

The  
Works of  
JOHN W.  
DOOLEY

Taken on  
the  
Science  
of the  
Bible  
Vol. III

Nos. 23-34

Moses

FBC



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TALKS BY JOHN W. DOORLY  
ON  
THE SCIENCE OF THE BIBLE  
VOLUME THREE  
NOS. 23-34  
MOSES

*By the same author*

## THE PURE SCIENCE OF CHRISTIAN SCIENCE

*(Mr. Doorly's first book, in which he outlines the structure of the system of Christian Science)*

## THE PURE SCIENCE OF THE BIBLE

*(A verbatim report of a public lecture given in 1947. Printed in pamphlet form)*

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- Vol. II Luke and John

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## CHRISTIAN SCIENCE PRACTICE

*(A verbatim report of talks given in London in 1950)*



# Talks

GIVEN BY JOHN W. DOORLY

ON

## THE SCIENCE OF THE BIBLE

(between March 23rd and June 22nd, 1948)

VOLUME THREE

Nos. 23–34

MOSES

*The Talks which comprise this volume are part of a series of verbatim reports of weekly Talks on the Science of the Bible given in London by Mr. Doorly during the years 1947–1950. For the other titles in the series, see "By the same author."*

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## THE AUTHOR

John W. Doorly was an Englishman, born in the island of Barbados in the British West Indies. As a young man he emigrated to the United States where, in 1902, he became deeply interested in the teachings of Christian Science. He joined the Christian Science church and for forty-seven years he taught and practised Christian Science. For fifteen years he lectured on this subject all over the world and at one period he was President of The Mother Church in Boston, Mass., U.S.A.

In 1945 he was forced to leave the Christian Science church organization because his interpretation of the teachings of Christian Science differed from that of the authorities of the church at that time. Always a deep student of the Bible and of the Christian Science textbook, John Doorly continued his research and practice and lectured on the Bible weekly in London and also frequently in the provinces. In 1947, 1948, and 1949 he held a Summer School in Oxford for a month, attended by about 500 people each year from every part of the world.

John Doorly's life was a life of devotion to the cause of Truth and was characterized by great vision, moral courage, and singleness of purpose. His lectures and writings are fresh, dynamic, and full of a warm humanity. His contribution to the understanding and demonstration of Christian Science as pure Science will continue to inspire and encourage all who are seeking Truth.



## *Acknowledgments*

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The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this series:—

<i>S. &amp; H.</i>	<i>Science and Health with Key to the Scriptures.</i>
<i>Mis.</i>	<i>Miscellaneous Writings.</i>
<i>Ret.</i>	<i>Retrospection and Introspection.</i>
<i>Un.</i>	<i>Unity of Good.</i>
<i>Pul.</i>	<i>Pulpit and Press.</i>
<i>Rud.</i>	<i>Rudimental Divine Science.</i>
<i>No.</i>	<i>No and Yes.</i>
<i>Pan.</i>	<i>Christian Science versus Pantheism.</i>
<i>Mess. '00</i>	<i>Message to The Mother Church, 1900.</i>
<i>Mess. '01</i>	<i>Message to The Mother Church, 1901.</i>
<i>Mess. '02</i>	<i>Message to The Mother Church, 1902.</i>
<i>Hea.</i>	<i>Christian Healing.</i>
<i>Peo.</i>	<i>The People's Idea of God.</i>
<i>My.</i>	<i>The First Church of Christ Scientist and Miscellany.</i>
<i>Man.</i>	<i>Manual of The Mother Church.</i>
<i>Chr.</i>	<i>Christ and Christmas.</i>

(March 23rd, 1948)

## MOSES — I

### The Birth of Moses Moses and the Burning Bush

#### **The Right Idea of God Is Man**

Now, remember that the first chapter of Genesis reveals the Science of man. Man is the right idea of God. What you know about God is man. And in that first chapter you see the right idea of God—man—developing definitely, scientifically, and coherently.

We are considering the third thousand-year period of the Bible, which illustrates the third day of creation, and as you remember, we first saw the definiteness of man illustrated—that definiteness which comes as spiritual understanding—in the tone of Soul as Mind; that was illustrated when Abraham came out of Ur of the Chaldees. In the Adam record the counterfeit of Soul as Mind was that mortal man was put into the garden of Eden. So Abraham *came out* of Ur of the Chaldees, but the mortal man, the opposite of that, was *put into* the garden of Eden.

The second tone of the third day of creation—Soul as Spirit—was symbolized by “And God called the dry land Earth; and the gathering together of the waters called he Seas.” Mrs. Eddy says that “the *dry land* illustrates the absolute formations instituted by Mind, while *water* symbolizes the elements of Mind” (S. & H. 507: 1-3); thought emerges from the elements of Mind, a sense of qualities, into the consciousness of ideas. We epitomized Soul as Spirit as naming and blessing; Mrs. Eddy says, “Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness” (S. & H. 507: 6-10). The opposite of Soul as Spirit in the Adam record was that man was warned not to eat of the tree of the knowledge of good and evil. As you know, Soul as Spirit was illustrated in the third thousand years by Jacob’s struggle to come out of the false sense of man into



the true, but in the Adam record man was warned not to eat of the tree of the knowledge of good and evil.

And now we come to the third part of the third thousand years, and this illustrates Soul as Soul, which we epitomized as identity and translation. The minute you understand identity you begin to have a glimpse of true gender, which is infinite. Identity means that every idea in God's universe has infinite gender. Every idea is one with God in a specific way, and so you begin to have true gender, which is infinite. The human mind divides gender into two sexes and also says that there are five senses, but the fact is that if the infinite has senses, they must be infinite, and if the infinite has gender, it must be infinite, and identity is gender. In the false record at this point man feels that he needs "an help meet for him;" he thought that that "help meet for him" was a female, but of course it was really the infinite relationship of all God's ideas, which is the only help meet for any of us.

Just remember that the story of the Bible is the story of the development of the right idea of man revealed through understanding the true nature of God. On the sixth day perfect manhood is revealed, and then on the seventh day you see that this sense of man melts into the infinite, when the infinite is recognized to be one and all. I want us to hold that very clearly in thought. The shades and shadows of this story are so fine, so delicate, and yet so precise that you need clear vision to see them, but when you do see them they are wonderful.

We are watching the unfolding of the right idea of God, which is man, the image and likeness of God. All these symbols we are considering are vast beyond words. But if you hold the right idea of man as God's reflection, and you let that right idea of man lead you to the synonymous terms for God—Mind, Spirit, Soul, Principle, Life, Truth, and Love—and the way that they reflect each other as the Word, the Christ, Christianity, and Science, then all the way as we go along it will be definite and you won't feel that you can't see the wood for the trees. You will crystallize all these symbols in the idea of true manhood revealing the true nature of God.

### **Joseph, Benjamin, Moses**

So now we come to the story of Moses, and you remember that I said that Moses himself was not the symbol, but was only the recorder, as it were, of the symbol. God was known as the "God of Abraham, the God of Isaac, and the God of Jacob," but never the God of Moses, because Moses was not the symbol in the same way that Abraham, Isaac, and Jacob were the symbol. In Moses' time

the symbol of the spiritual idea was the children of Israel, then Jahweh, then the ten Commandments, and then the Promised Land.

If you take Mrs. Eddy's definitions of Joseph and Benjamin, and then take her definition of Moses, you will see a great difference. The definition of Joseph reads, in part: "A higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies" (S. & H. 589: 19-22). Then the definition of Benjamin reads, in part: "Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports" (S. & H. 582: 9-13). We had been seeing the male creative sense defined, but with Benjamin came "the introduction of a more spiritual origin." When Joseph was born, Rachel saw that there would have to be something added (see Gen. 30: 24), and that something was Benjamin, and Benjamin fulfilled the Joseph sense of things.

Now, those two definitions of Joseph and Benjamin make a perfect picture. In the definition of Joseph you have both Truth and Love—"a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth," and "pure affection blessing its enemies." And then with Benjamin you have this wonderful sense of "the introduction of a more spiritual origin." When we come to Moses, the picture changes, because we begin to come out of the Word and to touch the Christ, in the tone of Soul as Soul. The Word in its own office gave us the male creative sense, but now we're touching the hem of the Christ, and the minute you touch the hem of the Christ you have a sense of infinite gender, the infinite identification of everything.

When you take the definition of Moses, you find that it is very different from the definitions of Joseph and Benjamin. Mrs. Eddy's definition of Moses is: "A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel,—the union of justice and affection,"—the male and the female (remember that Benjamin was "renewal of affections" and Joseph was "pure affection blessing its enemies"),—"there is something spiritually lacking, since justice demands penalties under the law" (S. & H. 592: 11-15). Benjamin was in a way the symbol of the idea, and so was Joseph, but Moses was not; he was just the recorder, the presenter, of the spiritual idea.

As we go on, you will see very clearly how the essence of the state of thought which Joseph had represented, "pure affection blessing its enemies," the womanhood sense—"blessings of the breasts, and of the womb" (Gen. 49: 25)—took care of Moses every step of the



way, and took care not only of Moses but also of the children of Israel. Womanhood saved the situation for Moses, as it did for Joseph. Joseph saw that he could never bring the "twelve" of pure demonstration into operation without Benjamin, and then Moses was able to reduce Joseph's demonstration, symbolized by the "twelve," to the "ten"—he was able to reduce it to the application to the human in the ten Commandments.

The minute you have the Moses sense of things you touch Soul as Soul, and you remember that we epitomized that as identity and translation. Identity was translated throughout the whole experience: true identity was translated as true womanhood and true manhood, as the children of Israel, as the God of Israel, as the Commandments, and as the Promised Land. In the Adam record man feels at this point that he needs "an help meet for him," but that is never to be found in the human. The belief is that man needs a female, but that is never the answer. What man needs is infinite identity, in which he identifies himself with God and with every idea, and that is the sense of manhood which develops at this point.

And so we come to the story of Moses, and the way it is written is wonderful. Historically there is very little known about it. I want you to hear what the Century Bible says about it:—

In these days the apostolic admonition to "prove all things" is very thoroughly observed, and even the most fundamental persons and facts of Israelite history have not escaped a ruthless scrutiny. It has even been doubted whether such a person as Moses ever existed, or whether the Twelve Tribes were ever in bondage in Egypt. Clearly if there were no sojourn in Egypt, there could have been no Exodus. Moses, it has been suggested, was the eponymous ancestor of a Levitical family. Distinguished names can, indeed, be quoted in favour of such views; but we believe that it is still true that the weight of authority supports the historical character of Moses and of the crucial events of the Exodus, i.e., the sojourn of Israelite tribes in Egypt; the oppression; the flight; the deliverance at the Red Sea; a period of nomad life; the beginning of the national existence of Israel by a federation of tribes; and an advance in Revealed Religion connected with the adoption of Yahweh as the God of Israel. In all this Moses was the leading spirit; and although most of the legislation belongs to a later time, doubtless the Pentateuch includes laws which Moses ordained or adopted.

But when we attempt to go further we are confronted by serious difficulties; *Exodus* itself preserves for us a number of conflicting traditions. The records of Assyria, Babylonia, and Egypt do not yet afford us any material help in reconstructing the detailed history of Moses and his followers. A few years, however, may make large additions to our knowledge from the instructions, so that any theories now held are merely tentative.

## **The Children of Israel in Egypt**

One can't get away from the fact that for 300 or 400 years after the time of Moses (about 1250 B.C.) the record of the Israelitish people was pretty poor. They went into the Promised Land and they worshipped the false gods of the Promised Land and were steeped in necromancy, superstition, image-worship, animal-worship, and so on, until the prophetic age began in about 900 B.C., and the prophets then uncovered the situation down to the bone. Moreover, one can't get away from the fact that the trouble with many of the Jewish people is that they haven't gone further than the Mosaic point. You remember that in the New Testament it says that "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17).

In the time of Moses the children of Israel's worship of God was not monotheism, but monolatry: God to them was the great God, but they admitted other gods. Jahweh was the great God, and of course He was a God of war, of vengeance, and jealousy, and moreover He was only the God of Israel. The Israelites were quite happy for other people to have other gods. It was the prophets who first began to see the universality of the Christ-idea.

Let's begin to take the Book of Exodus: "Now these are the names of the children of Israel,"—they are not called Jacob's sons any longer,—“which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher” (Ex. 1: 1-4)—Joseph is not introduced because he was already in Egypt. But you see that the order is again different—Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher; the first six are the sons of Leah, then there is one of Rachel's sons, then the two sons of Bilhah, and then the two sons of Zilpah.

### **“A King . . . which Knew Not Joseph”**

“And all the souls that came out of the loins of Jacob were seventy souls:”—“seventy” means the “seven” applied to the human (the “ten”):—“for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation” (Ex. 1: 5, 6). The vision that was called Joseph seemed to fade. It does with you and me and it does with the world. We have a vision, an understanding of something that is real, and then the belief is that it fades, the belief is that “Joseph died, and all his brethren, and all that generation.” You remember how often in the Scriptural record it says on the question of generations, “This is the generation of So-and-so,” and then it brings in the spiritual sense of it. (See Gen. 6: 9, 10 and 37: 2.)



"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph" (Ex. 1: 7, 8). Well, if there had arisen a new king who knew not Joseph, it would not have mattered so much to the Egyptians, but it means that the demonstration of Joseph, the womanhood that Joseph had demonstrated and which had made Pharaoh a good human belief, had been forgotten by the Israelites. And so "there arose up a new king over Egypt, which knew not Joseph"—in the thinking of the Israelites. This is all a description of what happened in the birth or development of the spiritual idea, which is what the writers of this story were interested in.

"Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies and fight against us, and so get them up out of the land" (Ex. 1: 8-10). The minute we admit the Egypt state of thought, immediately a fight begins both within us and without us.

"Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses" (Ex. 1: 11). The Pharaoh in the time of Joseph had been a good human belief, and whenever we have that Joseph state of consciousness, Pharaoh can be made a good human belief. But now that the vision was dim, the Pharaoh had become a hard taskmaster, and that is what Pharaoh becomes to us without the Christ. Without the Christ human belief always becomes a hard taskmaster. This whole story is just a description of the state of consciousness of the children of Israel. Nobody knows how many years they were in Egypt—it may have been 400 years—and nobody even knows whether they were ever in Egypt at all.

"But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel" (Ex. 1: 12)—the spiritual idea went on growing anyhow. As I have pointed out to you, through all the experiences of twelve hundred million years of civilization, the idea has gone on developing; nothing can stop it, and it goes on developing in spite of everything.

"And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour" (Ex. 1: 13, 14).

Now I want you to watch very carefully how this experience was taken care of by the state of thought represented by Joseph (the

demonstration of womanhood) and also by the Benjamin state of thought—that is, by “pure affection blessing its enemies” and by “renewal of affections.”

### **Woman Saves the Situation: (1) The Midwives**

We have heard how “there arose up a new king over Egypt, which knew not Joseph.” They forgot the Joseph state of thought; they forgot that which was “pure affection blessing its enemies,” and so they were in hard bondage—and so are we when we forget Joseph. They forgot the womanhood sense. The whole experience shows the development of true identity, and develops the true sense of womanhood. As we gain the sense of Soul as Soul, the sense of identity and translation, the sense of infinite identity where every idea is identified with Principle and with every other idea, that melts into Soul as Principle, into the rule of Soul, which gives true gender; and of that concept of Soul as Principle (Gen. 1: 12) you remember that Mrs. Eddy says in her exegesis, “The feminine gender is not yet expressed in the text” (S. & H. 508: 16-17). As you come to that point, thought begins to feel, “Why, there must be motherhood, there must be womanhood,” and so thought ascends.

“And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah” (Ex. 1: 15). There were only two midwives, but there were supposed to be about two million Israelites, so it could only be a symbol. It means that the woman sense is coming in. The midwives are those who attend the birth of the spiritual idea, and so this woman sense is going to be born again. You remember that “the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.” Now, if we adopt a spiritual standard, a standard of revelation and inspiration, and then we lose that standard, we have exactly the same experience; but if we have loved that idea and welcomed it, that idea will go on working and eventually it will bring forth.

The male sense will create an idea for you, but that idea is never safe until the woman sense conceives it, and that begins in Soul as Soul, where you go beyond definiteness to a sense of infinite identity, where man is neither male nor female, “Barbarian, Scythian, bond nor free: but Christ is all, and in all” (Col. 3: 11). And so you and I have exactly that same experience: we have vision, and something comforts us—sometimes for years, sometimes just for a short time—and then we lose it, and the Pharaoh begins to plague us. But the idea keeps on, and eventually the time comes when the idea begins to assert itself.



"And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him:"—the male will always be killed until it attains to its womanhood, and it will always be in a fight:—"but if it be a daughter, then she shall live"—the woman is safe: her womanhood saves her. "But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive" (Ex. 1: 15-17). Those two midwives symbolize the "two" of the second day of Spirit, and Spirit gives birth. The Pharaoh state of consciousness would have had the birth polluted and so have destroyed the idea.

"And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them" (Ex. 1: 18, 19). We need to be awake and to be vital, active, and intelligent in the birth of the idea that is coming to us. You hear many people saying that there is lots of time to work out the problem of mortality, but Mrs. Eddy said that if you are going to defeat the purpose of animal magnetism to destroy the Christ-idea, you haven't a moment to lose. Spirit has spontaneity; it doesn't delay and linger; it isn't a half-timer.

"Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses"—states of thought; Jesus said, "In my Father's house are many mansions" (John 14: 2). "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive" (Ex. 1: 20-22). The erroneous belief is that you can cast an idea back into the state of thought symbolized by the waters—the elements of Mind; you will see that Moses was called Moses because he was drawn "out of the water"—he became identified as idea. The belief was that the Pharaoh, who was once subordinate to the Joseph sense of things, could throw the male sense back into the waters of mortal mind, of mere religious sentiment and religious belief or faith. Science, which comes from the woman state of thought, is always "saved alive" through idea.

### **The Basis of World Peace**

You know, whenever we touch the hem of Truth and then try to work out a problem humanly—when we try to assess a spiritual

value humanly and work it out humanly—we always fail. Somebody asked me if, when I read that wonderful poem about Anglo-Israel, I meant it as an attack on Communism. If any Christian Scientist tries to work out this problem in the world today by being either violently for or violently against Communism, of course he will fail. Our way is the spiritual way, and it is the only way. Mrs. Eddy once told the Christian Scientists to pray for peace in the war between Russia and Japan, but she found that they were praying only for peace at any price, so she stopped them. She said in explanation of this request, “In no way nor manner did I request my church to cease praying for the peace of nations, but simply to pause in special prayer for peace. And why this asking? Because a spiritual foresight of the nations’ drama presented itself and awakened a wiser want, even to know how to pray other than the daily prayer of my church,—‘Thy kingdom come. Thy will be done in earth, as it is in heaven.’” She saw clearly that the only thing that would save the situation was a sense of infinite identity. She went on: “I cited, as our present need, faith in God’s disposal of events. Faith full-fledged, soaring to the Horeb height, brings blessings infinite, and the spirit of this orison is the fruit of rightness,—‘on earth peace, good will toward men.’ On this basis the brotherhood of all peoples is established; namely, one God, one Mind, and ‘Love thy neighbor as thyself,’ the basis on which and by which the infinite God, good, the Father-Mother Love, is ours and we are His in divine Science” (My. 280: 28-14).

For a Christian Scientist to come down from his pinnacle and be either violently Communist or violently anti-Communist is just childish. Mrs. Eddy has told us what she meant by Anglo-Israel—“the love for God and man.” It is true that Mrs. Eddy hoped—and she had great vision undoubtedly—that England and America would fulfil that poem by showing forth the “love for God and man.” She says, “Brave Britain, blest America! Unite your battle plan” (My. 338: 1-2); but Mrs. Eddy never wanted Christian Scientists to enter the mêlée of the human mind and wrangle about whether they were Communists or anti-Communists, Democrats or Republicans, Conservatives or Socialists. That wrangling has been going on for generations, and it is no answer at all. The only answer is: “On this basis the brotherhood of all peoples is established; namely, one God, one Mind, and ‘Love thy neighbor as thyself,’ the basis on which and by which the infinite God, good, the Father-Mother Love, is ours and we are His in divine Science.” You will never love your neighbour as yourself until you identify your neighbour with yourself. That is the beginning of it, and we shall never work it out on any other basis. If we people who have loved this idea,



worked together, prayed together, and respected each other allow ourselves to think about these political differences, national or international, on a human basis, we are done for. We shall just fight like cats, and be like all the others. And if you know how to handle malicious animal magnetism, that won't happen. If it can make you a rabid Communist or a rabid anti-Communist, animal magnetism will do it. But if you become someone who understands and demonstrates divine law in your own life and you have this standard of "one God, one Mind, and 'Love thy neighbor as thyself,' the basis on which and by which the infinite God, good, the Father-Mother Love, is ours and we are His in divine Science," then that is power, that is Science, and that will change the whole picture; it will identify and translate. But the other method won't do anything to save mankind.

I feel that the idea of womanhood being forced to save the whole situation describes the position after the time of Joseph. The children of Israel lost the vision of Joseph's demonstration, and so they were in "hard bondage" and they served "with rigour." We shall see how the solution to their problem was the sense of true identity, in which every idea begins to see that every other idea is essential to it and that all ideas are identified with God. We shall never work out our problem, whether it be disease or war or hate, or Socialism or Conservatism or Communism, except on a spiritual basis. Otherwise, we shall fail utterly and entirely, and malicious animal magnetism will have robbed us of our vision—that is an absolute certainty, and we've got to face it. Are we willing to leave all for Christ, or do we want to get down to a human level and dabble in human methods? The people who know most about it are trying to solve the world's problem through all kinds of human methods, and they can't because it can't be solved in a human way. The only answer is the one that Mrs. Eddy gives.

If the ten Commandments were obeyed today, there would never be war. But they must be *understood* and *demonstrated*, and they can't be understood and demonstrated by anyone who believes in the reality of the human warfare. Physically you may have to take part in warfare, but you all know that mentally and spiritually you can be quite apart from it, and that is what we've got to be today, and if we aren't we shall fail.

### **Woman Saves the Situation: (2) Moses' Mother**

"And there went a man of the house of Levi, and took to wife a daughter of Levi" (Ex. 2: 1). Even ecclesiastical despotism—you

remember that Mrs. Eddy defines Levi, in part, as “ecclesiastical despotism” (S. & H. 590: 13)—seems to have seen the necessity of allying itself with womanhood. “And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months” (Ex. 2: 2)—until thought was resurrected. Remember how the midwives, the consciousness of the birth of Spirit, had saved the situation, and now you see another illustration of how womanhood saved the situation. “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.” It doesn’t say that the husband saw that he was a goodly child, but that the *mother* saw that he was a goodly child, and that *she* hid him for three months. Jesus said, “The kingdom of heaven is like unto leaven, which a woman took, and *hid* in three measures of meal, till the whole was leavened” (Matt. 13: 33). And so Moses’ mother hid him for three months, until thought was resurrected.

“And when she could not longer hide him, she took for him an ark of bulrushes,”—the word for “ark” is exactly the same as the word used for Noah’s ark,—“and daubed it with slime and with pitch,”—pitch means “atonement,”—“and put the child therein.” She couldn’t do any more with her present vision, and so “she took for him an ark of bulrushes.” The midwives were a type of Spirit, and the ark is also a type of Spirit. “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” (Ex. 2: 3, 4)—the sister to an idea is that which loves it in some measure.

### Woman Saves the Situation: (3) Pharaoh’s Daughter

“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” (Ex. 2: 5)—you see again the operation of the Joseph sense of things, the womanhood. You see not only the Joseph but also the Benjamin, the “renewal of affections.” The Egyptians tried to slaughter the Hebrews, or the spiritual idea, but the woman sense saved the situation.

“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” (Ex. 2: 6). She had compassion on him—the essence of the Joseph and the Benjamin states of consciousness. “She had compassion on him, and said, This is one of the



Hebrews' children"—she identified him. The whole story is a most wonderful story of true identity, and of how every idea in the world reflects every other idea. Every idea is identified and needs every other idea. It is a most marvellous story when taken in detail.

"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?" It is a good thing to have "sisters"—to ally your sense of the idea as manhood to a sense of the idea as womanhood. "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" (Ex. 2: 7, 8)—the Joseph thought was operating again. It had made Pharaoh a good human belief, and now it was making Pharaoh's daughter a good human belief also. This tale of Moses in the bulrushes is a well-known eastern fable. Why did they use it? To symbolize spiritual fact. The story of Moses shows us how the idea as demonstrated by Joseph and the ten sons and Benjamin to give some sense of manhood and womanhood, was now manifesting itself in Soul as Soul as the salvation of that which is called Israel. This is Mrs. Eddy's definition of the children of Israel: "The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring" (S. & H. 583: 5-9). We are now touching the hem of the garment of the Christ-idea—Soul, Principle, and Life—and we are beginning to see identity, and in that identity there is neither male nor female, "Barbarian, Scythian, bond nor free," Hindu nor Moslem, Jew nor Arab, "but Christ is all, and in all." That is the solution to the problem today, and there is no other solution in all the world.

"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" (Ex. 2: 8, 9). The Joseph sense and the Benjamin sense were operating full-fledged.

"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" (Ex. 2: 10). Thought leaves "the elements of Mind" and becomes identified as idea—it is drawn "out of the water." "Water" symbolizes the elements of thought—thinking in terms of a mile of love or a package of love or a basketful of hope, as it were. When it is drawn "out of the water," thought becomes idea, because the minute you touch Soul as Soul you have infinite identity. Every idea is identified as idea and as reflecting every other idea.

## The Story Summarized

The Hebrews almost date their history from this point of Moses, and you can see why, because the demonstration that Joseph had established was now beginning to operate as a higher sense of the man of God's creating. Let's go back over the story so far, because I want you to get it into your thought very definitely.

"Now these are the names of the children of Israel"—their identities—"which came into Egypt; every man and his household came with Jacob"—the state of consciousness indicated by every single one of them. "And Joseph died, and all his brethren, and all that generation" (Ex. 1: 1, 6). As we rise the symbol may disappear, but it is also true that if our thought gets dull and dark and materialized, the symbol which inspired us before will die, "and all that generation"—all that constituted it—will also seem to die.

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph" (Ex. 1: 7, 8)—in the thinking of the Israelites. The Joseph state of thought had made Pharaoh a very good human belief, and it can always do so. The Joseph state of thought added to the Benjamin state of thought, and using the ten brethren, can make anything a good human belief, because it brings about the "twelve" of demonstration. If we only know enough, it can take any situation and translate it out of the mortal into the immortal. "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (S. & H. 476: 32-4). If we knew enough today of what constituted the true identity of every idea with Principle and with every other idea, and if because of our realization of that identity we understood what constituted translation, if we understood that "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 14-16), then we could take this hideous picture that presents itself in the world today and we could translate it out of its hideousness into a good human belief that would bless mankind, just as the Joseph state of consciousness translated Pharaoh and then went on and translated the experience of the midwives and Pharaoh's daughter so that they also supported the spiritual idea. Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20).

If only we are faithful to the standard—and our standard is the spiritual, not the human—then we can use the Pharaoh, and we can



make it obey Truth. But if we depend on it, it always lets us down. The Pharaoh state of thought, which Joseph turned into a good human belief, did eventually let the situation down. It always does. It doesn't matter how good your human belief appears to be—you may have a belief of good health or a belief of money, for instance—there is nothing permanent about it. It will always let you down if it is only a good human belief. And so that Pharaoh state of thought, which Joseph used and made subordinate to him, did not last, but the idea lasted, because Joseph had built on the idea. We can't get away from the fact that you and I can't live in this world and try to use Christian Science just to give ourselves a little health, a little happiness, or a little friendship: we've got to deal with the problems in the world. But the only thing we have to deal with is the carnal mind—not with sin or disease, as such—and we've got to learn how to deal with the carnal mind and how to translate it out of itself.

"And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour" (Ex. 1: 13, 14). Then comes the story of the midwives, showing how Spirit gives birth, and how "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God" (S. & H. 507: 3-6). The human mind said, as it said in the time of Jesus, that it could destroy children "from two years old and under;" the human mind claims that it can destroy thought that has gone no further than Spirit, because the minute you touch Soul you have identity and you are safe. On the third day thought sees that "the feminine gender is not yet expressed," and it begins to feel that there is something more, that there is infinite gender, not just sex. You remember that Mrs. Eddy says: "God determines the gender of His own ideas. Gender is mental, not material"—this wasn't fully illustrated until the Commandments came. "The seed within itself is the pure thought emanating from divine Mind. The feminine gender is not yet expressed in the text. *Gender* means simply *kind* or *sort*, and does not necessarily refer either to masculinity or femininity. The word is not confined to sexuality, and grammars always recognize a neuter gender, neither male nor female. The Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love" (S. & H. 508: 13-25).

And so we are now at the point where the sense of infinite identity

appears, and that begins to translate all things out of the mortal and the corporeal into the immortal and incorporeal.

Then comes the story of how Moses' mother hid him for three months, and then put him in an ark in the bulrushes, where Pharaoh's daughter found him. This sense of Soul as Soul shows how every idea is identified with every other idea, and how everything begins to be translated as we understand that. It brings a touch of the woman sense. Identity begins to translate both the male and the female sense.

"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." Identity is that which translates, that which "exchanges the objects of sense for the ideas of Soul," and so they are "drawn out of the water."

### **Moses Slays an Egyptian**

"And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren" (Ex. 2: 11)—whenever you look on the burden of anything, you get a fight, and that's an absolute certainty. "And he looked this way and that way"—he looked every way; he was not looking straight. We all look "this way and that way" when we try to weigh things up on a human basis. But Science gives us spiritual sense so that we know what is right—not just because someone tells us that something is good or bad. A spiritual sense develops with us, and we begin to *know* the spiritual idea, and when we can separate that spiritual idea from the human belief, then we can master the human belief—but not before.

"And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand" (Ex. 2: 12)—at least, he thought he did. The theory is that the shifting sand tells no tales. When we look "this way and that way," we always want to hide something in the sand, instead of in the "three measures of meal."

"And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known" (Ex. 2: 13, 14). Jesus said, "Man, who made me a judge or a divider over you?" (Luke 12: 14). If you and I judge on a human basis, we shall be at just the same point as Moses was here, and no

further. The commentaries say that this is just a made-up story. Now, why did they make it up? To illustrate spiritual fact, and for no other reason. You and I have these same experiences. We try to work out our problem on a human basis: we choose between two evils, and choose the lesser. But we shall never be right until we are spiritually right.

### **Woman Saves the Situation: (4) Jethro's Daughters**

"Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well" (Ex. 2: 15). Where Midian was they don't know. They think that it might have been down in the Sinai Peninsula, but they are not sure. Historically they are sure of very little in these stories.

"...and he sat down by a well." Oh, if only we would sit down by a well, by "a well of water springing up into everlasting life" (John 4: 14).

"Now the priest of Midian had seven daughters:"—it is just a symbol of how Moses had begun to lay hold on the sevenfold or complete idea. "And they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock" (Ex. 2: 16, 17)—he watered their thoughts, their ideas. "Moses *stood up* and helped them."

"And when they came to Reuel their father, he said, How is it that ye are come so soon today? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock" (Ex. 2: 18, 19). Again we are going to see how womanhood, which Joseph had demonstrated, played a part in the development of the Moses state of consciousness.

"And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land" (Ex. 2: 20-22). Sometimes we are "strangers in a strange land," but we don't have to be. You and I begin to know the Christ-idea and to know that the only way to work out any problem is the spiritual, and then sometimes we let ourselves lose that standard and we try to work things out on a human basis; then we become a "stranger in a strange land," in "hard bondage," and we have as our taskmasters fear, hate, materiality, paganism—human beliefs dominate us. But remember that Joseph rejoiced to be "a stranger in a strange land," and Moses did



the same; although he was “a stranger in a strange land,” it became a blessing, because he didn’t accept that it was a “strange land.”

### **The Children of Israel’s Awakening**

“And it came to pass in process of time, that the king of Egypt died”—the king of Egypt “died” in their thinking. The idea that had led Moses was now leading them. The children of Israel in Egypt were coming to their senses. “And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage” (Ex. 2: 23). There was spiritual enlightenment. The Pharaoh was going out of their thought. Joseph’s demonstration, his identifying himself with God and with all other ideas, was marching on. Joseph would not have anything but the “twelve.” He would not have ten or eleven, but only twelve—he must have the symbol of the “twelve.”

“And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them” (Ex. 2: 24-25). The Joseph sense of things, the womanhood, took care of Joseph in Egypt, and then went on to bring the twelve tribes of Israel together, and even to bring Jacob to them. It was the “renewal of affections” which could not take place without Benjamin. And then you see how that woman sense of things took care of Moses: it gave him birth, it gave him a home, it wedded him, and then it awakened the children of Israel. Moses didn’t have to go down into Egypt for his own demonstration, but to help the Israelites; his own demonstration started right where he was. And so you and I don’t have to go out and become this or that or the other in the human mêlée. You and I can think like God, and that thinking is power, and it is dynamic. If we can get “the platoons of Christian Science . . . thoroughly drilled,” if we can get men and women who know how to think about Godlike things and fill their thought with the divine infinite calculus of God’s ideas, men and women who know how to analyze, uncover, and annihilate the claims of the carnal mind, then we won’t think that we have to go out and fight, wrangle, hate, despise, and misunderstand, but we shall just abide “in the secret place of the most High.” At the time of Jesus, conditions were chaotic, but there is no record that he ever took part in politics. Nor did Mrs. Eddy ever take part in them. You and I have to decide: are we going to work out our problem on a human or a divine basis? Personally, I am going to work it out on a divine basis. You will never succeed if you work on a human basis. If you know enough of the Christ-idea, you can make Pharaoh a good human belief, but



even so that Pharaoh won't last. That good human belief will turn on you and rend you, so your foundation must be wholly spiritual.

"Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S. & H. 271: 1-5). We have been watching the idea developing from the analyzing, uncovering, and annihilating of the Adam dream, from Noah and the ark, from Abraham, Isaac, Jacob, to Joseph and Moses; we have watched the idea develop through Mind as Mind, Mind as Spirit, Mind as Soul; through Spirit as Mind, Spirit as Spirit, and Spirit as Soul; through Soul as Mind, Soul as Spirit, and now through Soul as Soul in this illustration of definite identity. Do you think that it was Moses' personal demonstration? Do you think that it was Jacob's personal demonstration? Not on your life. It was "the chain of scientific being" forever reappearing throughout all ages; it was divine Principle, Life, Truth, and Love in the Christ order translating itself through Soul, diversifying, classifying, and individualizing itself as Spirit, and manifesting itself as Mind; it was the Christ-idea going on throughout eternity, that which has made the hideousness of materiality disappear to some extent in what we call civilization, and which will impel civilization to go on developing. And so you can see how Moses, that great character, was the outcome of Joseph's demonstration, and was taken care of by Joseph's demonstration. "The chain of scientific being" was reappearing, as it does throughout all ages.

## INTERVAL

As we understand the nature of God as Soul reflecting itself as Soul, it will do for us just what it did for Moses, because we shall be identified with divine Principle, Life, Truth, and Love, and we shall all be identified with each other, and so we shall be translated out of the mortal. You know that this third period is the period of resurrection. Mrs. Eddy said that Spirit separates the tares from the wheat, but that Soul does two things: it destroys the tares, and it gathers the wheat into the barn—it identifies all things.

