symbolised in the ten Commandments.

Verse 7 shows that the understanding of God must be expressed in life. Indeed, it must be manifested in that exalted, abundant sense symbolised by the fifth day of creation. There is nothing "in vain" or "to no purpose" about the fifth stage, for it brings multiplication of all that is real, substantial, and worth-while.

Verses 8 and 9 indicate the sixth day of true manhood, in which enlightened spiritual consciousness arrives at the point of dominion over all the earth.

Finally, verses 10 and 11 emphasise the completeness and perfection of the seventh day, when the grace of God is found to have done all things well, and we realise a sense of true satisfaction and fulfilment, symbolised by the statement that "God rested."

These are the ordered "root-notions" of reality as presented by Moses in the epitome of his teaching given in the Hebrew Decalogue.

THE FOURTH ASCENT AND THE LAST SIX COMMANDMENTS

And so we come to the second table with the last six Commandments, which show the translation of the divine nature to human thought, – that divine translation which was gradually being recognised by the Israelites at this point, and which later characterised Jesus' mission so manifestly. These Commandments are given in Exodus 20:12-17 as follows: –

12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
13. Thou shalt not kill.

14. Thou shalt not commit adultery.
15. Thou shalt not steal.
16. Thou shalt not bear false witness against thy neighbour.
17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The difference between these last six Commandments and the first four is very marked, for with the exception of the first they are all concerned with man's duty to his neighbour. It will be remembered that in Chapter Four of this book the four divine orders of the Word, the Christ, Christianity, and Science were elucidated in some degree, and it was seen that the Christ is the divine ideal, which is for ever translating itself to humanity and thus transforming human experience. Therefore, in considering the ordered process of the Christ, it will always be found that instead of leading up in an ascending order, as the days of creation do, to the climax of the divine statement (the Word of God), the order of the Christ translation is from the subject itself, from the nature of the Godhead, as it were. This nature is most clearly emphasised in the fourth, fifth, sixth, and seventh days of creation. One may ask, Why should this be so? Surely it is because in the fourth day the symbol of the sun, the moon, and the stars is indicative of the one governing power of the divine Principle of all, which inspired thought has sought to find through the process of "Let there be light," "Let there be a firmament to purify thought," and "Let the dry land of identification appear." In the fifth day it finds that the nature of this power is Life or fatherhood; in the sixth day manhood reveals its nature as Christ, Truth, or sonship; and finally, the peace, comfort, and assurance brought by the seventh day of rest denote God's nature as Love or Mother. So the Christ declares the nature of the infinite One as Father, Son, and Mother, for ever translating itself through *definite, spiritual, ideas* – the third, second, and first days of creation. Consequently, in verse 12 we have a metaphysical statement of the one Father, Son, and Mother, corresponding to the tones of the fourth, fifth, sixth, and seventh days of creation.

This divine fact of the nature of God is always translating itself to men, thus forcing mortality out of its own false beliefs and bringing salvation. Therefore in verses 13, 14, and 15 we begin to understand that the perfection of the divine nature makes man sinless; this is the tone of the third day, – the sinlessness of true identity, or Soul. In verse 16 we see that it precludes any defilement of our sense of man, and compels us to bear true witness of him as God's own likeness, spiritual and perfect – the purity of the second day. And in verse 17 we see the futility of coveting material things, when God is Mind and all being is of the nature of idea, which is available to all men under all circumstances.

Consequently, in these last six Commandments we see the definite order of the appearing of the Christ-idea, translating to man his eternal sonship as the son of God and showing him the way out of sin, a false sense of manhood, and dependence on material things.

In the first four Commandments, therefore, there is to be seen the specific and ordered process of *seeking* God – the Word; and in the last six, of *finding* God – the Christ. Thus Moses presented to mankind in the Commandments an ordered, intelligent, and inspired sense of the Word of God and also of the Christ-idea. Even though there may be some doubt as to whether Moses himself understood these things specifically, or merely caught the rhythm of the divine design through spiritual sense, nevertheless it is certain that the prophetic writers must have framed the record according to the exact order and system of Genesis 1:1-2:3, the spiritual “seed-plot” of Genesis, which they themselves had written and with which they were so familiar.

After the giving of these Commandments it is recorded that when the people saw the thunderings and the lightnings on Mount Sinai, they were afraid and stood afar off, but Moses said to them, “Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not” (Exodus 20:20). He realised that the time had come when the Israelites must prove God for themselves, and this is the teaching of the fourth day. It reveals that proof and demonstration are natural and irresistible. On this fourth ascent, after he had been given the Commandments, Moses was given what are known as the Judgements, which are really an elaboration of the ten Commandments, and these are also supposed to have originated with Hammurabi. All the teaching of this ascent stresses the worship of one God and the necessity of proving the divine nature.

THE FIFTH ASCENT

And so in Chapter 24 we come to Moses’ fifth ascent, indicating the tone and value of the fifth day of creation. On this occasion Moses took with him unto the Mount three others, – Aaron, Nadab, and Abihu, – and also seventy of the elders of Israel, symbolising the sense of the seven days applied to human experience.

Is it mere coincidence that when Abraham went up out of Ur of the Chaldees, the names of *four* of the travellers are mentioned, and that when Jesus was transfigured before his disciples, only Peter, James, and John are recorded as going up into the high mountain, making *four* in all? Here again, with Moses, Aaron, Nadab, and Abihu, there are four. The fifth statement of the Commandments urges man not to take the name of the Lord “in vain” or “to no purpose.” In mathematics it would be impossible to make practical use of the numbers without comprehending the four processes of addition, subtraction, multiplication, and division; if we did not understand and use these processes, our mathematics would certainly be “in vain.” Likewise, in the divine system of being, if we wish to use the fifth day of creation to ascend in thought, and to prove its abundant and multiplying nature, we must understand the fourfold calculus of spiritual thought, and a deeper study of the fifth day of creation will reveal to us that in its four verses is contained the first glimpse of the Word, the Christ, Christianity, and Science. Certainly in the fifth period of the Bible, telling of the life and mission of Christ Jesus, the utilisation with

power of a divine calculus of God's ideas was exemplified by the Master to an amazing degree. Moreover, he laid down, or sacrificed, the mortal concept of existence, and fully demonstrated the ascending and eternal aspect of Life.

On this occasion, it would seem that Moses was insistent that the people should understand the "words of the Lord and all the judgements," before the priests and the elders ascended into the Mount; it is recorded that he first told them of the covenant given him in the fourth ascent, then he wrote it down, and finally, after he had built an altar and twelve pillars under the hill, – symbolising that the covenant must be proved and demonstrated, – and after the young men had offered sacrifices, – symbolising their readiness to lay down the mortal concept, – he read them the book of the covenant. Then the ascent took place, and the nobles of the children of Israel, – those who were wise, – "saw God," – gained an unlimited vision of spiritual things.

Surely if any man desires to prove the ever-availability of exalted thought in human experience, he too must "read, mark, learn, and inwardly digest" *our* book of the covenant, – the Bible, the Book of Life, – but this can only be done intelligently and practically through an understanding of the divine system which undoubtedly lies within its pages.

THE SIXTH ASCENT

And now we come to the sixth ascent, the account of which begins at verse 12 of Chapter 24; "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." This is perhaps the most comprehensive of all the ascents, for on this occasion Moses was given the details of the Tabernacle, which was undoubtedly the symbol of the way of salvation in that age.

This Tabernacle contained the Ark, symbolising in that period the Christ-idea. At this point it would be well to remember that even with such an important symbol as the Ark, Jeremiah later saw the necessity of rising above the symbol, for he wrote: –

And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done anymore.

He knew that the reality which lay behind the symbol was the all-important thing.

No intelligent student of the Bible believes that such an elaborate tabernacle as is here described in Exodus was actually built by the Hebrews in the wilderness in that period. Moreover, in the thirty-third chapter it is made clear that at that time there was only a

simple tent of worship, which was pitched beyond the camp, whilst the Tabernacle was always to be pitched in the very centre of the camp.

Peake's Commentary on the Bible states that the now generally accepted theory is that

... we have here no ancient, much less contemporary, account of the planning of the Tabernacle in minutest detail, but the leisurely elaboration, by that school of scribes of which Ezra was the type and leader, of their view of what must have been in the mind of Moses, on the general assumption that the Temple at Jerusalem before its destruction, Ezekiel's sketch (Ez. 40-48), and Zerubbabel's reconstructed building could be taken as imperfect copies of the ideal once realised in the golden age of Moses. That, therefore, which to these scribes seemed to point most clearly to what they believed best for the Temple worship of their own times, they set down without hesitation as what actually was long ago...

There was, indeed, a sacred Tent of Meeting, but it was utterly different in all respects from the splendid portable temple of P... Further, the account, for all its minuteness, is quite incomplete as a specification of work to be done... The religious value, however, remains the same, while an insoluble historical difficulty is removed. Indeed, just because it is late, this account presents profounder religious ideas. These will be noted in their place. Only here and there is the inner meaning of the whole or the parts specified, but each main element will have its symbolic idea, and will often also bear a typical application to that system which replaced shadow by substance.

On this sixth ascent Moses took with him only "his minister Joshua." The word "Joshua" means "saviour," and this ascent certainly gives a very definite sense of the symbol of salvation in that period.

On this occasion a cloud covered the Mount for six days, and it was on the seventh day of Moses' ascending thought that he went up into the Mount, where he remained for forty days and forty nights. It will be remembered that the sixth statement of the Commandments was "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work." Moreover, in the account of the sixth day of creation, which reveals the compound idea man, – the climax of all creation, – there are seven distinct statements, for man reflects the perfect sevenfold nature of God.

It would seem that Moses was culturing his sense of the sevenfold nature of God until he was ready to translate the infinite calculus of God's ideas into a form understandable by and acceptable to the people of his time. "Forty" always symbolises the fourfold calculus applied to human experience, and surely what Moses was striving to do in his forty days and nights in the Mount was to find a way of presenting spiritual calculations such that seeking thought could begin to comprehend them. In fact, this whole ascent indicates that at this point of ordered thought and inspiration Moses was able to discern the perfect sevenfold symbol of God's nature, the days of creation or numerals of thought, operating in a divine calculus, – and this he tried to present to the people on the two tables of stone, which, it is recorded, God then gave to him. These were written on both sides, possibly symbolising subjective and objective revelation.

According to the prophetic writers, therefore, Moses understood and recorded some measure of the perfect, divine system. The author of this book is today seeking to elaborate the same eternal theme,— namely, that there is a scientific, sevenfold ordered and specific sequence of inspired numerals of thought and idea, operating in a perfect fourfold calculus of divine computation, whereby the ideas of God can be understood, combined, and proved in the purest scientific and spiritual way. When one is acquainted with the real meaning and tones of the days of creation, as recorded in the first chapter of Genesis, one has no difficulty at all in recognising all their shades and shadows throughout the Bible record. It will be noticed that in this third thousand years a more detailed sense of the days of creation and the calculus is revealed, for at this point the divine system is appreciated as definite in every way and is consequently recorded in increasing detail.

The conclusions in this book are not mere surmise. It would be impossible for any intelligent and unbiased thinker to follow the Bible record closely and not to recognise in some degree throughout that record the operation and elucidation of a perfect system of symbols. Naturally, this requires patient thought and consecrated effort; it also calls for that honesty of purpose which is not so much concerned with adhering to past traditions as being vitally interested in recognising and gaining all that is of the nature of Truth, no matter what the cost may be.

Chapter 25 in Exodus continues the account of the sixth ascent by recording the preparation for the building of the Tabernacle, which, again, appears to be presented according to the ordered sevenfold sequence of the days of creation.

If one were a student of music, one would not be surprised to find all musical composition to be in terms of the seven notes and the four categories of tone, rhythm, melody, and harmony. Nor would a student of mathematics be surprised to find mathematical propositions always stated in terms of ten digits and a fourfold calculus of addition, subtraction, multiplication, and division. Just so, it is evident that the inspired prophetic writers, who had themselves laid down the basis of the divine system at the beginning of the Bible, were for ever thinking and writing in the tones, the harmonies, and the shades of its spiritual and scientific categories. Naturally, these writers did not only tell their story in the one order of the seven days of creation, — the process of the Word of God. They also used the Christ process of translation (as in the Commandments) and many other divinely ordered forms, but we must not forget that at that time thought was very much imbued with the sense of the inspired Word of God and the coming of the Christ; moreover, in their early writing the order of the Word would naturally be emphasised, for “in the beginning was the Word.” All seeking thought must begin by understanding the ordered days of creation or revelation. This “new tongue,” as used in later books of the Bible, however, and particularly in the Gospels and in the Book of Revelation, is prolific in its presentation of manifold orders and combinations of the spiritual tones.

In this Chapter 25 it is recorded that Moses was commanded to receive offerings from the children of Israel for the building of the Tabernacle, but they had to be given willingly. This willingness would seem to indicate the first motion towards spiritual building, the “Let there be light,” the bringing of intelligent thought to bear on the subject of the nature of God. These offerings were to make a sanctuary, symbolising the sacredness and purity of the second day of Spirit. This sanctuary was to be made after the pattern of the Tabernacle; purity of spiritual thought must have a “pattern,” – it must be definite and identified, as the third day of creation illustrates. Moreover, the Tabernacle was the meeting-place with God, where all thought was identified with Him. This Tabernacle was to contain the Ark, the symbol of the Christ-idea, the centrepiece of the Tabernacle. In the Ark were to be placed the Commandments, – those Commandments which were given to Moses on his fourth ascent and which interpret the nature of the infinite One.

Above the Ark was to be the “mercy-seat,” – the exalted sense which is always given in the fifth stage. This seat was to have two cherubs with wings – again, exalted thought. It is interesting that the fifth aspect should be represented by the mercy-seat, when we remember its counterfeit in the fifth plague, – the cruel, merciless hail, beating down everything. Moreover, the fifth Beatitude is “Blessed are the merciful: for they shall obtain mercy,” and what more wonderful illustration of mercy could have been given than in the fifth thousand-year period of the Scriptures when Jesus forgave men their sins and healed them, as had never been done before nor has been since?