What we are learning is the nature of God. That is the purpose of the Bible: to tell you what God is. When you know what God is, you know what you are. Your thinking about God is what you really are. You aren't anything at all mathematically except what you know about mathematics. You aren't anything musically except what you know about music. And you're nothing in Being except what you think and know about the only Being, except as you understand God as the infinite vista of Mind, Spirit, Soul, Principle, Life, Truth,

and Love, and you see how all these synonymous terms reflect each other. These stories in the Bible were adopted by the men who wrote the first chapter of Genesis in order to illustrate that story of the seven days of creation and their intelligent operation, which appears in different guises throughout the Scriptures, and which Mrs. Eddy has climaxed as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and what a story they tell! So let's dwell on Soul, and let's be identified with God and with each other. That's what the world needs—the safety of Soul, the sanctity of Soul, the satisfaction of Soul. Nobody could be satisfied in this world of ours, because mortals don't know how to be. We shall never be satisfied until we can say, "I shall be satisfied, when I awake, with thy likeness" (Ps. 17: 15). When faith and belief become spiritual understanding, we have Soul-sense, and then we're satisfied.

### **The Burning Bush**

Now we come to a wonderful story: "Now Moses kept the flock of Jethro his father in law, the priest of Midian:"—he *kept* his flock, he was a good shepherd:—"and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb" (Ex. 3: 1). Moses came to the wilderness, to that state of thought which Mrs. Eddy has defined in this way: "Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597: 16-19). Moses could lead the children of Israel through the wilderness and could demonstrate the idea, because he was drawn from the beginning "out of the water," out of the elements of thought.

"...and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb." They don't know where mount Horeb is; it is supposed to be the same mountain as mount Sinai, where Moses received the Commandments. They don't know where it is, because it is only a symbol.

"Now Moses kept the flock of Jethro his father in law, the priest of Midian:"—the theory is that Moses got his first concept of God as Jahweh from Jethro and it may be so:—"and he led the flock to the backside of the desert,"—where a material sense of things disappears and spiritual sense is understood,—“and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed” (Ex. 3: 1, 2). The angel of the Lord appeared to him—that is, the true sense of identity which brings translation. “The angel of

the Lord appeared unto him . . . out of the midst of a bush,” and you remember what the tone of Soul as Soul was in the record of creation: “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind,”—the grass symbolized the Word, the herb symbolized the Christ, and the fruit tree symbolized Christianity,—“whose seed is in itself, upon the earth: and it was so.” So when Moses’ thought arrived at Soul as Soul it wasn’t wonderful that “the angel of the Lord appeared unto him in a flame of fire out of the midst of a *bush*.”

The fires of the Holy Ghost destroy sin, disease, and death, but they don’t destroy the idea. And this is what Moses saw: “and he looked, and, behold, the bush burned with fire, and the bush was not consumed.” Sometimes we see the destruction of error, we see the tares being burnt up, and we forget that the idea is not consumed.

### **The Individual Must Become Collective and Universal**

“And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt” (Ex. 3: 3). I believe that that is the point at which one either goes on in Christian Science, or stops. You get a sense of God as Mind, and you think, “This is fine; I am beginning to know something.” You even like the development of it in Spirit. And then it becomes definite in your thought in Soul. So you get Mind, Spirit, and Soul, and then the time comes when you must identify your vision with divine Principle, Life, Truth, and Love, and with all that is true. At this point of definite identity many seem to stop.

One of the human things we have to watch is this: you find a number of people who say, “I believe in individuality,” but they confuse it with personality. I am a great individualist, and I believe that the development of Science must be worked out individually, but you cannot have individuality without collectivity, and that eventually becomes universal. You must not mix individuality with personal sense and become “cloistered.” You find people who dread to tell anything; they think that if they tell you anything they give something away. I have often seen cases of people who thought that they were being individual when they were being merely personal. They wanted to do something that they thought was individual, but it was not, because it separated them from others in the wrong way. They became more and more what the American calls a “clam.” You can’t love Christ or Truth unless you are going to identify it with all men. You will generally find that the people who cloister themselves are those who most need to get out among people—even humanly. You can’t have the individual without the collective. If



you find that what you think is individuality is separating you from the lovely desire to help your fellow-man, then it isn't individuality. The individuality of Jesus, which was the most striking demonstration of individuality the world has ever known, made him say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11: 28). You can't have the individual without the collective, and you can't have the collective without the universal, where all thought turns to God.

I have said to you that in lifting up the revelation of the Christ-idea as Science, which Mrs. Eddy has given us, you have got to do three things. Everything starts with your own individual consecration and vision—you don't start except at that point; I feel that at present that means that each one of us has got to accept the responsibility of loving this idea and living it. Then it must broaden and become collective, and that means that we must all help to drill "the platoons of Christian Science," that we must begin to give it to the other fellow who can take it. The longing to give it to all mankind must come, and then it must eventually become universal. If you haven't that longing, that desire to take Science to all mankind, the desire to identify yourself with all that is good, no matter who expresses it, the desire to take Science with the true womanhood sense to every human being, then you just haven't got a true sense of Science. The time therefore comes when it must not only be individual and collective, but it must also be universal. I know that a lot of you make the mistake of looking to others to see how to develop this idea. It is up to each one of us individually to see how we are going to help the progress of the Christ-idea. The responsibility is on each one of us to ask, "How can I help the other fellow to get it, and how can I take it out into the highways and byways?" If you side-step this issue, then you haven't turned aside to see "why the bush is not burnt."

### **"Out of the Midst of the Bush"**

"And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt." He didn't say, "I am going to turn aside and see how it affects *me*"—he was dealing with fact. "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush" (Ex. 3: 4)—out of Principle. The minute you touch Soul as Soul you touch the hem of the Christ, and you hear Principle speak, and it says to you, "I am Life, I am individuality; I am Truth, I am consciousness; I am Love, I am fulfilment," and it translates itself through Soul, Spirit, and Mind.

"And when the Lord saw that he turned aside to see, God called



unto him out of the midst of the bush"—God didn't do anything of the kind, because God is the "same yesterday, and to day, and for ever" (Heb. 13: 8). It means that Moses rose to some realization of the fact that God is Principle, forever interpreting Himself. "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I" (Ex. 3: 4). Compare that state of thought with the Adam and Eve state of thought which ran and hid when God called to it. It is a lovely thing when you get to the point where day in and day out you are trying in the deepest sincerity and sanctity to affirm your true selfhood with the absolute desire to lay down all that is unlike that true selfhood, and you can say, "Here am I." Isaiah said the same thing, "Here am I; send me" (Isa. 6: 8).

"God called unto him out of the midst of the bush"—Principle says, in the Christ order, "I am Life, Truth, and Love," and then it translates itself through Soul, Spirit, and Mind. "And he [Moses] said, Here am I. And he [God] said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3: 5). Moses saw what you and I have got to see: that we must let go all our own little peculiarities of self, all our human priggishness and self-centredness, and so on—we've just got to let them go, or we shall never get the vision of the Christ. We must let go all our self-centredness and mediocrity and fear and pride and arrogance. You will never find out what you are until you are willing to let go of what you are not, and every one of us has got to face that. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." As God's idea, who has spiritual understanding, you have at all times the entry to the kingdom of God. As a mortal, no. You cannot take that mortality in with you: it is only as you drop it that you can enter.

"Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3: 6). Now, how much more wonderful that is to us today as we see that it indicates Soul as Mind, Soul as Spirit, and now Soul as Soul, and as we see the development of it. How much more wonderful and marvellous that picture is—"the God of Abraham, the God of Isaac, and the God of Jacob."

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians,"—Moses saw the delivering nature of the Christ,—“and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey” (Ex. 3: 7, 8). You remember the blessing on Judah that his “eyes shall be red with wine, and his teeth white with milk” (Gen. 49: 12);

it is said that the honey they had was the juice of grapes, and not the honey that we know today. So "a land flowing with milk and honey" symbolizes the same state of thought as that blessing on Judah.

"I am come down...to bring them...unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites" (Ex. 3: 8). Now, God couldn't have said anything of the kind. Moses just saw the delivering nature of the Christ. Moses saw that Christ is "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). Moses was the prototype of the Christ; here was the first identified appearing of the Christ. Moses saw that the bush was not burnt because it represented idea. He translated it out of the destruction of the tares, and gathered the wheat into the barn—identified it as idea.

"Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them" (Ex. 3: 9). Remember that after Mrs. Eddy has given the scientific translation of immortal Mind on page 115 of "Science and Health," where you see divine Principle, Life, Truth, and Love translated through Soul, Spirit, and Mind, she immediately gives the scientific translation of mortal mind. And so Moses, having seen that translation of immortal Mind, at once began to see the translation of mortal mind out of itself. The minute you begin to see the Christ-idea forever translated to men through Soul, Spirit, and Mind, you see the scientific translation of mortal mind through analysis, uncovering, and annihilation.

"Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Ex. 3: 9, 10). You know, that call comes to every single one of us as we touch this idea. It may be that your business is just to tell somebody about the Christ-idea as you meet them. It is an awful thing if you have the opportunity to tell somebody about it and you don't do so. Mrs. Eddy says, "No risk is so stupendous as to neglect opportunities which God giveth" (Mis. 213: 10-11). None of us should ever miss an opportunity of intelligently and wisely bringing the Christ-idea to our fellow-men, and thus fulfilling our identity. The minute Moses saw that identity of Soul as Soul—and what brought him to this point was the woman sense symbolized by Joseph and Benjamin, the midwives, his mother, Pharaoh's daughter, and the seven daughters of Jethro—he was ready to lead the children of Israel out of bondage and thus fulfil his identity.

“And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee”—Moses now saw that he was one with God, that he was identified with God. So must we be. “And this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain” (Ex. 3: 11-12). “Upon this mountain” simply means that as you analyze, uncover, and annihilate error, then, as Mrs. Eddy says, “In the third degree mortal mind disappears, and man as God’s image appears” (S. & H. 116: 4-5).

### **“I AM Hath Sent Me unto You”**

“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?” (Ex. 3: 13). This whole story illustrates identity—Soul as Soul—and you see it all the way through.

“And God said unto Moses, I AM THAT I AM:”—and that has often been translated “I will be that I will be,” and I love that translation. “And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you” (Ex. 3: 14). When you begin to understand God as Soul, and you begin to see that there is only one identity and that all things are identified with that one identity, you see that every operation of idea in any way at all is an effect of the I AM. “I AM hath sent me unto you.” Then your thinking, your life, your Christian Science treatment, becomes Immanuel, “God with us.” Then you will have no difficulty at all in burning the tares and burning them so that they don’t hurt “the oil and the wine” (Rev. 6: 6), and you will have no difficulty in establishing the idea. It is a wonderful sense, this sense of Soul as Soul. You remember that Mrs. Eddy says, “The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it. Mind is the Soul of all. Mind is Life, Truth, and Love which governs all” (S. & H. 508: 5-8).

“And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you” (Ex. 3: 14, 15). If you don’t know Principle as “the God of Abraham, the God of Isaac, and the God of Jacob,” then you don’t know Principle. This is an instance of “the chain of scientific being reappearing in all ages.” And so as we go on, that sense of the



“God of Abraham, the God of Isaac, and the God of Jacob” is going to become richer, fuller, more definite, and more identified. The whole picture is going to become more and more identified, and it is going to live for us and be real to us.

“Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever,”—my identity,—“and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt” (Ex. 3: 14-16). We shall never get mankind to listen to us until we too know what that means—“the God of Abraham, of Isaac, and of Jacob”—until we know the nature of God as Soul as Mind, Soul as Spirit, and Soul as Soul. Until we know that, we won’t have any true sense of identity, and we won’t be able to touch mankind. The touch of Soul, the identification of all things, is the touch that humanity understands.

### **“Three Days’ Journey into the Wilderness”**

“And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days’ journey into the wilderness, that we may sacrifice to the Lord our God” (Ex. 3: 17, 18). They were to say, “Let us go three days to that point of Soul where ‘a material sense of things disappears, and spiritual sense unfolds the great facts of existence’—into the wilderness.” And you and I have that same experience. As we begin to see individually this true sense of identity which Soul as Soul gives, and we begin to understand what it really means, and we begin to feel the power of it, we see that this coming of the Christ at the point of Soul, Principle, and Life enables us to analyze, uncover, and annihilate mortality. And then we see that it will do even more than that: it will not only destroy the claims of Egypt for ourselves, but it will also enable us to bring mankind out of Egypt. Then, as this verse so clearly puts it, we shall have to say, “Let us go, we beseech thee, three days’ journey into the wilderness.” We shall have to say to Pharaoh, “We



are going into the wilderness through this sense of God as Soul reflecting itself as Soul, and we are going to sacrifice all that is unlike Truth, and we are not going to lose anything." You can't sacrifice  $2 + 2 = 4$ , but you can sacrifice  $2 + 2 = 5$ . You can't sacrifice anything that is good and true, but only that which is not so.

You remember that Mrs. Eddy says, "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God" (S. & H. 566: 1-9). Mrs. Eddy makes it clear that Egypt symbolizes the bondage of the physical senses, and that is all we have to deal with. So each one of us, as this wonderful sense of identity comes to us, must see that although the fires of sin, disease, and death may seem to destroy human good, or although the fires of the Holy Ghost destroy sin, disease, and death, yet the spiritual idea is not touched—the "bush is not burnt." Day in and day out I try to find my life "hid with Christ in God" (Col. 3: 3); I put my material corporeality aside and say, "That isn't me," and I try to realize what I am. We must all learn to say to Pharaoh, "I am going into the wilderness for three days, so that I can identify myself," and that identification is resurrection to each one of us. In that way we put off all these beliefs of heredity, fear, doubt, self, and everything that ties us up in knots mentally, and keeps us in knots, and we come into the grandeur and the dignity and the vastness of the Christ-idea. Then we are able to lead mankind out of bondage.

"And I am sure that the king of Egypt will not let you go, no, not by a mighty hand" (Ex. 3: 19). We have got to do it in spite of the king of Egypt, and the Pharaoh in each one of us is our own sense of self, our own materiality, our own belief in laws of heredity, the mortal dream about each one of us—that is the Pharaoh.

### **"Every Woman Shall Borrow of Her Neighbour"**

"And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go"—when you smite Egypt, what do you smite? You smite hate, jealousy, envy, greed, selfishness, materiality—that is all you smite, and that is what Egypt is. "And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:"—now here is a lovely thing:—"but every woman shall borrow of her neighbour, and of her that sojour-

neth in her house, jewels of silver, and jewels of gold, and raiment"—the male state of thought can't do it. "Every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians" (Ex. 3: 20-22). You are to "spoil the Egyptians," but you are also to borrow jewels of thought from those that sojourn in your house, in your consciousness. Time and time again we borrow jewels of thought, and from every Egypt experience we can learn wonderful lessons.

Don't forget that Joseph made Pharaoh a good belief, and then the Joseph state of thought went on, and Pharaoh's daughter became a good belief; whenever you have that woman state of thought symbolized by Joseph and Benjamin, Pharaoh becomes a good human belief. "A soft answer turneth away wrath" (Prov. 15: 1). Womanhood is the symbol of Love, and that sense of Love begins on the fifth day with love (with a small "l")—Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13). Did you ever see father lay down his life for the family? Not on your life! The family usually lays down its life for father—"when Father turns, we all turn." But Mother, from the time she wakes up in the morning till the time she goes to bed at night, is laying down her life; her purpose is unselfed, if she is a real mother; and if we are mother to this idea we shall lay down everything for it—all our peculiarities and fears and jealousies. We usually live in a little circle and we hate to come out of it, because we think it's warm, but it's as cold as the North Pole. But remember always that true manhood and fatherhood, and true womanhood and motherhood, have little to do with the human sense of these things.

And so you see that the only Pharaoh you have to deal with is the Pharaoh in yourself. "Every woman shall borrow of her neighbour, and of her that sojourneth in her house"—who is your neighbour? You all know the story of the good Samaritan and that shows you who your neighbour is. (See Luke 10: 30-37.) "But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." You will "spoil" hate, jealousy, envy, greed. "In the third degree mortal mind disappears, and man as God's image appears."

### **The Three Signs**

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice:"—that sounds just like us. We say,



“What is the use of telling them? They just won’t believe me.” “For they will say, The Lord hath not appeared unto thee”—it really sounds very familiar! “And the Lord said unto him, What is that in thine hand? And he said, A rod”—the rod of the five physical senses. “And he said, Cast it on the ground”—“dust to dust,” nothingness to nothingness. “And he cast it on the ground, and it became a serpent” (Ex. 4: 1-3); he saw that it was animal magnetism. Jesus 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” (John 8: 44). Jesus traced all evil back to the one evil, the lie that there is something unlike God. In Mrs. Eddy’s household, when they talked about evil, whether it was a world calamity or a cold, she said, “It is animal magnetism,” and that is the only patient you have to deal with. Until you see that, you are never safe. “The basic error is mortal mind” (S. & H. 405: 1). What we do is to pin evil on others—hardly ever on ourselves. We are often artists at pinning it on others. But we’ve got to learn that all the evil there is, is the one evil. It claims to be many, but it is one: it is animal magnetism. So Moses’ rod became a serpent, the symbol of animal magnetism.

“And Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail” (Ex. 4: 3, 4). If you take a serpent by the tail it can sting you; if you take it by the neck it can’t sting you. But you must take the serpent of animal magnetism by the tail and know that it has no sting, know that it has no cause, no effect, no type, no name, no nature, no being, no principle, no history, no substance, no reality, no personality, no voice. This knowing will wipe it out. Take it by the tail and wipe it out—that is the only way to handle it. Mrs. Eddy once said that we had better leave evil alone until we knew how to deal with it, and the way to deal with it is to annihilate it. The Scripture says, “Agree with thine adversary quickly” (Matt. 5: 25). The whole gamut of evil is nothingness. It is the claim of a vacuum, and because Truth is positive there can be no negative; Truth is infinitely positive, and that makes a negative an absolute impossibility. All the evil there is—all sin, disease, and death—is negative, and there is nothing positive in it. And so Moses was to take the serpent by the tail, and that is the way to handle it—to know its nothingness.

“And he put forth his hand, and caught it, and it became a rod in his hand” (Ex. 4: 4). You remember that the shepherd passes the sheep under his rod. The rod then becomes something of value. When you handle animal magnetism and you translate mortal mind out of itself, that experience becomes a rod that is of some value, for

it corrects you. So that experience with the serpent was a symbol of how to handle sin. Now Moses is shown how to handle disease.

“And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again;”—into his thought;—“and plucked it out of his bosom, and, behold, it was turned again as his other flesh”—the disease was destroyed, and every disease is destroyed in that way. “And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign,”—the overcoming of the physical senses,—“that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land” (Ex. 4: 6-9). Remember Mrs. Eddy’s definition of river: “Channel of thought. When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error” (S. & H. 593: 14-17). And so Moses was to “take of the water of the river, and pour it upon the dry land,” the dry state of thought, “and the water which thou takest out of the river shall become blood”—Life. We are face to face with that proposition in what we are trying to do today. I love the practice of Christian Science and I love the healing work, but when Christian Science began, the healing work was the sign that would convince men, but it won’t do it alone today. In my own experience I have healed many people physically, but it has had not the slightest effect on some of them spiritually. Today we live in a world in which hell seems to be let loose, the hell of the dry state of consciousness, that state of consciousness which has discarded God for the belief of physical science, that state of consciousness that is enthralled by what physical science is going to bring out next. That state of thought may not believe the first sign or the second sign, but it will believe the third sign, and unless we can present to mankind today the Science of Christ, the Science of Mind and Mind’s ideas—the third sign—then it won’t be convinced. If you can get a man or woman to see the Science of Christianity, he or she will be able to heal the sick and overcome sin. Jesus didn’t stop at healing the sick. Healing the sick was “the outward and visible sign” he gave, but he overcame sin and death and showed all men the way of salvation. I love the healing of the sick, and whenever I see a good case of healing it is a great joy to me, but it will not establish Christian Science today without a scientific sense. It is the attempt to establish Christian Science



merely through healing the sick that makes the man-in-the-street say, "Oh yes, Christian Scientists are the people who don't believe in doctors." Now, the main purpose of Christian Science is to prove that "there is no life, truth, intelligence, nor substance in matter" (S. & H. 468: 9-10). Today what is the use of you and me healing a few sick people unless we can help the condition of the world? It is just side-stepping the issue.

If this wonderful Moses sense of things comes to us and we identify ourselves with God, when we come to the point of the Word as the Christ and we see Soul as Soul, and touch Soul as Principle, and Soul as Life, and we begin to understand what it means, and to feel the touch of it, then this experience becomes more than a rod in our hands, or the healing of disease, it becomes living waters upon the dry land—all that constitutes power and being and attainment and realization and protection. It will manifest itself in the overcoming of the physical senses and in healing disease, but above all it will manifest itself in the "greater works," the ability to give the Truth to mankind, whereby all men will be "kings and priests unto God" (Rev. 1: 6), "for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jer. 31: 34).

We are going to see how the Joseph and Benjamin state of thought went on developing and developing until it fulfilled the picture of the children of Israel. You remember that Mrs. Eddy says, "The twelve tribes of Israel with all mortals,—separated by belief from man's divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing" (S. & H. 562: 11-17). They are the stars in *your* crown of rejoicing. In this Soul sense there is joy and bliss and freedom. Freedom from what? Freedom from personal sense, fear, hate, jealousy, envy, heredity, self-restriction, all these things that impose themselves on us. Instead we shall have a true sense of identity with God and identity with every other idea.

Next time we shall go on with the Moses story, and it grows and grows in beauty and dignity and grandeur. You know that after Jesus rose, it says that "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24: 27). You can see why he began at Moses and the prophets—because at that point the spiritual idea began to be identified. It culminated in "I and my Father are one" (John 10: 30).

(April 6th, 1948)

## MOSES — II

### Moses and Pharaoh The Plagues (1)

#### The Continuity of the Story

Now, I hope you haven't lost the sense of the continuity of the story. I am very much struck by seeing how so many of the books that are coming out on the Bible are stressing that the Old Testament and the New Testament are one story, and that the Old Testament must be found in the New Testament, and the New Testament in the Old. That is quite a change, because before this they used to regard the Old Testament and the New Testament as two separate stories. But today they don't think that at all, and many of the books that are coming out emphasize the fact that it is one story.

We have been watching the development of that one story, and we want to keep that one story in our thought. Don't forget that in the first chapter of Genesis and the first three verses of the second chapter we have a perfect layout; we have the "seed-plot" of the whole Bible, where we can learn our numerals in mathematics, and that "seed-plot" is illustrated right through the Bible. Don't forget that the people who wrote the first chapter of Genesis and the first three verses of the second chapter were the same people who took from about 550 B.C. to about 300 B.C.—250 years—to develop the story of the Old Testament. They just went over it and over it, editing it and bringing it into accord with the "seed-plot", *and they were the people who wrote the "seed-plot."* Until the prophetic writers began to edit the story of the Bible in about 550 B.C., the days of creation were not in the Bible at all. They introduced them, and they put them at the beginning of the Bible, and the more I study the Bible the more I see that we have only just touched the fringe of the Science and certainty of it. The way they laid out this "seed-plot" and developed it is marvellous. It is the most wonderful "seed-plot"

of the days of creation swelling into numerals of consciousness and leading to the synonymous terms which Mrs. Eddy gave to God and what they mean. Then when we really begin to understand these synonymous terms, the whole thing becomes mental and spiritual, and the symbols are of the nature of idea. And then we begin to see how to use those synonymous terms in the four-dimensional calculus of the Word of God, the Christ, Christianity, and Science. It is the most perfect picture.

Now remember that we are considering the period of Soul. We have been considering Soul as Spirit—Soul reflecting the tone of Spirit, the basic fact of Soul reflecting the tone of Spirit; you remember that we epitomized Soul as Spirit in our layout as *naming* and *blessing*. In the story of Jacob we saw a very clear illustration of naming and blessing, and also in the story of the sons of Jacob, when the idea became epitomized in those twelve sons of Jacob.

### **The Symbol of Benjamin**

And then we considered that marvellous story of Joseph—still in the tone of Soul reflecting Spirit—in which we saw how the woman sense began to develop, and how the ten brethren, representing the moral, representing that state of thought indicated by the ten Commandments, couldn't touch the woman sense of things without Benjamin. I want to call your attention to Benjamin again. I have been thinking a lot about Benjamin, and it really is a wonderful symbol, because Benjamin gives you two aspects—the laying down of the mortal sense of things and the introduction of a more spiritual sense. You remember the definition of Benjamin: "BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act." That was Benjamin's temptation, and Joseph symbolized that by putting the cup in Benjamin's sack to show that Benjamin's temptation would be to take the cup, and the cup is "a physical belief as to life, substance, and mind," and so on—that is the cup that tempts every one of us. And then comes the second part of the definition: "Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports" (S. & H. 582: 4-13). Joseph saw clearly that without Benjamin the state of thought represented by the ten Commandments could never touch the woman sense of things. Benjamin shows that there must be two things: there must be the giving up of



the cup, the laying down of the mortal sense of things, and there must also be the “renewal of affections” and “that which comforts, consoles, and supports.”

### **Identity and Translation**

We went thoroughly into that story and saw the wonder of it. Then we saw that there came a time when the Joseph state of thought began to approach the sense of Soul as Soul, which we epitomized as *identity* and *translation*. Joseph began to identify the spiritual idea in the twelve sons of Jacob, and he began to translate everything; he translated Pharaoh into a good human concept, he translated the famine into a sense of abundance, and so on.

And so we came to Moses, where we see very definitely that sense of identity and translation. Moses identified God as I WILL BE THAT I WILL BE. At the beginning of the first chapter of Exodus, where the Moses story really starts, the twelve sons of Jacob are identified as the children of Israel—no longer as just the sons of Jacob. The whole tone changes. You remember Mrs. Eddy’s definition of the children of Israel: “The representatives of Soul, not corporeal sense;”—as we give up corporeal sense, we shall be the children of Israel, the “representatives of Soul.” Think of representing Soul! Think of representing that which means true identity with God, that which means infinite identity with God, that which means sinlessness, selflessness, incorporeality, that which means joy, bliss, and freedom, that which means safety, sanctity, and satisfaction. In Soul the fires of the Holy Ghost destroy sin, disease, and death; Soul destroys the tares, and gathers the wheat into the barn—identifies all things. To go back to the definition: “CHILDREN OF ISRAEL. The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ’s offspring” (S. & H. 583: 5-9). Those are the children of Israel, and as you rise higher and higher, you attain eventually to being “Christ’s offspring,” a representative of Soul.

### **A Pharaoh Who “Knew Not Joseph”**

You remember that in the first chapter of Exodus it says that there arose a Pharaoh who “knew not Joseph” (Ex. 1: 8). It simply means that the children of Israel had forgotten the demonstration of Joseph. Oh, if we can only get the sense that these people wrote

these things as symbols of spiritual facts! To them Pharaoh was a state of thought. They didn't even bother to record who the Pharaoh was. Pharaoh was just a state of thought. You remember that Mrs. Eddy says, "The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (S. & H. 226: 25-2). Now, don't believe for one moment that Moses had a Pharaoh who "knew not Joseph" and that you haven't! We've all got Pharaohs who don't know about Joseph and don't want to know about Joseph and haven't anything in common with Joseph, and the Pharaohs of today are a good deal more difficult to deal with.

We must see this story in its symbolism. If you present the Bible to men historically, they won't have anything to do with it. So don't get this story of Moses and Pharaoh merely historically. Historically it is of little value, but what Moses represents spiritually and how he illustrates the way to deal with various phases of error is another proposition altogether, and concerns every one of us.

There had arisen a Pharaoh who "knew not Joseph," and that simply meant that the Israelites in their own thinking had accepted the beliefs of Egypt—ignorance, superstition, false gods. This becomes evident as we go on. The Pharaoh who "knew not Joseph" was in their own thinking. That is what Moses had to deal with.

### Woman Saves the Situation

And then you remember that the Pharaoh told the midwives that they were to kill every man child (see Ex. 1: 15, 16). Mrs. Eddy once wrote in a message that the Christian Science movement needed the man thought very much. One of the dangers to Christian Science always has been that it is considered a woman's religion; it *is* the religion of *woman*, but *not* of *females*. And so the Pharaoh always sees—just as later on Herod saw—that if you can destroy the man child you destroy the beginning of everything. The man child represents the creative sense, "Let there be light," so if you can destroy the man child you will destroy everything. Eventually it is the woman sense that conceives and gives birth, but if you can destroy the man child, the creative sense, then there is no beginning whatever. The Pharaoh always sees that. Well, what saved the situation? The midwives—that is, the woman sense—saved the situation.

Immediately after that, you get the story of the birth of Moses and how his mother saved him. "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" (Ex. 2: 1, 2)—she resurrected her whole sense of him. The father of Moses doesn't come into the picture at all. Later on they say who he was in a record of generations (see Ex. 6: 20), but he doesn't count very much. His mother put Moses in an ark (Ex. 2: 3); the word for "ark" is the same word as is used for Noah's ark. His sister watched to see what would happen, and then Pharaoh's daughter saved him (Ex. 2: 4, 5). So that woman sense which Joseph had established came to the rescue again. You see how three women—his mother, his sister, and Pharaoh's daughter—all saved the situation.

We are considering Soul as Soul, and the minute you touch that, you begin to get not only the creative sense but also the sense of that which is identified with its Principle; immediately, you touch the Christ sense—Soul, Principle, Life.

Then Moses was driven out of Egypt, according to the record. He had to leave it. He just couldn't stay there. You also come to the point where you can't stay in Egypt. In any subject where you have to think, you come to a point where your thinking goes past a certain point, and then you can't stay there and you have to go on. And so Moses went on, and he went to Midian, and again the situation was taken care of for him by the womanhood sense—the seven daughters of the priest of Midian.

What we must see is this: the important thing isn't Moses, it isn't Jacob, it isn't Abraham, but it is the development of the spiritual idea. "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S. & H. 271: 1-5). Now, that order which we call the operation of the Christ is going on all the time. Divine Principle is forever declaring, "I am Life, I am Truth, I am Love," and through Soul, Spirit, and Mind it is forever translating itself in the only way it can translate itself—from the Word to the Christ, from the Christ to Christianity, and from Christianity to Science. It is forever translating itself through Soul; diversifying, classifying, and individualizing that translation as Spirit; and manifesting it infinitely as infinite idea in Mind. That is going on irresistibly all the time, and that is the Christ-idea forever reappearing, and in Christianity it is demonstrated. So "Christ's Christianity is the chain of scientific being reappearing in all ages."

So the time came when Moses went into Midian, and there he



came upon the seven daughters of the priest; they were just a type of perfect womanhood. They found a home for him at once.

### **Moses Keeps the Flock**

Well then, you remember that Moses “kept the flock of Jethro his father in law.” There seems to be a feeling that Jethro knew something about God, and that Moses got some sense of God from him and he was tending it—he was watching his flock. You know, we can learn so much from this.

“Now Moses kept the flock of Jethro his father in law, 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” (Ex. 3: 1). You see, the Christ-idea is forever operating. You don’t have to use it: you have only to let it use you, if you are watching. “Moses kept the flock of Jethro his father in law.” The shepherds were “keeping watch over their flock by night” (Luke 2: 8). Jesus said, “What I say unto you I say unto all, Watch” (Mark 13: 37). What does “watching” mean? It means thinking intelligently, and seeing that you use that thinking.

And so you see how the time came when Moses kept the flock of Jethro his father in law. And the time has come when we must all think coherently, we must think intelligently, we must think persistently in the realm of reality, and we must always be thinking—praying “without ceasing” (1 Thess. 5: 17)—because there is no real prayer but spiritual thinking. And so in everything we do in our lives we want exactness; we want Science. We want the Science of reality that is always with us. Mathematics is always with us. If you are a musician, music is always with you. We want the Science of reality that is always with us and that is absolutely natural to us. Think what life will be when the Science of reality becomes perfectly natural to us, when it just hums in our thought, as mathematics and music and engineering do in the thought of the people who really love them and consecrate their time to them. Only when that happens shall we have real demonstration. At that point we won’t use it, but it will use us, and that is the descent of the Holy Ghost. When we try to use Science, it is objective, but when we let it use us it is subjective, the descent of the Holy Ghost, “the development of eternal Life, Truth, and Love” (S. & H. 588: 7-8).

### **The Rod**

All the way through this story you notice so much about the rod, and I want you to consider it carefully. The rod comes in a great

deal in connection with Moses, and it is a means of measurement, and everything must measure up to it. Mrs. Eddy gives a beautiful sense of the rod when she says, "Sweet, indeed, are these uses of His rod! Well it is that the Shepherd of Israel passes all His flock under His rod into His fold; thereby numbering them, and giving them refuge at last from the elements of earth" (Mis. 9: 4-8). You will see that at first, during the plagues of Egypt, Aaron used the rod, and then later Moses used it. That rod rises higher and higher as a symbol for each one of us, as we understand more and more. Its real purpose is to make things measure up. It is able to analyze the physical as the physical; it is able to lead you into the second degree, the moral; and then it is able to lead you even further—into the third degree, annihilation—because it makes everything measure up. It deals intelligently with the carnal mind. If you are not watching, your thought doesn't measure up. When one stresses the scientific aspect of Christian Science, one sometimes hears people say, "Oh, it is making it so difficult, because it's making it so exact." Is it intelligent to believe that you must spend a lifetime consistently, persistently, and meticulously studying any human subject, such as mathematics or music, but that you can gush and be emotional about the Science of infinite reality, the vastest thing in the world? It is pathetic and childish to believe such a thing. That is the belief that must be broken down, and it is the rod that is going to break it down. "Thy rod and thy staff they comfort me" (Ps. 23: 4); as you use the rod, that measuring rod, it will become to you a staff, and it will comfort you.

### **The Three Signs**

And then you remember how Moses was given three signs. He was first told to cast his rod on the ground, and it became a serpent, and he fled before it (see Ex. 4: 2, 3). When you begin to cast the rod of material sense, the rod which involves sin and penalty, on the ground, you see the enormity of physical belief, and so you flee before it. But wisdom bids you come back and handle that belief, and nothing will tell you to do that but wisdom; evil wouldn't tell you to come back and handle it, because evil is always saying, "Let us alone."

Next, Moses put his hand into his bosom and it came out white with leprosy, and then he put it back and it was restored to its normal condition (see Ex. 4: 6, 7). You begin to see that sickness and disease are just mental propositions. And then you come to the third proof, the wonderful third proof, where you take the water of life, and you

pour it on the dry state of consciousness, and it becomes blood—it becomes vital (see Ex. 4: 9). “Yet in my flesh shall I see God” (Job 19: 26).

Someone asked me the other day why Mrs. Eddy didn't say anything about the third proof in her statement about this story. Well, as a matter of fact, she does. She gives a wonderful interpretation of it. Let's see what she says about all three signs. “The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When, led by wisdom to cast down his rod, he saw it become a serpent, Moses fled before it”—we all do. When we begin to see the physical as the physical, we begin to see the enormity of it, the hideousness of it, and how it must be got rid of, and then we are apt to flee before it. “. . . but wisdom bade him come back and handle the serpent, and then Moses' fear departed. In this incident was seen the actuality of Science. Matter was shown to be a belief only. The serpent, evil, under wisdom's bidding, was destroyed through understanding divine Science, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a phase of mortal belief.” The rod which Moses had at that point was just beginning to be a measuring rod. The rod of mortal mind is that which beats us, that which is penalty and cruelty and so on, but the rod of God is the measuring rod that makes everything come up to standard. As Moses began to see that, he cast on the ground his *old* sense of the rod—“dust to dust, ashes to ashes”—and then he saw that it was a serpent. He saw that it was the first degree of mortal mind, the physical, and he fled before it, but you don't get rid of the physical by fleeing before it or by casting it on the ground: you get rid of it through analysis, and then you must go on to uncover and annihilate it.