The tone of the sixth day is represented by the shewbread, the bread of Truth. John wrote of Jesus, “The Jews then murmured at him, because he said, I am the bread which came down from heaven.” Finally, there was to be that wonderful candlestick, *one* candlestick, with *seven* branches and *four* tiers, symbolising the completeness and fulfilment of the divine system. It was to be “one beaten work of pure gold,” and Moses was commanded to make it after the pattern which was shown him in the Mount. This candlestick, representing the complete system of metaphysics and salvation, was a type of universal divine Love, available to all mankind because embodying Science and system.

A personal sense of God can never be universal; only an ordered, logical, essentially understandable and provable system of metaphysics can be the universal way Godward. All men can learn mathematics and converse with one another in mathematical terms, and no matter who they may be, mathematics operates for them infallibly when the right processes are employed. How much more should this be so in the Science of reality itself! The ordered way to an understanding of God can be learned, for the Bible indicates it, and when men grasp its fundamental symbols they will be able to talk intelligently to one another in its terms, and to use the divine law with power, no matter who they may be. This system of specific symbols of reality, when understood, will fulfil the hope of that great scientific thinker, Leibniz, and will prove that the Bible reveals a truly spiritual and scientific way of life. A universal system of divine metaphysics will enable us to wed

spiritual sentiment and love to the idea of Science – a union which has never been universally consummated.

As Peake's Commentary points out, all the details of the Ark probably had their specific purpose as symbols, but the author does not propose to go into them. His effort has been to point out and emphasise in the various incidents of the Bible record the constant symbolic use of the seven days of creation or specific numerals of consciousness, operating in a four-dimensional calculus of divine thought and idea. In the record of the sixth ascent the numbers "seven" and "four" figure prominently; the breastplate of the high priest was to be foursquare, the brazen altar was to be foursquare, there were to be seven lamps on the candlestick, and so forth.

Finally, two tables were given to Moses – "tables of stone, written with the finger of God." By this time Moses had risen in some measure to a subjective sense of divine metaphysics, where the fact is grasped that Being is always one, and that this One is God, including within Himself all that is true. This absolute and subjective sense was symbolised by God Himself writing the Commandments on the tables.

After this glimpse of the true man and his eternal relation to God, Moses descended from the mount of vision only to find that under Aaron's auspices the children of Israel were worshipping the golden calf. A limited religious sense is often put to inappropriate shifts in its efforts to keep going. How pathetic it is to find even today that popular interest in religion has to be stimulated by means of all kinds of "false gods" and irrelevant interests, whilst little attention is paid to the one thing which is satisfying and absorbing beyond words, namely, a demonstrable understanding of God, which every individual can find for himself, understand for himself, and prove for himself and all mankind.

It is recorded that Moses then threw down the tables, with the story of the Word and the Christ, and broke them. The question the author asks himself is this: Did Moses really in anger "break" or let go of his vision of God's true nature, or did he realise that the children of Israel were not ready for the subjective presentation of absolute Truth, and therefore that he had to "break up," reduce, or translate his message to their level of thought? The seventh ascent would indicate that this is exactly what Moses saw.

We have given but a very brief résumé of the sixth ascent, the purpose of which is to symbolise to men the right idea of all that constitutes Christhood and true manhood. Like Moses, each one of us must constantly and eternally go up into the mount of vision and receive the divine covenant, but this we can only do as we understand in pure, spiritual, and scientific order the development of that divine and metaphysical system which begins the Bible.

THE SEVENTH ASCENT

And so we come to the seventh ascent, in which Moses was commanded to hew two tables of stone, and to write on them himself the Ten Words. “And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments” (Exodus 34:27,28). On this occasion Moses was again forty days and forty nights in the Mount. It is evident that at this point he rose to the summit of realisation, and that he began to see the love and the comfort which spiritual truth must bring, as indicated in that wonderful seventh day; an entirely new tone entered into his sense of the divine. “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” (Exodus 34:6,7). This sense of a God who is merciful, gracious, longsuffering, and forgiving strikes a new note in Moses’ idealism. Hitherto the emphasis on a God of vengeance and the punishment of sin had been very pronounced, but now Moses was realising something of the nature of God as divine Love, the grace of which annihilates sin. And as we too understand the true spiritual tone and meaning of the seventh day of creation and its infinite numeral of conscious thought and idea, sin will be annihilated.

God’s supreme nature as Love now enabled Moses at last to reduce his vision of absolute Truth to the comprehension of his hearers; consequently, his face shone and he had to wear a veil. He veiled from them the full identity of absolute Truth, which they were not ready to perceive. In his sixth ascent Moses had seen the form which his teaching of the Israelites must take, and possibly it thrilled him, and his first eagerness had to be tempered by the realisation that the presentation must be “precept upon precept; line upon line, line upon line; here a little, and there a little.” Surely if we have a deep love of Truth and a love for humanity, we shall understand this seventh ascent into the mount, and we too shall be enabled to translate our vision to our hearers, thus fulfilling Jesus’ command to Peter, “Feed my sheep.”

The remaining six chapters of Exodus are taken up with the record of the actual building of the Tabernacle, beginning with Moses stressing the importance of the Sabbath, the seventh day of Love. There can be no true spiritual building, no pure spiritual thought, without Love. The apostle John emphasised this; he said, “He that loveth not knoweth not God; for God is love.” Is not this also the implication of the seventh statement of the Commandments?

These seven ascents and descents will some day be understood as illustrating in a degree God’s plan for every individual and for all mankind. As this divine plan unfolds to us, not only shall we see it through the symbol and idiom of the past, but also we shall express it through the experience and idiom of today and even of tomorrow. Thus this pure

spiritual and scientific design of law, order, rule, system, method, form, and plan will appear as absolute Science to those who can accept it as such, and those who love enough will translate and symbolise it still further for those who are “babes in Christ.”

So far the writer has only lightly touched upon and indicated the purpose and vast range of the divine system as revealed in Genesis 1:1-2:3. In the last chapter of this book he gives a fuller sense of the infinite plan which will forever unfold in its Christianity and its Science to those who have eyes to see.

It should never be forgotten that all spiritual thought and teaching must ever rest on the fact that the perception of divine ideas is essentially dynamic, for those ideas are God’s own thoughts in operation. When understood and entertained in pure spiritual and scientific vision, they must represent the very presence and power of the one Infinite, whom men call God. Thus is Jesus’ saying fulfilled – “the words that I speak unto you, they are spirit, and they are life.”

CHAPTER FOURTEEN

THE CROSSING OF JORDAN

The Respective Missions of Moses and Joshua—The Place of the Book of Joshua in Israel's History—Comparison with the Crossing of the Red Sea—The Passage of Jordan—The Two Memorials of the Crossing—The Crossing of the Jordan Today

The Books of Leviticus, Numbers, and Deuteronomy are much concerned with the journey of the Israelites through the wilderness and with a multiplicity of laws and religious rites, many of which have their place as symbols in the Scriptural system of metaphysics, but the author does not propose, in this book, to embark on a detailed consideration of the wanderings of the children of Israel through the desert, and of the manifold ways in which their experiences are used by the prophetic writers to illustrate the divine system. Some day, when, as Steinmetz foresaw, “the scientists of the world turn their laboratories over to the study of God and prayer,” numberless books will be written, examining in great detail the spiritual and essentially scientific implications of the Hexateuch as a whole.

No survey of this period, however, would be complete without a consideration of the story of the crossing of the Jordan and all that this experience symbolised in the development of the spiritual idea in its eternal appearing to mankind.

THE RESPECTIVE MISSIONS OF MOSES AND JOSHUA

The children of Israel wandered in the wilderness for forty years, according to the Scriptural record, although they had the opportunity of entering the Promised Land much sooner than they did. After only two years of wandering, they arrived at Kadesh-barnea, where Moses sent out twelve spies into the land of Canaan to report on it, believing that the people would be prepared to go up immediately and possess it; indeed, Caleb, one of the spies, on returning to the camp, urged Moses and the Israelites to do so. Caleb was of the tribe of Judah, out of which Jesus Christ came. The Christ-idea is ever urging us to inherit the Promised Land. But often, like the children of Israel, we fear the conflict involved, and either through lack of moral courage or through insufficient vision we do not seize our opportunity, and thus we condemn ourselves to remain in the desert much longer than is necessary. Thirty-eight years more did the children of Israel have to wander, until at length they reached the bank of the Jordan.

The crossing of the Red Sea, led by Moses, had marked the passage from Egypt into the wilderness. The crossing of the Jordan, led by Joshua, marked the passage from the wilderness into the Promised Land. Moses had brought his people out of the darkness of Egypt, or materiality, into the wilderness of human experience, where he educated them spiritually; then, as their thought became increasingly enlightened concerning the things of God, Joshua was able to take them on still further, and to identify them more closely with their ideal.

The death of Moses and the accession of Joshua to the position of leader of the Israelites is related as follows: –

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho... And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord... And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated... And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel (Deuteronomy 34:1, 4, 5, 7, 9-12).

There are many opinions as to why Moses was not permitted to go into the land of Canaan, and indeed the question has always been a difficult one to answer. Either the supremacy and reality of the spiritual had so developed in Moses' thought and vision that the inheritance of a merely physical Promised Land in Canaan would have been for him a backward step, just as a continuation of mortal life would have been a backward step for Jesus when his vision had progressed beyond mortality, or on the other hand, Moses' concept of God as Yahweh, the Israelitish God of war, may have been only sufficient to carry him and his mission so far and no further. The name "Moses" was derived from the Hebrew verb meaning "draw out," whilst "Joshua" means "saviour." Moses' mission was mainly concerned with drawing the Israelites out of bondage, bringing them out of their belief in myriad false gods, and establishing for them, in so far as he could, a definite understanding of the one God. This was an enormous undertaking, as most pioneer work tends to be. Joshua, on the other hand, had the task of continuing and consolidating all that Moses had accomplished in the way of spiritual teaching, and thus preserving the newly awakened sense of true identity with God, which the Israelites were beginning to accept and prove to some extent.

THE PLACE OF THE BOOK OF JOSHUA IN ISRAEL'S HISTORY

In considering the crossing of the Jordan, it would be well to remember certain points in connection with the Book of Joshua, which records it. Peake's Commentary on the Bible states: –

On looking back over the Book of Joshua, the student will probably experience a feeling of disappointment. According to critical investigation the book appears to be a medley of contradictory narratives, most of which are unhistorical. It has to be admitted that the Hebrew writers knew nothing of history in the modern sense of the term: myth, legend, tradition were all accepted without question. But on the other hand they believed, and that rightly, that the destiny of their nation was one of great importance in the history of the world; and the Book of Joshua was written and edited in the belief that events contributory to the realisation of that destiny are to be seen in the conquest and occupation of Palestine. The traditional and legendary accounts of these events were narrated in all good faith by the aid of the only materials then available. Such considerations as these will always render the investigation of the obscure history of early Israel a subject of abiding interest to modern students of religion. In the great epic of Israel's history the Book of Joshua has its place.

The whole incident of the entry into the land of Canaan is so vague and traditional that Sir Flinders Petrie, the eminent Egyptologist, has even suggested that the invaders of Canaan were the descendants of the Hyksos people, who had reigned over Egypt for some centuries and had then been driven out. Whether this is so or not no one knows, but the fact that such an authority should put forward this suggestion shows the uncertainty of the Biblical record of the Israelites' entry into Canaan. Again, of course, it must not be forgotten that this record was probably written a thousand years after the incident was supposed to have taken place, and was used by the prophetic writers to symbolise and illustrate spiritual and ethical values.

COMPARISON WITH THE CROSSING OF THE RED SEA

An illuminating comparison can be made between the records of the crossing of the Red Sea and of the Jordan. In the case of the first, the Hebrews were supposed to be fleeing from the Egyptians, who were hot in pursuit, and they were forced to cross the sea in order to be saved. At the Jordan, the approaching land was first examined by two men, the whole passage was then thought out in an ordered way, and also it took place after a willing decision to undertake it. The Jordan was not crossed with doubt, trepidation, and fear, but with a sense of power, authority, and dominion. The appearance of the number "twelve" throughout this account, therefore, is very marked, for it will be remembered that this number is used in the Biblical record as a symbol of true government or authority, and of proof, or demonstration, of the divine nature. Moreover, the important point about this passage seems to be that the Ark of the Covenant, that Ark which contained the two tables of stone, was to go before the people, signifying that the growing understanding of

the Word of God and the Christ translation was leading them forward to an even higher sense of the Christ-idea, – the Promised Land itself. It becomes more and more evident, in fact, that the developing idea of God had left the swaddling-clothes of the Word, – the seeking process, – and was now being firmly established and identified as the appearing in some measure of the Christ, – the finding process. Truly the “dry land” was bringing forth grass, herb, and fruit tree bearing fruit.

THE PASSAGE OF JORDAN

In Chapter 3 the story is told of the passage of Jordan: –

And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan (Joshua 3:10-17).

Again, the question of the historicity of this event, although interesting, cannot be compared in importance with its spiritual value as an inspired symbol to depict the fact that when the individual has attained to some measure of understanding of the Christ, the ideal of the Infinite, then the waters, – the elements of mortal thought in every human experience, – can always be dealt with definitely, scientifically, and with authority and power.

In reading this account in Joshua, one hears echoes of the story of the Flood and Noah’s ark, and, of course, of the crossing of the Red Sea. In the story of the Flood, the waters – the elements of the carnal mind – abated; in the story of the Red Sea the waters were divided; but at Jordan the waters “failed, and were cut off.” These were three similar events, but they were used by the prophetic writers to depict different aspects of the infinite categories of divine metaphysics and their dynamic operation in human experience.