“It was scientifically demonstrated that leprosy was a creation of mortal mind and not a condition of matter, when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition by the same simple process. God had lessened Moses' fear by this proof in divine Science, and the inward voice became to him the voice of God, which said: ‘It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.’ And so it was in the coming centuries, when the Science of being was demonstrated by Jesus, who showed his students the power of Mind by changing water into wine and taught them how to handle serpents unharmed, to heal the sick and cast out evils in proof of the supremacy of Mind” (S. & H. 321: 6-2). “*By changing water into wine*”—that was the third sign shown



to Moses. Moses saw that he was to take the water of the river and pour it on the dry state of consciousness till it became inspiration. Jesus changed the water into wine, which is also a symbol of Life, of inspiration.

Now Moses was given those three signs because he was tending his thoughts, and because he was tending his thoughts his rod became a measuring rod, and as his rod became a measuring rod he was not only able to cast the rod of material sense on the ground, but he was able to heal the sick, and to show signs—that is, give proof of his understanding. All the way through it was the rod which enabled him to show signs, but when we rise to the highest sense of the rod, it is the third sign—a sense of Science, that so measures things that there is nothing left but Science. If you have a measuring rod that is accurate, you can get rid of everything that is not accurate. It is not related, though, that Moses appreciated or used the third sign.

### **The Days of Creation Must Permeate Thought**

You know, we are seeing so clearly that without this lovely sense of what the days of creation mean, what the synonymous terms for God mean, what the numerals of consciousness mean, and how they reflect each other (and we are watching in this third period the reflection of Soul as Mind, Soul as Spirit, and Soul as Soul)—without that wonderful sense of the days of creation we could not understand any of the story of the Bible at all; it would mean very little to us spiritually. And therefore the important thing is to get the spiritual tones right. I feel that the important thing is to bring to the world this sense that there is a “seed-plot” of the Bible; and as we ourselves understand it, we shall be able to express it to the other fellow intelligently.

I have been saying for a long time that we must learn to put these tones of the days of creation into the language of the man-in-the-street, and I believe that that is true, but you know, the human mind sometimes takes some original turns! Here is an attempt, which someone gave me, to express the days of creation very much in the vernacular of the Air Force and the Army. Somebody said that we shall have to get to the point where we won't say, “And God said, Let there be light,” but we shall say to the man-in-the-street, “And God said, Give 'em the gen,” and for the second day we shall say, “And God said, Break it up, boys,” and for the third day we shall say, “And God said, Let's get together,” and for the fourth day we shall say, “And God said, Give 'em the works,” and for the fifth day we shall say, “And God said, Step on it,” and for the sixth day we

shall say, "And God said, Form fours," and then for the seventh day we shall say, "And God said, This is a wow!" You know, the extraordinary thing is that this idiom is absolutely true to tone, although somewhat racy! It shows us what can be done. There are some states of thought that will take it if you put it like that.

Don't forget that the prophets of Israel took a collection of myths and fables that was chaotic in its own way, and they used it to express the most wonderful spiritual idealism throughout, because they had the answer. And today we should do the same. There is only one story, there is only one Being, and that Being is all the being there is—it is God, you, me, everything there is. That is all the being there is and there is no other being.

### **"I Am Slow of Speech"**

"And Moses said unto the Lord, O my Lord,"—this is right after the three signs,—“I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue” (Ex. 4: 10). Well, you find that with some of the prophets; when they heard the call, they said “Anybody but me!” On the other hand, Isaiah said right away, “Here am I; send me” (Isa. 6: 8); but Moses was like every one of us when we say, “Yes, So-and-so can do it, but I can’t.”

Someone who lives in a village in the country and who loves the idea of Science told me that he recently advertised that he would give some public talks on the Bible in the nearby town, and now he has gone further than that and he is sending notices from house to house in the little village. He has already got three people studying consistently and intelligently. It is up to each one of us to do what we can individually to bring the Christ-idea to men. I believe that this is the way we are going to establish the true church. When the Christ-idea comes to you, and you love it, you can't keep it to yourself or the manna will go bad on you. You can't keep the manna, you must pass it on through reflection. That which is individual must become collective, and that which is collective must become universal, where all thought turns to God. Well, you may sometimes have the same impulse as Moses, and you may say, “I am not educated, I am slow of speech,” but that doesn't matter at all. “And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say” (Ex. 4: 11, 12).

## The Character of Moses

You know the definition that Mrs. Eddy gives of Moses. Moses was evidently a great character, and the Hebrews pinned everything they could on to him, but the definition that Mrs. Eddy gives of Moses in her "Glossary" is not a very flattering one metaphysically. The more you study the story of Moses, the more you become convinced that Moses was a great character in many directions, but that he was not essentially spiritually-minded. Moses gave to the Israelites a God of war, a God of vengeance, and a God of jealousy, called Jahweh. Jahweh was the Israelitish God and He was a God of war, and the Israelites paid a terrible price for their unwillingness to follow the prophets and take the God which the prophets later revealed. You get the phrase "The God of Abraham, the God of Isaac, and the God of Jacob," but never the God of Moses. Now, as I have said to you before, I feel that in this story of Moses, as always, what mattered was the spiritual idea. Moses was not the symbol of the spiritual idea. The children of Israel had become the symbol of the spiritual idea, but not Moses. You remember Mrs. Eddy's definition of Moses: "MOSES. A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel,—the union of justice and affection,—there is something spiritually lacking, since justice demands penalties under the law" (S. & H. 592: 11-15). And that's all. There is "something spiritually lacking," and it seems that although Moses had a very clear sense that the only hope of the Israelitish people was to stick to Jahweh, at the same time the children of Israel recognized other gods for other people, so their worship of Jahweh was monolatry, not monotheism. The Israelites were never really monotheists till the time of the prophets, although even then they were only worshipping Jahweh more or less, and the minute they touched Canaanite civilization, they went after the Baals. The prophets were monotheistic, but until that time the Israelites thought that God was only the God of Israel, and not of any other nation. If you were outside Israel, you had no God. When David was driven out of Israel, he virtually said, "I have no God" (see I Sam. 26: 19). Jahweh was the God of Israel, and the Israelites believed that He was of no avail outside Israel.

So with this whole story of Moses we must see clearly that the thing that matters is the spiritual idea—not the people who were trying to present that idea. The thing that matters is the idea, and the idea is always perfect. In Moses' time the twelve sons of Jacob became the children of Israel, and they were the symbol of the spiritual idea in that age—not Moses. Moses was the



lawgiver—"Thou shalt not." He was the lawgiver. And so we have got to keep that clearly in mind.

With many of the prophets you find that their message was wonderful, but we know very little or nothing about them personally, and it really doesn't matter.

### **Moses Chooses to Have Aaron**

Moses had to learn from experience. He made a mistake that we don't have to make. He said, "I'll have an Aaron." It says that God gave him Aaron, but it was really Moses who believed he needed one. We all try to side-step the issue and have an Aaron. In the same way, Abraham tried to side-step the issue by using Hagar, but he had nothing but trouble as a result.

You must remember that these stories were edited between 550 and 300 B.C. by people to whom a question like the origin of the priesthood was all-important. There isn't any historical record at all of Aaron. They don't know where he came from. They think that Aaron was introduced into the picture in order to account for the origin of the priesthood in the Southern Kingdom of Judah and Benjamin. In the Northern Kingdom they claimed that the priesthood came through Gershom, who was the son of Moses. So there were two lines of priesthood, and they were jealous of each other.

One doesn't know how much of all this is true, but let's hear what the Century Bible has to say on the question of Aaron:—

The case of Aaron presents special difficulties; it is questioned whether he figured at all in the ancient traditions as they were recorded in the earliest editions of either the Primitive or the Elohist Document. He is supposed to have been introduced into the story by the authors of the later additions or notes to these works, some time before B.C. 700.

Aaron, the brother of Moses, the ancestor of the Jerusalem priesthood, belongs to the post-exilic Priestly versions of the tradition. In the earlier tradition Joshua is the Priest of the "Tent of Meeting."

In the sections of the earlier documents as they now stand the name of Aaron has been introduced by the editors—freely, but not systematically; it is absent from whole sections where it would naturally occur. The result is that Aaron is as a rule a mere shadow of Moses. Curiously enough, in the only two sections in which he acts independently, he plays an unworthy part; he manufactures the Golden Calf, and he sets himself up in opposition to Moses. Both of these incidents are ascribed to the Elohist Document; perhaps the author or one of the editors of that work was acquainted with a tradition in which Aaron figured not as a priest and a brother of Moses, but as a rival leader.

As the consonants of the Hebrew name *Aharon* (Aaron), only differ from *aron*, the word for "ark," by the insertion of "h," as Abraham

differs from Abram, it has been suggested that originally Aaron was a personification of the Ark. The priesthood of the Ark might be called "sons of the Ark" as a Christian might be called "a child of the Cross."

There may be something in that theory. It seems as though it might be right. Moses must have known the story of Noah and understood the significance of the ark, and so Aaron may symbolize what he understood of the ark. Moses evidently felt that he needed that sense of the ark, which would bear him up, and Aaron actually did bear up his hands (see Ex. 17: 12), but if he had only known, he needed more than that sense of the ark, because the idea had now developed further than that. The manna of yesterday will not do the work of today. We always need the progressive sense.

"And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs" (Ex. 4: 13-17). It seems that at this point the whole thing is to do with the priesthood. Afterwards a feud arose between the priesthood of Aaron in the Southern Kingdom and the priesthood of Moses in the Northern Kingdom, and it seems as though this was the rod introduced into the picture here. This is the rod that we all have to meet—the rod which says that we can't go to God unless we go through somebody, that we have got to have a medium, and moreover that we have to have many mediums—that is the temptation that comes to every one of us. This whole story is a symbol. When you arrive at the point where you understand Soul as Soul, where you're beginning to understand that state of thought called the children of Israel in its highest sense, where you are beginning to identify yourself with God, with divine Principle, Life, Truth, and Love, then the temptation comes to you at that point that you need an Aaron, a medium. You feel the impulsion of the Christ-idea, you see that you have got to go down into Egypt, that you have got to bring the children of Israel out of Egypt, out of belief in the false gods of Egypt, and then the temptation comes to you that you need an Aaron. But you don't need an Aaron, because in Science there isn't any true relationship but the relationship between Principle and the individual idea—that is the only relation-

ship which counts. You never start to do anything, and you never get anywhere at all, until in Science you begin to realize that “I and my Father are one” (John 10: 30), and that everything is dependent on your individual relationship to your Principle. In the science of mathematics or engineering you never begin until you individually accept the responsibility of understanding and proving the principle. But the temptation comes to every one of us, when we see the vastness of the picture before us, that we need an Aaron.

Now, in so far as Aaron was a true type of the ark—and of course later the ark of the covenant typified the priesthood sense—it was an asset. But we don’t want a medium, although we are tempted to believe that we do; that is the temptation which came to Israel, and it is a temptation which has come throughout human history.

### **Soul Identifies You with Principle**

Now, what are you and I trying to do in this study of the Bible? What are we here for tonight? To hear a historical record that has often been proved inaccurate? Not at all. You and I are now trying to learn the nature of God as Soul. We are watching how Soul identifies all things with Principle, how Soul shows you true identity, and because of that identity, how to translate. The minute you begin to identify yourself with Principle, at that point you see that Principle is forever saying, “I am divine Principle, Life, Truth, and Love; I translate myself as Soul, I reflect myself as Spirit, and I manifest myself as Mind.” You touch the hem of the Christ, the minute that you see that. So remember what we are doing.

### **Moses Prepares to Return to Egypt**

“And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life” (Ex. 4: 18, 19). Moses now realized that he had a measuring rod, and he realized that there was nothing against him. “All the men are dead which sought thy life.” Moses realized now that he could go down into Egypt and that he could handle animal magnetism, that he could bring the children of Israel out of the only Egypt they needed to be brought out of—the ignorant belief in evil, which claims to counterfeit in every way the sevenfold nature of God. The counterfeit was symbolized by the false gods of Egypt.



The minute you have a sense of Science, the minute you understand Soul as Soul, and you see how Soul as Soul means infinite identity and infinite translation, you begin to see the translation not only of immortal Mind, but also of mortal mind. You begin to see the translation of immortal Mind, which comes through divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. Then, you remember, the translation of mortal mind comes through the three degrees: of analysis (the physical), exposure (the moral), and annihilation (the spiritual).

"And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand"—a measuring rod. "*Moses took the rod of God in his hand*" (Ex. 4: 20)—with a sense of power. Moses had measured up the situation. He understood. He had begun to see something of the nature of God as "I will be that I will be," and he had begun to identify the children of Israel with that sense of God. He had begun to identify the God of Israel and the children of Israel.

"And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go" (Ex. 4: 21). Well, that only illustrates the experience which you and I have: you and I know that what we call animal magnetism, which we are trying to analyze, uncover, and annihilate day in and day out with a measuring rod—the measuring rod of Mind, Spirit, Soul, Principle, Life, Truth, and Love—is going to "harden its heart," we know that it is going to resist, that it is going to try everything it can to fool us so that we don't handle it and don't overcome it. Moses saw that Pharaoh would be pretty tough stuff to deal with.

### **"Israel... My Firstborn"**

"And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:"—you remember that it was said of Jesus that he was the "firstborn of every creature" (Col. 1: 15). Now, Israel was the "firstborn" because Israel was the first to see something of God. Israel was born into Spirit and out of matter. That is why Israel was able to give God to humanity. It was the "firstborn" among nations. It made a covenant with God.

"And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Ex. 4: 22, 23). Day in and day out you are learning—through understanding the nature of God as Mind,

Spirit, Soul, Principle, Life, Truth, and Love, and how that operates scientifically and intelligently—to slay Pharaoh's firstborn, which is only slain, as you will see later on, in the seventh day state of consciousness; you remember that the slaying of the firstborn was the last of the plagues.

We are watching the story now of how Moses' thought awakened to the possibility of handling the claims of Egypt through the understanding of God. You remember that Mrs. Eddy says that Soul is sinless; Soul is that which destroys the tares and gathers the wheat into the barn, and we are at the point now where we are beginning to see how this process of Soul not only destroys the tares but also identifies all things, how it translates the mortal out of itself and replaces it with the immortal, and furthermore translates the immortal to men—it does both things. We are just watching in this whole story that which goes on in our own thinking when we begin to tackle evil with a measuring rod—that is, scientifically. This whole story shows how Science operates and what we have to do.

### **Moses Uncircumcised**

“And it came to pass by the way in the inn, that the Lord met him, and sought to kill him”—the Lord sent Moses down to Egypt, and now He is seeking to kill him! But here's the explanation: “Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision” (Ex. 4: 25, 26). It was simply that the Midianites were not circumcised. Moses was going down into Egypt, and all the Egyptians were circumcised; and the great covenant that Abraham had made with God was circumcision, but here was Moses going down into Egypt with his son and they were both uncircumcised and yet he was going to tell the people that his God was the God of Abraham, so what would the Egyptians and the Israelites say to that? Moses saw that there was plenty of trouble ahead. The temptation comes to us all to follow some material rite or process, but Paul says, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God” (Rom. 2: 28, 29). And so you cannot work it out humanly. Zipporah, who was the daughter of the priest of Midian (and the Midianites didn't believe in circumcision), seeing Moses' fear and anguish, said to him, “A bloody husband thou art, because of the circumcision.” Moses evidently felt, however, that he must make a concession and

that his son must be circumcised. Sometimes it is right to make concessions, but one thing is sure: the minute you begin to make concessions, you will make more and more. Moses found himself going down into Egypt, and he was not circumcised, and all the Egyptians and Israelites were, so he was afraid. When it says that the Lord "sought to kill him," it simply means that Moses' own fear overwhelmed him.

### **"The People Believed"**

"And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel" (Ex. 4: 27-29). The present-day estimate is that at this time there were at most ten thousand, and perhaps not so many, of the children of Israel, and so there would not have been very many elders.

"And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped" (Ex. 4: 30, 31).

### **The Christ Destroys Incarnate Error**

Now we come to the story of the plagues. We are watching the process in Moses' mind which goes on in our minds when Christ, Truth, comes to us.

You remember what Mrs. Eddy says: "I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee, the metaphysical mystery of error—its hidden paths, purpose, and fruits—at first defied me." Anybody who lives in our world today and doesn't see that error needs to be analyzed, uncovered, and annihilated scientifically and systematically is just a mental and moral idiot. Mrs. Eddy continues: "I was saying all the time, 'Come not thou into the secret'—but at length took up the research according to God's command" (Mis. 222: 29-5).

The Christ is "The divine manifestation of God, which comes to the flesh to destroy incarnate error" through analysis, exposure, and annihilation of that error. Mrs. Eddy says that the "ways, means,



and potency of Truth" flowed naturally into her consciousness, but that all the time the application to the human problem claimed to defy her. We are watching the same thing with Moses. In fact, he threw up his hands and said, "Unless I have an Aaron, I can't do it," and that is what we are all tempted to say. But eventually you see that that does you no good, and that the only thing that gets you anywhere is your own reflection of the one divine Mind, God; and when you manifest that one divine Mind, God, and so fulfil the design of the Christ, you begin intelligently to analyze, uncover, and annihilate evil, first for yourself and then for mankind and then to prove your Principle. This whole story of Moses illustrates just that. Moses saw the demand to go down into Egypt. There was no doubt that the Israelitish people had seen something of God; Abraham, Isaac, Jacob, as we have seen, all saw something of God, and the Christ-idea began to manifest itself through their thought—they were the "firstborn"—but when the Israelites had been down in Egypt for some time, they "knew not Joseph." It is a great question whether they even remembered that their God was Jahweh. They were just swallowed up and buried in Egyptian mythology and worship of the Egyptian gods. Moses saw that the one thing that mattered was to get them to know God aright; nothing else mattered. But he saw that to accomplish that he would have to be able to analyze, uncover, and annihilate the claims of evil. As I pointed out to you, it says in the New Testament, "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" (II Thess. 2: 3, 4).

### **The Two Translations**

When you have touched the hem of the Christ, and immediately you touch the hem of the Christ, you must have that process of the translation of immortal Mind and the translation of mortal mind. The minute you touch the hem of the Christ, and as the Christ-idea is translated to you, and you begin to feel the impulsion of the Christ—because you have the Mind of Christ, which is your true selfhood—you've got to be willing to analyze, uncover, and annihilate error. Then you really have a rod. Moses is regarded by the authorities as a prototype of the Christ, and today we are thinking of this period in terms of Soul as Soul. So the minute you touch the hem of the Christ and you feel the translation of immortal Mind, immediately you have to consider the translation of mortal mind through analysis, uncovering, and annihilation, and that is what our world needs today. Our world today doesn't understand how to lay hold on Christ

Science. It just doesn't understand what is happening. This is evident—that the Christ-idea is going to break through in spite of us. But if we understood what was happening, if we could intelligently analyze, expose, and annihilate the claims of animal magnetism that are operating in the world, think how much suffering and how much desolation would be saved!

This experience of Moses' that we have been considering is the very experience that comes into your mentality. Moses went down into Egypt and he delivered the children of Israel from the seven plagues, symbolizing the false gods of Egypt, which were simply a symbol of the gamut of error, and you will see how clear it is. He was able to deliver the Israelites because he had a measuring rod, and that rod was the Word of God. *That rod was the Word of God.* As you understand the Word of God, you have divine order, you have some sense of system. As you touch the Word of God, you've got a measuring rod, and because you begin to know Mind, Spirit, Soul, Principle, Life, Truth and Love, you've got a measuring rod, and because you've got that measuring rod the Christ will begin to appear to you in Soul as Soul, because the Christ is always that which is identified with Principle and knows that it is identified with Principle. It always says, "I and my Father are one." As you touch Soul as Soul and you understand identity and translation, immediately that translation begins to analyze, uncover, and annihilate error.

### **The Pharaohs of Today**

And so now we are going to see how Moses dealt with animal magnetism, in order that we may know how to deal with it today through knowing God as Soul reflecting Soul, which identifies and translates. "And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness" (Ex. 5: 1). Of course, one doesn't know how much of this is historically true. I read some time ago about how difficult it was even for his courtiers to see Pharaoh. When he held his courts he was treated almost like a god, so the accounts of Moses walking into Pharaoh and talking to him whenever he felt like it are good symbolically, but they couldn't be historically accurate. When it says that Moses went to Pharaoh, it means that Moses went to the Pharaoh that you and I have got to go to, the Pharaoh that holds the children of Israel in bondage even today. We must go in the Mind of Christ, just as Moses did, to the belief called Pharaoh, which holds the children of Israel in bondage



to disease and sin, and we must make every Pharaoh in us and in others obey the law of God.

"And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness"—where a material sense of things disappears and the spiritual sense of being is unfolded (see S. & H. 597: 16-19). "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go"—Pharaoh says that today. The Pharaoh of physical theories says, "What's all this about the spiritual? It's ridiculous. Being is material. You can't heal the sick spiritually. It's all nonsense." And those are the Pharaohs we've got to meet today.

"And they said, the God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword" (Ex. 5: 1-3). That was their belief. Their conception of God was such that if they didn't obey Him, they would be horribly punished. If you take the record of the passage of the children of Israel through the wilderness, you read that many of them were destroyed by the plague, or by the earth opening up, or something of that nature. That was their conception of God. He was a God of vengeance.

"And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens" (Ex. 5: 4, 5). That is what mortal mind says to us time and time again. It says, "You know, you oughtn't to be studying, or thinking about God. You ought to go and wash out the kitchen sink. You haven't any time for studying." That is what Pharaoh says to you, and you say, "Yes, Pharaoh," and off you go and wash the kitchen sink. It's true, isn't it? Now, if you would only give a little more time to God, you would wash the kitchen sink better, you would have better health, you would be in better humour, and you would find better ways of doing the job.

### **No Straw to Make Brick**

"And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves" (Ex. 5: 6, 7). This is very interesting, and you will see what a good symbol it is. The straw was supposed to bind the bricks



together. The bricks were made out of the mud and slime of the Nile, and the straw bound them together. Pharaoh was now refusing to give the people straw, and it means that he was not going to allow the Israelites any more unity, that he was going to disperse them. The straw was a symbol of that which bound the Israelites together.

"And the tale [number] of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words" (Ex 5: 8, 9). Well, I know some households where that sense of Pharaoh operates full tilt—households where somebody is a Christian Scientist or a Christian and loves spiritual things, and somebody else is not and is so resentful when the other one gives time to spiritual things that he does all he can to find more work to be done—that is the sort of Pharaoh many of us have to deal with, and that is the sort of attempt he makes to take away straw.

"And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw" (Ex. 5: 10-12). It is simply a symbol of how the Pharaoh was going to disperse them and break up their unity, and you can see that Pharaoh operating in the world and in individuals today. So don't go off "scattered throughout all the land" trying to "gather stubble instead of straw." This is all a mental proposition. "The kingdom of God is within you" (Luke 17: 21). We are dealing not in terms of time and place, but in terms of eternity and ever-presence, and that is the only way to regard these Bible stories.

"So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw" (Ex. 5: 12, 13). If you let yourself be "scattered," if you let division and separation enter in—and, mind you, these things are mental—then you will find yourself just gathering stubble instead of straw. You may say, "Somebody did this to me today and somebody else did the other." That is only Pharaoh spreading disunity and making you gather stubble. Your job is to dwell in the "secret place of the most High" (Ps. 91: 1), where there is one Mind and only one Mind. If you wanted to heal somebody, you would do that, and you must learn to do it for yourself all the time.

"And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Where-

fore have ye not fulfilled your task in making brick both yesterday and today, as heretofore? Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord" (Ex. 5: 14-17). That is what the Pharaoh says all the time. The Pharaoh of today says, "What is the use of spiritual things? What is the use of wasting any time on them?" All the materialistic systems say that spiritual things can't do anything and that they don't do anything, and those systems are the Pharaohs of today.

"Go therefore now, and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us" (Ex. 5: 18-21). Sometimes I hear people say, "Yes, I know this Science is true, but oh, it takes such a lot of getting and it takes such a lot of trouble. Your friends don't like you so much, and so on." It's just the same old story. Pharaoh says to you, "You shan't have any straw, any unity, you shan't have that with which you can build, you've got to find straw for yourself," and all you find is stubble. And then you come out and meet Moses, someone who is trying to help you, and you say, "This thing is pretty hard"—but it isn't. It is the only way of salvation, and there is no other way.

"And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all" (Ex. 5: 22, 23). Moses was disheartened, because he had gone back to Egypt to lead the children of Israel out of Egypt by showing them how to handle animal magnetism. I have told you before and I am going to tell you again—and I tell you with the deepest humility and sincerity—that I believe that the reason why I began to see that Mrs. Eddy's revelation was really Science was that I had always handled the claims of evil scientifically and systematically in order to make nothing of them. I have never feared evil as person or handled evil as person. To me that is utter and complete nonsense. We handle false *systems*, but we don't hate or fear *people* who



believe in those systems. We handle false systems, and that is the way to deal with the situation.

### **“But by My Name JEHOVAH Was I Not Known to Them”**

“Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them” (Ex. 6: 1-3). This is supposed to be the first time that God was known as Jehovah. At least, one school believes that, although another school thinks that they had always known God as the “I will be that I will be.” What interests me here is that these writers make it perfectly clear that you can’t go down into Egypt, which symbolizes the carnal mind, and you can’t bring the children of Israel out of bondage, you can’t help humanity through analyzing, uncovering, and annihilating error, until you have arrived at the point of Soul as Soul. If you know God only as the God of Abraham, Isaac, and Jacob, you won’t be able to handle evil as Moses was able to handle the seven plagues; you can’t handle evil in that way until you have arrived at the point where you understand God as Soul reflecting itself as Soul, until you have arrived at the point of some measure of identity with Principle and some measure of translation. This whole story of Moses going down into Egypt and dealing with the plagues is symbolic in every detail, and it is the most wonderful symbol of how you and I can learn to handle the claims of evil scientifically.

Remember that you and I are dealing with the facts of the eternal *now*. There is no Science but the Science of *now*, and all mortal mind wants you to believe is that it is many, that it has a history and that it has time and place, but mortal mind is just a liar. All the claims of mortal mind are summed up in the one lie of the one liar, but the lie has no eternal *now*, and we’ve got to deal with it through the *now* of eternity.

Take this story of Moses, think about it, pore over it, let it abide with you. It will bring to you a sense of the operation of Soul reflecting Soul. In the story of Abraham we saw Soul reflecting Mind, we saw how the idea was fathered. We saw that in the story of Isaac as well. Then we saw the operation of Soul reflecting Spirit in the stories of Jacob and Joseph, and now we are seeing the operation of Soul reflecting itself as Soul in identity and translation, and it is going to enable us to identify ourselves with Principle, and immediately we do that, we touch the Christ-idea and it translates



immortal Mind to us, and we begin to analyze, uncover, and annihilate the claims of animal magnetism—we see the translation of mortal mind. So this whole story of Moses and Pharaoh and the plagues shows us how we are to handle evil.

## INTERVAL

### **The Rod Becomes a Staff**

You come to a point where you must face this issue: do you just want sentimental Christian Science, in which you say vaguely, “God is Love,” or “God is good,” or something of that kind, and you don’t really know what you’re talking about, and you just unthinkingly say, “Well, Christian Science is very simple”? Mrs. Eddy says that that kind of thing “weakens the intellect.” Or, in spite of the impulse of the human mind which says, “Come not thou into the secret,” are you going to be willing to use the rod of Science to go down into Egypt and tackle the Pharaohs, and tackle them scientifically and intelligently, so that you can bring yourself and mankind out of the bondage of Egypt, out of the bondage of the carnal mind? You have got to face that question squarely. Mrs. Eddy had to face the resistance to the handling of evil, and everybody has to face it. You will never go anywhere until you do face it. There is nothing I love more than sitting down and handling the claims of evil with the understanding of God, with Mind, Spirit, Soul, Principle, Life, Truth, and Love. There is nothing that makes me happier and makes me healthier and makes me more certain of God than when I sit down and consistently handle the claims of evil. Until you start to do that, you will never get beyond the point of Soul as Spirit; you will love the symbols of Abraham and Jacob and Joseph, and you will know God as the “God of Abraham, the God of Isaac, and the God of Jacob,” but you won’t know God by His name, you won’t identify him as Jahweh, as “I will be that I will be.”

If you will handle evil, you will learn to love handling it. Jesus said, “The prince of this world cometh, and hath nothing in me” (John 14: 30). Why? Because he had already dealt with it. We don’t have to wait till error fools us, before we start to deal with it. We all know that there is a problem of evil to be handled, and the honest man and woman begins to learn how to deal with that problem. He hears the command to go down into Egypt and bring the children of Israel out of bondage. But we don’t want to make it a burden. If you use the rod, it becomes a staff. “Thy rod and thy staff they comfort me”—they certainly do. But you’ve got to be honest with

yourself, and you've got to begin the laying down of the mortal concept. That is the point where the fires of the Holy Ghost destroy sin, disease, and death, and where Soul identifies all things. Handling evil enables you to lay down the mortal.

### **Bring the Children of Israel Out of Egypt**

"And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob;"—that land today is the Christ-idea as Science;—"and I will give it you for an heritage: I am the Lord. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage" (Ex. 6: 4-9). And so you find frequently that much in yourself will not respond, and it will say, "Oh yes, we have heard that," and take no notice. If you try to talk to the human mind today about spiritual things, it often doesn't want to listen at all.

"And the Lord spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land"—we've got to speak to the Pharaohs with the authority of the rod, the measuring rod, that which measures, Science, system, that which is exact. "And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?" (Ex. 6: 10-12). You know, often and often the spiritual sense in yourself, which corresponds to the children of Israel, seems to be buried beneath the Pharaoh state of thought, and it says, "What is the use? We can't get anywhere."

"And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt" (Ex. 6: 13). That charge is to each one of us, to every single one of us.

## **Moses Was of the Tribe of Levi**

Then comes a list of the families of Israel: "These be the heads of their fathers' houses." It only gives Reuben, Simeon, and Levi of the sons of Jacob, because Moses was of the tribe of Levi and the writers wanted to establish the lineage of Moses. "And Amram took him Jochebed his father's sister to wife"—they say that Jochebed was really his cousin. The Century Bible says of the name Jochebed: "The 'Jo' in Jochebed is probably a contraction for 'Yahweh,' so that the name means 'Yahweh is my glory.'" "And she bare him Aaron and Moses: and the years of life of Amram were an hundred and thirty and seven years" (Ex. 6: 20). It ends: "These are the heads of the fathers of the Levites according to their families" (Ex. 6: 25). It is all very interesting, because it traces the priesthood, but it only gives three sons of Jacob—Reuben, Simeon, and Levi. It had to bring in Levi, because Moses was of that lineage.

## **Force Mortal Mind to Give Its Consent**

The story goes on: "These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron. And it came to pass on the day when the Lord spake unto Moses in the land of Egypt, that the Lord spake unto Moses, saying, I am the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee. And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?" (Ex. 6: 26-30). That same temptation may come to us, but the command is always to speak to Pharaoh, and Pharaoh is just a symbol of mortal mind.

"And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land" (Ex. 7: 1, 2). We've got to force mortal mind to give its consent. If you can force mortal mind to admit anything as possible, that thing can be done. For instance, when mortal mind admitted that men could fly in aeroplanes, they could. In many cases of healing you have to force mortal mind to give its consent—force it to obey the divine law.

"And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine



armies, and my people the children of Israel, out of the land of Egypt by great judgments" (Ex. 7: 3, 4). Mrs. Eddy says that "by reversal, errors serve as waymarks to the one Mind" (S. & H. 267: 24), and the very opposition of error forces us to higher demonstrations of Truth.

### **"But Aaron's Rod Swallowed Up Their Rods"**

"And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did as the Lord commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent" (Ex. 7: 5-9). I told you the other day that when Mrs. Eddy was informed about any evil that happened in her household or in the world, she would say, "That is animal magnetism," and when we learn to trace all evil back to animal magnetism, we shall be able to cast our rod on the ground and it will become a serpent—that is, we shall see that material sense of any kind is just animal magnetism.

"And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod"—I want you to notice that it was Aaron's rod here. As Moses' understanding increased, he saw that he didn't need Aaron. "Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent"—he saw that physical sense was animal magnetism. "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments." And today physical science and many other human theories are saying, "Yes, materiality is mental." "For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods" (Ex. 7: 10-12). So when in Science, scientifically and spiritually, you trace every evil back to animal magnetism, and you see the nothingness of animal magnetism, you are casting your rod on the ground. The magicians of today, the physical scientists and so on, are all the time saying that everything is mental, but they don't see that reality is spiritual. They say, "Yes, matter is mental, and everything is mental, but it isn't spiritual." Now, unless you see that the only reality is the spiritual, you haven't seen that which is

power and entity and being. So "Aaron's rod swallowed up their rods."

"And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said. And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go" (Ex. 7: 13, 14).

### A Summary of the Plagues

Now I am going to read to you some notes I made some time ago, giving an outline of the plagues:—

The plagues are usually supposed to number ten, but most of the authorities deny this. Of the three documents (J,E,P), J records *seven*, E records *five*, and P records *five*.

The first two signs, the casting down of the rod and the turning of the water into blood, were the two signs that Moses had originally been told to show to the children of Israel. It is evident that Moses still felt that he needed Aaron's help, as Aaron appears in all his interviews with Pharaoh, and Aaron's rod is used for the first three plagues. Aaron's rod represented a sense of control over material things, but Moses' rod, which was used in the last three plagues, represented the demonstration of pure spiritual power. This story symbolizes the ordered destruction of the ignorance and materialism which had kept the Israelites bound in Egypt, and it was as much the healing of their ignorance and superstition as it was the destruction of those things for the Egyptians. A close study of the seven plagues will show that what Moses really did was to uncover, expose, and destroy the darkness and superstition of Egypt as exemplified by its false gods, beginning with the Nile, which all Egyptians worshipped.

Moses, like Abraham, Isaac, and Jacob, had not only perceived the nature of God as God Almighty, who would deliver from evil, but had also gained an understanding of God as the existing One, I AM THAT I AM; therefore he was not only able to deliver the children of Israel from Egypt, but was also able to lead them into the Promised Land, the land of true identity.

It is to be remembered that there is no historical record whatever of Israel's sojourn in Egypt, and whether these things happened materially as plagues to the Egyptians is of little importance. The important thing is that they symbolized the destruction of false gods in the thinking of the Israelites. Moses had begun to understand a measure of the Christ-idea and the translation of immortal Mind, that would inevitably enable men to accomplish the translation of mortal mind, through analysis, uncovering, and annihilation, and thus translate matter into Mind. This process of translation Jesus individually demonstrated, and Mary Baker Eddy has made it universal. Hence the deep significance of the story of the plagues in Egypt, forever indicating the way out of Egypt through an understanding of God as Soul. John, in Revelation, illustrates the

advanced operation of this same process as the seven vials and the destruction of Babylon.