When the Red Sea had to be crossed, it was with a fearful and perplexed state of thought, for although the way was definite as far as Moses was concerned, the people of Israel were hesitant and afraid. Since that time, however, they had been through the wilderness, where they had learned something of the divine calculus of ideas, and had proved systematically and scientifically God's presence and power on many occasions; they had identified themselves with this divine presence and power. Hence, in this third thousand years of Bible history the third day of creation, defining the nature of God as the one divine identity, or Soul, and all that this term conveys, was becoming a definite and inspired numeral of spiritual thought to them, and was translating to them, in a degree, the Christ-idea.

Jordan was crossed after the Israelites had obeyed Joshua's command to sanctify themselves. It was crossed not with fear and hesitancy, but with the spiritual understanding and definiteness which always accompanies the recognition of the one divine identity, or the infinite rule of Soul.

Immediately the feet of the priests who bore the Ark of the Covenant touched the water, the waters were "cut off." The Book of Revelation indicates that all men are "kings and priests" unto God, and exact spiritual understanding of the divine nature will inevitably enable every man to inherit those offices, not literally, but mentally and spiritually. As soon as such an understanding, embracing the fundamentals of a divine calculus or process of spiritual reasoning (the Ark and its contents), but touches any human problem that has to be solved, the solution becomes definite, and the divine way clear-cut. Then one has only to stand firm until the whole situation is "clean passed over," to use the Biblical terminology.

If these spiritual and scientific illustrations were not meant to be understood and used practically by the individual throughout all ages, of what avail would they be in the process of universal salvation? However, if these illustrations are spiritual and scientific, they are not things of yesterday or tomorrow but of the eternal "now" of reality, and they are essentially universal.

THE TWO MEMORIALS OF THE CROSSING

After the crossing of the Jordan, Joshua was told to erect two memorials of this event. He was first commanded to take twelve men of the people, a man from every tribe, each of whom was to take a stone out of the midst of Jordan, "out of the place where the priests' feet stood firm," and carry it over, leaving it in the lodging-place where they would lodge that night. They were to carry on their shoulders these twelve stones, even as the high priest had twelve precious stones on his breastplate.

May not this signify that when we have mentally and spiritually “stood firm” in some situation, and proved the divine government and power, as symbolised by the “twelve,” we cannot rest on our laurels, but must carry our proof of spiritual power still further? In fact, we often find that we need to be reminded of the importance of spiritual power more when things are running smoothly than in the wilderness. How frequently is this true of nations, as well as of individuals! They stand firm in the darkest hours, but prosperity and success tempt them to neglect that which enabled them to stand firm, which was often a great measure of unselfishness, co-operation, moral courage, and a degree of spiritual conviction.

These twelve stones were to be a memorial for ever. And so they will be to us, if we acquaint ourselves with the essential nature of God as Life or Father, as Truth or Son, and as Love or Mother, and constantly prove this essential nature in its infinitude through a divine calculus of the Word, the Christ, Christianity, and Science. Thus the twelve stones are an eternal symbol of the infinite system of pure spiritual and scientific metaphysics, forever available to all mankind.

The second memorial was that “Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day” (Joshua 4:9) – they are eternal. As soon as these stones were set up, and the priests had come out of the midst of Jordan, it is recorded that “the waters of Jordan returned unto their place, and flowed over all his banks, as they did before” (Joshua 4:18). Surely this illustrates that any specific proof of spiritual power which is experienced as a result of using the calculus of divine ideas must always remain a landmark in spiritual progress, though again progress can never stop at that point. There is no final revelation of Truth, individually or collectively, or the Infinite would not be infinite. Jesus, in his lifework, established many such landmarks, illustrating the irresistible development of the divine calculus of ideas, and although it may seem that in many cases the waters of materialism have temporarily hidden their significance, they remain to this day for spiritual sense to re-discover and use.

The record of the passage of Jordan ends as follows: –

And he [Joshua] spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever (Joshua 4:21-24).

And so the children of Israel passed over Jordan and entered the Promised Land, where they had to take the city of Jericho, whose walls they were told to compass *seven* times before it would finally fall. Thus the perfect and exact symbolism of the divine system is used in ever-increasing detail.

THE CROSSING OF THE JORDAN TODAY

The world of today is seeking to enter into the Promised Land of peace and safety. To do this as individuals and collectively, we must cross Jordan, and the Jordan of today is more difficult to cross than the Jordan of three thousand years ago, because today the flooded waters of human thought are running in more definite and fixed channels. But we must not forget that the calculus of reality, with which we can meet and cross this Jordan, has now expanded in spiritual thought and desire, so that we are no longer only aware of the Word and the Christ, but we have also seen and felt the power of Christianity (the universal proof of the Christ-idea, which Jesus established and demonstrated), and we are becoming aware in some measure of the “Spirit of truth,” – divine and absolute Science, as foretold by Christ Jesus.

When we remember that these Scriptural records were edited and re-edited for centuries by some of the world’s greatest thinkers and spiritual seers, it is not remarkable that they contain such exquisite and accurate detail in their symbolisation of the manifold categories of the divine idea. As we understand these inspired symbols of the Bible, no longer shall we question whether faint and vague Hebrew history can really bring salvation, but we shall recognise in the Bible record the constant and ordered development of that spiritual and metaphysical system of divine idealism which was exactly symbolised by the Hebrew prophets during many centuries, fully proved by Christ Jesus, and which is being brought to a climax today in our scientific age as spiritual Science.

CHAPTER FIFTEEN

THE PROMISED LAND OF SCIENCE

Summary of the Seven Days of Creation—The Development of the Fourfold Calculus in the Record of the Seven Days—The First Day Has Three Tones—The Second Day Has Three Tones—The Third Day Has Five Tones—The Fourth Day Has Five Tones—The Fifth Day Has Four Tones—The Sixth Day Has Seven Tones—The Seventh Day Has Two Tones—The Vastness of the Divine System and the Purpose of This Book—The Responsibility Lies with the Individual

Having devoted fourteen chapters to an ordered and simple presentation of the divine system as it appears throughout the first three thousand years of the Scriptural record up to the time of Joshua, it may now be helpful to epitomise something of this vast subject and to indicate its scope in a more detailed and metaphysical manner.

SUMMARY OF THE SEVEN DAYS OF CREATION

To epitomise the picture properly we must begin at the beginning, and the beginning is that inspired introduction to the Bible – the seven days of creation.

To summarise these seven days: –

The first day gives us an intelligent idea of God as the creative Mind, whereby we can analyse, expose, and subjugate the false material sense of creation. The second day presents the idea of God as Spirit, thus enabling us to separate good from evil - again through the threefold process of analysis, uncovering, and annihilation, but on an even higher basis. The third day reveals the nature of God as Soul, and illustrates the definite identity and safety of God's ideas. The fourth day reveals God as the infinite One, divine Principle, forever interpreting His idea through system and Science, as symbolised by the heavenly system whose lights were to be for signs, seasons, days, and years. The fifth day reveals the nature of God as Life, the eternal Being, and begins to show us how the divine system is proved through the operation of an infinite fourfold calculus of ideas. The sixth day reveals God's nature as Truth, whereby man is made manifest as God's highest idea, living, moving, and having his being in perfect form and system. The seventh day reveals the divine nature as Love, forever including within itself and encompassing its own idea, and thus fulfilling system and Science.

As has already been explained, the sequence of the days of creation, when first approached, presents the consecutive and ordered development of fundamental spiritual thought and idea, but as these seven days are further considered and pondered as a whole, one begins to recognise that they constitute definite and eternal numerals of consciousness operating in a divine calculus. Thus they are no longer regarded as just seven successive stages of revelation, but as infinite, for they symbolise the ideas of infinity and eternity.

THE DEVELOPMENT OF THE FOURFOLD CALCULUS IN THE RECORD OF THE SEVEN DAYS

The consideration of order in relation to the Infinite must postulate infinite order and not just one class of order. Therefore, as we continue in the study of the seven days of creation, we find that the sense of seven definite and consecutive periods of revelation very soon melts into an appreciation of the vastness of infinite order and system, in which all the divine categories eternally reflect and express each other. Then it is found that each day or numeral reflects in some degree every other, and also that the four divine orders of the calculus eternally combine to express each other. In music it is much the same; the layman may believe that he is listening to one sound when a deep note vibrates, whereas he is, in actual fact, listening to about sixteen different sounds included within the one.

The days of creation present, primarily, the order of the Word of God, but the reader will remember that in the third day and also in the third thousand years of the Bible record, particularly in the time of Moses, the accent on the Christ began to develop and became very pronounced. A further consideration of Genesis 1:1-2:3 will in fact reveal that in the unfolding presentation of the seven days there can be traced not only the ordered development of the Word and of the Christ, but also of Christianity and of Science.

In the record of the first three days of creation, – Let there be light, Let there be purity, Let there be definiteness, – there is a very marked sense of the creative or revelatory unfoldment of the nature of the Infinite, as the Word of God, and this is made manifest in human thought as a process of *seeking*.

From the second creative act in the middle of the third day of creation (where the earth begins to bring forth), to the middle of the fifth day (where uplifted thought is symbolised by the birds), a measure of resurrected thought, or translation, is indicated, illustrating the operation of the Christ; this translation comes to human thought as the spiritual process of *finding*.

From the middle of the fifth day of creation, when the command comes to the birds and fishes, “Be fruitful, and multiply,” to the middle of the sixth day, where man is created in

God's own image, the symbols are essentially those of active, demonstrable thought, of infinite reflection, symbolising the universal operation of Christianity; this infinite reflection expresses itself in human thought as *using*, and thus proving, divine ideas.

From the middle of the sixth day, when man himself is told, "Be fruitful, and multiply," and is given dominion over all the earth, to the end of the seventh day of rest, the completeness and perfection of all creation is stressed, thus interpreting and establishing the sense of Science, of eternal fact. This forever interpretation comes to human thought as a sense of fundamental *being*.

So it will be found that the inspired record of the days of creation given in Genesis 1:1-2:3 not only presents seven stages of revelation, by which we reach and approximate some idea of the nature of God, but also that this record embodies an initial sense of the four divine processes, through which the inspired and infinite numerals of spiritual thought forever combine and operate. John the Revelator's description of the city which "lieth foursquare" gives the fullest sense in the Scriptural record of the significance of these four divine orders, termed the Word, the Christ, Christianity, and Science. As one really understands these numerals of inspired thought, operative in a calculus of divine ideas, one can recognise them and their fourfold operation not only in the symbolic record of the Old Testament, but also in the four Gospels of the New Testament, especially in the Sermon on the Mount, and in the Book of Revelation, where they are symbolised in perfect tone and sequence.

The "seed-plot" of Genesis 1:1-2:3 is truly remarkable in its detail and, as the foundation of the Bible, it contains in a degree all the fundamentals of the great structure of spiritual revelation. Has any human pen ever portrayed anything so vast in so few words and yet so exactly?

THE FIRST DAY HAS THREE TONES

To take these days in slightly more detail: – The picture begins as one of mortal ignorance and chaos, – "darkness was upon the face of the deep," – but the Spirit of God – of Life, of Truth, and of Love – begins to move upon this ignorance.

The light of the first day, which dispels the darkness, is certainly not from the sun nor from the moon, for they have not been introduced. It is the enlightening influence of the Mind which is God. The Infinite is forever declaring itself as infinite intelligence, the one divine Mind, and the prophetic writers began their great scientific pæan of praise with the enunciation of this eternal fact through the symbol of light. Moreover, the record of this first day of creation, as the reader will readily see, consists of three distinct statements: the first statement concerns the coming of the light (Genesis 1:3); the second concerns the realisation that the light is good and that it separates from the darkness

(Genesis 1:4); and the third concerns the naming of the light as “Day,” and of the darkness as “Night” (Genesis 1:5).

The reader will recognise at once that even in this first day alone there can be seen a perfect reflection of the first *three* days, even as when a musician plays three notes, all of which belong to the same key, to form a chord. The emphasis of the first day is on the light of Mind, as its first statement indicates very decidedly. Then the second statement tells how the light separates, and in this separation the first day of Mind reflects the nature of the second day of Spirit with its purifying activity. Finally, the third statement records that the light is named or identified, and here Mind is seen to reflect the nature of the one divine identity, or Soul; and it is recorded that on this first day the evening state of thought, quietness and peace, melts into the morning state of thought, an awakened sense of the dawning of divine ideas. This last development takes place with every day of creation.

THE SECOND DAY HAS THREE TONES

The account of the second day of purity and substance, illustrating the nature of God as Spirit, also consists of three distinct statements, and it will be found that the first three days of creation are now reflected in this second tone, but with the accent on the firmament of purity and understanding.

THE THIRD DAY HAS FIVE TONES

The third day of creation, revealing God’s nature as definite, as the one divine identity, or Soul, is then recorded in five distinct statements.

This day comprises two creative acts, and the second creative act is described in the third of the five statements, where, as will be remembered, the Word, the seeking process, gives place to a sense of the Christ, the finding process. Now the earth – definite spiritual sense, which was once submerged in the darkness of ignorance – brings forth identified ideas: the “grass,” the “herb yielding seed,” and the “fruit tree yielding fruit after his kind.”

THE FOURTH DAY HAS FIVE TONES

The fourth day of spiritual power and system, revealing the oneness of the Infinite, is also expressed in five statements, portraying the nature of God, the divine One, as reflecting the tones of the first three days of creation, then as reflecting its own essential nature, and

finally as reflecting the tone of the fifth day of Life. In this fourth day, the first statement declares the intelligent purpose of the two great lights; the second that they are to give light upon the earth – reflection; the third that they are to rule over the day and the night; the fourth statement records the establishment of these lights; and finally the day is individualised as the fourth day.

THE FIFTH DAY HAS FOUR TONES

As was pointed out in connection with Moses' fifth ascent into Mount Sinai, the fifth day of creation comprises four distinct statements. When one remembers that the fifth day has the tone of eternity, revealing the nature of God as Life, one realises that at this point the numbered sense of the days of creation must melt into a consciousness of the ever-presence of the infinite calculus of divine ideas. Thus the four tones of the fifth day, in this ordered revelation, give us our first inclusive view of the Word of God, the Christ, Christianity, and Science. So the days of creation are henceforth not merely seven successive days, but also numerals of spiritual thought and idea, operating in an ordered calculus of the Word, the Christ, Christianity, and Science. Furthermore, a close examination of these four statements given in the fifth day will convince any sincere thinker, who understands something of the calculus of reality, that from the third statement the accent of the record as a whole changes from the Christ-ideal to the using and proving of the infinite idea in true Christianity.