“And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God” (Rev. 15: 1).

“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife” (Rev. 21: 9).

Now you see how Moses—through the destruction of error, symbolized here by the false gods of Egypt, counterfeiting the sevenfold nature of God—was able to show the children of Israel the Promised Land, but in Revelation when John revealed the destruction of the same seven plagues on a higher basis, he was able to show the “bride, the Lamb’s wife.” That process of analysis, uncovering, and annihilation goes on all the time on a higher and higher scale. When you begin to understand God as Soul reflecting Soul, that process becomes definite.

The *first plague* was the *Nile turned to blood*. The Nile was worshipped as the stream of creative thought in Egypt. It was the counterfeit of Mind, the one true creator. The waters of the Nile symbolized the elements of mortal mind. The Nile fed and watered everything; without the Nile nothing grew. The Nile was the counterfeit of Mind, and Osiris was the god of the Nile. The Nile was regarded as the source of all creation, and the Egyptians worshipped the Nile instead of worshipping the one Mind.

The *second plague* was the plague of the *frogs*, which were worshipped as the symbol of fecundity, of birth. Spirit gives true birth, and the frogs were the opposite of the birth of Spirit. The frogs were worshipped as a symbol of fecundity, of giving birth, the opposite of Spirit. Spirit alone gives birth. The frogs were also associated with Osiris.

The *third plague* was really two plagues, but the plague of the *lice* and the plague of the *flies* were the same plague. The authorities hold that the writers were confused in supposing them to be two different plagues. In three cases, two plagues are just two different versions of the same plague in different documents. The Jahweh document records seven plagues, the Elohist records five, and the Priestly records five, but the editors considered that there were ten—presumably because “ten” symbolized the application of thought to the human. But there were really seven. So the third



plague was the plague of lice and flies. Beelzebub, the prince of the demons, who was identified with Satan, was supposed to be the god of the lice, and he was also the god of the flies. It is interesting to note here that Beelzebub was the god of sin: Soul is sinless. So those two plagues of the lice and the flies were the counterfeit of sinless Soul. Beelzebub was the essence of sin, and Soul is sinless.

Then you come to the *fourth plague*, and again it is a combination of two plagues—the plague of *murrain* and the plague of the *boils and blains*—and they were the same plague. The plague of murrain was on the animals. Animal worship was a great feature of Egyptian religion. They worshipped all kinds of animals—the snake, the fly and frogs, and so on. The bull was the special object of worship. The Egyptians all worshipped the bull, so the bull was, as it were, the essence of the counterfeit of God, of Principle. Mrs. Eddy says, “The only incentive of a mistaken sense is malicious animal magnetism,—the name of all evil,—and this must be understood” (My. 357: 8-10). The worship of the animals was the counterfeit of Principle; it was the essence of animal magnetism. The bull was the chief of the animals worshipped, and the Israelites also constantly worshipped bulls.

Then comes the *fifth plague*, which was the counterfeit of Life—the plague of *hail*, directed against the goddess Isis. Isis was the goddess of motherhood, the opposite of the multiplication of Life. The belief about hail is that it is irresistible, that nothing can resist it. It multiplies so, that it just devastates everything. Now, the fact about Life is that before the sense of Life, materiality is wiped out; and not only that, because with the sense of Life you get multiplication, and the hail, which just wiped everything out and was irresistible and multiplied, was the opposite of that multiplication of Life. We shall go through all these plagues later in the language of the Bible, and take them in detail. I am just giving you an outline of them now.

Then comes the *sixth plague*, which was the plague of *locusts*, directed against the god Serapis, the protector of the land from locusts, and also the plague of *darkness*; the plague of locusts and the plague of darkness were the same plague. Locusts fly over like a cloud, and so this plague was the opposite of the light of Truth.

Finally came the *seventh plague*, which was the *slaying of the firstborn*, the opposite of the fulfilment of Love. The firstborn was regarded as the pinnacle of fulfilment, and here was the opposite of that fulfilment.

I have just gone over the plagues with you briefly, but we shall be going into them in detail. The scientific way in which they are worked out in the Bible language is extraordinary. The detail of it is amazing.

## The First Plague: The Nile Turned to Blood

And so now we come to the first plague—the Nile was turned to blood. “And the Lord said unto Moses, Pharaoh’s heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning”—the morning is a good time to go, because it is the breaking of the light;—“lo, he goeth out unto the water;”—the elements of mortal mind;—“and thou shalt stand by the river’s brink against he come;”—to show you how you’ve got to take so much for granted, the record was that the children of Israel were in the land of Goshen, but Pharaoh’s court was alongside the Nile which was far away from Goshen, and yet all the time the Nile is introduced. From a historical point of view you find inaccuracy after inaccuracy. “. . . and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear”—remember that we are dealing with the opposite of Mind. “Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river,”—the rod was a measuring rod; it was to measure the elements of thought and to bring them into accord with the elements of Mind. “I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron,”—it is Aaron who does everything until the last three plagues,—“Take thy rod, and stretch out thine hand upon the waters of Egypt,”—the elements of mortal mind. This is all a symbol of what goes on in your own thinking; it is showing you how through Mind, Spirit, Soul, Principle, Life, Truth, and Love you can bring yourself and your fellow-men out of the bondage of the carnal mind, out of the bondage of Egypt and the Pharaohs. “Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone” (Ex. 7: 14-19). There wasn’t going to be anything left—the whole gamut of the elements of mortal mind was to be seen as physicality.

“And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was



in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said" (Ex. 7: 20-22). So the magicians, like the magicians of today, will also say that the elements of mortal mind are physicality, but they don't know the answer, because they don't know the Mind that is God.

"And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river" (Ex. 7: 23, 24). That comes to all of us, to every one of us; when we find that physicality is physicality, we dig blindly to try to find water—the water of Life. Look at the symbol used throughout the Scriptures of digging wells. You remember how Abimelech and Abraham, for instance, dug a well (see Gen. 21), and how Isaac dug several wells (see Gen. 26).

"And seven days were fulfilled, after that the Lord had smitten the river" (Ex. 7: 25). Note that: *"And seven days were fulfilled, after that the Lord had smitten the river."* Suppose you understand the nature of God as Mind: the minute you touch the nature of Mind, you touch all the other synonymous terms for God. Suppose you understand that Mind is law; law is fundamental to Mind, but there is also the law of Spirit, and the law of Soul, and the law of Life, and the law of Truth, and the law of Love. The law of Spirit is order; the law of Soul is rule; the law of Principle is government; the law of Life is method; the law of Truth is form; and the law of Love is fulfilment. Again, Mind is action, but in Spirit you see it as birth, in Soul you see it as the journey from sense to Soul, in Principle you see it as the omni-action of Principle, in Life you see it as multiplication, and so on.

Here you are being shown how to use the nature of God as divine Mind to analyze the physical belief of minds many, of the carnal mind, and as you do, as you see it as the physical, it "stinks." In the narrative even the fish, which are a symbol of the fifth day of Life, died. Error comes to the surface as you start to analyze it. Remember that the writers who brought this story to its climax were the people who introduced the days of creation, and here they are showing you how to use the nature of God as divine Mind. The first thing Moses did was to show that with the nature of God as Mind you can destroy the elements of the carnal mind; you can analyze them, you can bring them to the surface, and you can annihilate them. At that time the symbol was the Nile, but later Isaiah, for instance, took Assyria, Babylon, and so on, as symbols of the elements of the carnal mind.



Here the symbol was the false gods of Egypt, and the great false god of Egypt was the Nile, which symbolized the source of all creation. Moses went down to the state of thought called Egypt and he began by destroying its belief in the Nile, just as you and I have to analyze the beliefs of the carnal mind,—minds many, mesmerism, hypnotism, necromancy, mental diabolism, and so on. It is an individual matter—something that we all have to do.

### **Soul Reflecting Soul: The Only Help Meet for Man**

If you are going to be what each one of us has to be in some measure—a Noah, an Abraham, an Isaac, a Jacob—then you will also have to be in some measure a Moses. If you are going to be a Moses, and you go down into Egypt to bring yourself and others out of bondage (and if you do one, then you can't help doing the other), you will have to do it in this way, because there isn't any other way. Suppose Moses had used mathematics all that time ago to solve a problem; he would have used it exactly the way we use it today. The way that Moses used the rod of Science is the only way. His rod was a sense of the definiteness of Soul, the exactness of Soul. *He had a sense of the definiteness of Soul.* He had begun to identify the categories of metaphysics, the "dry land" was appearing, and remember that in this story we are seeing the illustration of Soul reflecting Soul: "Let the earth bring forth grass [the Word], the herb [the Christ], and the fruit tree bearing fruit, whose seed is in itself [Christianity]." We epitomized that as identity and translation. Moses identified God as I AM THAT I AM and translated Him to the children of Israel.

The opposite of Soul as Soul in the Adam record was that man felt that he needed a help meet for him; he saw that there was "no help meet" for man. Now, there is only one "help meet" for us, and that is the Christ, which is the truth about everybody and everything. "I shall be satisfied, when I awake, with thy likeness" (Ps. 17: 15). None of us will ever have any "help meet" for us until we see that in divine Science each one of us is wedded to every other idea, and that that is the only "help meet" for us. In mathematics every idea is related to every other, and so it is in Science. What the carnal mind was suggesting in the Adam record was that man needed a sex-relationship; sin, the opposite of Soul, brings forth sex, which divides; it won't give you any straw to bind things together—it divides, it separates. False identity, separation from God, claims man as male or female, each unsatisfied. As we have seen, if God has gender, which means "kind" or "sort," then God must have infinite gender, and gender is not confined to masculine, feminine, and

neuter. Gender is infinite, and every one of God's ideas has a different gender, and every single one of us has a gender that no other will ever have. If the infinite had made any two ideas with the same gender, the infinite would have duplicated, and it would not be the infinite. Each one of us is essential to every other one, and is forever wedded in divine Principle to every other. In Soul as Soul you begin to see that.

### **The Second Plague: The Plague of Frogs**

Now we come to the second plague—the plague of frogs. “And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me.” The Lord says to you all the time, “Go to Pharaoh and demand your freedom. You will have to some day.” If you aren't tough with Pharaoh, you will never get into the Promised Land—you will never realize your true entity as an idea of God. “And if thou refuse to let them go, behold, I will smite all thy borders with frogs:”—they worshipped frogs as a symbol of fecundity, of giving birth:—“and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs; and the frogs shall come up both on thee, and upon thy people, and upon all thy servants” (Ex. 8: 1-4). This gives a wonderful picture of how the counterfeit of Spirit claims to permeate your thinking.

“And the Lord spake unto Moses, Say unto Aaron,”—he still thought he needed Aaron,—“Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt” (Ex. 8: 5). This is very interesting, because Mind creates and Mind is the creator, but Spirit gives birth, and now the frogs, a symbol of giving birth, were to come up out of the elements of the Nile, out of the false creative sense. You know that if she is speaking of creation as an absolute spiritual fact, Mrs. Eddy uses the synonymous term Mind, but if she is speaking of creation as spiritual creation opposed to material creation, she uses the term Spirit.

“And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt”—again the human mind claims to be a creator. “Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and

I will let the people go, that they may do sacrifice unto the Lord" (Ex. 8: 6-8). I don't know anything in all the world that is a greater drawback than an unnatural sex-desire. If a human being ever lets sex possess him, then, like the frogs, it just seems to permeate his whole consciousness. If a human being ever lets sex become abnormally real to him, so that it possesses him, the "frogs" have got him and he has got the "frogs."

"And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, To-morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God" (Ex. 8: 9, 10). Moses had a measuring rod. Mrs. Eddy says, "If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse" (S. & H. 84: 30-1). If you have a measuring rod, and you really understand Science, you can do that.

"And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only"—in the elements of mortal mind, that is where they will remain. "And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank" (Ex. 8: 11-14). There is nothing that "stinks" like an abnormal sense of sex. "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said" (Ex. 8: 15).

### **"Take This Rod in Thine Hand"**

Let me remind you again that Mrs. Eddy declared that the question of the handling of evil through an understanding of Science resisted her and resisted her, until she would not be resisted any longer. All the time Truth is demanding of you, "Go to Pharaoh, and say to Pharaoh, Let my people go," and this is the way you have got to do it. Don't make a burden of it. It's no burden to me. I love it because I have been consistent, not spasmodic, about it. The people who handle evil spasmodically find it a burden; they do it for a time, and then they get out of the habit of doing it, and then they find it difficult to start doing it again. You've got to be consistent about it.



How far would you get in any subject by being spasmodic? If day by day you will fill your thought with the nature of God, you will find that you don't have to make an effort to handle evil. As you understand the nature of God as Mind, for instance, and it is warm and living and vital to you and inspired, immediately your thought will begin to analyze all that is unlike it, just as a cultured musician's thought will analyze mistakes without any effort. And so with each synonymous term for God. As you understand it, immediately the impulse of that understanding will say to you, "Go down into Egypt and say to Pharaoh, Let my people go," and although Pharaoh will resist at first, he will have to obey.

Now, this is the way that we are going to lead mankind out of bondage, the way "the platoons of Christian Science" are going to be "thoroughly drilled," through that wonderful thing—the rod. "Thou shalt take this rod in thine hand," and your rod is your exact understanding of the things of God. The rod is the Word. As you understand Mind, Spirit, Soul, Principle, Life, Truth, and Love, you've got a rod, a measuring rod. As we look back, we see that from the moment we began to understand the days of creation, we had a measuring rod. From that moment we could intelligently analyze the situation—we had a measuring rod. "Cast your rod on the ground"; when it is the rod of material sense, cast it on the ground and at first it will seem to be a serpent, but then it will become a measuring rod, and eventually it will become a staff upon which you can lean, and you will lose your fear of it. There is nothing in the whole of my Science experience that I value more than the fact that I have consistently and persistently loved to handle the claims of evil.

## TALK NO. 25

(April 13th, 1948)

# MOSES — III

## The Plagues (2)

I want to take this story of the plagues as one whole. You remember that we went superficially over it last week, but this week I want to take the whole picture of the plagues and see it as one picture, because it is most important.

Remember that we are considering the third part of the third thousand-year period of the Bible, and that we are watching the illustration of Soul as Soul, which was symbolized in the days of creation by "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, whose seed is in itself, upon the earth: and it was so." We epitomize that as *identity* and *translation*, and in the third period Moses identified God as I AM THAT I AM, and he brought the Hebrews out of Egypt, out of bondage, and identified them as the children of Israel. In the false record at this point—and this is important to note in connection with what I am going to show you—man felt that he needed "an help meet" for him, a sex-companion; we saw that the only "help meet for man," that can satisfy man, is the Christ-idea. These all tell the same story, though in a different idiom.

### Mrs. Eddy Tells the Same Story

Let's see how we find the story of Moses and the plagues expressed in the idiom of "Science and Health". What we are watching is how Moses went down into Egypt and uncovered for the Israelites the false calculus of materiality and established the right idea of God through an understanding of the seven days of creation, symbolizing Mind, Spirit, Soul, Principle, Life, Truth, and Love. Mrs. Eddy gives her sense of that same process, but on a higher basis, in the first two pages of her chapter "The Apocalypse," and you can see that she was aware of the connection, because she ends in this way: "When you approach nearer and nearer to this divine Principle, when you

eat the divine body of this Principle,—thus partaking of the nature, or primal elements, of Truth and Love,—do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope” (S. & H. 559: 23-31). I want to show you how the two are connected, because it is always essential that we should see the Bible in “Science and Health,” and “Science and Health” in the Bible. You can no more separate the two textbooks than you can separate Principle and its idea, or the motherhood and fatherhood of God, or the manhood and womanhood of God. It is absolutely essential to see that they are inseparable.

At the beginning of the paragraph, Mrs. Eddy speaks of “the ‘right foot’ or dominant power . . . upon the sea,—upon elementary, latent error, the source of all error’s visible forms” (S. & H. 559: 3-6). When Moses was exposing the workings of error through the plagues, that was a symbol of the “dominant power,” the “right foot.” Mrs. Eddy continues: “The angel’s left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin” (S. & H. 559: 6-8). When Moses began to take the rod and show forth signs in the wilderness, and to lead the children of Israel into the Promised Land, that was a symbol of the “secondary power.”

Just follow the first two pages of this chapter of Mrs. Eddy’s and see how she tells the same story, but on a higher scale. Remember that we are considering Soul as Soul. Soul identifies the spiritual idea, and that identification of all things comes to us as translation. As soon as we can identify in Soul, everything begins to be translated. Mrs. Eddy says, “Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul” (S. & H. 269: 14-16).

### **The Angel Clothed with a Cloud**

Mrs. Eddy begins: “St. John writes, in the tenth chapter of his book of Revelation:—‘And I saw another mighty angel come down from heaven, clothed with a cloud:’”—remember that a pillar of cloud moved before the Israelites by day, and that cloud is a twofold symbol. It may illustrate that from everlasting to everlasting man’s substance is “hid with Christ in God” (Col. 3: 3), where mortal sense cannot see it; or it may be a “cloud of witnesses” (Heb. 12: 1), of demonstration. It may be for the purpose of hiding the substance of a demonstration from the carnal mind; or it may be a “cloud of



witnesses." You are a "cloud of witnesses" to this idea if you love it and are proving it; you protect it.

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head,"—he had an understanding of the seven days,—“and his face”—his identity—“was as it were the sun,”—you remember Mrs. Eddy’s definition of “Sun” in the “Glossary”: “The symbol of Soul governing man,—of Truth, Life, and Love” (S. & H. 595: 1-2), and that is interesting because with Moses we have a foretaste of the Christ of Truth, Life, and Love. “... his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open”—Moses’ little book was the Commandments:—“and he set his right foot upon the sea”—Moses handled all the “elementary, latent error” in Egypt, as symbolized by the plagues,—“and his left foot on the earth”—he demonstrated God in the wilderness and led the children of Israel into the Promised Land.

This is exactly the same story, only on a higher basis, as the story of Moses. As our sense of the Bible becomes more and more cultured, we must always see its story in “Science and Health,” so that they become one. They are our two textbooks, but they must become one to us.

“This angel or message which comes from God, clothed with a cloud, prefigures divine Science.” It doesn’t matter whether it is John presenting the spiritual idea, or whether it is Moses—it is all prefiguring divine Science. “To mortal sense Science seems at first obscure, abstract, and dark”—you know, there are a great many people who malpractise on themselves very badly, because instead of taking what they can of the Science of infinity, which is the vastest thing in the world, and taking it simply and naturally, and letting it develop in their thought, they say, “It’s so big that I can’t understand it,” and every time they say that, they help mortal mind to shut their mentality to Truth. If you can only take a grain of Christian Science, take it gladly and naturally and spontaneously, and with simplicity; let that grain come into your thought and develop, and it will become a tree (see Matt. 13: 31, 32). So many people look at the high goal, and they see that Science is vast—and it is essentially vast—and they say “It’s so big, it’s so vast, I don’t know where to begin,” but you are only malpractising on yourself if you leave it at that. Remember, it is *mortal sense* which says that Science is “obscure, abstract, and dark.”

“To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth’s prism and praise.” The prism is that with which you break up white light. When you understand it, you can break up the white

light of Truth in your consciousness into its sevenfold aspect. "When you look it fairly in the face,"—identify it,—“you can heal by its means, and it has for you a light above the sun, for God ‘is the light thereof.’ Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.” This is the tone of Soul.

I know for myself every day that because I live in the infinite rule of Soul, the fires of the Holy Ghost destroy sin, disease, death, and Soul identifies all things. Soul does two things: it destroys the tares, and also gathers the wheat into the barn—identifies all things. Mrs. Eddy puts that on a higher basis when she speaks of “the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.”

### **The Right Foot and the Left Foot**

“This angel had in his hand ‘a little book,’ open for all to read and understand.” Moses’ “little book” for “all to read and understand” was the Commandments, though the “little book,” in its highest aspect, applies essentially to Science. “Did this same book contain the revelation of divine Science, the ‘right foot’ or dominant power of which was upon the sea,—upon elementary, latent error, the source of all error’s visible forms? The angel’s left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin.” When you are dealing with mortal mentality, you are using the “right foot,” because you are dealing with “elementary, latent error.” When Truth is made manifest in what we call demonstration, you are using the “left foot.” It is acceptable and it is right, but it is not the first thing; it is the “left foot,” and Jesus said, “Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” And so, whilst it is essential to have demonstration, demonstration, or the “left foot,” only comes as a result of using the “right foot;” that “right foot” is the ability to deal with the carnal mind in its different aspects, scientifically, metaphysically, and spiritually.

We are going to see in the story of Moses and the plagues that he had his “right foot,” or “dominant power,” upon “elementary, latent error.” Nothing but that “dominant power” will enable you to understand and handle the claims of evil. It is pathetic to see how certain people come under some form of malpractice—because the carnal mind is always trying to do something to rob you of the Christ-idea—and for a while they stand up to that malpractice, but then after a time it gets the better of them, and it leads them into

fruitless paths; their enthusiasm for Science gets sapped, and they say, "It's so vast, it takes so much time," and it simply is that they haven't used the "right foot" or "dominant power". The story of Moses and the plagues shows you how to use that "right foot," and you see that handling of evil throughout the Scriptures. It shows you how to analyze, expose, and destroy the claims of the carnal mind metaphysically and scientifically, and it is the "right foot" or "dominant power." Without it, you don't get the "left foot" of demonstration.

"The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound." Somebody has just said to me, "You know, I pore over this story, and I never leave a point alone until I understand it." I wonder if we realize what we are doing for mankind, especially at this time, when we do that, because it is a few wise thinkers who will save mankind and always have done. And so don't forget that the "'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound."

Just remember that Pharaoh is always the Pharaoh in you, the Pharaoh in me, the Pharaoh in the world. Pharaoh is a symbol of the workings of animal magnetism. The people who wrote this story of Moses were so concerned with Pharaoh as a symbol that they didn't say which Pharaoh it was—they didn't even give him a name. Historically, no one knows which Pharaoh it was. And it doesn't really matter, because what they were concerned with was the story that would enable all mankind in every age to deal with Pharaoh. Today you and I have to deal with the Pharaoh in ourselves and in the world, and we are helped in dealing with it by the story of the Bible and through our understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

### **"Go and Take the Little Book"**

"The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil,"—the plagues,—“and stirs their latent forces to utter the full diapason of secret tones”—the uncovering of the plagues. “Then is the power of Truth demonstrated,—made manifest in the destruction of error. Then will a voice from harmony cry: ‘Go and take the little book... Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.’” The command



is just the same today—to take the “little book,” whether you are dealing with the first thousand years and the first day of creation, or the second thousand years and the second day, or the third thousand years and the third day, whether you are dealing with Mind, Spirit, or Soul.

“Mortals, obey the heavenly evangel. Take divine Science.” It doesn’t matter whether it came through Moses or whoever it came through: it is all divine Science. As Mrs. Eddy says, “Christ’s Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God” (S. & H. 271: 1-5). Whether the illustration, the symbolization, of divine Science comes as the story of Adam and Eve, of Noah and his ark, or whether it comes as Abraham, or Isaac, or Jacob, or Joseph, or Moses, it is all divine Science, the story of divine Science. Mrs. Eddy has nothing in her book that is not based on the Bible. True, she has reduced it, “to a system, to a form comprehensible by and adapted to the thought of the age in which we live” (S. & H. 146: 31-1), but she got her story from the Bible.

“Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle,—thus partaking of the nature, or primal elements, of Truth and Love,—do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal”—at the time of the seventh plague the Paschal meal was instituted—“thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope.”

### **The Idiom Changes**

Now, the story we are considering is exactly the same story, only the idiom is different. The idiom in the story we are considering is the seven plagues—the best authorities all agree that there are seven plagues. The seven plagues typify the sevenfold aspect of evil as it operated in that day. Later on, Isaiah took Assyria, Moab, and Ammon and other nations to typify the workings of evil in his age. In all ages the idiom is different, but the spiritual facts are exactly the same. We are going to see how Moses went down into Egypt and led the Israelites out of necromancy, superstition, and so on, in an ordered, scientific way, in the way that you and I and all mankind must learn today in order to come out of bondage, the bondage of

the Pharaohs. It is the same problem exactly. That which is scientific is always the same. The idiom may be different in different ages, but Science itself is always the same. The operation of Mind and Mind's ideas is the same from everlasting to everlasting, but in different ages the idiom of expressing that operation is different.

### **The Ten Plagues Are Really Seven**

In connection with these seven plagues, I want to read you something from the Century Bible about the question of how many plagues there were.

To the modern Christian "the Ten Plagues" are a well-defined whole, and he is inclined to think of the narrative concerning them as complete and distinct from what precedes and follows. But this narrative, or rather these narratives, are not so marked off in Exodus. We pass from the Sign of the Rod that became a serpent to the First Plague by a perfectly easy transition, and the story of the Tenth Plague is interwoven with the institution of the Passover, and the preparations for departure; and we pass from these matters without a break to the actual departure.

The rod that became a serpent represents the whole proposition of evil. As long as you regard physical sense testimony as real, it is a rod of the worst kind. When you cast it on the ground, and lose your fear of it, and then come back and handle it, it becomes a measuring rod; it becomes understanding, and understanding is always a measuring rod, and with it you can measure up all things to Principle.

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.

Moreover, the number did not belong to any ancient tradition, it only arises in the editing of the complete Pentateuch. . .

. . . 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 Jahweh document records seven plagues, the Elohist document records five, and the Priestly document also records five. The J document really has them all. It has seven, and it has them perfectly. Of course, the J document is always considered the most

exhaustive, and it gives seven plagues—the Nile smitten, the frogs, the flies (it doesn't give the lice because they were the same plague), the murrain (not the boils, because they were the same plague), the hail, the locusts (not the darkness, because it was the same plague), and the slaying of the firstborn.

It is very interesting that the Century Bible says, "In E the plagues come when Moses stretches out his rod. In P Aaron stretches out his rod." It is also very interesting that the plagues are mentioned twice in the Psalms, and in both cases as seven plagues. (See Ps. 105 and 78.)

### **A Summary of the Seven Plagues**

You remember that we took a brief outline of the seven plagues last week, but let's run over them again to get them clear in our thought. The first plague was that the water was turned into blood. Every authority tells you that nothing grows and nothing has life in Egypt without the Nile. It waters everything. In Egypt the Nile was regarded as the creator, the counterfeit of Mind. Moses went down into Egypt and he broke up the hold that malicious animal magnetism had on the Israelites' mentality, and so he could lead them out of Egypt. What Moses accomplished through the plagues is described in different idiom by Mrs. Eddy in a passage that I have read you: "The inaudible voice of Truth . . . arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated,—made manifest in the destruction of error."

The first thing Moses did was to turn the water of the Nile to blood; that is, he showed that the stream of thought symbolized by the water of the Nile was just physical life. Blood is used in the Scriptures in several ways. It is used as a symbol of sacrifice, for instance. But you also remember how the thirty pieces of silver went to buy a field of blood (see Matt. 27: 7, 8); that is the way it is used here—to symbolize the lowest degree of physical life. And so Moses uncovered this belief that the Nile and the god of the Nile, Osiris, was creative, and showed that only the divine Mind is creative.

Then came the second plague, the plague of the frogs. The frogs were worshipped as a source of fecundity, or birth, and they represented the opposite of Spirit. Nothing gives birth but Spirit.

The third plague was really two plagues—the plague of lice and the plague of flies. They were one and the same plague. The god of both the lice and the flies was Beelzebub, the god of sin, and you know that all sin is the counterfeit of Soul. This is all the most scientific account of the handling of evil.



Then came the fourth plague. This was the plague of murrain and the plague of boils—they were the same plague of disease on the cattle. Cattle were worshipped in Egypt, and it is a symbol of animal magnetism. You remember that in the counterfeit of Principle in the false record the serpent entered the picture. In Egypt the bull, Apis, was the chief object of worship. Apis the bull was known as the “animal principle,” and it was the counterfeit of divine Principle. You see, your gods are what you acknowledge and worship in your thinking: the whole thinking of any nation or period is dependent on what its gods are. So Moses knew that if he could destroy the belief in the false gods of Egypt in the minds of the Israelites, he could certainly bring them to the one God—Mind, Spirit, Soul, Principle, Life, Truth, and Love—and he did it systematically and scientifically.

And so you come to the fifth plague—the plague of hail. Isis was the goddess of motherhood and she was the goddess of the hail. It was the opposite of the multiplication of Life. In the counterfeit of Life in the false record woman ate of the tree—unwillingness to lay down the mortal. The belief about hail is that it is irresistible, that nothing can resist it, and that is true of the multiplication of Life. When we first began to see something of pure Science, I was wondering one day how we could handle the situation, because there seemed to be so much hate and everything of the kind, and then I went into the park and it was springtime, and I saw one of the trees in blossom—just laden with blossom—and I thought, “That is irresistible, that is Life.” And so the hail, which claims to be irresistible and to beat down everything and to be in abundance, is the counterfeit of the expression of Life.

Then the sixth plague was the plague of locusts, directed against the god Serapis, and the plague of darkness. The locusts bring darkness and devastation. Now, in the sixth day of Truth you see the light of Truth and you have dominion, but with the locusts you just get devastation and destruction.

Then came the seventh plague, which was the slaying of the firstborn, when the Passover was established. You remember that the counterfeit of Love in the false record was that Cain “went out from the presence of the Lord, and dwelt in the land of Nod” (Gen. 4: 16).

Let’s take these plagues one by one. They are wonderful, and inspired beyond words, because they were written by inspired thinkers. It is more and more evident that the story of the Old Testament was taken between 550 and 300 B.C. by some of the most spiritually-minded writers and thinkers the world has ever known, and brought into the form that it is in now. We are not reading the original documents and the traditions. The great prophetic thinkers *used* the

earlier records and put them into their own form to bring out their spiritual import, as you and I have seen time and time again.

### **The Rod Becomes a Serpent**

“And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh’s heart”—the resistance to Truth always “hardens Pharaoh’s heart” in you and me. It isn’t that God is hardening Pharaoh’s heart, although that is the way it appears, but what is hardening Pharaoh’s heart in us is our resistance to Truth. “...and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments” (Ex. 7: 1-4).

“And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent”—that is what happens when we see the physical as the physical; we are tempted to flee before it, but wisdom bids us come back and handle the serpent. “Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments” (Ex. 7: 10, 11). The human mind—especially certain specialized sections of it—knows to some extent that everything is mental, but it doesn’t know that it is spiritual. We know that it is spiritual. The difference between the mortally mental and the spiritual is that the mortally mental is vague, evil, hypothetical, and that the spiritual is born of God, definite, understandable, demonstrable, ordered, and that it is infinite good.

“For they cast down every man his rod, and they became serpents:”—they saw the mental nature of the material:—“but Aaron’s rod swallowed up their rods”—spiritual sense always “exchanges the objects of sense for the ideas of Soul.” “And he hardened Pharaoh’s heart, that he hearkened not unto them; as the Lord had said” (Ex. 7: 12, 13). That is not considered as one of the plagues: it is just the opening scene, as it were, to show that all there is to the physical is animal magnetism. Moses knew from a spiritual point of view, and the magicians from a mortally mental point of view, that everything was mental. The magicians were accustomed to dabbling in the mortally mental.

## The First Plague: The Nile Turned to Blood

Now comes the first plague: "Get thee unto Pharaoh in the morning; lo, he goeth out unto the water" (Ex. 7: 15)—to the elements of mortal thought. It's the Pharaoh in you: it isn't an old Pharaoh in a night-shirt going out to the river! We are not talking about that Pharaoh: we are talking about the Pharaoh that has always held the children of Israel, those who have Soul-sense, in bondage. Don't think of this story historically. There is no historical evidence that it is true. Symbolically and spiritually, however, it is the most wonderful thing in the world, because it begins to show men clearly how to handle evil, and if men knew how to do that today, they wouldn't be in the plight they are in.

Remember that you and I think we know something about the symbolism of these seven days, and we think we can decipher it, but the prophetic writers actually instituted it, and they were master hands at it. I am going to make a prophecy to you that in another twenty-five to thirty years the Bible will be read in this way, and it will be a new book. This is the only way in which it makes sense and is of practical use to each one of us.

"And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness" (Ex. 7: 16)—where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597: 17-19). You find that the Pharaoh in you is going out to the waters all the time, to the elements of the carnal mind, to materialism, hate, greed, selfishness, the opposite of Mind, Spirit, Soul, Principle, Life, Truth, and Love. You find that all the time you have to deal with the Pharaoh in yourself who holds the children in Israel in bondage, and you've got to say to him: "Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite the rod that is in mine hand" (Ex. 7: 17)—the measuring rod.

We shall see how in the first three plagues Aaron uses the rod, and how after that whenever the rod is used—and it is not used in all the plagues—Moses uses it. When you touch Soul as Soul, the aspect changes from the Word to the Christ—from Mind, Spirit, Soul to Soul, Principle, and Life. You remember that in the land of Goshen, where the children of Israel were, the latter plagues didn't touch them. Aaron was using the rod of the Word, but Moses was a prototype of the Christ, and so when Moses began to use the rod, it was a very different proposition.

"Behold, I will smite with the rod that is in mine hand upon the waters which are in the river,"—the elements of mortal



thought,—“and they shall be turned to blood”—it will be seen that there is nothing to them but the physical. “And the fish that is in the river shall die,”—the multiplication of the physical always dies,—“and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt,”—and that is what we are dealing with,—“upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood” (Ex. 7: 17-19)—remember that Mrs. Eddy says of divine Science: “It brings the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.” Do take, I beg you, the first and second pages of “The Apocalypse” and compare them with this story of the plagues, and see that the idiom is different, but that it is the same story. Get into the habit of seeing the story of the Bible in “Science and Health,” and seeing the story of “Science and Health” in the Bible—that is the way to wed them.

“And Moses and Aaron did so, as the Lord commanded; . . . and all the waters that were in the river were turned to blood” (Ex. 7: 20). When you and I began to understand the Word of God through the seven days of creation, revealing to us some sense of Mind, Spirit, Soul, Principle, Life, Truth, and Love, we had that rod, and then we began to see that it was nothing but the streams of mortal thought which constituted the physical, and that “All is infinite Mind and its infinite manifestation, for God is All-in-all” (S. & H. 468: 10-11). That was symbolized in the first plague.

“And the fish that was in the river died;”—the material sense of multiplication dies;—“and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt” (Ex. 7: 21)—you may see that in your mentality or in the mentality of the world. Mrs. Eddy says, “Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims” (S. & H. 223: 28-30). Remember that we are living in an age in which the religionists and many of the physical scientists still believe in the physical. The world believes in the physical, and we are beginning to see in the thought of the world—in that which is here called Egypt and Pharaoh—that the physical “stinks.” It means war, hate, envy, malice, and so on.

“And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river” (Ex. 7: 24). Isn't that just what we try to do? We go around digging, digging, digging, trying to get something out of mortal mind, and we don't get anything out of it at all.

“And seven days were fulfilled, after that the Lord had smitten

the river" (Ex. 7: 25). You see the seven days from the point of view of Mind—to that extent you have used your prism. You may see the seven days of creation from the point of view of Mind, from the point of view of Spirit, or Soul, or Principle, or Life, or Truth, or Love. That river of Egypt, the Nile, was the counterfeit of creative thought, of creative Mind; the Egyptians believed that nothing grew without the Nile, and the whole thought of Egypt was supposed to be based on that.