THE SIXTH DAY HAS SEVEN TONES

And so we come to that wonderful day of divine manhood, of Truth, and in this sixth day there are seven distinct statements, as we saw echoed in the record of Moses' sixth ascent into Mount Sinai. These seven statements convey a perfect sense of true manhood as the complete reflection of God's sevenfold or perfect nature, and therefore the tones of all seven days can be traced in this day of Truth. Also, there are again four main divisions, symbolised by the creation of cattle, the creation of man, the command to be fruitful and multiply, and the perfection of creation. Thus within this sixth day we find the highest sevenfold aspect of God's nature as Mind, as Spirit, as Soul, as the infinite One or Principle, as Life, as Truth, and as Love, and we also find a definite sense of the divine infinite calculus of the Word, the Christ, Christianity, and Science.

THE SEVENTH DAY HAS TWO TONES

The seventh and last day of creation has two distinct statements, which climax the whole picture of this divine system of symbols. The first statement conveys the sense of

completed work, the fulfilment of the seven days, and the second statement conveys the divine satisfaction and rest. God's plan and design is now seen to be forever complete and perfect. The seventh day reveals God, divine Love, as the same yesterday, today, and forever. No longer can God and man be considered as two separate entities, for the true man reflects God and lives, moves, and has his being in God.

THE VASTNESS OF THE DIVINE SYSTEM AND THE PURPOSE OF THIS BOOK

The author can only hope that at this point the reader is beginning to have some idea of the vastness, the certainty, the grandeur, the truly scientific nature of this exalted spiritual symbol of seven days, to which was assigned the great importance of initiating and perpetuating the inspired Bible record. It is hardly necessary to point out again that even a slight comprehension of a subject so vast and so fundamental necessarily requires of the individual persistent, consecrated, and uplifted thought.

The author of this book has endeavoured, though somewhat briefly, to prove a new and perhaps controversial aspect of the most important subject in all the world. He is well aware that in his effort to do this he has had to iterate and reiterate his theme, in order not to leave a false impression of his conclusions. Moreover, he has only traced this theme in the first three thousand years of Bible history. Subsequent books on the glorious prophetic age, and the fifth thousand years of the Scriptural record, ushered in by the outstanding works of Christ Jesus and his disciples, are now in the course of preparation, and will substantiate and develop the presentation of the scientific system of the Bible within these pages.

The proposition that is set before every reader is this: – that reality is divinely mental and spiritual; that there is an infinite Science of spiritual reality, – of divine ideas, – which can be learned and understood by everyone in an ordered and intelligent way; and that in proportion as this Science of reality is understood and lived, it proves itself and brings into human experience a measure of true salvation, an improved sense of health, satisfaction, safety, assurance, and everything that is worth-while. Furthermore, the author claims that the ordered way to an understanding of this Science is contained in the Bible, where any thinker can find it and prove it both for himself and for others, in proportion as he understands the fundamental root-notions of reality, – the seven days of creation, – and their intelligent operation. Others may point out the path to him, and will necessarily contribute less or more according to the degree of their impersonal and universal vision, but the search must finally be an individual one.

There can be no “corner” on the Science of reality. It can be appropriated by no one person, no one sect, no one nation. It is free to all and consequently truly universal. To use an analogy: in the realm of physical science, it is true that the pioneers who discovered

the potentialities of electricity, wireless waves, and so on, greatly benefited humanity and aided contemporary physical scientists and those who followed them; but nevertheless the nature of the subject under investigation must remain universal and impersonal, and therefore a presentation of that subject has to stand or fall on its own merits and its susceptibility of proof. The personal discoverer or inventor in these fields is a channel, but a channel so deepened by persistence and singleness of purpose that it is ready to receive the great flow of progressive and impersonal fact.

Although he is not a member of any religious organisation, the author is glad to record the fact that his research into the Scriptures originated with and has been constantly inspired and refreshed by the writings of Mary Baker Eddy, who he believes will one day be recognised as one of the most profound and scientific thinkers of the twentieth century and a great friend of mankind, and not merely as the founder of a religious organisation. Mrs. Eddy wrote a scientific textbook, entitled "Science and Health with Key to the Scriptures," which epitomises her teaching. It has always seemed to the author that the most fundamental statement in that book is her definition of God, which reads as follows: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." In this definition is presented the highest sevenfold or perfect aspect of the nature of God, as symbolised throughout the Bible. Does this definition, with all its implications, provide a key to Scriptural symbolism? If it does, then it must inevitably find universal acceptance. Time alone will tell.

THE RESPONSIBILITY LIES WITH THE INDIVIDUAL

There is only one real purpose to all that is called life, and that is for the individual and humanity as a whole to understand and prove fundamental reality, or that which throughout the ages has been termed "God." To understand God, divine Mind, through the ideas which express Him in ordered, scientific, and spiritual system is to put on the Mind of Christ, whereby human thought yields to the divine, and Truth is made manifest as supreme over all.

This deep spiritual understanding of God's eternal nature is the vastest, most exact, and most scientific proposition that mankind has ever considered, and it is a wholly spiritual one. The infinite One can only be understood and proved through its own infinite ideas. These ideas are ever-present and ever-available, and they eternally operate in a divine, infinite calculus of thought and idea. The Bible contains the record of how this spiritual and scientific system and design of pure metaphysics, necessary to understand and prove God, began to develop, how it was fulfilled by Christ Jesus, and eventually how it was brought to a climax in the Book of Revelation by John the Revelator. To understand and use this system of pure metaphysics, we must seek it intelligently, love it, and live it. Moreover, it is up to the individual to do so. It is for him to accept it or reject it, but

eventually there is no other way out of materialism except through spiritual, scientific thinking.

It would indeed be a pathetic state of thought in any one of us which could not visualise the immensity, the grandeur, and the vast importance of a scientific system of philosophy and fundamental religion, available to all mankind, and based on eternal and demonstrable fact. Even the hope of this should inspire the least of us to investigate whether there is or is not such a system of divine metaphysics, recorded and illustrated in the Old Testament and completely proved in the life and works of Christ Jesus. The intelligent thinker must also ask himself how there could fail to be such a divine provision, since Truth is eternal and ever-present.

If the author has seemed to be didactic and over-zealous, he asks the forgiveness of his readers. Real Science allows of no opinions, and in stating the purest system of Science and of religion one must use exact terms and statements. Moreover, the author is convinced beyond a shadow of doubt that the "Spirit of truth," as promised by Jesus, which was to guide men into all truth, is now appearing to mankind in our scientific age, and that it relates wholly to the spiritual and not to the physical. Its appearing, however, as both Science and Christianity, will impress the physical in every detail and at every point.

Does not this hold out a real hope of a united humanity, in which the unhappy divisions of sex, creed, class, and nation pale into insignificance beside the ordered revelation of one infinite Good, one universal God and His creation, and one scientific plan of salvation ever-available to all mankind, forever understandable and demonstrable?