### **The Second Plague: The Plague of Frogs**

"And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me" (Ex. 8: 1). You have got to say all the time to Pharaoh, "Let my people go." You've got to do it through Science—scientifically and systematically. Divinely Jesus was the Son of God, but humanly he *made* himself the Son of God. Having made himself the Son of God, he could say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." All the time we've got to say to Pharaoh, "Let my people go." Look at the conditions in the world today! Suppose we got into the habit of saying to the Pharaohs of today, "Let my people go," what couldn't we do?

"And if thou refuse to let them go, behold, I will smite all thy borders with frogs"—remember that Spirit, not matter, creates, that Spirit is that which gives birth, and that Spirit is purity. Frogs symbolize the fertility cult; they were worshipped as the source of fecundity. "And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants" (Ex. 8: 2, 3)—anybody who lets in the belief of impurity and abnormal sex, or the belief that anything can be born to him through an impure motive (the opposite of Spirit), opens his mentality to the frogs. In Revelation it speaks of "three unclean spirits like frogs," and the frogs are the false sense of Spirit. Through Spirit you can deal with this whole belief of false conception, of false birth, which you find in every sphere of life. For instance, suppose you want to do something in business and you think you can do it dishonestly—that is impurity, symbolized here by the frogs. Of course it can apply to an abnormal sex-desire, but it is so much more than that. Suppose you want position and you try to get it through wrong means—that is a false birth. Spirit is all that gives birth.

"And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds,"—the waters of mortal thought,—“and cause frogs to come up upon the land of Egypt” (Ex. 8: 5). You and I often try to



work things out on an impure basis, and we are then in the land of Egypt under bondage to Pharaoh; then comes the point when Truth uncovers that situation, and it often seems at first as though the frogs “come up upon the land of Egypt.”

“And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt” (Ex. 8: 6, 7)—mortal mind believes that you can bring about birth through material means, and that you can produce results through impurity, through disorder, through a false sense of substance, through anything that is the opposite of Spirit. The magicians symbolize a certain type of mortal mind.

“Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord” (Ex. 8: 8). Mrs. Eddy used to say that if you can only force the human mind to give its consent, you can do anything, and Moses time and time again forced Pharaoh to give his consent. Often and often you have to force the Pharaoh in you and in the world to give its consent. Sometimes that is done through suffering and sometimes it is done through Science, but you have to force the Pharaoh to give its consent. Often in the case of disease which mortal mind has said is incurable (and it will fight to the last ditch for that belief), you’ve got to force it to give its consent; you’ve got to be the order of Spirit and the substance of Spirit and the strength of Spirit to that situation, or the belief of false order will continue.

“And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?”—in the carnal mind, which is the basic error. When you and I heal a case, we get rid of the frogs in the ponds and the pools, as it were, but we don’t get rid of them universally. The belief remains in the carnal mind and other people have it to meet.

“And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank” (Ex. 8: 13, 14). When you begin to see what physical belief is, when you begin to see that “that which is born of the flesh is flesh,” then you see that it just stinks, and that physical belief only becomes endurable when you control it with spiritual sense.

### **The Third Plague: The Plague of Lice and Flies**

And so we come to the third plague: “But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto



them; as the Lord had said. And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so" (Ex. 8: 15-17). Remember that Beelzebub was the god of both the lice and the flies, and Beelzebub was the god of sin. Soul is sinless: whatever is spiritually defined and identified, whatever is incorporeal, is always sinless.

"Aaron stretched out his hand with his rod, and smote the dust of the earth,"—the nothingness of mortal mind,—“and it became lice in man, and in beast; . . . And the magicians did so with their enchantments to bring forth lice, but they could not” (Ex. 8: 17, 18). At this point of the definiteness of Soul, the magicians could do no more. That phase of mortal mind represented by the magicians is mysticism—chaotic, emotional, superstitious, and sentimental—and when that touches the definiteness of Soul, the sinlessness and the incorporeality of Soul, it can do no more. You find in the next plague that the magicians got the boils themselves!

"Then the magicians said unto Pharaoh, This is the finger of God" (Ex. 8: 19)—the carnal mind had been made to obey. You have to speak to it “as one having authority” and make it obey. “And the Lord said unto Moses, Rise up early in the morning,”—when the light breaks, when thought is clear,—“and stand before Pharaoh; lo, he cometh forth to the water”—Pharaoh is always coming to the water. Pharaoh represents a mass of human theories, the elements of the human mind—greed, materiality, hate, selfishness, and so forth. Pharaoh is always coming down to the water, always. “. . . and say unto him, Thus saith the Lord, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies” (Ex. 8: 20, 21)—full of sin, material sense. “And I will sever in that day”—here is a very interesting point—“the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth” (Ex. 8: 22). When you begin to learn Mind, Spirit, and Soul, you touch the Word—a sense of the Word in its own office—and then, as you know, in Soul as Soul you get to the point where Soul not only makes definite, but it also identifies all things with Principle, and immediately Principle begins to demonstrate itself, and at that point the tone of the Christ enters into the picture, and you see the Word reflecting the Christ. We are now considering the middle of the third thousand-year period, illustrating Soul as Soul, and we have seen how the magicians could do no more when they touched the definiteness of Soul. Moreover, we are

considering the middle of the third plague, and as Soul began to identify and make things definite, no longer did the plagues affect the land of Goshen, because Israelitish thought had begun to touch the hem of the Christ. The Word had analyzed and exposed the situation, and now it became the saving power of the Christ.

"And I will put a division between my people and thy people: tomorrow shall this sign be" (Ex. 8: 23). When you begin to touch the hem of the Christ, the dry land has appeared, and the division between the real and the unreal becomes permanent. You can then begin to demonstrate the real. Spirit has already separated, and Soul has destroyed the tares, and now Soul gathers the wheat into the barn—identifies all things.

"And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies" (Ex. 8: 24)—that symbolizes what happens to you and me and the world when we let in what we term sin. What is sin? It means missing the mark. It is false identity, indefiniteness, material sense, sex instead of gender, corporeality, everything that is unlike Soul, and Soul has safety, satisfaction, sanctity, joy, bliss, freedom, identity, rule, spiritual sense—they all constitute Soul. Anything that is unlike Soul is sin.

"And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; . . . lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" (Ex. 8: 25, 26). The Egyptians considered that to sacrifice animals, which they worshipped, and which were the symbols of their gods, was an abomination. The children of Israel were going to sacrifice cattle, and so Moses realized that the Egyptians would consider it an abomination and a sin.

"We will go three days' journey into the wilderness"—resurrected sense, Soul-sense,—“and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me” (Ex. 8: 27, 28). How mortal mind argues! You have got to beat it at every point with Science, with inspired sense. You know, in healing a case you have just got to win through by forcing mortal mind to give at every point.

"And Moses said, Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart. . . . And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one" (Ex. 8: 29, 31). And you and I have that experience.



Sometimes our mentality is flooded with those flies of uncleanness, with Beelzebub, with sin, with the flies of uncleanness that go from one mess to another mess and take it into their thought, and then sometimes we identify some idea of God, we identify ourselves with health, happiness, holiness, or something of the kind, and there isn't a fly left, not one particle of uncleanness.

### **Handle Evil or It Handles You**

"And Pharaoh hardened his heart at this time also, neither would he let the people go" (Ex. 8: 32). I have always tried to show how to analyze, uncover, and annihilate the claims of animal magnetism, and if we don't do it, it's our fault, and if we don't do it, we shall suffer at the hands of the carnal mind. You can take your choice: by understanding the ideas of God operating in the divine infinite calculus of the Word, the Christ, Christianity, and Science, you can learn scientifically and systematically how to analyze, expose, and destroy the myriad beliefs of the carnal mind and you can handle error, or you can let it handle you. My advice to you is to learn how to handle it systematically. Why, if religion had been built up on a God that desolated poor innocent Egyptians just to vindicate Himself, He would be a monster, and the whole story would be ridiculous, but it is a symbolic illustration of how to handle evil. Moses went down into Egypt and did this marvellous thing for mankind; he showed them metaphysically and scientifically how to handle the beliefs of the carnal mind. The whole story is an illustration of how to do that, and it is illustrated throughout the Bible on a rising scale. Mrs. Eddy shows the same thing on a higher scale in her chapter on the Apocalypse.

### **The Fourth Plague: The Murrain and the Boils**

So we come to the fourth plague: "Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon the cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain" (Ex. 9: 1-3). This was the opposite of Principle. Bulls and calves were worshipped in Egypt.

"And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. And the Lord appointed a set time, saying, To morrow the Lord shall do this thing in the land. And the Lord did that thing on



the morrow” (Ex. 9: 4-6). Aaron is not stretching out his rod now, it is the Lord. In the fifth and sixth plagues, it was Moses who used the rod.

“...and all the cattle of Egypt died: but of the cattle of the children of Israel died not one” (Ex. 9: 6). When you begin to understand the nature of Principle, foundational, basic, understandable, demonstrable, the infinite One, that which is perfect, that which forever establishes itself, that which forever demonstrates and interprets itself, you see that nothing which is foundational can be touched. That understanding of Principle enables you to find every idea embosomed in Life, Truth, and Love, and to see how every idea in Life, Truth, and Love can be translated through Soul, can be diversified, classified, and individualized through Spirit, and can be made manifest through Mind. When you understand Principle, you see that nothing that partakes of the nature of Principle can be touched.

“And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. . . . And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians” (Ex. 9: 8, 9, 11). When you come to Principle, nothing unlike God can stand before it. Mind says for you, “Let there be light, let there be intelligent thought,” and Spirit says for you, “Let there be development, let there be substance, let there be reality,” and Soul says for you, “Let there be identity, let there be sinlessness, incorporeality, sanctity, and satisfaction,” and then Principle begins to operate, and it is absolutely irresistible—nothing can stand before it.

“And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses” (Ex. 9: 12)—this is only showing you that error never agrees with you and it is no good expecting it to agree with you; you’ve got to beat it. “Agree with thine adversary quickly, whiles thou art in the way with him”—agree that error is error. Don’t think that error will agree with you. Pharaoh’s heart is always hardened. If you overcome Pharaoh, it is not because Pharaoh agrees to give way, but because you know more than Pharaoh and you can make Pharaoh do what you tell him.

### **The Fifth Plague: The Plague of Hail**

Now you come to the fifth plague: “And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say

unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me" (Ex. 9: 13). As you understand Life, you've got to say to death and old age and mortality of every kind, lack, debased thinking, the false sense of fatherhood, and so on, "Let my people go," and as you understand Life, you will know how to do it.

"Behold, tomorrow about this time I will cause it to rain a very grievous hail" (Ex. 9: 18). Then the story goes that "he that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses" (Ex. 9: 20).

It is very interesting that at the point of Life some of the servants of Pharaoh start to obey. When you're learning the nature of God as Mind, you're beginning to see the light; when you're learning the nature of God as Spirit, your thought is developing; when you're learning the nature of God as Soul, your thought is becoming definite and identified; when you're learning the nature of God as Principle, you're beginning to understand the oneness of Science, its demonstrable nature, its foundational nature, but you've still got to go on and know God as Life, Truth, and Love, and when you begin to understand Life, Truth, and Love, you really know God Himself, because "God is what the Scriptures declare Him to be,—Life, Truth, Love" (S. & H. 330: 19-20). And so at the point of Life, Pharaoh's servants begin to obey. Remember that the fifth day brings love (with a small "l")—"Greater love hath no man than this, that a man lay down his life for his friends." You get that same sense here—a sense of the laying down of the mortal, even among Pharaoh's servants, because of the operation of Life.

"And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt. . . And Moses stretched forth his rod"—Moses was using the rod now—"toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; . . and the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field" (Ex. 9: 22, 23, 25). You know how the sense of death, incurable disease, poverty, mortality of every kind, unwillingness to lay down the mortal, and so on, just rushes into our thought like hail and sweeps through it. Well, the way to deal with it is through the understanding of the immortality of Life, the exaltation of Life, the inspiration of Life, the multiplication of Life, the fatherhood of Life, the eternality of Life. Look how the time element, one of Pharaoh's servants, rushes into our thought! I don't know who is worse—the fellow who makes too much of time, or the fellow who doesn't make anything of it! But look how it obsesses our thought and constantly says, "You must do



this, you must do that, time's getting on." It's all the Pharaoh, and this is showing us how to deal with it. When you understand infinite Life and you understand the immortality of Life, the ever-presence, the infinite multiplication, the continuity, and the eternality of Life, then you can handle the hail.

"And Pharaoh sent, and called for Moses and Aaron, and said unto them. . . Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. . . And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth" (Ex. 9: 27, 28, 33). And so when the claim of time or lack or age or incurable disease or death, or anything like that, tries to overwhelm you with a hail that threatens to sweep all before it, you can stand up to it, because you know that God is your Life and that there is only one Life. Then you mentally spread out your hands. Don't wait until it hits you. Jesus said, "The prince of this world cometh, and hath nothing in me." And if day in and day out you are learning how to know and understand and practise the ideas of God operating in pure Science, and how to apply them to the beliefs of the human mind, then when the carnal mind comes as the hail, it won't touch your thought at all, and you will be able to say, "It hath nothing in me."

"And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses" (Ex. 9: 35). I want you to see this picture as a whole, because it is a most perfect presentation of the handling of evil, claiming to counterfeit the sevenfold aspect of divinity—the handling of it through the understanding of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. I have shown you how to handle it and if we would only do it, we would help the world. When we handle Pharaoh day in and day out, systematically and scientifically and specifically, we are breaking up the claims of evil in the world—the hate, jealousy, envy, war, disease, death, and everything else. That is the way to break them up, and there is no other way. If we can only build up a body of trained, cultured, spiritually-minded men and women who know how to go down into Egypt and bring the children of Israel out of bondage! The only way to do it is through spiritual culture.

## INTERVAL

It is very interesting that the command "Let my people go, that they may serve me" comes seven times, and where two plagues are



really one plague—for instance, the lice and the flies—it comes once only. The balance of this story is perfect. Remember that from 550 B.C. to about 300 B.C.—for 250 years—many of the world's greatest spiritual thinkers worked on all these stories in order to bring them into accord with the first chapter and the first three verses of the second chapter of Genesis.

Remember that we are not dealing with an Egypt somewhere far off and a Pharaoh who lived thousands of years ago, but we are dealing with the Egypt and the Pharaoh in our own thinking and in the world. That is practical religion. As history the Bible is most uncertain and indefinite, but as idealism it is the only idealism that will save mankind, because it is both spiritual and scientific.

### **The Sixth Plague: The Plague of Locusts and Darkness**

“And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord” (Ex. 10: 1, 2). Isn't that the way we know God? We know God through the things we see primarily in our own thinking but also in everybody's thinking.

“And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, . . . let my people go, that they may serve me” (Ex. 10: 3). We've got to say that to disease, sin, and to every error. We've got to speak “as one having authority.” The sixth plague was the plague of locusts and of darkness, the opposite of the light and dominion of Truth. In the sixth day man was given dominion over all things. The belief is that the locusts eat up everything. “Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: . . . and they shall fill thy houses,”—states of thought,—“ . . . And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?” (Ex. 10: 4-7). Pharaoh's servants were being forced to the realization that they were beaten.

“ And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord” (Ex. 10: 8, 9). As Pharaoh's stamina decreased, Moses increased his

demands, and that is what we've got to do. We've got to say to mortal mind, "It shall be done."

But Pharaoh drove them out from his presence. "And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt"—the false sense of manhood that comes to us, the anti-Christ, is the plague of locusts, which eats up everything. "And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts" (Ex. 10: 12, 13)—the east wind symbolizes the Christ, "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11).

"They covered the face of the whole earth, so that the land was darkened"—it was the opposite of the light of Truth. Jesus said, "I am the light of the world." "And they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt" (Ex. 10: 15)—they ate up the symbols of the Word, the Christ, and Christianity. According to belief, the anti-Christ, the false sense of manhood, involving disease and desolation, comes into your thought and eats up, or attempts to destroy, your sense of the Word, the Christ, and Christianity.

"Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind,"—a symbol of Science,— "which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go. And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt"—with the locusts there always comes the sense of darkness, because they fly over like a cloud. "And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed. . . . and Moses said, . . . Our cattle also shall go with us; . . . for thereof must we take to serve the Lord our God. . . . But the Lord hardened Pharaoh's heart, and he would not let them go.



And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die"—Moses was through with the false identity of man. "And Moses said, Thou hast spoken well, I will see thy face again no more" (Ex. 10: 16-24, 26-29)—he had demonstrated a sense of the Christ, of manhood, dominion, and light, and all that Truth means.

### **The Seventh Plague: The Slaying of the Firstborn**

"And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether" (Ex. 11: 1). Moses was like Jacob, who said, "I will not let thee go, except thou bless me." He would not let go, until his demonstration was perfect. When you are dealing with a case of acute disease, mortal mind sometimes says, "It's going on all right, don't bother about it," and then it tries to rob you of your demonstration.

"Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold"—I always think that it means that the Israelites were to learn from their experience. We can all learn from our experiences in Egypt or anywhere else. "And the Lord gave the people favour in the sight of the Egyptians"—He had given Joseph favour in the sight of Pharaoh, and now He gave the people favour in the sight of the Egyptians. "Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts" (Ex. 11: 2-5). This slaying of the firstborn symbolizes the destruction of the essence of Egypt, and it had to be destroyed in the seventh day state of consciousness, the fulfilment of Love, the climax of the whole thing. Our firstborn may be money or power or ambition or sex, or anything you like. Whatever is our firstborn in that way—and all of us have such a firstborn—it has got to go.

And now we come to the wonderful twelfth chapter, which describes the seventh plague and the feast of the Passover, and it has all seven tones in it. The Passover was the climax of the plagues of Egypt. It was a symbol of the destruction of the firstborn of Egypt—that is, the essence of Egyptian mythology, mysticism, and necromancy. Moses saw that the children of Israel had to be free



from this mesmerism, and that there must be a proof that they were free before they could go into the wilderness to develop the worship of Jahweh, the one and only God. It was really the Passover from sense to Soul. It was the command to “come out from among them, and be ye separate.” Some day we shall all have to face that. We are such half-timers, even the best of us; we play a little with Truth and we play a lot with error. We are never going to be able to give Science to the world until we come to the point where Truth is all-important to us and we are willing to sacrifice everything for it—our pride, our jealousy, our smug self-satisfaction, our materiality, and so on; we shall never be able to give Science to the world until we come to the point where we are quite willing to sacrifice our firstborn, and then there will be a Passover. People like the prophets, Jesus, Paul, and Mrs. Eddy were willing to give up their firstborn. It doesn’t mean that you have to give up anything worth having. I have been a Christian Scientist for 46 years, and I have never given up anything but a lot of hell, and my life has grown more and more worth while. You will never be asked to give up one iota of heaven; you will only be asked to have more of heaven.

The symbol of the Passover was the well-known symbol of the slain lamb, which was later used as a symbol of Jesus Christ. Mrs. Eddy writes of the Passover: “The Passover, spiritually discerned, is a wonderful passage over a tear-filled sea of repentance—which of all human experience is the most divine; and after this Passover cometh victory, faith, and good works” (Mess. ’00, 15: 8-11). This twelfth chapter has the seven distinct tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, all repeated.

### **The Seventh Plague: (1) “The Beginning of Months”—Mind**

“And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month”—the twelve months of the year symbolize the “twelve” of demonstration—“shall be unto you the beginning of months: it shall be the first month of the year to you”—Mind, the first day, the beginning of demonstration. “Speak ye unto all the congregation of Israel, saying, In the tenth day”—as you use your “seven” to analyze, uncover, and annihilate, you have the “ten.” When you come into Christian Science, the first thing you really begin to understand is the days of creation, and then you begin to use them in a small measure to analyze, uncover, and annihilate the claims of animal magnetism, and then as you do that, you begin to touch the divine infinite calculus, and that is the way it is laid out here. “In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an

house:"—it has got to be individual:—"and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb" (Ex. 12: 1-4)—every household had to prove its final freedom from the false gods of Egypt.

### **The Seventh Plague: (2) The Lamb Without Blemish—Spirit**

Now you come to the second tone: "Your lamb shall be without blemish,"—the purity of Spirit,—“a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month:”—until you have learned something of your calculus. The minute you begin to understand the calculus of reality, you begin to understand divine order, the order of Spirit, and the Christ-idea today is the divine infinite calculus, the truth about every one of God's ideas. That is the Science of Christ. "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel"—the full range of the calculus of thought—"shall kill it in the evening" (Ex. 12: 5, 6). The full range of the calculus of thought, divinely and humanly, is to operate.

### **The Seventh Plague: (3) The Paschal Meal—Soul**

Then you come to the third tone: "And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it"—that was the identification sign that the lamb was slain. "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it"—the denial of material sense. "Eat not of it raw, nor sodden at all with water, but roast with fire"—the fires of the Holy Ghost, which destroy sin, disease, and death. "His head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire" (Ex. 12: 7-10)—Soul destroys the tares. Mrs. Eddy writes a wonderful thing: "When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle,—thus partaking of the nature, or primal elements, of Truth and Love,—do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and

hope" (S. & H. 559: 23-31). It was a symbol of translation, of the sacrificing of the human sense.

### **The Seventh Plague: (4) An "Ordinance For Ever"—Principle**

And so you come to the fourth tone, the tone of Principle: "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover" (Ex. 12: 11). Mrs. Eddy says, "All God's servants are minute men and women. As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, whither. Let us be faithful and obedient, and God will do the rest" (Mis. 158: 19-23).

"For I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment:"—they were to be destroyed in thought:—"I am the Lord" (Ex. 12: 12). What are the gods of Egypt? The belief of life, substance, and intelligence in matter. "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt"—remember the fourth statement of the Commandments, "And showing mercy unto thousands of them that love me, and keep my commandments." "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (Ex. 12: 13, 14)—that gives a sense of Principle. When you work out something through Principle, it is worked out for ever. You never have to do it again.

### **The Seventh Plague: (5) The Feast of Unleavened Bread—Life**

And so you come to the fifth tone, the tone of Life: "Seven days shall ye eat unleavened bread"—in Life we begin to focus the seven days of creation. "Even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel"—we've got to lay down the leaven of unrighteousness. "And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you" (Ex. 12: 15, 16). In the fifth day, remember, you begin to touch the divine infinite calculus. The minute you touch Life, Truth,



and Love you begin to get demonstration. There is no work to be done as soon as you begin to understand divine Principle, Life, Truth, and Love—it demonstrates itself.

“And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even,”—you get your calculus, as you do in the fifth day,—“ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread” (Ex. 12: 17-20). And so you get the sense of Life.

At the focal point of Life, the seven days of the Word of Life are manifested through love in the laying down of the mortal, and that corresponds to the seven days of unleavened bread. Unleavened bread always conveyed to the Hebrews the sense of self-immolation. At the point of Life the Passover becomes manifest as soaring aspiration. Mrs. Eddy says, “The measure of Life shall increase by every spiritual touch, even as the leaven expands the loaf. Man shall keep the feast of Life, not with the old leaven of the scribes and Pharisees, neither with ‘the leaven of malice and wickedness; but the unleavened bread of sincerity and truth’” (Mis. 175: 12-17).

### **The Seventh Plague: (6) The Passover Epitomized—Truth**

Then you come to the sixth tone and you get the summary of the Passover; you frequently get a summary in the sixth day. You remember that the sixth day of creation has all seven tones in it. “Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover”—he hadn’t actually told them to do it before; the instructions had been given to Moses and Aaron. “And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall

come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service" (Ex. 12: 21-25). That "land" is generic man, and you remember that Mrs. Eddy says that "man the generic term for mankind" will "lead on the centuries" (see My. 347: 2-5).

"And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped" (Ex. 12: 26, 27). As always in the sixth day of manhood, the whole story is epitomized, because man is "the compound idea of God, including all right ideas" (S. & H. 475: 14-15). Isaiah describes that state of thought when he writes: "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" (Isa. 32: 2).

### **The Seventh Plague: (7) The Firstborn Slain—Love**

And so you come to the seventh tone: "And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt. . . and there was a great cry in Egypt; for there was not a house where there was not one dead. And he [Pharaoh] called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also" (Ex. 12: 28-32)—Pharaoh had reached the point where he could say that. The climax of the Passover was that eventually Moses proved that "Love is the liberator" (S. & H. 225: 21-22), and delivered the children of Israel by utterly destroying their belief in the false gods of Egypt, so that they were forever "dead" to the Israelites. Then they were free to go with their flocks and their herds, and even to bless Egypt through this destruction. And so when you learn through Mind, Spirit, Soul, Principle, Life, Truth, and Love to destroy the false gods of Egypt and to come out of bondage, you will be free to go with everything you have, with everything that belongs to you. Mrs. Eddy says: "The nearer a false belief approaches truth without passing the boundary where, having been destroyed by divine Love, it ceases to be even an illusion, the riper it becomes for destruction" (S. & H. 97: 13-17). This truth is illustrated here.



## Our Privilege and Our Responsibility

So there you have the seven plagues, and it really is a most wonderful story. Now I want you to go back and re-read the first two pages of Mrs. Eddy's "Apocalypse," because I think that it is more and more imperative that we should find the Bible in Mrs. Eddy's textbook, and the textbook in the Bible. In those two pages Mrs. Eddy tells the same story, but on a higher basis. It is essential that we should see that it is all one story—"the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God."

Mrs. Eddy says, "No risk is so stupendous as to neglect opportunities which God giveth" (Mis. 213: 10-11). If the opportunity comes to you to learn how to handle the claims of evil and go forward, and you stall, it's an awful risk. The way back is a hard way. We have the privilege of seeing the Christ-idea in its Science, but we have responsibilities as well, and it is our responsibility to do three things—first of all to take Science individually, then to reflect it to our fellow-man, and then to turn all thought to God. We have the responsibility of demonstrating the individual, collective, and universal, and God help us if we don't. At the present time our problem is this: how can we get the "'still, small voice' of scientific thought" to use us so that it "reaches over continent and ocean to the globe's remotest bound"? That is the demonstration we must make at the present time. I don't mean that it is *my* demonstration; it is up to each one of us to ask ourselves how we can get Science to mankind. One thing is certain: we shall never demonstrate the true church, the only church—the church "not made with hands," the "structure of Truth and Love" (S. & H. 583: 12)—in which every stone is a "lively stone," until each of us individually is a thinker and lives and loves the idea of Science; as that happens, we shall demonstrate the collective, and finally we shall demonstrate the universal, and then we shall have "practical, operative Christian Science" (Mis. 207: 5-6).

Truth puts you out of the true church if you are not a "lively stone." As I have said to you before, one of the things about Science that encourages me most is that those who are not in earnest just drop out, because they can't stand the pace. Science has no place for the loiterer. You must have "your shoes on your feet, and your staff in your hand." You must be in earnest, or you don't understand it, and it fades on you. But if you are in earnest, you find your life "hid with Christ in God," and you have the most wonderful thing in all the world. First of all you see your own true selfhood, then you begin to understand man as God's idea, generic man, and then you find



that God is One and All, and that “in Him we live, and move, and have our being.”

### **The Fires of Soul**

If you want to know whether you are in earnest, ask yourself every day if you are willing to have Soul-sense bring into your thought the fires of the Holy Ghost, which analyze, expose, and annihilate all that is unlike the Christ-idea. If you are willing day by day to try and use your Soul-sense not only to see that Soul “exchanges the objects of sense for the ideas of Soul,” but also to take you into the wilderness where “a material sense of things disappears,” and if you are willing to let the fires of the Holy Ghost analyze, uncover, and annihilate all that is unlike the Christ, then you are in earnest; but if you cover it up, and hope that everything will work out somehow, it doesn’t work out, and that isn’t Science. But if you are in earnest, and you pray, “Search me and try me out and prove me,” and you are willing to use your Soul-sense to let the fires of the Holy Ghost destroy in you all that is unlike the anointed, then you are really in earnest, and you will go somewhere.

Well, that is the story of the seven plagues, and you know, we have covered a lot of ground. We have taken the synonymous terms for God, and we have filled our thought with what those synonymous terms mean, and then we have seen how those synonymous terms analyze, uncover, and annihilate all that is individually unlike good. For instance, Love casts out fear, and reverses hate, jealousy, envy, criticism (oh, that hideous criticism that defaces the reality of being!), Love destroys a false sense of motherhood, it washes away any sense of lack of fulfilment, and so on. And so with each one of these synonymous terms for God—Mind, Spirit, Soul, Principle, Life, Truth, and Love. When you begin to understand them and you begin to use them in the destruction of error, you are using your calculus of the “incorporeal” (the Word), “divine” (the Christ), “supreme” (Christianity), “infinite” (Science); you are acquainting yourself with God—with the “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love”—and if you are in earnest, it will analyze for you, it will expose for you, and it will annihilate for you the Egypt and the Pharaoh in yourself, and thus help you to do it for the other fellow, and to handle all that is unlike the Christ-idea. That is the “‘still, small voice’ of scientific thought” which “reaches over continent and ocean to the globe’s remotest bound.” Sin is indefiniteness, missing the mark; it’s mere gush and emotion. I don’t know any greater sin than approaching God in a

chaotic, disordered, emotional, vague way—to me that's the sin of sins. To approach God through the Word of God, the Christ, Christianity, and Science is the holiness of being, and that is your privilege.

## TALK NO. 26

*(April 20th, 1948)*

# MOSES — IV

## A Recapitulation The Crossing of the Red Sea

This evening I want to go back a little over what we've done. I feel that it is a good time to recapitulate, now that we have finished the plagues. We considered the plagues very thoroughly, and we saw that they gave a complete picture of the handling of evil in Biblical terminology. The world has always wanted to know what these plagues really mean, because no one could believe in a God who desolated the Egyptians in the horrible way He was supposed to.

Remember that the great prophets of Israel from about 550 to 300 B.C. took all the myth and saga and folk-lore and tradition and so on, which had been handed down by word of mouth for thousands of years (not one word of it was written down until about 950 B.C.), and they drew it together into a pattern, and that pattern they put at the beginning of the Bible in the first chapter of Genesis and the first three verses of the second chapter. They were impelled by two motives. Their first motive, undoubtedly, was to show men the way of salvation. Now, salvation is not a thing of yesterday or today—salvation is a matter of reality and eternity; salvation, to be salvation, must be based on fact. So their chief aim was to show men the way of salvation—the way to understand definitely and to use the things of God, the things of reality. Moreover, they were very eager to associate this development of the true idea of God and of man with the history of the Hebrew people, and quite rightly so. The Hebrew people were the people who saw most about God, and the prophets were quite right up to a point in wanting to associate the development of the spiritual idea with them, although eventually that true idea of God and man had to become universal.

Now that we are coming to a point where the record becomes more and more historical, I want to go back and traverse again some of the ground we have covered. Unless we are clear-sighted about it, there is the danger that we shall be swamped by the historical



aspect and not see the metaphysical. I want to get it clearly into your thought that today we live in an age in which the historicity of the Bible is considered most unreliable, and yet it is evident that it has tradition and a certain amount of history at the back of it. The stories that we have been considering up to this time have been folklore and saga, and we have been translating them into spiritual fact, illustrating the "seed-plot" of the seven days of creation, or the seven numerals of spiritual consciousness (just like the seven notes of music), operating in a four-dimensional calculus of the Word, the Christ, Christianity, and Science, whereby all men at all times and under all circumstances can understand and prove the ideas of God, the ideas of being, just as definitely as you can prove mathematics or music or any other science.

Mrs. Eddy saw the divine system in the Bible, and she took it and presented it in a "form comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146: 32-1). She put it into the idiom that this age could understand. She says that she "has bluntly and honestly given the text of Truth. She has made no effort to embellish, elaborate, or treat in full detail so infinite a theme" (S. & H. x: 12-15). She only had one lifetime, and she never tried to embellish the text. If Mrs. Eddy had given her time, as we are doing today, to elaborating and embellishing "the text of Truth," she would not have been able to write the essential textbook that she did. She finally revised her textbook in 1907, and she never changed it after that. And so it is left to us to elaborate and embellish the infinite theme of Science.

Before we go any further with this record, I want to show you some of the definite, intelligent conclusions that many of the people who are writing today on the Scriptures have come to as a result of archaeological discoveries, research, and so on. If we have those conclusions in our thought, and we see just where we are going and what we are doing, we shall not find ourselves confusing the history of the Bible and the development of the spiritual idea. If we looked only at the history of the Bible, we would soon be swamped and miss the inspiration of the developing spiritual idea.

I want you to hear some extracts from a couple of books I have here. The first is by Jewett Townsend, a well-known clergyman, and the second is by Colonel Mozley. Let's get this question of the historicity of the Bible clear. I don't want you to think that it is just *I* who say to you that the history of the Bible is not accurate. It is quite evident, if any of you have been to the meetings of Mr. Stenning, in which he intelligently and splendidly tries to interest the beginner, that the opposition centres round this question of the literal truth of the Bible. If you deny that, the old-timer is going to

attack you, and so we have got to know what we are up against.

### **Extract from Townsend**

This is what Townsend says in "The Modern Approach to the Old Testament":—

One of the great difficulties which confront the student of the Old Testament is the fact that Hebrew historians never seem to be impressed with the need of making exact statements. It is readily to be noted that many references to periods of elapsed time are made in sevens and multiples of seven; or in forties and multiples of forty.

The Judean chronicler gives exactly 480 (12 times 40) years from the Exodus to the foundation of Solomon's Temple, 480 years from the founding of the Temple to the return from the Exile (535 B.C.). He also gives just half that period, 240 years, for the duration of the northern kingdom and divides the history of that kingdom into three exact periods of eighty years. It also is to be noted that the life-span of Moses, the lawgiver of sacred memory, is divided into three periods of 40 years each. This loose method of chronology cannot stand the test of comparison and investigation.

There also are certain things in the way of assumptions which must be considered. Because Moses comes down in tradition as a law giver, all laws are ascribed to him. Because David may have written some martial poetry, all Psalms are attributed to him. Because Solomon became noted for his wisdom, he is regarded as the author of Ecclesiastes and the book of Proverbs.

A very sincere effort has been made to determine the chronology of Old Testament events . . .

One of the most celebrated of these attempts was made by James Usher, an Irish theologian, but then living in England, who in about 1650 A.D., gave to the world his chronology of the Bible, based on a literal acceptance of the genealogies of Genesis and regarding the Genesis stories as authentic history. According to his figures, the world was created 4004 years before Christ. This was long accepted as correct and many Bibles were printed with his figures in the margin; some even supposing that they were a veritable part of the Bible itself.

Then came the days of scientific research when men began to study the indisputable evidences within the earth itself; its strata, and rock formations, and fossil remains, and other evidences of long ages of change. Then they came to realize that Usher's conclusions could not possibly be correct, for the earth must have stood many millions, some believe billions, of years to make possible the great geologic changes which it has undergone.

## Extracts from Mozley

This book, "A Guide to the Old Testament," by Colonel Mozley, who was once a schoolmaster and comes of a well-known theological family, was written to help the teaching of the Bible in schools. The Headmaster of Winchester wrote the introduction to it. Here are some extracts from the book:—

First, Israel gave us a Book which, though it was compiled at many dates and by many writers, is supreme in literature. But far beyond this, we owe to the Jewish people, more than to any other, the knowledge of God, and it was of this race that Jesus Christ was born.

While the Greeks were pursuing a fanciful and sensuous religion, while the Romans concentrated on might independent of right, while our own British ancestors were expressing in barbaric ceremonies, even in human sacrifice, their imaginings of the supernatural, Amos, Isaiah and Micah were proclaiming a pure and transcendental religion and were denouncing social injustice and sensuality in words of which we recognise two thousand five hundred years later the vital truth and the essential modernity.

No human monument, no empire held by the sword, no glory of military power, no claim to racial pride can approach this achievement of a people who realised the presence of God and knew that in Him and in Him alone can His children find happiness and peace. . .

The books of the Old Testament, at least as far as Ruth inclusive, are no longer considered as accurate history, though they probably include a deposit of reliable tradition.

The first eleven chapters of Genesis are quite definitely legendary, chiefly of Babylonian origin.

The books of the Bible are composite, compiled by several "editors" at widely different times. With certain exceptions the Books of the Bible were compiled and written during or after the carrying away into exile of the Southern Kingdom (586 B.C.). . .

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. . .

So when we come, as we shall in a few weeks, to the Commandments, just remember that they were written a thousand years after they were supposed to have been given to Moses, and they were written after Amos, Hosea, Micah, Isaiah—after most of the prophetic books.

The Exodus from Egypt was in reality a fragmentary and perhaps even a minor affair. No great organized body of Israelites is likely ever to



have been in Egypt, nor could any considerable number have re-crossed the desert together. Most of the Israelites, who were of Semitic origin, always dwelt in or near Canaan. . . . It is likely that only a few of the tribes of Israel ever went to Egypt. These were probably Ephraim, Manasseh, Simeon and Levi. The Exodus is a picture of those tribes rejoining the others in Canaan. . . .

It must not be thought that the pre-Exilic Israelites were absolutely monotheistic. They themselves held by Jehovah alone but they did not think that there was no other God *but* Jehovah: they held there was no other God to be compared with Him. They had no metaphysical conceptions of God. In their eyes Jehovah was a divine Person, who fought for them and directed their armies, and who, at a later stage under the teaching of the prophets, was believed to love them as a nation. They always thought of Jehovah as moral, a quality not attributed by neighbouring nations to their gods. There was little or no belief in immortality.

Liberty and Righteousness were Israelite watch-words of religion. But by "righteousness" was meant not exactly what we mean to-day, but a kind of "legal" absence of sin against God, a less worthy ideal. Similarly sin meant breaches of law rather than of morality. The idea of "Holiness" came in later with the prophets, especially with Isaiah. In earlier times the fighting aspect of Jehovah was always to the fore. The idea of God as Father, already present in the Old Testament, but subordinate to the War-God or transcendent King, becomes *dominant* in the teaching of Jesus. . . .

One further word to the reader. Although modern knowledge and scholarship have brought about so great a change in our views of the Old Testament, have inevitably lessened our trust in its accuracy and historicity, and indeed have rendered questionable much of the moral outlook in the earlier books, let not the reader deem that he owes less than did his forefathers to the sacred writings, or that he has but little to learn from them, or less spiritual treasure to acquire. Rather let him reflect with wonder how the leaders of one small weak nation were empowered so greatly and uniquely among the peoples of the early world to proclaim, at first with much human weakness but at length with prophetic truth, the eternal oracles of God.

For if it be considered aright, we dwellers in the twentieth century, dazzled as we are by the rush of material invention, and lulled by the anodyne of increasing comfort, stand but a step or two farther on the spiritual way than the inspired sheikh Abraham, the parent of the Jewish race, to which mankind owes so much. Indeed it may be that those Syrian shepherds, as they directed their nightly gaze at the firmament of heaven, had an approach to God which is lost to us in these days. . . .

That is being said time and time again—that they had a way of approach to God that we haven't got today. That way of approach to God was an exact way, a scientific way, a systematized way, as we have been seeing.

Except for the picture of Moses himself, who may justly be termed one of the world's greatest men, the Book of Exodus is of somewhat less interest and value to us, though an important crisis for the Hebrews in a series of providential events. It exercised a profound influence on Hebrew thought and faith. Cf. many Psalms. It begins with the ill-treatment of the Israelites under the tyrannical Pharaoh, and the arising of Moses, their champion.

The story of his "call" in the desert, however we may understand the moral of the Burning Bush, is solemn and great, and indeed the God, who names Himself "I AM," has some true metaphysical meaning. But 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 chapter 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.

It is now considered very improbable that all the Israelite people went down to Egypt from Palestine. That a large number of Israelites, and not merely Jacob and his sons, found their way to Egypt from Palestine is likely enough, though ancient Egyptian inscriptions make no definite mention of them. But present-day opinion among research workers is that these were only a part of the Hebrew people.

We cannot regard Moses as the author and legislator whom Jewish and Christian writers formerly supposed him to be. A man of immense personality; of physical and spiritual eminence; and *malgré* his alleged meekness (Num. xii. 3), a man very dangerous to oppose: all that is true. What we may not know is the size of the expedition he led across the wilderness and where the "forty years" were in fact spent.

Nor can we know how many Israelites were ever in Egypt, how they found their way thither and how they returned to Canaan. Any such move must have been gradual and in detachments. Probably certain tribes remained near Canaan all the time, and were joined by others which had gone to Egypt, when that country lost its former control of the Holy Land.

It is likely enough that those Israelites who were in Egypt became in course of time unpopular as aliens, and made their way to Canaan to join the others.

Obviously it would be impossible, owing to the aridity of the desert of Sinai, for any considerable number to travel together. The "forty years" in the desert is a period of time, often used for example in the Book of Judges, to denote a long epoch without any precision being intended.

The splendid religious faith of Moses should be noted, as also should

be remembered the fact that there is no record of Moses offering sacrifices. He was in line with the prophet without any strain of the priest. He bound his tribes by covenant to Jehovah, and thus made them a Nation.

The opinion of scholars has veered in recent years from the belief that the Exodus took place about 1220 B.C., when Menephtah was Pharaoh, to a date three centuries earlier.

### **The Eternal System**

You know, what we've got to face is this: we are not only trying to get this story for ourselves—this exact, scientific, understandable, demonstrable story of what the Bible really means—but we are also trying to get it so that we can give it to the other fellow. If we are going to give it to the other fellow, we must have it intelligently and know what we are doing and be able to give reasons for what we say, or we shall just look foolish.

Being is one and is infinite. There is only one Being. If there is an infinite, then from everlasting to everlasting there cannot be anything outside of that infinity. Now, it has been developing throughout human history that that infinite is good, that it is of the nature of Mind, and that its real creation is a creation of ideas. Today you find that the physical scientists—men like Eddington and Jeans and so on—are arriving in their own way at this same conclusion—that the only universe is the universe of Mind, of ideas. All the way through we have been watching the development of the idea that the infinite is one, that the infinite is of the nature of Mind and therefore all that really matters is thought and idea, and that the infinite, to be infinite and to be eternal, must be wholly good. That is the idea that has been developing to mankind throughout the ages.

We have taken as a watchword from the beginning of these talks Mrs. Eddy's statement that "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S. & H. 271: 1-5)—the one design. That statement has been our keynote all the way through. In the first talks, you remember, I read you from works like Peake's Commentary that to believe that the idea of God started with the Bible is ridiculous. The idea of God had existed long before the Bible. It was clarified in the Bible—"the chain of scientific being" maintains "its obvious correspondence with the Scriptures"—but the idea of God was developing to men long before the time of the Bible, and the fact is that the symbols used in the Bible are much older than the Bible itself. As



you heard, Mozley says that the first eleven chapters of Genesis, until Abraham leaves Ur of the Chaldees, are "definitely legendary, chiefly of Babylonian origin." It is evident, as we saw when we started, that the Chaldeans (the Babylonians) had very definite symbols of the essential realities. They were great enquirers into mathematics and astrology, and they formulated very definite symbols to represent the essential things of reality.

They had the symbol of the *one*, the one great First Cause, and as I quoted to you from Sir Charles Marston, the more archaeological discoveries they make the more they become convinced that monotheism was always in the thoughts of men. The Israelites took the symbol of the one great Cause, and Moses said, "Hear, O Israel: The Lord our God is one Lord" (Deut. 6: 4).

Then they had the symbol of the *three*, or the sun, the moon, and the stars, to indicate the essential nature of the one Cause. The Christian symbol of that "three" has been Father, Son, and Holy Ghost. Today in Christian Science we know it as Life, Truth, and Love.

Then they had the *four* of the four points of the compass—north, east, south, and west. I understand that at that time they didn't know about the compass itself, but they had the four points of north, east, south, and west, and the symbol of the "four" is used throughout the Scriptures from start to finish. The symbol climaxes in Revelation in the city foursquare, which is a state of consciousness, a four-dimensional calculus of spiritual thought, which we know today as the Word, the Christ, Christianity, and Science.

Then they had the *seven*, derived from the seven great planets which they knew at that time, and from which we get our names of the days of the week. The "seven" constituted a sense of completeness and perfection, which is given at the beginning of the Bible in the story of the seven days of creation—a symbolization of the sevenfold, ordered way in which Truth always develops.

Then they had the symbol of the *ten*, derived from the ten fingers, which touch and handle things. The "ten" symbolized the application of Truth to the human problem. You see that in the ten Commandments, and throughout the Bible. Whenever the writers wanted to give a sense of the application to the human, they used ten and multiples of ten as a symbol.

Then they had the *twelve*, which meant demonstration—the essential nature of Life, Truth, and Love proved in some measure through the four-dimensional calculus of the Word, the Christ, Christianity, and Science.

It is therefore evident that the Chaldeans had these essential symbols of the "one," and the "three," and the "four," and the

“seven,” and the “ten,” and the “twelve,” which, thank God, we can understand today.

### **The Development of the Eternal System in the Old Testament**

We have seen how these same symbols permeate the Bible; they begin it and they climax it and they are used all the way through. We have seen how these symbols are used in the story of Adam and Eve, in the story of Noah and the ark, of Abraham, Isaac, Jacob, Joseph, and Moses. We have seen them all the way through. Sometimes they are numerical, and sometimes other symbols indicate the states of thought represented by the “one,” the “three,” the “four,” the “seven,” the “ten,” and the “twelve.” We have begun to understand what those numbers mean, and to see them as essential values of spiritual things. We have seen how all the time the right idea of God and man was developing in this small nation after Abraham came out of Ur of the Chaldees until the prophetic age, when the nation was almost extinguished.

The Northern Kingdom of Israel was taken into captivity in 722 B.C. The Southern Kingdom of Judah was taken into captivity in 586 B.C. in Babylon, and there the people came into contact with Babylonish thought, and it is perfectly evident that they adopted the symbols which the Babylonians had always used. The Babylonian versions of the Commandments, the days of creation, the heave-offerings and wave-offerings instituted by Moses, and so on, are to be found on the Hammurabi tablet, which was written in 2150 B.C. and is today in the Louvre in Paris.

Just see what had happened to the Hebrew people. They were almost destroyed as a nation. All their hopes were gone. The people of the Northern Kingdom were scattered, the people of the Southern Kingdom were in captivity in Babylon, and all that they had left was their sense of God—spiritual values. And then the great prophets—headed by Ezekiel, as it is supposed—got down to work, and they took all this great collection of myth, saga, folk-lore, tradition, a certain amount of history, and so on, and they drew it all together, and embodied it in what we know today as the Hexateuch, the first six books of the Bible. They began the Old Testament with the seven days of creation; that was their “seed-plot.” You and I have considered nearly three thousand years of Bible history, and we have been able to follow that “seed-plot” all the way through. It has enabled us intelligently and in an ordered way to lay hold on spiritual values.

## The Eternal System Is Ever-Operative

Now, many of us are going to the world and we are saying to the world, "This is the answer to the Bible—it presents an exact spiritual Science." We have got to do this, but before we can do it we must know the story of the Bible thoroughly ourselves, and be able to prove it. We must be able to prove not only that this is the story of the Bible, but that it *works*; we must be able to show that spiritual values were always symbolized intelligently and in an ordered way, and that they can be understood by everybody in all ages, and that they can be proved by everybody in all ages. Then we shall be presenting Science.

What is the whole story of the Bible? It is the "chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God." In one age the idiom was the Chaldean idiom, in another age it was the Abrahamic idiom, in another age it was the Jacob idiom, in another the Moses idiom, in another the prophetic idiom, in another the idiom of Jesus Christ. Today it is the idiom of Mary Baker Eddy in the Christian Science textbook. Nobody knows what the idiom will be tomorrow; in fifty years the idiom may again be quite different. But the Bible will always stand. It is standing because it illustrates the "chain of scientific being." And "Science and Health" will always stand. But there is no limit to the revelation of Truth. If a man thinks that the whole of Truth is already revealed, he doesn't understand the nature of Truth, because Truth by its very nature is infinite; it is Science, it is ordered, essentially understandable, dynamic, ever-present, and ever-available; it knows nothing about time or place or incident. Truth is infinite in every way.

Remember, we are Scientists—we are more than religionists, we are Scientists. We accept the "chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures," but we want the Science that pertained before the Bible and the Science that pertains after the Bible—in fact, we want the Science that is eternal. We are Scientists, and we should be fearless thinkers on these matters.

As you remember, we saw that according to human theories a good many million years ago there was just mud, chaos, darkness, and slime, and then this material universe that we know began to appear. Now the question is: Why did that slime and darkness and ignorance and blindness all disappear? Why did it culminate in the civilization that we know today? It did so for the simple reason that the infinite is always expressing itself and so, although there may arise darkness, as there may arise mistakes in mathematics or music



or any subject, inevitably that darkness is bound to disappear before the eternal operation of reality, of the infinite One.

And so we saw that the mud and darkness and ignorance began to disappear before the impulsion of the Christ-idea and developed into the civilization that we know today, in which men are learning their relationship to each other and to God and learning the things that constitute reality, the values that really matter. They are learning how to understand and prove reality, to work out their own salvation "with fear and trembling." They are learning how to know Truth and everything connected with it.

A man came to see me last night—a very well-known man, a very brilliant man—and he was troubled beyond measure at the world situation. He said to me, "What do you think is the answer?" I said, "You know what I think the answer is." And he asked, "Do you think that in the human mind there is an answer to the human mind's problems?" I answered, "Of course not; everybody knows that there is no answer in the human mind. The only answer is the understanding and demonstration of true values, of reality, of spiritual values, and there is no other answer." That is the only answer there is, and if men don't have those values and can't understand them and prove them and explain them, then materiality will sink itself. But it won't. Civilization has always progressed, because the divine Principle, Life, Truth, and Love, is forever translating itself through Soul, diversifying, classifying, and individualizing itself as Spirit, and forever making itself manifest as Mind, and as I told you before, there is one thing which not one of us can escape, and that is salvation. Inevitably, because there is an infinite divine Principle, every one of us is bound to come into that infinitude—that infinitude of Life, Truth, and Love.

So that is the picture before us; I wanted to go back and trace that picture again for you, because we have come a long way. When we get further, I shall trace it again on another basis. We have got to do that all the time.

### **"We Be All Dead Men"**

Now we are coming to a part of the record that looks very much like history, although the history is not at all accurate. You read, for instance, that three million people came out of Egypt, but none of the authorities believes that there were more than ten thousand. You see time and time again that these numbers are just symbols, and not to be taken literally.

Well, we had finished with the plagues, and Moses and the children of Israel (Jacob's sons had become the children of Israel) were about

to leave Egypt. Remember that Moses had gone down into Egypt with his understanding of the infinite—with his ability to symbolize the infinite in a sevenfold aspect and to see those numerals of spiritual thought operating in a calculus of the Word and the Christ. He had some sense of a calculus, and he had gone down into Egypt and destroyed in the thinking of the Israelitish people the false calculus of materiality; that was symbolized by the seven plagues, which represented the destruction of the false gods of Egypt—the Nile, the worship of the frogs, and so on. What does it matter whether Moses actually went down into Egypt or not? But the story of Moses is a wonderful symbol that makes Truth available to all men in all ages, and shows them how they can overcome the hell of materiality. Moses led the children of Israel out of the paganism, mysticism, materiality, and sensuality represented by Egypt, and the time had come when they were bound to come out of it.

“And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men” (Ex. 12: 33). You remember how the man with the unclean spirit cried out, “Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?” That is what evil says whenever you see how to deal with any phase of materiality; it says, “All right, leave me alone, I’m licked.” If you have to deal with any human problem of sin, disease, fear, hate, or anything else, and through an understanding of reality you meet and destroy that problem, you will force it to admit that it is dead. So the Egyptians, who are just symbols, said, “We be all dead men.”

### **The Unleavened Bread of Affliction**

“And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders” (Ex. 12: 34). This unleavened bread is a very interesting symbol. The theory at that time was that salvation was attained through suffering and through sacrifice. Their God was a God of cruelty and vengeance, who demanded suffering and tilling the soil of mortal belief. They had no sense of the leaven of Truth, but when Jesus came he said, “The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” He brought a sense of Science. You are God’s idea because the infinite is the infinite—not because of anything you do. The only thing that does anything and possesses anything is mentality—true mentality, mentality that is based on Truth. You don’t have to work out your salvation except in this sense; you have to know your oneness with the divine, and you have to know it



scientifically and systematically, and it takes a lot of knowing, and that seems like working out your salvation.

And so when Moses had destroyed for the Israelites their false faith in the so-called calculus of materiality, symbolized by the seven plagues and the seven false gods of Egypt, the Egyptians said, "We be all dead men," and they said, moreover, as evil always says, "Get out; let us alone; what have we to do with thee?" And then we read that the Israelites took their dough before it was leavened. All the way through you will see how this unleavened bread symbolizes their belief in salvation through affliction. Today we have the leaven, and the leaven is Truth, and so we don't need to use the unleavened bread of affliction. If we have to use it, we use it, but we don't need to use it today, because we can use the leaven of Truth. All these things are just symbols of the appearing of the spiritual idea in its ordered way.

Remember that we are considering the third stage of the third thousand years of the Bible; we are considering the nature of God as Soul, which makes all things definite, which identifies. Soul as Soul was symbolized in the days of creation by "Let the earth bring forth grass,"—the Word—"the herb yielding seed,"—the Christ,—“and the fruit tree yielding fruit”—Christianity.

### **"They Spoiled the Egyptians"**

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment" (Ex. 12: 35)—they learnt their lesson. You and I go down into Egypt—we make all kinds of mistakes and we have to work them out through Science—and if we are wise, we borrow of the Egyptians "jewels of silver, and jewels of gold, and raiment"—we learn our lesson, and it is a good thing to do.

"And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians" (Ex. 12: 36). You remember that the demonstration of Truth had made Pharaoh more than favourable to Joseph, and now it made the Egyptians lend the children of Israel what they required. Mrs. Eddy puts that in another way, when she says, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (S. & H. 427: 23-25). The Egyptians symbolize fear, hate, jealousy, envy, greed, sensuality, division, separation, death, and everything you can think of by way of evil, and Moses made them acknowledge the supremacy of the spiritual.

Now, if you believed in the kind of truth that didn't help you in these difficulties with the Egyptian state of thought, that truth would



not be any use at all. But the fact is that Truth is dynamic in truth and in belief, and at all times and under all circumstances. It is well to remember that, because the carnal mind argues very subtly that Truth operates in truth only, and not in belief, but that is not so. Truth comes to the carnal mind to destroy error at all times and under all circumstances.

This story is very little to do with history: it is to do with now. There is only one place and that is the eternal now, and there is only one time and that is the eternal now of reality. If you and I seem to go down into hell—any phase of materiality—and we are wise enough to use our spiritual values scientifically (just as we use the facts of mathematics or music to correct mistakes) and we bring ourselves out of the hell of materiality, then we are very wise to spoil the Egyptians—hate, jealousy, envy, greed, selfishness, and that inferiority complex which makes nations and men do mad things because they forget that their true being is as the sons of God.

“And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children” (Ex. 12: 37). You and I know that “six hundred thousand” means that Moses had shown the Israelites something of true manhood. We know that “six” is a symbol of manhood, as revealed on the sixth day of creation. It is generally considered that if there were six hundred thousand fighting men, there must have been three million Israelites, at least, going through the desert; but it isn’t a number to be taken literally—it’s a symbol. It is the “six” of manhood applied to the human in a great degree, and so they don’t call it sixty, but they call it “six hundred thousand,” as in Revelation they say “an hundred forty and four thousand.”

### **“A Mixed Multitude”**

“And a mixed multitude went up also with them” (Ex. 12: 38)—you and I sometimes come up out of our Egypt with a “mixed multitude;” we sometimes feel a bit confused and don’t quite see what has taken place. The children of Israel were still at the point where they thought that they needed the unleavened bread of affliction. “And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual” (Ex. 12: 39). And so sometimes you and I have been down into Egypt—we have been fooled by some kind of disease or sin (it is all part of the so-called calculus of materiality)—and then we come out with a “mixed multitude”—our thought is mixed, but we have a certain amount of faith and hope

and understanding, and so we come out. But we come out with dough that has no leaven in it—no sense of exact Truth in it—and we come out in a hurry and we are pretty conscious of our struggle.

### **“A Night to be Much Observed”**

“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years” (Ex. 12: 40). Well, no one believes that they were there, at the most, more than two hundred years. Moreover, although it says here that they were in Egypt 430 years, in another place it says 400 years, so we don’t know which it was, and there is no historical record of it whatever. It is supposed that they say 430 years here because they were adding on the thirty years which Joseph lived and during which the Israelites were not persecuted. But what does that 430 years really mean? Jacob had seen that his seed would be in captivity for four generations, and a generation was one hundred years to them; Jacob saw that thought is always in bondage until it touches the infinite calculus. Before you can come out of captivity in music and mathematics, you’ve got to learn your four classifications—tone, rhythm, melody, and harmony, or addition, subtraction, multiplication, and division—and if you don’t know them, you are still down in Egypt, in darkness. And so this 430 only means that their sense of the calculus of reality was resurrected. You know that “four” symbolizes the calculus of reality, and that “three” represents resurrected thought.

“And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt” (Ex. 12: 41, 42). Were you ever in bondage to disease or sin or something of the kind, and when you came out of that bondage, did you not feel that it was “a night to be much observed”? I have seen men and women in my forty-two years of Christian Science practice who have been down into the depths of hell, and I have seen them come out, and we have felt it “a night to be much observed,” and so it is always.

### **“The Ordinance of the Passover”**

They say that what now follows is an insertion by the Priestly writers. As you remember, there was the Jahweh document, which maintained that no great body of Hebrews went down into Egypt and that they had always known God as Jahweh; the Elohist

document, which asserted that only with the coming of Moses did the Hebrews know God as Jahweh, and that the history of the Hebrew nation started with Moses; and then there was the Priestly document, which was very much concerned with ritual and priestly observances. Each one of the documents had its own point of view. When the writers in about 550 B.C. took all these documents and edited them, they had to bring out their spiritual idealism through the stories that the people believed. Today we have to do the same: we have to express our ideas in an idiom that is familiar to the people of today.

"And the Lord said unto Moses and Aaron, This is the ordinance of the passover"—you remember that the Passover was the climax of the seven plagues, and it symbolized the passover in thought from a material sense of manhood to a spiritual sense. If you look back at the covenants, you see again how the idiom changes. You remember that God's covenant with Noah was the promise that never again would the earth be flooded, and the symbol of that covenant was the rainbow—the seven days of creation. And then the covenant with Abraham was that his seed (that which came out of his class of thinking) should inherit the land north, east, south, and west (the calculus of reality); the symbol of that covenant was circumcision—a sense of purification. You find these covenants all the way along, and they are a very interesting study. Moses also made a covenant with God, and the covenant was that Israel should be God's people, and the symbol of that covenant was the ten Commandments.

"This is the ordinance of the passover . . . A foreigner and a hired servant shall not eat thereof. In one house,"—one state of thought,—"shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof" (Ex. 12: 43, 45, 46). You remember how Ezekiel saw the dry bones in the valley come together bone to bone—that is, fact to fact, idea to idea (see Ezek. 37). And here not a bone was to be broken—there was to be a sense of system. You can't break a bone in the system of mathematics or music or engineering—it doesn't work; you have to adhere to the system.

"All the congregation of Israel shall keep it" (Ex. 12: 47). In Science you have to work out your own salvation yourself. Don't fool yourself about that. It is up to each one of us to work out our salvation, and nobody can do it for us.

"And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it" (Ex. 12: 48). You remember that in Mrs. Eddy's interpretation of the third day of creation she says, "The feminine gender is not yet expressed in the text" (S. & H. 508:



16-17). In the third thousand years there was a very dim sense of womanhood. The fact that man, the true man, is both man and woman—that he has qualities of manhood and womanhood—had not yet become apparent. That fact only became apparent when the Virgin began to conceive it. Then Jesus demonstrated it. Today we see the womanhood and the motherhood of God, but in that age it was the males who mattered, because the dominant sense of God was as the Father and of man as the male. Humanity hadn't yet begun to conceive that God is Father, Son, and Mother in Himself, that the infinite is cause and effect, and all there is.

### Science Declares One Law

“One law shall be to him that is homeborn, and unto the stranger that sojourneth among you” (Ex. 12: 49). When you understand the seven days of creation, you have eaten the passover, and at that point of the Word it is the unleavened bread—the struggle to overcome evil; but at that point, if you are willing to eat the passover and to sacrifice the lamb, you begin to touch the Christ, and if you are willing to be circumcised in heart—willing to think rightly, intelligently, and on a spiritual basis—then you see that there is “one law” for all of us. If you are willing to understand and use the days of creation, the numerals of consciousness, the synonymous terms for God (as in music you know and use the seven notes in the musical calculus of tone, rhythm, melody, and harmony), then you see that we are all the same, and all creeds disappear, because you glimpse Science, and Science doesn't know one thing today and another thing tomorrow; moreover, it is “no respecter of persons.” Science is infinite interpretation, but the same system. You can interpret music infinitely, and you can have your individual interpretation of everything in music, but there is only one system. The minute you have definite numerals of spiritual thought—what Jeans calls the “root-notions” of reality—and you put them in a calculus and use them to correct hate, fear, jealousy, envy, greed, materiality, and their effects, and the minute you begin to see that the spiritual realm, the realm of Mind and Mind's ideas, is the only reality from everlasting to everlasting, you see that every one of us is on the same basis, and that the kingdom of God is at hand and within us all. “One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.” All the time you find the Priestly document bringing in this sense of Science. It was the Priestly writers who gave the first chapter of Genesis and the first three verses of the second chapter, and they are always bringing in the scientific sense of things.

## **"The Firstborn, Whatsoever Openeth the Womb"**

And now we come to Chapter 13: "And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Ex. 13: 1,2). There is only one firstborn. It was said of Jesus that he was "the firstborn among many brethren," because he demonstrated the Christ. The only firstborn in mathematics is mathematical fact as it appears to you direct from the principle of mathematics. As the Christ-idea, which is infinite, and as the calculus of reality—the truth about God and man and the universe and everything—comes to you and to me, that is the firstborn of all things, and it "openeth the womb". Out of the calculus of reality comes every firstborn. That is why we call the chart illustrating the pure spiritual combinations of the Word, the Christ, Christianity, and Science, the Matrix. Only spiritual sense, the operation of our true Christ selfhood, can open it—understand it.

### **Scientists, Not Religionists**

Remember that these things we are considering now were written for all time by some of the world's greatest thinkers as symbols of Truth for all men that they might understand spiritual fact, though it is true that the world has not understood them. The people who established the divine system in thought were the prophets, not the priests. The priests nearly killed it. You notice that Moses in the desert didn't make sacrifices and he wasn't circumcised. The people who almost killed Science as far as the Jews were concerned were the priests of the temple—not the prophets, who were the thinkers and writers. And that is what we need today—thinkers and writers; and Science will show us how to think and write.

I read last night in one of the numbers of the American magazine "Time" an article by a professor in one of the colleges in America, who had just corrected an examination paper on religion and the Bible, and he said that the ignorance and the paganism and the blindness of the people who answered that paper were indescribable. He said that it was the same with all the religions, and that the Roman Catholics, who are always supposed to know what they think, were just as bad as the others, and their ignorance was pathetic. Religion has come to a point where the ordinary young person is not interested in it, and why should he be interested in an outmoded presentation? He is not going to believe fairy tales any more. What has it done for him or in the world? Look at the world today! But if it could be presented as Science that he could understand and



prove as his own selfhood, and prove his birthright of power, health, holiness, happiness, and being, then the ordinary young person would listen.

### **“Seven Days Thou Shalt Eat Unleavened Bread”**

“And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten” (Ex. 13: 3). They were still at the point of tilling the soil—fighting like the devil to overcome the devil. “And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey,”—with the milk of the Word and the honey of the sweetness of the Christ, Truth, which is sweet in your mouth and bitter in your belly,—“that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord” (Ex. 13: 5, 6)—that means learning the days of creation until they become warm and living and vital to you. You remember how the children of Israel had to collect fresh manna every day or it would stink—that is, they would get bored with spiritual things. Don’t you think that a great musician who practises his scales and his chords loves them more and more? He sees the value of them more and more, though the young fellow who is learning music is sometimes bored with them. And so it is when you are learning your days of creation. The first day says to you, “Let there be thought;” the second day says, “Let that thought be developed;” the third day says, “Let it be definite;” the fourth day says, “Let it be with power;” the fifth day says, “Let it be exalted;” the sixth day says, “Let it have form;” and the seventh day says, “Let it be fulfilled.” When you are learning your days of creation, that is the unleavened bread, and that is where some people stop, and so they don’t come to the seventh day when there is a “feast to the Lord”—when the seven days are fulfilled. The minute you come to that seventh day, and you have fulfilled the Word, you begin to touch the Christ. In the same way, as soon as you understand addition, you start on subtraction. Some people just go over and over the seven days, but they don’t see them as living, warm, and vital, and they don’t love them and understand them, and so they are hard and heavy in their thought, and they just stink. But it isn’t the days of creation that stink: it is their own apathy and stagnation. You have got to eat the “unleavened bread” of the days of creation until the Word becomes subjective to you. When it becomes subjective to



you, it is no longer a matter of learning the seven days, but of hearing God declaring Himself as Mind, Spirit, Soul, Principle, Life, Truth, and Love. But it never becomes subjective to your thought till you understand something of the Word, the Christ, Christianity, and Science, and then you begin to look at the picture from Science, and the whole thing becomes subjective to your thought and real and living and vital, because you're looking at it from the point of view of oneness.

"Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord." And so if you go on learning your seven days and they become warm, living, vital, and intelligent to you, then they are power, they are a sword in your hand. Then you have a feast on the seventh day, and it is a feast of the glad news of the Christ—the fact that divine Principle, Life, Truth, and Love is forever translating itself irresistibly through the Word, the Christ, Christianity, and Science, down to the point of Mind or infinite ideas—the truth about you and me and everybody.

"Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters" (Ex. 13: 7). There are four quarters, and so that is a symbol of the infinite calculus. You see, when you know only a little about the Word, it is foolish to attempt, as religion has done, to bring in a vague sense of the Christ, Christianity, and Science, without understanding them. "Neither shall there be leaven seen with thee in all thy quarters," until you have eaten the unleavened bread of learning the Word. That is the way we all approach Science, and we never arrive at Science until we start intelligently, because we want to know Truth, and we learn what the days of creation are, and we know what they mean. Then those days of creation begin to swell into numerals of infinite consciousness, and they become definite to us, and later they swell into the synonymous terms for God, and then we begin to think of Mind and all that Mind means, and its vastness and infinitude, and we think of Spirit, Soul, Principle, and so on, in the same way. And by that time we have begun to learn how to use them in a divine calculus. But none of us will ever get anywhere at all until we eat the unleavened bread of learning the days of creation, and loving it too. That is the beginning; that is where the Bible begins—with a few fundamental "root-notions" of reality.

"And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign"—we see that it brought us out of Egypt, out of hell. We ate the unleavened bread of learning the seven days of creation, because it began to bring us out of hell and

to demonstrate that measure of reality which says, "Darkness was upon the face of the deep. . . And God said, Let there be light." "And it shall be for a sign unto thee upon thine hand,"—it shall be power,—“and for a memorial between thine eyes,”—vision,—“that the Lord’s law may be in thy mouth:”—that you may be able to interpret it:—“for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year” (Ex. 13: 8-10). The minute you begin to learn the days of creation and you eat the unleavened bread of striving for those days of creation, you begin to “keep this ordinance. . . from year to year.” You begin to lay hold on reality in the way that the Bible teaches you. You begin to understand the numerals of consciousness to some extent, and you must begin with the “seed-plot” of the Bible.

As I look back, as I have told you time and time again, I see that everything that has come to me in the way of the understanding of Christian Science has come because I started with the days of creation. I have spent years on them, and I have always been considering them, and today I love them more than ever, and to me they are not just the first day, the second day, the third day, and so on, but they are shades and shadows of infinity, of divinity, of reality, reflecting each other infinitely. Through the days of creation you begin to learn, as we have seen, the divine story of God and man—the Science of man revealing to you the Godhead, divine Principle, Life, Truth, and Love.

Whenever I talk to any Christian Scientist, I can tell at once if he knows his days of creation. If he does, then his outlook on the whole thing is intelligent, and he knows where he is going, because he has begun rightly. If he doesn’t know them, he is indefinite. You can’t understand Science without that unleavened bread of the days of creation. Don’t let them become stereotyped to you. Why, they are reality, divinity, they are inspired, they are the “seed-plot” of the Bible! When you come to Revelation and to Science as we know it today, they are living factors. You don’t suppose that the notes of music become hard and stilted to a real musician. Of course not. So let the days of creation be living and vital and intelligent to you.

“Thou shalt therefore keep this ordinance in his season”—there are four seasons, but this is the Word—“from year to year”—from everlasting to everlasting. If you learn the days of creation, that is something you will never lose. Your understanding of them will go on and on developing and developing and developing. It is those days of creation which enable you to handle the plagues, and to have the feast of the passover. Those days of creation are the unleavened bread before you come to the leaven of the Christ-idea. You must

have the milk of the Word, and then you will come to the honey—the sweetness of the Christ-idea.

## INTERVAL

Someone has asked me if I believe that Moses was ever in Egypt. I don't really know, but personally I don't believe that he was. I think that the story of the plagues is just a symbol of the destruction of evil through the understanding of God, and that Egypt is used as a symbol of thought. It matters very little whether Moses was actually in Egypt or not. What matters is whether the story of Moses is a symbol which shows men how to analyze the hell of materialism and scientifically reverse it and bring themselves out of it. As such, it is a symbol of vast importance for you and me and all mankind.

"Thou shalt therefore keep this ordinance in his season from year to year." You will eat unleavened bread—you will study your days of creation—throughout eternity, and they will grow and grow and grow in your thought.

### A Process of Redemption

"And it shall be when the Lord shall bring thee into the land of the Canaanites,"—the land of "milk and honey," of the Word and the Christ,—“as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's” (Ex. 13: 11, 12)—the sense of womanhood had not yet developed. Everything that opens the matrix—everything that comes out of the calculus of reality, which is the matrix, the mother of all ideas, the womb of all ideas, and which we know today as the Word, the Christ, Christianity, and Science—shall be consecrated to God. “Every firstling that cometh of a beast which thou hast”—that is a symbol of the sixth day, where the beast was a symbol of the lesser qualities of manhood. Mrs. Eddy says, “In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to ‘the cattle upon a thousand hills’” (S. & H. 514: 14-17).