Will the religionist of today accept the Science of spiritual reality as his basis of thought, and will the physical scientist intelligently investigate the infinite ideas of the divine Mind, God, thus establishing the unity of God and Science? Or will only the "common people" again hear Truth gladly?

APPENDIX I

Below is a brief table indicating a few of the ideas conveyed by each day of creation, and giving an indication of how these days expand into higher essences of thought and so become definite numerals of consciousness.

FIRST DAY

(Genesis 1:3-5)

“And God said, Let there be light: and there was light” (1:3).

DAY	NUMERAL
beginning	idea
origin	power
creator	controls
guides	governs
thought	all
enlightenment	law
wisdom	intelligence

SECOND DAY

(Genesis 1:6-8)

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters” (1:6).

DAY	NUMERAL
separation	reality
birth	good
development	reflects
blesses	order
purity	understanding
	strength
	substance

THIRD DAY
(Genesis 1:9-13)

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear” (1:9).

DAY	NUMERAL
definite	incorporeal
changeless	freedom
sinless	safety
balance	joy
journey	bliss
resurrection	rule
spiritual understanding	identity

FOURTH DAY
(Genesis 1:14-19)

“And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years” (1:14).

DAY	NUMERAL
interprets	Science
teaches	system
demonstration	foundation
proof	government
practice	absolute
spiritual power	One

FIFTH DAY
(Genesis 1:20-23)

“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven” (1:20).

DAY	NUMERAL
exaltation	Father
aspiration	immortality
inspiration	ever-presence
multiplication	method
deathless	individuality
love (selfless)	eternity

SIXTH DAY
(Genesis 1:24-31)

“And God said, Let us make man in our image, after our likeness” (1:26).

DAY	NUMERAL
standard	man
alterative	reflection
affirmative	form
dominion	ideal
manhood	Son
health	Christ consciousness

SEVENTH DAY

(Genesis 2:1-3)

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made” (2:2).

DAY	NUMERAL
rest	beauty
fulfilment	glory
completeness	ascension
holiness	universal
protects	plan
	design
disposes	Mother
	perfection

APPENDIX II

The following is an indication of how the numerals of infinity operate in the fourfold calculus of *seeking, finding, using, and being*, which terms express our human sense of the divine infinite calculus of the Word,— the divine *revelation*; Christ,—the divine *manifestation*, or ideal; Christianity, —the divine *reflection*; and Science,—the divine *interpretation*.

THE WORD OF GOD

The Word of God as the divine revelation of God's own nature might be illustrated by the following sequence: —

Intelligence
Substance
Identity
One
Eternity
Consciousness
Perfection

It will be noted that this is the order which the days of creation follow.

To epitomise this order of the Word we might say: Divine *intelligence* reveals the *substance* and reality of all *identity* as the infinite *One, eternally conscious* and *perfect*.

THE CHRIST

Again, we might illustrate the Christ, the divine manifestation forever translating God's ideal to all mankind, in the following sequence of the numerals of spiritual thought: —

One
Eternity
Consciousness
Perfection
Identity
Substance
Intelligence

To express the activity of the Christ we might say: *One eternal consciousness of perfection* forever translates and *identifies* itself as the *substance* of all *intelligent* thought and idea.

CHRISTIANITY

Christianity, as the universal operation of the infinite One and its identified ideas, proves the presence and availability of the infinite Person. This may be symbolised in the following sequence: –

One
Intelligence
Identity
Substance
Eternity
Consciousness
Perfection

To summarise the operation of true Christianity we might say: *One divine intelligence, identified as the substance of all thought and idea, proves the fact of one eternal consciousness of perfection.*

SCIENCE

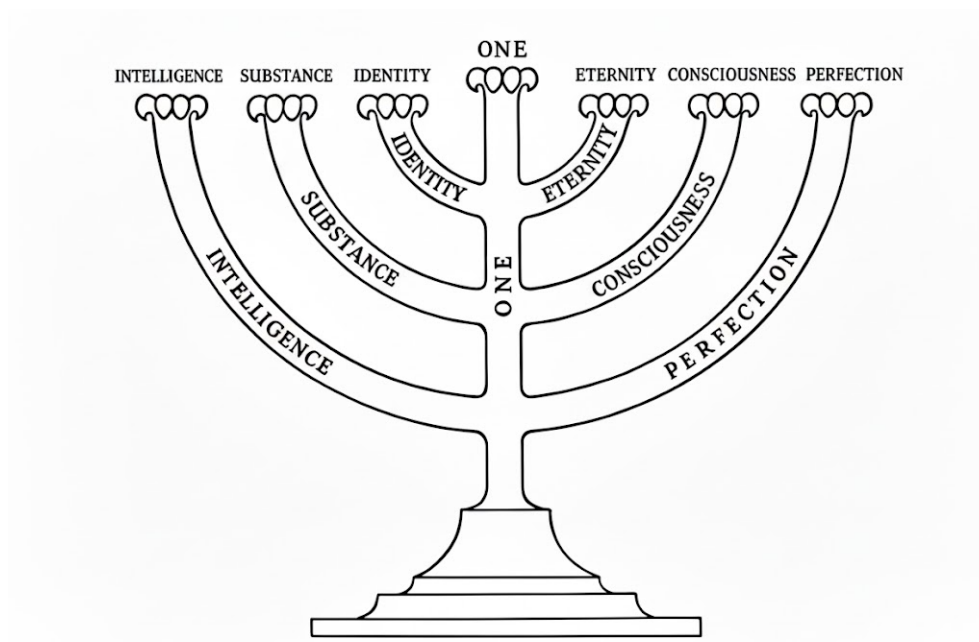
In considering the fourth order of Science, it will be found that it is identical with the first order of the Word, except that in the Word the sequence is considered from the beginning, – that is, from intelligence (we start with intelligent thought), – but as Science the sequence is regarded from the centre, – that is, from the focal point of the One.

This order of Science is perhaps best illustrated by that well-known and most important Biblical symbol, the seven-branched candlestick, described in Exodus as follows: –

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all it shall

be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it (Exodus 25:31-37).

This candlestick has a main shaft in the centre and three branches on either side. It is also interesting, since we are considering the fourfold aspect of Deity, to note that this candlestick has four distinct levels. The following diagram illustrates this: –



In Science the infinite *One* is always the *identified eternity* of Life, the *substantive consciousness* of Truth, and the *intelligent perfection* of Love.

This Appendix illustrates in a very slight degree the possibility and practicality of combining the numerals of essential thought in a four-dimensional calculus of the Word, the Christ, Christianity, and Science. In considering our numerals, however, we must not forget that the inclusive terms we use – intelligence, substance, identity, One, eternity, consciousness, and perfection – are designed to indicate vast but ordered realms of spiritual ideas, each idea forever reflecting every other idea.

For instance, the term intelligence includes the basic fact of law, but law is not confined to intelligence, since law is fundamental to every one of the divine ideas. In infinity everything must reflect and combine with everything else, and there can be no limit to this reflection, although it maintains perfect order and system.

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