“And every firstling of an ass”—an ass was a beast of burden, a symbol of tilling the soil—“thou shalt redeem with a lamb;”—you shall redeem with the spiritual idea, the Christ, everything that makes you believe in the burden of material sense;—“and if thou wilt not redeem it, then thou shalt break his neck”—that is what you have to do, and the way you “break his neck” is by handling



evil, as I have shown you time and time again, by scientifically and systematically handling the claims of evil day in and day out, so that when the "prince of this world cometh," he "hath nothing" in you. It is like practising your scales in music. "...and all the firstborn of man among thy children shalt thou redeem" (Ex. 13: 13). You see, this period was a period of redemption. The prophets began to preach salvation, and when Jesus came, he gave the sense of salvation instead of redemption. Today is the period of Science, when we see that "All is infinite Mind and its infinite manifestation, for God is All-in-all" (S. & H. 468: 10-11). But in that period they believed that everything had to be redeemed.

"And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage"—"strength of hand" gives a sense of Spirit and Truth, which is the divine infinite calculus, the power of demonstration. "And it came to pass, when Pharaoh would hardly let us go,"—don't think of Pharaoh as a person, but as animal magnetism,—"that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast; therefore I sacrifice to the Lord all that openeth the matrix, being males;"—you have to sacrifice the false sense of every idea that comes to you, and every idea you have of reality, divinity, of Christlikeness, of Truth, of real health, holiness, and happiness compels you to give up finally even a human sense of that idea;—"but all the firstborn of my children I redeem" (Ex. 13: 14, 15). You "sacrifice to the Lord all that openeth the matrix"—you leave behind even the human sense of every idea. You get there the sense that "Metaphysics resolves things into thoughts ["but all the firstborn of my children I redeem"]", and exchanges the objects of sense for the ideas of Soul." Every idea that came to them in this period had to be redeemed. The whole process of salvation was a matter of redemption to them. The process of redemption always requires sacrifice. The process of salvation requires overcoming. The process of Science requires knowing and it requires being, and being is knowing and knowing is being.

"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt" (Ex. 13: 17). I know that experience well, because I know many people who saw the pure Science of Christian Science in the beginning and loved it, but when they saw that there was going to be a little war, they withdrew. The Philistines were too much for them. But no one can resist that which is true, so why worry?

“But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt” (Ex. 13: 18). Look at that symbol of system—they “went up harnessed out of the land of Egypt.” You never get out of the hell of materiality except through Science—law, order, rule, system, method, form, plan and design. If the ideas of God in universal being are not ordered, if they do not operate according to Science, if they are not understandable, not provable, not available, not potential, and not dynamic, then nothing in the world is worth while. But they are, and there is not a doubt about it.

### **“Moses Took the Bones of Joseph with Him”**

“And Moses took the bones of Joseph with him:”—he wasn’t leaving his understanding of Joseph’s demonstration behind. “. . . for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you” (Ex. 13: 19). There is not one of us here who has been through the story of Joseph and would leave “the bones of Joseph” behind. Those bones—the spiritual facts that Joseph represented and illustrated—have become so living, so real, and so dear to us, that not one of us would leave them behind us. And so when we come up out of Egypt, we bring with us that sense of Joseph, which first presented the womanhood of God and gave a foretaste of the Word in its own aspect becoming the Word reflecting the Christ. That foretaste came when Joseph saw that the application to the human—the ten brethren—was not enough; there must be the Benjamin state of thought—the “renewal of affections” (S. & H. 582: 9), which brings true comfort and pure spiritual demonstration of the “twelve.”

### **The Pillar of Cloud and the Pillar of Fire**

“And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light” (Ex. 13: 21). If you learn to handle the claims of evil intelligently, to analyze, uncover, and annihilate the beliefs of the carnal mind, and you do that when your thought is clear (“by day”), it becomes a pillar of cloud (“a cloud of witnesses”), that leads you and protects you, and when the night of error is dark it becomes a pillar of fire. “Metaphysics resolves things into thoughts”—and that happens when you analyze and uncover evil—and then it “exchanges the objects of sense for the ideas of Soul.” Remember that we are

considering the period of Soul, and Mrs. Eddy says that Soul destroys the tares—intelligent, scientific, analytical destruction of the tares is the pillar of cloud; and then Soul gathers the wheat into the barn—it identifies all things, and so becomes a pillar of fire.

“He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people” (Ex. 13: 22). And if you will get into the habit of taking the synonymous terms for God and analyzing, uncovering, and annihilating the counterfeits of those synonymous terms, it will become to you a pillar of cloud by day—when your thought is clear and you can handle error to perfection and break it up—and then when the night of fear, sin, or sickness comes, that breaking up of the claims of mortal mind will become to you a pillar of fire.

### **“Encamp by the Sea”**

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea” (Ex. 14: 1, 2)—by error. Don’t be afraid of it. And so when you begin to understand the handling of error through the Word and the Christ, you “encamp by the sea;” you know you’ve got to do it and that you can’t get away from it, and so you “encamp by the sea.”

“And I will harden Pharaoh’s heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so” (Ex. 14: 4). Mrs. Eddy says, “The sin, which one has made his bosom companion, comes back to him at last with accelerated force, for the devil knoweth his time is short” (S. & H. 569: 21-24). And so Pharaoh “came back with accelerated force.” Then that state of thought which “encamps by the sea” of error says, “All right, we are going to see this through;” it says, “and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord.” When a spiritual sense comes to you when you are working out a problem, you can say to Pharaoh, “I’m going to prove the power of God to you and nothing is going to stop me.”

“And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots,”—this time that “six hundred” stands for the false sense of manhood,—“and all the chariots of Egypt, and captains over every one of them. And the



Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them"—did you ever find that something you were trying to overcome, something you were afraid of, some disease or sin, or poverty or something of the kind, was coming after you "with all the chariots of Egypt" and you just had to deal with it? "But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them. . . . And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: . . . And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" (Ex. 14: 5-11). Did the human mind ever say to you, "After all, will Christian Science heal this situation? I try and try, and where do I get?" It's the same old story.

### **The Crossing of the Red Sea**

"Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today" (Ex. 14: 12, 13). I am sure that this crossing of the Red Sea, which was made so much of in Hebrew history, symbolizes the coming out from the sense of the Word—Mind, Spirit, and Soul—into the sense of the Christ, the identity of the Word—Soul, Principle, and Life. Soul had made the Word definite, and now Soul began to identify that definiteness in the Christ, and so you begin to get the sense of salvation. "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever" (Ex. 14: 13). We all have that experience; some error takes possession of our thought and our lives and our bodies, and then the time comes when it is gone, but it isn't just in isolated incidents, because it is going on continually in thought.

"And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:"—the Christ was coming:—"but lift thou up thy rod, and stretch out thine hand over the sea,"—the power of Mind, the triumph of Mind,— "and divide it:"—Spirit separates:—"and the children of Israel shall go on dry ground"—the dry land of Soul—"through the midst of the sea" (Ex. 14: 15, 16). Moses was to use his sense of Mind, Spirit,

and Soul—the power of Mind, the separation of Spirit, and the dry land of Soul.

“And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them” (Ex. 14: 19). The pillar of cloud—the handling of evil, the appearing of the right idea of God and man through analysis, uncovering, and annihilation—became a protection to them. You remember that in the Psalms there is a very lovely sense of that: “Thou hast beset me behind and before, and laid thine hand upon me” (Ps. 139: 5). When you learn to handle the claims of evil, then when there is danger before, that will be a guide to you; and when there is danger from behind, it will be a protection to you. Every day I know for myself that I experience, as an idea of God, infinite protection and infinite disposal.

“And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night” (Ex. 14: 20). Well, what is the difference between that idiom and the idiom of Jesus when he said, “The prince of this world cometh, and hath nothing in me”—because he had handled it metaphysically. There is no prayer in the world that is worth anything but the “yea, yea” of spiritual affirmation, and the “nay, nay” of intelligent denial of error; the constant praying without ceasing, the constant right thinking in the realm of reality, and the constant denial in a scientific and intelligent way of the errors of mortality.

“And Moses stretched out his hand over the sea;”—not his rod, but his hand (his sense of power);—“and the Lord caused the sea to go back by a strong east wind all that night,”—the east wind is a symbol of the Christ, and Moses, a prototype of the Christ, was using his sense of the Christ,—“and made the sea dry land, and the waters were divided”—there you get Soul and Spirit again. “And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left” (Ex. 14: 21, 22). And all of you know that experience when you are struggling with some claim, and the right idea comes to you, and you get your feet on dry land, and you just walk right through that claim. What you learn from your experience of overcoming it becomes a protection to you, as the waters were a wall to the Israelites.

“And the Egyptians pursued, and went in after them to the midst of the sea . . . And it came to pass, that in the morning watch”—you know that the morning symbolizes the breaking of the light of Truth—“the Lord looked unto the host of the Egyptians through the



pillar of fire and of the cloud, and troubled the host of the Egyptians" (Ex. 14: 23, 24). And so when the light breaks on you, you look through that pillar of fire and cloud—that scientific sense of analysis, uncovering, and annihilation, by which you translate matter out of itself and into Mind—and you break up the claims of error.

"And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. . . . Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses" (Ex. 14: 26, 27, 30, 31). Now, suppose that were historically true—though there isn't any evidence that it is—what could it do for men? It might comfort a few people and give them a little faith and encouragement, but that would be all. But what it really is, and it is wonderful beyond words, is a scientific illustration of how through your understanding of the Word of God (the approach to God, the seeking of God), you work out the nothingness of a material sense of things, and then you "encamp by the sea"—you face error—and you say, "I am going to work this out on a scientific basis," and then you work it out to the point where the dry land appears, and you walk through the sea of error. I have seen that experience many, many times in the last forty-five years—when you just walk dry-shod through the waters, and the very experience becomes strength to you—the very waters protect you. Then you see the destruction of error—of the Egyptians. If you see this story as a scientific illustration of the operation of the nature of God as Soul, identifying all things with Principle, identifying with Principle every idea that opens the matrix, showing you that every idea is fundamentally in Principle, and is understandable, demonstrable, and potential, then it is wonderful beyond words.

Remember that the crossing of the Red Sea symbolizes the coming out of the Word into the Christ. You must encamp by the Red Sea—you must face error—and you must see the sea part, and you must walk over on dry land. Mrs. Eddy says: "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a



material sense of existence to the spiritual, up to the glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights." Today the idiom is "Stately Science pauses not," but in the time of Moses the idiom was a pillar of cloud by day and a pillar of fire by night—different idiom, but symbolizing the same experience.

Mrs. Eddy continues: "If we remember the beautiful description which Sir Walter Scott puts into the mouth of Rebecca the Jewess in the story of *Ivanhoe*,—

When Israel, of the Lord beloved,  
Out of the land of bondage came,  
Her fathers' God before her moved,  
An awful guide, in smoke and flame,—

we may also offer the prayer which concludes the same hymn,—

And oh, when stoops on Judah's path  
In shade and storm the frequent night,  
Be Thou, longsuffering, slow to wrath,  
A burning and a shining light!" (S. & H. 566: 1-24).

And so this crossing of the Red Sea is something that you have to work out in every experience, and something that you can't avoid, and when you have learnt something of the nature of Truth, you don't want to avoid it, but you want to meet and destroy the claim of error. Today we shall get somewhere only if we have in the world men and women who long to go down into Egypt and bring the children of Israel out of Egypt, who long to know the nature of omnipotence, omniscience, omnipresence, and omni-action, and to deal with the hate, jealousy, envy, greed, malice, sin, and disease in the world of today—to deal with all that makes living a tragedy. If we can only find a body of men and women who have this longing and this inspiration, Science will become to them power and vision, and they will be able to interpret it. So you can't give too much time to thinking out these symbols.

When you are considering the dividing of the Red Sea, remember the beginning 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." Mrs. Eddy says, "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear" (S. & H. 506: 18-21).

## **The Eternal Order**

Now remember, the way that we have seen the spiritual idea develop in the Bible is the way the spiritual idea has always developed and the way the spiritual idea will always develop in every individual case. The way mathematics and music develop once is the way they always develop.

In the first thousand years we saw the symbolization of the nature of God as divine Mind—creator, cause, origin—analyzing, uncovering, and annihilating the false dream of creator and creation, through Cain, Abel, and Seth—the three degrees of the physical, the moral, and the spiritual. Then we watched in the second thousand years the nature of God as Spirit causing Noah to make an ark and developing the order of the days of creation. And then we came into the third period of Soul, and we saw how things began to be identified—Abram came out of Ur of the Chaldees and was re-named Abraham, Jacob was re-named Israel, Joseph went down into Egypt and dealt systematically with the famine, and now the children of Israel are coming out of Egypt. And so we shall see the development of the whole thing as Mind, Spirit, Soul, Principle, Life, Truth, and Love, because that is the eternal order, the fundamental order of development. Order is infinite; even in music or mathematics there is no limit to it, but it is all built up on the seven notes or the ten digits. And so with the order of the synonymous terms for God. They reflect each other infinitely, and there is no limit to the order, but you have to learn it, just as you would learn mathematics or music, and when you learn it, “it shall be for a sign unto thee upon thine hand,”—a symbol of power,—“and for a memorial between thine eyes,”—vision,—“that the Lord’s law may be in thy mouth”—so that you can interpret it.

## **The Song of the Red Sea**

And so we come to Chapter 15, and we find a very lovely thing, and one of the outstanding things of the Bible—the song of the Red Sea. They don’t know when the original was written, but they know that as it is today it must have been written about 750 B.C., because it mentions things to do with the entrance into the Promised Land which they couldn’t have mentioned at the time.

“Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea”—there is the triumph, the victory, the conquest of Mind. “The Lord is my strength and song,”—Spirit,—“and he is become

my salvation:”—Soul:—“he is my God, and I will prepare him an habitation;”—Principle;—“my father’s God, and I will exalt him”—Life. “The Lord is a man of war:”—Truth:—“the Lord is his name”—there is the climax, the fulfilment, of the seventh day.

Then after that sevenfold statement, you get what you can regard either as analysis, uncovering, and annihilation or as the Word, the Christ, and Christianity. It has the tone of Mind, then of Spirit, and then of Soul.

“Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble” (Ex. 15: 1-7). There you have the sense of the analysis of the physical, and you also get the sense of the Word—“darkness was upon the face of the deep. . . And God said, Let there be light”—Mind.

And now you come to the sense of Spirit: “And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them;”—lust is the opposite of the purity of Spirit;—“I will draw my sword,”—the sword of Spirit,—“my hand shall destroy them. Thou didst blow with thy wind, the sea covered them:”—you remember how the wind assuaged the waters in the flood of the second thousand years:—“they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy”—“Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God” (S. & H. 507: 3-6)—“hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation” (Ex. 15: 8-13). There you get the tone of uncovering, of the Christ, and of Spirit.

And now you get the tone of Soul, or the coming of the Christianity sense of things. “The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina”—you know at once that sorrow is the opposite of the joy of Soul. “Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall



be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea" (Ex. 15: 14-19)—the dry land of Soul. So you have had the tones of analysis, uncovering, and annihilation, the tones of the Word, the Christ, and Christianity, and the tones of Mind, Spirit, and Soul.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand;"—here you get the woman sense;—"and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea" (Ex. 15: 20, 21).

### **Bitter Waters Become Sweet**

"So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days into the wilderness,"—their thought was resurrected, and they went into the wilderness, where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597: 17-19),—"and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: . . . And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree,"—Soul was now uniting thought to Principle,—"which when he had cast into the waters, the waters were made sweet"—the waters became the Christ. ". . . there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where were twelve wells of water,"—the "twelve" of demonstration,—"and threescore and ten palm trees:"—the "seven" applied to the human:—"and they encamped there by the waters" (Ex. 15: 22-27).

This story is wonderful: the beauty, the delicacy, the Science of it, the certainty of it! No wonder men, even although they haven't understood it, have felt that the Bible was the answer. And that is

why theories come and go, but the Bible goes on. They have nearly killed it by trying to put it on a human and historical basis, but it has survived, and it will go on and on. If we can get together a body of men and women who are great men and women and who are willing to consecrate thought, energy, and desire to it, and who love Truth above all things, then the Bible will grow richer and richer.

Remember, you don't have to use Truth: you only have to let Truth use you, and it is dynamic and essential. You don't have to use it: you only have to be willing to let it use you.

## TALK NO. 27

*(April 27th, 1948)*

# MOSES — V

## From the Manna to the Commandments

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

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



## **The Christ-Idea Used Moses**

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

Moses himself was a great moral character who impressed the Hebrew people with a God who was a national God and a God of vengeance, war, and cruelty, and eventually the prophets had to relieve them of that concept of God. Moses' standpoint was "an eye for an eye, and a tooth for a tooth." Let's remind ourselves of Mrs. Eddy's definition of Moses: "A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel,—the union of justice and affection,—there is something spiritually lacking, since justice demands penalties under the law" (S. & H. 592: 11-15). That is the definition of Moses, which is not a very flattering one metaphysically. It is quite evident that Moses was a great character, a great thinker perhaps, a great legislator and leader, a great moralist, but Moses was not the symbol of the spiritual idea. The symbol of the idea in that age was the I AM THAT I AM and the children of Israel. The symbol had become the I AM THAT I AM, the Godhead, and the children of Israel; Moses was just used by the Christ-idea—something far past his comprehension—as many of us are. You can see time and time again how Moses was willing to be used by the Christ-idea and he *was* used by it, but more and more you can see why Moses could not enter the Promised Land. You cannot enter the Promised Land if you go no further than morality. You can only enter the Promised Land through spirituality—that is, through vision. Morality will take you just so far and no further, and under stress it will give way. On the other hand, morality which is the outcome of vision is that which recognizes only one cause and one effect; without that vision, morality is just a matter of custom and habit—good custom and good habit perhaps, but that's all. It will never inherit the kingdom of God.

## **Soul as Principle**

We are now coming to a wonderful change of tone: we are coming to Soul as Principle. Soul as Mind has said, "Let there be light,"

Soul as Spirit has developed the light, and Soul itself has made it definite, and now we are coming to the point where Soul identifies it with its Principle, and Principle demonstrates it in Life, and so you have in these sub-tones the sequence of Soul, Principle, and Life.

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

### **The Water, the Bread, and the Wine**

We finished last time at the point where the Israelites "came to Elim,"—which means "trees,"—"where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters" (Ex. 15: 27). Remember that they had come from Marah, where the waters were bitter. If you just have some sense of God as Mind, as Spirit, and as Soul, and there you stop, then the waters *are* bitter. But God showed Moses a tree—symbolizing Principle—and when he cast the tree into the waters, they became sweet, and as soon as that happened, they reached Elim, where there were twelve wells of water—a symbol of demonstration—and seventy palm trees—a symbol of the seven days of creation applied to the human. The waters will be bitter if you stop at the "three-and-a-half," which the Bible uses so much as a symbol of thought which sees God in some measure as Mind, Spirit, and Soul, but doesn't go on to know God as divine Principle, Life, Truth, and Love. The waters, you remember, are a symbol of the elements of Mind—thinking in terms of the qualities of God; the bread and the wine symbolize thinking in terms of the Christ-idea. You remember how at the Last Supper

Jesus fed his disciples with bread and wine. John is the only Gospel narrator who records the spiritual significance of the bread and the wine on that occasion. He writes that Jesus prayed "that they all may be one; . . . I in them, and thou in me, that they may be made perfect in one" (John 17: 21, 23). He gave them the bread of Life or Truth, and the wine of Love, which gives the complete sense of one infinite Being. At that point being becomes to you indivisible from Being, just as every expression of music is music to the great musician, because although music is infinitely manifold in expression, it is always just music to him.

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

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

### Seven Aspects of the Days of Creation

It is more and more evident that these great thinkers laid out at the beginning of the Bible their "seed-plot" of the days of creation and the way they combine as the Word, the Christ, Christianity, and Science. If you take those days of creation and you look at them from the point of view of *Mind*, from the focal point of Mind, you see that the first day is "Let there be light;" that the second day is "Let there be development;" that the third day is "Let there be definiteness;" that the fourth day is "Let there be power;" that the fifth day is "Let there be exaltation;" that the sixth day is "Let there be health;" and that the seventh day is "Let there be completeness."

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

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

And then you come to the fourth day, and you look at the seven days from the point of view of *Principle*, and the minute you reach



that point, your sense of the order rises, and you begin to have a sense of the oneness of the whole thing. The minute you touch Principle, you see that it is all one infinite system, one infinite Being, one infinite proof or demonstration, one infinite interpretation.

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

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

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

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

### **The Evening and the Morning States of Thought**

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

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

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did

eat bread to the full;”—you will see as we go along that the “flesh” symbolizes the human sense of Truth;—“for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day” (Ex. 16: 2-4)—it was to be a most ordered process. The impulsion of the Christ was now driving the children of Israel to accept the bread of Life and the bread of Truth.

“And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily”—when you have reached the sixth day of manhood, then you find the idea embosomed in the Father-Mother God. “And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt” (Ex. 16: 5, 6). In the evening of your thought you will always know that you can come out of the land of Egypt, out of bondage. You remember Mrs. Eddy’s definition of “evening”: “Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest” (S. & H. 586: 1-2). In that state of thought you will always be able to look back and see that you have had to work your way out of bondage through tilling the soil. “And in the morning, then ye shall see the glory of the Lord;”—you remember Mrs. Eddy’s definition of “morning” as “Light; symbol of Truth; revelation and progress” (S. & H. 591: 23-24). This symbolism of the evening and the morning is like the symbolism of the right foot and the left foot: the right foot shows you how to deal with the carnal mind, but the left foot shows you spiritual values.

“And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat,”—and that is where the Christian Scientists are who know God as Mind, Spirit, and Soul, but have never learnt of divine Principle, Life, Truth, and Love. The minute you learn of Principle, you’re bound to have system, oneness, infinite interpretation; the minute you learn of Life, you’re bound to have eternity—not coming and going—and Science is of the nature of eternity; the minute you learn of Truth, you’re bound to have infinite consciousness; and the minute you learn of Love, you’re bound to have fulfilment and completeness. When you begin to know God as Mind, you say, “Yes, that is to do with thinking;” when you begin to know God as Spirit, you say, “That thinking is good;” when you begin to know God as Soul, you say, “That thinking is dependent on spiritual sense and not on material sense;” but you have only just begun. “The Lord shall give you in the evening flesh to eat,” but if you don’t go any further, you will never have the morning sense of things, when “the glory of the Lord” appears. “And Moses said, This shall be,



when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord. . . . And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness"—where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597: 17-19),—"and, behold, the glory of the Lord appeared in the cloud" (Ex. 16: 8, 10). The promise was that "in the morning, then ye shall see the glory of the Lord," and now the morning had come; the light of Truth had broken on their thought, and brought them the bread of Truth—the only true bread.

You remember what Mrs. Eddy says in her chapter on the Apocalypse: "This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow" (S. & H. 558: 9-12). That cloud may be a cloud of obscured views, or it may be a "cloud of witnesses," and if it is the "cloud of witnesses" it will lead you on. And so "they looked toward the wilderness"—if only we would look "toward the wilderness," where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence," then "the glory of the Lord" would appear. But you cannot look "toward the wilderness" unless you are willing to go on from Mind, Spirit, and Soul to Soul, Principle, and Life, and you cannot go on to Soul, Principle, and Life unless you accept Science, because the minute you touch Principle you have some measure of Science, and you cannot accept Science unless you are willing to think, and that means "absolute consecration of thought, energy, and desire" (S. & H. 3: 16). And so if you want to be just a religionist—even if you have the best intentions—you will never see "the glory of the Lord." Mind, which brings the light of intelligence, will show you that God is Love, and that feels nice, but it is only the elements of thought—thought which hasn't become idea. The minute you touch Principle, thought becomes idea, because Principle is that which always has an idea.

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

"And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At



even ye shall eat flesh,"—you will see that there is some way out of Egypt, but you won't know the way out,—“and in the morning ye shall be filled with bread;”—the bread of Life;—“and ye shall know that I am the Lord your God” (Ex. 16: 11, 12)—you will know what Mind, Spirit, Soul, Principle, Life, Truth, and Love is.

“And it came to pass, that at even the quails came up, and covered the camp.” This is the first time that the quails are introduced. I want to read you what it says in Numbers about the quails, because it is really very enlightening. “And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?” (Num. 11: 18-20). And so if all you're willing to do is to have that evening state of consciousness—if you're just a believer in Truth—then remember what Mrs. Eddy says in “Principle and Practice”: “The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science.”

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

### **“The Dew Lay Round About the Host”**

“And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host” (Ex. 16: 13). Mrs. Eddy says, “The dew of heaven will fall gently on the hearts and lives of all who are found worthy to suffer for righteousness,—and have taught the truth which is energizing, refreshing, and consecrating mankind” (Mis. 291: 23-27). She also says, “When shall earth be crowned with the true knowledge of Christ?”—it was the Christ-idea which was impelling Moses to lead

the Israelites into some understanding of that idea. "When Christian Science has melted away the cloud of false witnesses; and the dews of divine grace, falling upon the blighted flowers of fleeting joys, shall lift every thought-leaflet Spiritward; and 'Israel after the flesh,' who partaketh of its own altars, shall be no more,—then, 'the Israel according to Spirit' shall fill earth with the divine energies, understanding, and ever-flowing tides of spiritual sensation and consciousness" (Mis. 360: 14-24).

### **The Manna: "A Small Round Thing"**

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground" (Ex. 16: 14). The beginning of Truth is always small. It comes in quietness and in meekness, and its beginnings are small. It comes as a "still, small voice." "Upon the face of the wilderness"—you know that face indicates identity; so the sense of Truth was identified in that state of thought where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence." "And when the children of Israel saw it, they said one to another, It is manna:"—the word "manna" means "what is it?"—"for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents" (Ex. 16: 15-16)—in your state of thought.

### **The Bread that Jesus Gave**

You remember what Jesus says about this bread when the Jews said to him, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. . . Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? . . . From that time many of his disciples went back, and walked no more with him" (John 6: 31-33, 58, 60, 66). The bread that Moses gave the children of Israel in the wilderness was the

developing sense of Truth that comes to us through Soul—a sense of Soul, Principle, and Life—but Jesus was giving the people the bread itself. The sense of the bread of Truth which the Israelites had on “the face of the wilderness” came as they were able to identify that state of thought where “a material sense of things disappears, and spiritual sense unfolds the great facts of existence.” It was to them “bread from heaven,” but it was not the bread which Jesus gave later on, which was positive Truth, absolute Truth.

### **The Manna: “Gather of It Every Man”**

“This is the thing which the Lord hath commanded, Gather of it every man” (Ex. 16: 16)—there is no hope of getting what really constitutes Science and salvation to humanity unless you can make a thinker out of the individual. “The time for thinkers has come” (S. & H. vii: 13). Unless we can make a thinker out of the individual, there isn’t a hope of bringing salvation to humanity. If the individual isn’t a thinker, after a time he gets bored with spiritual things, and he says, “Is there a God? Does religion do anything? What is the answer?” But until we see the Science of spiritual things, and men and women become thinkers—because Science demands thinkers—until the morning breaks and the glory of God appears, there isn’t going to be any real salvation—the salvation which comes through Soul as Principle. In the rule of Soul, the fires of the Holy Ghost destroy the tares of sin, disease, and death, and then Soul gathers the wheat into the barn—identifies everything with Principle.

### **The Manna: The Measure of Science**

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

*Omer.* The exact values of the Israelite weights and measures are not certainly known. They varied somewhat at different times. When this document, the Priestly Code, was compiled the Ephah might be reckoned as rather less than 2½ pecks, and the Omer, the tenth part of the Ephah (cf. verse 36), as rather less than two quarts. The *omer* is only mentioned in this chapter, and must be carefully distinguished from the *homer*, which was ten ephahs.



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

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

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

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

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

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

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

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

### **The Manna: None on the Seventh Day**

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

beautiful beyond words, and that is what we've all got to do. The ultimate is Science.

The world has known something of the Word in an objective sense, and it has known something of the Christ in an objective sense, and it has known something of Christianity in an objective sense, but it has known the Word only as a very indefinite proposition, it has known the Christ only as a person, and it has known Christianity as meaning that somebody is kind to somebody else or believes that God is a person. When humanity gets to the point of Science and begins to look at the Word, the Christ, and Christianity from the point of view of Science, then the whole conception of the Word, the Christ, and Christianity will change. The ordinary presentation of Christian Science has come to the point where if you go and talk to the ordinary man about Christian Science he is bored in a minute. He won't listen. He thinks of Christian Scientists as those people who don't have a doctor and who claim to do a great deal more than they can do, and he is bored. And therefore I feel that today we've got to remember that Mrs. Eddy writes in the textbook of her discovery 444 times as Science, 377 times as Christian Science and 170 times as divine Science; the term that she uses most and which includes all the others is Science, and I think that if we can go to humanity today and show that her discovery is Science, then inevitably we shall get humanity to look at Christianity from the point of view of Science (which is Christian Science), and the Christ from the point of view of Science (which is Christ Science), and the Word from the point of view of Science (which is divine Science, the Word of God), and they will love Christian Science, the Christ Science, and the Word of God.

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

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

“Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none” (Ex. 16: 26, 27). You can't gather on the seventh day. The seventh day is that state of thought which knows that Being



is. There is a time in a Christian Science treatment when nothing will heal the case but absolute realization—the absolute realization that divine Love is infinite and therefore ever-present and that there is no other presence or power. If you don't rise to that point, but you come down and try to heal it through argument, you won't succeed. And so when you ought to be in the seventh day of absolute realization of design, of fulfilment, of all that is one and Science, you may try to find manna in the field, but it won't be there at all. In that seventh day there is only one way—the way of Science. That doesn't mean that in the seventh day you don't have to think. You think more than ever. But you think according to Principle. You have arrived at the point of Science and your thinking is spontaneous thinking. The great musician thinks spontaneously because he comprehends the oneness, the science, and the vastness of music, and so he thinks more than ever, but he thinks subjectively—he just reflects. In reality man is idea and he has the Mind of Christ, because he is God's reflection.

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

“So the people rested on the seventh day” (Ex. 16: 30)—just as God “rested on the seventh day.”

### **The Manna: The Tones of the Seven Days**

Here we have a sequence of the tones of the days of creation: “And the house of Israel called the name thereof Manna:”—the light of Mind made them ask, “What is it?”—“and it was like coriander seed, white;”—the purity of Spirit;—“and the taste of it was like wafers made with honey”—the spiritual sense of Soul. “And Moses said, This is the thing which the Lord commandeth,”—the interpretation of Principle,—“Fill an omer of it to be kept for your generations;”—eternity;—“that they may see the bread wherewith I have fed you in the wilderness,”—the bread of manhood, of Truth,—“when I brought you forth from the land of Egypt”—the complete deliverance of Love. “And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations” (Ex. 16: 31-

33)—remember that Mrs. Eddy says in her commentary on the seventh day of creation: “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus” (S. & H. 520: 10-15).

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

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

“And the children of Israel did eat manna forty years” (Ex. 16: 35)—you remember Mrs. Eddy’s definition of the children of Israel: “The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ’s offspring” (S. & H. 583: 5-9). In so far as you have the state of thought symbolized by the children of Israel, you will “eat manna forty years.” Now, eating “manna forty years” means that you take the “four” of the divine infinite calculus of what we used to call the Word, the Christ, Christianity, and Science—what I should now like to call Science, Christianity, the Christ, and the Word—and see it operating in a sevenfold way in the days of creation and through those days of creation and even bring it down to the human problem through analysis, uncovering, and annihilation (the “ten”).

Remember that the days of creation indicate more than just seven days of ascending thought and they indicate even more than the “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (S. & H. 465: 9-10), because they lead to the infinite One. The “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” is a symbolization of the nature of God at the point of Truth. Mrs. Eddy says of the chapter called “Recapitulation,” “Absolute Christian Science pervades its statements, to elucidate scientific metaphysics” (S. & H. 465: 4-6), but there is a point even higher than that answer in “Recapitulation” to the question “What is God?” and that is when thought reaches the point where it sees that there is just One and that One is all-inclusive, the infinite One. Then you have a true sense of Truth and Love—the idea infinitely included and embosomed in the divine motherhood. And so in future in thinking about the days of creation, ask yourself:

Am I looking at these days of creation from the point of view of Mind, or Spirit, or Soul, or Principle, or Life, or Truth, or Love, or am I looking at those days of creation as a complete whole? If you are doing the latter, then you have a very much higher sense of the days of creation. We must never forget, in considering the days of creation, that Mrs. Eddy defines "day" in her "Glossary" as that which indicates the nature of Life, of Truth, and of Love. Each day is the appearing of the ordered development of eternal Life, Truth, and Love.

### **Mankind Will Come to the Science of the Bible**

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

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

### **The People Thirsted for Water**

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, . . . and there was no water for the people to drink" (Ex. 17: 1). They still wanted water—that is, they still wanted to go back to the elements of thought. All the way through you can see that the Christ-idea was impelling Moses to try to get them to take the bread—the Christ-idea—but they wanted to go back to the picture of Mind, Spirit, and Soul. Theirs was the state of thought symbolized all through the Bible by three-and-a-half—half a week, 1,260 days, and so on. That state of thought just begins to get a



glimpse of Principle, but it won't go any further. The Christ leads you from Soul into Principle and Life. The minute you have touched that, you have started on your journey towards Life, Truth, and Love—the essential nature of God.

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

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

### **Moses Smote the Rock**

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

In Numbers it says of that whole experience: “And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: . . . And Moses took the

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

To go back to Exodus: "And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" (Ex. 17: 7). Well, that is no different from today. Men say, "Is there a God? Where is He? Look what is going on—what is He doing?" There are two questions in the thoughts of men today; they are asking themselves, "Is there a God? What is His nature? Is He available?" and they are also asking themselves, "What is physical science going to do to the world? Where is it going to lead us?" So the two questions that are uppermost in the thoughts of men today are God and science—whether they know it or whether they don't know it.

### **The Fight with Amalek**

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

"And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek:"—Joshua comes in now:—"to morrow I will stand on the top of the hill with the rod of God in mine hand"—still the rod, but this time it is the rod of God. "So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and

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

### A Summary

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

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

And so we have been watching the development of the story from the bitter waters of Marah to the fight with Amalek. These experi-



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

## INTERVAL

Someone has asked me if I think that Moses really saw all this or whether it was the prophets who wrote the story. Well, of course, it was the prophets who attributed a great deal to Moses. In those days there was no hope of having any teaching accepted unless it was attributed to someone like Moses.

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

### Moses Takes Jethro's Advice

"When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and

that the Lord had brought Israel out of Egypt; then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, and her two sons;"—now watch the names of the two sons;—"of which the name of the one was Gershom [a stranger]; for he said, I have been an alien in a strange land: and the name of the other was Eliezer [God is help]; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: and Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God. . . . And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians" (Ex. 18: 1-5, 9). Jethro was saying now, "God has delivered you, and He hasn't only brought you out of Egypt, but He has blessed you above and beyond that." There is a very strong feeling that Moses got his first sense of Jahweh through Jethro the priest of Midian; the Jahweh document, on the other hand, holds that Israel had always known God as Jahweh.

"And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God"—to eat bread, not to drink water. "And it came to pass on the morrow, that Moses sat to judge the people: . . . And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?" Jethro was certainly uncovering an unwise development. "And Moses said unto his father in law, Because the people come unto me to enquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses' father in law said unto him, The thing that thou doest is not good" (Ex. 18: 12-17). It's never good to set up somebody as a judge. We have to work things out ourselves.

"Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone." Mrs. Eddy had to withdraw from her followers in order to develop the understanding of the spiritual idea. "Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the

people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee" (Ex. 18: 18-22). If we can get the other fellow to accept metaphysics and a sense of divine system, so that he begins to feel it and touch it and love it and it becomes real to him, then we need never worry about his progress in Science.

I believe that today we can give this Science to mankind. The young people especially have no use for emotional religion, but when you show them that spiritual values are scientific and that they can lay hold on those values, that is an entirely different proposition to them. I believe that the time has come when we can present Science to humanity as a whole—not just to a few Christian Scientists, but to the Hindu, Moslem, Jew, Congregationalist, Catholic, and everybody else. The minute you name Truth as Science, you take it out of the realm of sectarianism and it becomes universal.

And so Jethro showed Moses that there would have to be a sense of system. Only spiritual values can judge you, just as in mathematics only  $2+2=4$  and  $5+5=10$  can judge you. Jesus said, "Man, who made me a judge or a divider over you?" and yet he said, "If I judge, my judgment is true." But it is spiritual values which judge you—it isn't people at all.

"If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens"—those symbolize degrees of thought. "And they judged the people at all seasons:"—there are only the four seasons of the Word, the Christ, Christianity, and Science:—"the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and he went his way into his own land" (Ex. 18: 23-27).

### **The First Ascent: Mind**

And now we come to the ascents into the mount. There were seven ascents, and they correspond to the seven days of creation.

"In the third month,"—when thought was resurrected,—“when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai”—when thought is



resurrected, we come into the wilderness, to that point where Soul destroys the tares and gathers the wheat into the barn. "And there Israel camped before the mount. And Moses went up unto God" (Ex. 19: 1-3)—this was the first ascent. Did you ever go "up unto God"? We do it every day through the days of creation. It is the only way, and here Moses' ascents into the mount are in the tones of the seven days of creation. How do you approach the higher realms of music? Surely you do it through the notes and the system of music. There is no other way.

"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,"—the eagle is always a symbol of Science,—“and brought you unto myself” (Ex. 19: 3, 4). Two distinct things they were to acknowledge—"Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 14-16). Those two processes are expressed time and again in different idiom—it may be the right foot and the left foot, the right hand and the left hand, the evening and the morning, and so on.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people,"—he called for metaphysics,—“and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do” (Ex. 19: 5-8). In that first ascent to the mountain Moses is reminded of how God brought the children of Israel out of Egypt, out of darkness, through the light of Mind, and he is told to tell the children of Israel that if they will only obey God's laws they will inherit all things—the allness of Mind. The whole tone of that passage, as you will see if you study it carefully, is Mind—as identified through Soul. It has the tone of the first statement of the Commandments: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

When Moses called for the elders, it always meant that he was in trouble and was calling for metaphysics, because the twenty-four elders in Revelation symbolize the twenty-four questions and answers in "Recapitulation," which "elucidate scientific metaphysics." When you get into trouble, it is a good thing to "call for the elders"—for metaphysics.

## **The Second Ascent: Spirit**

And so we come to the second ascent: "And Moses returned the words of the people unto the Lord." You remember that Mrs. Eddy says that all true thoughts "come from God and return to Him" (Mis. 22: 17-18). When thought comes to you, and you take that thought back to God, you base it on Principle—you make it subjective. The minute you take thought back to God, you make it subjective, because you base it on Principle. You see that "I and my Father are one."

"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord. And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,"—the purity of Spirit—"and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds"—the order of Spirit—"unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it,"—you cannot mix Spirit and matter,—“but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives" (Ex. 19: 9-15). When you or I go up into the mountain—when we try to realize the Christ-idea—it always begins with "Let there be light," and we see that "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage"—that's your first ascent. And then comes the second ascent, when you see that you must purify thought, that you must not touch spiritual things with material sense, because they are absolutely pure and ordered and sanctified.

## **The Third Ascent: Soul**

"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"—the trumpet is that which identifies and calls together, and the thunders and lightnings symbolize the destruction of the tares—the chemicalization which we all experience. Soul is sinless, and the minute you touch Soul,



you begin to deal with sin in its essence, and you begin to deal with corporeality, and so the human mind chemicalizes, but it is essential that you should deal with it. Mrs. Eddy used to say that Spirit separates the tares from the wheat, and then Soul destroys the tares and gathers the wheat into the barn—identifies it. And so in the destruction of the tares you get the thunders and the lightnings, but meanwhile the trumpet—that which identifies—sounds clearer and clearer.

“And Moses brought forth the people out of the camp to meet with God;”—they were going to be identified with Principle through Soul;—“and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace,”—the fires of Soul,—“and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice” (Ex. 19: 16-19). There is nothing that identifies so much as a voice. Mrs. Eddy once said that if somebody seems to be passing out, one should always speak to them, because nothing reaches them like the voice; when sense cannot grasp anything else, it will grasp the voice. The voice always identifies. And so “God answered him by a voice.”

“And the Lord came down upon mount Sinai”—there is the Christ sense, because the Word is the ascending order, but the Christ is the descending order. The Christ “comes to the flesh.” Divine Principle, Life, Truth, and Love translates itself through Soul, Spirit, and Mind—the Christ order. “And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.” When the Christ comes, it always calls you “up to the top of the mount.” “And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish” (Ex. 19: 20, 21)—that is, as you gain spiritual sense, as you go “up to the top of the mount,” you see very clearly that any attempt to work out the problem on a human basis is destined to failure.

“And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it”—purify it. “And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest ye break forth upon them”—through spiritual sense alone can the things of God be discerned. “So Moses went down unto the people, and spake unto them” (Ex. 19: 22-25). You cannot go up to the top



of the mountain except through that Soul-sense—Soul as Principle—which identifies all thought with God, and which takes every thought back to God. As you remember, the record was that “Moses returned the words of the people unto the Lord”—every single idea must be taken back to Principle, because God’s thoughts “come from God and return to Him.”

#### **The Fourth Ascent: Principle: The Commandments**

And then you come to the fourth ascent. “And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage” (Ex. 20: 1, 2). And here are what they call the Commandments. There were two tables of stone, and some authorities claim that there were four Commandments on one and six on the other, and other authorities say that there were five on one and five on the other, but they also recognize that after the fourth Commandment there is a very definite break; as far as I can see, the first four Commandments have the tones of the seven days very clearly, and the next six tell the story of the Christ. The first four tell you the story of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the second six give you divine Principle, Life, Truth, Love, Soul, Spirit, Mind, or the Christ.

“I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” Mind says, “Let there be light” to the darkness of Egypt. There’s the tone of the first day—“Our Father-Mother God, all-harmonious” (S. & H. 16: 27). Then comes the tone of the second day—purity and separation: “Thou shalt have no other gods before me” (Ex. 20: 3). “Adorable One” (S. & H. 16: 29)—onliness, the purity of Spirit. Then you get the tone of the third day: “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: 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” (Ex. 20: 4, 5). Through Soul you handle the belief of sin and the penalty for sin, because with sin you always get the belief of penalty. Sin is nothing more than missing the mark, but humanity says that sin has a penalty. God never said that sin had a penalty, because God does not know sin, although it is true that sin, being unlike God, destroys itself. The destruction of sin is giving it up. And so that third statement of the Commandments means, “You shall not have any false identity.” “Thy kingdom is come; Thou art

ever-present" (S. & H. 16: 31). "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin" (Man. 41: 21-23)—and there is the tone of the third day.

And then you get the tone of the fourth day: "And shewing mercy unto thousands of them that love me, and keep my commandments"—the demonstration of Principle. Then comes the tone of the fifth day: "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" (Ex. 20: 6, 7)—there is no multiplication, no true sense of fatherhood, which always brings forth, if you are taking the name of the Lord in vain—that is, believing in sin, disease, and death. Then you get the tone of the sixth day: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work:"—the sixth day is the climax of what we call metaphysics;—"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"—nothing in your thought shall believe that in the seventh day state of consciousness there is anything to be done, for the seventh day is the day of realization. "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" (Ex. 20: 8-11). And in that seventh day—in that day of absolute divine Science—there is nothing to be done, because there is only the infinite One.

So in those first four commandments you see the tones of the seven days of creation, just as you do in the Lord's Prayer and the Beatitudes, as we have seen time and time again.

Then you get the tone of the Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error." "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20: 12). What is "the land which the Lord thy God giveth thee"? It is the Christ-idea, which is Life, Truth, and Love. Mrs. Eddy gives the highest definition of God, and in fact the highest definition in her "Glossary," when she defines "Mother" as "God; divine and eternal Principle; Life, Truth, and Love" (S. & H. 592: 16-17). You are to honour your highest sense of fatherhood and motherhood, which is divine Principle, Life, Truth, and Love.

Then comes the tone of Soul: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal" (Ex. 20: 13-15). Soul is sinless. And then you get the tone of Spirit: "Thou shalt not bear false witness against thy neighbour" (Ex. 20: 16). "Jesus beheld in

Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy" (S. & H. 476: 32-5). You must not bear false witness, and Spirit knows no false witness, because in Spirit there is only one substance, one reality, one activity, one creation. If Mrs. Eddy ever wants to show spiritual creation as the opposite of material creation, she always uses the term Spirit as the creator, because Spirit is the only.

And then you get the tone of Mind: "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" (Ex. 20: 17)—because Mind is All. "All is infinite Mind and its infinite manifestation" (S. & H. 468: 10-11), and so you don't have to covet anything.

### **Our True Identity with Principle**

Just go back and look at this story we've been considering. Moses has been forced to lead the children of Israel out of eating "flesh at even" and out of the desire for water—for the elements of thought—into some understanding of the bread of Truth. He has been forced to bring them out of the Word sense—an indefinite sense of the Word at that—which was enough to bring them out of the bondage of Egypt, but was not enough to give them the Christ-idea. He has been forced to go before the people and give them the Christ-idea, and now he has climaxed his work in the Commandments, where he has given them the tones of the seven days, illustrating the Word, in the first four Commandments, and the sense of the Christ in the next six Commandments. We have been watching the illustration in this fourth part of the third thousand years of the tone of Soul as Principle in the days of creation: "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." So we have begun to touch the hem of Soul as Principle.

Now, don't you see, as we go on with this Bible story, how this sevenfold aspect of God and its infinite reflection is becoming natural and normal to us, as we see how it is used? It is the new tongue. We are going to think and speak in this new tongue, and it is going to do for us a wonderful thing: it is going to take away that inferiority complex which all mortals have and which makes every mortal say in all situations, "I'm it." Whenever somebody wants to be the



dominant influence in a situation, the inferiority complex is behind it. The real complex of the Son of God says, "All is infinite Mind and its infinite manifestation." Jesus said, "Why callest thou me good? there is none good but one, that is, God." And as thought turns to the universal, to divine Principle, Life, Truth, and Love, as we begin to honour our highest sense of fatherhood and motherhood, we shall each one of us find our individual identity in Principle, and then we shall all be one in Principle.

And so we've been watching that which happens to you and me and which must happen to everyone. That which brought us out of Egypt was good—it was the sense of the Word—but that must develop into the Christ sense, and the Christ must become Christianity. In the prophetic age, when they touched the Christ in its purity, they saw that God was not the God of Israel, but of all men. The story is one story, and we're watching the development of it, as we would watch the development of mathematics or music and the way that they are used.

(May 4th, 1948)

## MOSES — VI

### The Ascents (1)

I want to take with you Moses' seven ascents into the mount, and I want to paint one picture of them, and it *is* one picture—a wonderful picture.

#### The Three Important Ascents

Moses is supposed to have made seven ascents into the mountain, but according to the best authorities, there were three outstandingly important experiences. On the first of the three important occasions—the fourth ascent—God gave him what we know as the ten Commandments and also a comprehensive statement as to how they were to be applied humanly—in fact, a Manual. This particular vision was inspired by Moses' sense of Principle.

On the second important occasion—the sixth ascent—God gave Moses two tables of stone with the Commandments written by the finger of God. He also gave him the details of the Ark of the Covenant and the Candlestick and so on. When Moses descended from the mount after that second experience, he found the Israelites worshipping the golden calf, and in his anger he threw the tables down and broke them—that is, he saw that the absolute was too much for the Israelites, and that he had to break it up for them and give it to them in detail.

In Moses' third and last recorded experience in the mount, he was commanded by God to hew two tables out of the stone himself and to write the Commandments on them. Evidently he had to reduce his message to the understanding of the Israelites. When he did this, his face shone and he had to wear a veil—he had to hide the full import of the identity of his message. He had to make his message available to those who could receive it.

## **The Tabernacle Did Not Exist at That Time**

The whole story is exceedingly interesting, and all the details of the Tabernacle and the Ark of the Covenant and the shewbread are most inspiring when spiritually understood. Of course, you've got to remember that the description of the Tabernacle in Exodus is a description, as all the authorities recognize, which is based on the measurements and equipment of Solomon's temple and also on Ezekiel's description of the temple. It is quite clear that this Tabernacle as described in Exodus never existed physically at that time at all. All they had in those days was a Tent of Meeting, which was outside the camp. The Tabernacle was supposed to be in the centre of the camp. The Tabernacle that is described in Exodus would have been a complete impossibility in that age and under those circum-

## **The Climax of the Idealism of the Priestly Document**

I want you to hear a passage from Funk and Wagnalls' Bible Dictionary which I think is most inspired:—

The description of the Tabernacle is an essential part of the P document. In fact, in this description the ideal teaching of this great document reaches its climax. Starting with the creation of the universe Gn. 1: 1, the writer draws ever nearer to his main theme—how the infinite, holy God has His abode among men in the midst of His holy people Israel. When he wrote, it had probably long been the custom to assign a Mosaic origin to all the important legitimate religious customs then current (as Dt: had already done). That there could be but one altar, one sanctuary, one priestly family; that the line between the holy and the profane must be drawn most strictly; that the sanctuary and its services must be as expensive and beautiful and elaborate as possible—all such ideas as these had long been current and accepted, and, of course—so he must have reasoned—they were entertained and taught by Moses. Making use of the tradition of the Mosaic Tent as he understood it, the author of P (in its original form) built his description mainly on the data of Solomon's Temple and on Ezekiel's idealistic picture (this is what we find now embedded in Ex. chs. 25-29, Nu. chs. 2-4, etc.). Later additions in the same spirit extended this by transferring to it elements from the subsequent developments of the cultus (as the Altar of Incense, Ex. ch. 30, etc.), or from the more fully developed theories of later times. The Tabernacle of P is not, therefore, a bald fiction, but an honest, sincere attempt to set forth a great ideal on the basis of ancient tradition and established usage.

Just consider that: this writer sees that the Priestly document,



which introduced the story of the seven days of creation, climaxes its idealism in the description of the Tabernacle. So the Tabernacle and the Ark of the Covenant and the shewbread and the Mercy-seat are not things that we can brush aside. They are most marvellous symbols, just like the symbols in Revelation in the account of the city foursquare. So the Tabernacle isn't just a "bald fiction;" it is a most wonderful symbol, although physically it never existed. I was trying to find some record of what happened to the Tabernacle, but there seems to be no record of what happened to it, because it never existed. You can find what happened to the Ark of the Covenant; it was put in the Temple in Jerusalem, and was destroyed with the Temple in 586 B.C. The truth is that there was a Tent of Meeting, which was outside the camp, and the prophetic writers built it up into this elaborate description of what they call the Tabernacle, not as a fiction but to climax the wonderful symbolism which they had begun in the first chapter of Genesis. If we have the spiritual sense, we shall be able to see it as the climax.

You can see why it says of Jesus that after his resurrection, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24: 27). If you take this description of the Tabernacle, for instance, you will find the symbols of "one" and "four" and "seven" all the way through.

### **The Ascents and Descents**

Now let's consider these ascents and descents. There were seven ascents and descents, and they bring out the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love. The three great ones were the fourth, sixth, and seventh. In the fourth ascent Moses was given the "Ten Words" or ten Commandments, and also what we should call a Manual. In the sixth ascent Moses was given the Commandments written with the finger of God, and then when he came down he found the people worshipping the golden calf, and it says that he threw down the tables of stone and broke them, but it really means that he translated the Commandments to the Israelites. Then in the seventh ascent he hewed two tables himself and wrote the Commandments on them. That is just an outline, but it is a most marvellous picture, a scientific and exact picture, and the tones of it are just lovely beyond words. This week and next week I shall try to paint a picture of the seven ascents, because they are too much to tackle in one meeting.

## The First Ascent: Mind

You remember the first ascent: "In the third month,"—symbolizing a resurrected state of thought,—“when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai”—where a “material sense of things disappears, and spiritual sense unfolds the great facts of existence” (S. & H. 597: 18-19). “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” (Ex. 19: 1, 2). You remember the “token” God promised to Moses: “When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain” (Ex. 3: 12)—the mountain of exalted spiritual sense.

“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” (Ex. 19: 3); “the house of Jacob” represents that state of thought which is down in Egypt, and “the children of Israel” represent the state of thought which has come out of Egypt. And we’ve got to learn to speak both to “the house of Jacob” and “the children of Israel.” It seems sometimes so easy to tell “the children of Israel” and so difficult to tell “the house of Jacob,”—those who are in Egypt. I always feel that we can learn a great deal from Paul’s experiences; the authorities in Jerusalem didn’t like Paul going to the Gentiles, because they would have had him go only to the Jewish people, but Paul established Christianity and without Paul it couldn’t have stood. And so today we’ve got to watch very carefully that we go and speak not only to “the children of Israel,” but also to “the house of Jacob.” I believe that what we are going to be enabled to do is to give the Christ-idea to the “millions . . . athirst in the desert” (S. & H. 570: 14-15). Don’t let’s go back to or try to remain in a little circumscribed body. Don’t forget that Paul destroyed himself by going back to Jerusalem when he should have gone on to Rome; I feel that the whole experience of trying to give the Christ-idea in a personal way is past, and don’t let’s go back to it. It may take us time to get to the general public, but we shall get to it eventually, because we’ve got the answer. If we can find men and women who will go out into the highways and byways, who not only seek Truth for themselves but who are also willing to go out and take up the strain individually, we shall get somewhere. I am convinced that that is going to happen. This Science is so true, so explicable, so demonstrable, and so intelligent that we can give it not only to “the children of Israel” but also to “the house of Jacob,” and so we shall be able to carry it to the wide world, and that is our best course today.

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Remember how Exodus 20 begins: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." "All is infinite Mind and its infinite manifestation" (S. & H. 468: 10-11). "And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex. 19: 4-6). If we can get together a body of people who realize that individually they must be "kings and priests unto God", and not rely on the other fellow, then we are bound to succeed.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do" (Ex. 19: 7, 8). That is the first ascent, and it is all in the tone of Mind. Moses is reminded of how God brought the children of Israel out of Egypt, out of darkness, through the light of Mind. He is told to tell the people that if they will only obey God's laws, they will inherit all things—the allness of Mind.

### **The Second Ascent: Spirit**

Then you come to the second ascent: "And Moses returned the words of the people unto the Lord" (Ex. 19: 8). Moses not only took the words of the Lord to the people, but he also "returned the words of the people unto the Lord." Mrs. Eddy says that all true thoughts "come from God and return to Him" (Mis. 22: 17-18), because they never leave God. When Truth comes to you and you express it, that is reflection. When Truth comes to you and you try to keep it, that is absorption. There has been more absorption than reflection in most religious thought, and that is why there is little development. Reflection has the tone of Spirit and Truth. In Spirit you see that all God's ideas are diversified, classified and individualized, and that they all reflect each other: that is reflection seen objectively. In Truth you see that there is one reflection of the infinite, so reflection in Truth is subjective.

"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord. And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes" (Ex. 19: 9, 10)—the purity and sanctity of Spirit.



“And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai” (Ex. 19: 11)—on the third day the idea of God will be made definite. “And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:”—you can’t mingle Spirit and matter:—“there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes” (Ex. 19: 12-14). That second ascent emphasizes the purity of Spirit, the “adorable One” (S. & H. 16: 29).

### **The Third Ascent: Soul**

Then you come to the third ascent: “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.” There you see Soul destroying the tares, and the chemicalization that results. “And Moses brought forth the people out of the camp to meet with God;”—there you see Soul identifying:—“... And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire:”—the fires of Soul destroy the tares of sin, disease, and death and then Soul gathers the wheat into the barn. “And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up”—this time he was going up to the *top* of the mountain. “And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. . . . So Moses went down unto the people, and spake unto them” (Ex. 19: 16-18, 20-22, 25). As you and I know, we are so often tempted to try and touch the things of God with material sense and not to realize that we are doing it, when spiritual sense would show us that we are trying to mix the spiritual and the physical. There is the one standard—the rule of Soul—and we sometimes think that we are acting in accordance with that rule when we are not, and then the rule of Soul says, “See that your thought is sanctified,” and if we are wise, we listen.

## The Fourth Ascent: Principle: (1) The First Four Commandments

Then you come to the fourth ascent—from Exodus 20: 1 to Exodus 23: 33. It occupies those three chapters. “And God spake all these words”—this time the words are *spoken*, and so the Commandments were known as the “Words.” The instructions that come after the Commandments,—what we liken to the Manual—were known as the “Judgments.” That is what the Manual seems to contain in many instances—judgments. Mrs. Eddy knew that too, but she herself was the judge with her spiritual sense, and she called her Manual “laws of limitation” (My. 229: 26).

And now we get the first seven statements of the Commandments, bringing out the tones of the Word. “And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage”—the tone of Mind, “Let there be light,” deliverance, guidance. “Thou shalt have no other gods before me”—purity, “Adorable One,” the sense of Spirit. “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: 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” (Ex. 20: 1-5)—false identity is sin, the rule of sense instead of the rule of Soul, and it brings punishment “unto the third and fourth generation,”—until you understand Soul truly and it leads you to Principle.

And then comes the fourth tone: “And shewing mercy unto thousands of them that love me, and keep my commandments”—Principle. And then you get the fifth tone: “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” (Ex. 20: 6, 7). There must be multiplication, exaltation, inspiration, or you “take the name of the Lord thy God in vain.”

And then there comes the sixth tone: “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work” (Ex. 20: 8, 9)—on the sixth day of Truth you accomplish everything through metaphysics. Finally comes the seventh tone: “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: for in six days the Lord made heaven and earth” (Ex. 20: 10, 11)—that is, God revealed that state of thought called “heaven” and that state of thought called “earth.” Notice that “heaven” comes

first, and remember Mrs. Eddy's definition of heaven; we think of heaven as something above earth, but Mrs. Eddy defines "heaven" as: "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul" (S. & H. 587: 25-27). It is all, as it were, *below* Principle—a matter of Spirit, Soul, and Principle. Then take her definition of "earth" in the highest sense: "A sphere; a type of eternity and immortality, which are likewise without beginning or end" (S. & H. 585: 5-6). The sphere is always a symbol of infinity, without beginning or end. And so what they are saying here is that in six days God revealed the sense of Mind, Spirit, Soul, and Principle, and also revealed eternity and immortality.

So, as we have seen, the first group of the Commandments gives the sense of the Word, the order of the days of creation. If you take these first seven statements very simply, you can see that the first indicates Mind, the great deliverer out of bondage, out of darkness; the second indicates Spirit, the only; the third indicates Soul, no "graven image"—no false identity, no corporeality, no sin; the fourth indicates Principle, true demonstration—"shewing mercy unto thousands of them that love me, and keep my commandments;" the fifth indicates Life, Father, cause, multiplication—"Thou shalt not take the name of the Lord thy God in vain;" the sixth indicates true consciousness and attainment; and the seventh indicates Love, rest, holiness, fulfilment.

### **The Fourth Ascent: (2) The Last Six Commandments**

Then you come to the last six Commandments. It is very interesting that in the version of the Commandments given in Deuteronomy there is a definite break between the first four and the last six Commandments, as many of the authorities agree. The first four tell you your duty to God, and the last six tell you your duty to your fellow-man in the highest sense. After the first four Commandments as given in the fifth chapter of Deuteronomy comes this statement: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5: 15). The last six Commandments follow after that, but that definite break seems to show that the writer regarded the Commandments as falling into two groups of four and six rather than into two groups of five and five.

In the last six Commandments you get the sense of the Christ. "Honour thy father and thy mother: that thy days may be long upon



the land which the Lord thy God giveth thee" (Ex. 20: 12). That "land" is the spiritual idea. Our Father-Mother is divine Principle, Life, Truth, and Love. You remember what Mrs. Eddy writes in answer to the question "By the individuality of God, do you mean that God has a finite form?" "No. I mean the infinite and divine Principle of all being, the ever-present I AM, filling all space, including in itself all Mind, the one Father-Mother God. Life, Truth, and Love are this trinity in unity, and their universe is spiritual, peopled with perfect beings, harmonious and eternal, of which our material universe and men are the counterfeits" (Rud. 3: 24-5).

If you take Mrs. Eddy's definition of the word "Mother," you will see that to her the divine motherhood included fatherhood and sonship. Mrs. Eddy's definition of "Mother" is the highest definition in the "Glossary" and gives the highest sense of God: "MOTHER. God; divine and eternal Principle; Life, Truth, and Love" (S. & H. 592: 16-17). Every now and then in the record we have seen glimpses of the divine motherhood—symbolized by Sarah, Rebekah, Rachel, and so on—but of course it was the fatherhood of God which was really emphasized at that time.

Remember that these Commandments were written by the prophets between 550 and 300 B.C.; they weren't written by Moses. Whether Moses had an understanding of the true ethics behind the Commandments is not known, but the Commandments themselves were certainly written by the prophets, who edited the whole story.

Now you come to the tone of Soul: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal" (Ex. 20: 13-15). Mrs. Eddy says: "Soul is the divine Principle of man and never sins" (S. & H. 481: 28). She also says: "If Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the belief of the flesh and of material sense which sins. If Soul sinned, Soul would die" (S. & H. 310: 20-23). Soul is sinless, and translates out of all sin.

And then you come to the sense of Spirit: "Thou shalt not bear false witness against thy neighbour" (Ex. 20: 16). Mrs. Eddy says, "The likeness of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science" (S. & H. 475: 10-13). So if you understand man as anything but spiritual and perfect, you are bearing false witness against him.

Lastly, you have the tone of Mind: "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" (Ex. 20: 17)—because Mind is all, and so everything is yours in Mind.

## The One Relationship

You know, some day we shall have to realize that we have just one relation, and that one relation is God, and then we shall stop being troubled with a false sense of relationship. If you want to deliver somebody from a false concept of relationship, you can only do it by knowing that there is only one infinite relationship, and it is found in divine Principle, Life, Truth, and Love, and it is always demonstrated. Man has only one relative and that is God, and if we knew that, it would bring us out of all false beliefs of relationship. "The Christian Scientist is alone with his own being and with the reality of things" (Mess. '01, 20: 8-9). You are one with Principle, and every idea is one with Principle, and we all meet in Principle. We meet in Mind, Spirit, and Soul, and in Life, Truth, and Love, and the meeting-place is that we are all one with Principle. We are not individually connected with each other, but we are all individual reflections of Principle; we all come from Principle and return to Principle and we meet there, because Principle is One and All.

## Extracts from the Century Bible

At this point I want to read you some notes from the Century Bible on the Commandments and the "Judgments":—

Another version of the Ten Commandments is given in Deut. v. 6-21. The two versions agree in substance, but differ considerably in wording and in the comments on the actual injunctions. The Septuagint of the two passages in each case differs similarly from the text it is supposed to translate. Another Hebrew text of the Ten Commandments has been recently discovered in a papyrus probably written in the second century A.D., and therefore much older than the earliest Hebrew manuscripts hitherto known. This text, the Papyrus Nash, differs from all those mentioned above. It is apparently another edition of the Exodus-version; but sometimes it follows *Deuteronomy* when the latter differs from *Exodus*, and sometimes it presents the peculiarities of one or other of the Septuagint texts. The other versions, Latin, Syriac, etc., and the Samaritan Hebrew text divide their support between the five texts mentioned above, and have other peculiarities of their own. Again, the form of the Commandments given in the quotations in the N.T. is not in absolute agreement with any of the above, e.g., Mark x. 19. Thus both Jews and Christians handled the wording of this section with great freedom. . . .

A different set of Ten Commandments is given in xxxiv. 10-28 (which see), J's account of what was written on the two tables of stone. . . .

The *number* "ten" is given by the use of the phrase, "The Ten Words," . . . But the phrase is not used in chap xx. or in Deut. v., or anywhere else in the Bible; and we cannot be sure that the original author

intended the number to be "ten." As the basis of the decimal notation commonly in use, "ten" is a familiar round number; but no special sanctity attaches to it in the O.T. . . .

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 latter classification is defended on the ground that respect for parents was a matter of religion in ancient times, and the commandment has even been regarded, somewhat unnecessarily, as a relic of ancestor worship.

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 *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.

Many modern scholars are inclined to regard the original Decalogue as the work of Moses. It is regarded as simple and primitive, and the great importance attached to it both here and in *Deuteronomy* is supposed to point to its antiquity. On the other hand, it is maintained that the pre-exilic literature does not lay any special stress on the Sabbath, and that images of Yahweh do not seem to have been regarded as illegitimate before the time of Amos and Hosea. Hence the composition of the code has also been assigned to the eighth or seventh century B.C. . . .

### **"The Book of the Covenant"**

This title is derived from xxiv. 7, which, when it was written, probably referred to a part of this section. This section is also described in xxiv. 3 as "judgements" and "words," and in xxiv. 4 it is said that the "words of Yahweh" were committed to writing by Moses. . . .

Both the "Judgements" and the "Words" are amongst the oldest extant remains of Israelite literature, older than either the Jehovistic or the Elohist document. They represent the main interest of the people as agricultural; they are designed for farmers, men who cultivate their own corn-land, vineyards, and olive-orchards under comparatively settled conditions. They are, therefore, later by some time than the Israelite conquest of Palestine, and earlier than the development of more complex social conditions under the later Monarchy. They have been dated as early as the eleventh century B.C., immediately before the reign of Saul, or in the reign of Solomon, or somewhat later. Many of the laws themselves are much older than these codes. . . .

A remarkable feature of these "Judgements" is that they present many close parallels to the Code Hammurabi.

The Commandments and the Judgments—not in exactly the same form but very much the same in many ways—are to be seen in the



Louvre in Paris on the Hammurabi tablet, which is supposed to have been written in about 2150 B.C.

### **The Purpose of the Prophetic Writers**

The important thing for us to remember always is that the Old Testament tells a story which the inspired prophetic writers and thinkers built up from the myths and sagas and legends which they drew together. They laid out their plan or "seed-plot" in the first chapter of Genesis, and they followed that "seed-plot" in detail throughout their story. They made everything serve the purpose of that "seed-plot."

Remember that to us the seven days of creation are no longer just seven days—they mean much more to us. We know today that the sixth day symbolizes the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10), and that the seventh day is a symbol of how the infinite includes within itself its own idea. The grandeur of these things is growing and growing to us. Mrs. Eddy devotes one of the longest chapters in the textbook to these seven days of creation, and all the time they are growing in grandeur and dignity in our thought. They are the "root-notions," the "seed-plot," of the Bible. So just keep it constantly in mind that we are watching their illustration in the Bible record. That is why I read you that inspired passage from the Bible Dictionary which says that the Priestly writers, whose document began with the first chapter of Genesis, climaxed their vision of things in the description of the Tabernacle.

I don't believe that Moses ever went into the mount, because I think that the ascents into the mount symbolize mental experiences that you and I go through. We go up to the mount in the first day of ascending thought and we gain something; then we go up on the second day, and we gain something more; and so on with all the days. And so the tones of the seven days become clearer and clearer to us all the time, if we are progressing. That is going on constantly, just as it is with the musician and his notes. This story is all a matter of symbols—the vastest and most wonderful spiritual symbols—and that is what it was written for. It certainly is "the way."

Don't forget that we are considering the period of Soul in the Bible record, and we are now seeing the illustration of Soul as Principle—"And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit." We epitomized Soul as Principle as the rule of Soul, coming to us as true gender, in which everything has its individual gender or kind or sort. In the fourth part of the third thousand years Moses gave the Commandments,

which gave true rule—the rule of Soul—and showed the true relationship of man to God and man to man. The counterfeit of Soul as Principle in the false record was: “And out of the ground”—mortal mind—“the Lord God formed every beast of the field, and every fowl of the air: and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.” Adam’s acceptance of the rule of animal nature induced false classification.

### **The Fourth Ascent: (3) Chemicalization**

To go back to the fourth ascent—“And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off” (Ex. 20: 18). That happens today: when you start to go up on the mountain of exalted thinking, and you want to translate your vision to humanity, humanity stands “afar off” because it sees the thunderings and lightnings—the chemicalization. “And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die” (Ex. 20: 19). And that is where priestcraft enters in; when people see the chemicalization and they realize the responsibility of taking up the cross, “the price of learning love,” they try to approach God through somebody else. But you’ve got to approach God yourself eventually, and you will be forced to it either through spiritual sense or through suffering. You can take your choice, but inevitably you’ve got to find God for yourself. You can’t escape it.

Remember that what we are learning is God—Mind, Spirit, Soul, Principle, Life, Truth, and Love—and we are learning of the nature of God through the Scriptural record. We are learning the “incorporeal, divine, supreme, infinite.” When the day comes that all these toys that we call materiality begin to fade away, we shall want to understand and know God, but when there is chemicalization, we say, “Let not God speak with us.” When Soul is exchanging “the objects of sense for the ideas of Soul,” there is often chemicalization, but it shouldn’t be painful. It should be an experience of joy and bliss and freedom, but if you resist, it is painful.

“And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was” (Ex. 20: 20, 21). Now, don’t be afraid of the chemicalization. Don’t be troubled if mortal mind sometimes seems to express itself in violent extremes—it may be a belief of pain or a belief of pleasure. A belief in pleasure is just a



little more dangerous than a belief in pain. Of course it is right to enjoy life, but what the world calls pleasure falls away in your grasp, and it is the "broad way" to hell; it is the exaggerated belief of life, substance, and intelligence in matter.

#### **The Fourth Ascent: (4) Sacrifice and Salvation**

"And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth"—remember that "earth" symbolizes eternity and immortality—"thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee" (Ex. 20: 22-24). So, at this point, the idea of sacrifice comes into the picture. Remember that sacrifice was a symbol of paying the price, and in that age they felt that there was a price to be paid. Sacrifice was a matter of substitution in paying the price. Now, what do we really sacrifice? Fear, hate, jealousy, envy, greed, selfishness, war, materiality. When a spiritual idea comes to us, we have to sacrifice, but we sacrifice everything unlike that spiritual idea, and the result is resurrection.

"And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it" (Ex. 20: 25). I have talked with people who were in Mrs. Eddy's classes, and they say that when she was teaching them of the relationship of the material universe to spiritual reality, she used to tell them that the things in the animal, vegetable, and mineral kingdoms were counterfeits of specific individual spiritual ideas. As mortals we are counterfeits—not counterfacts, but counterfeits—of individual spiritual ideas. Animals, flowers, grass, the stars, and so on, are all counterfeits of individual spiritual ideas, but things like clocks, pictures, and tables are not counterfeits of individual spiritual ideas; the only thing you can say is that they hint at reality. Man-made things are always changing; for instance, our idea of locomotion some years ago was a horse and buggy, and today it is an aeroplane. And so all man-made things change, but the animal, vegetable, and mineral kingdoms give some sense of constancy. These writers are only showing the same thing when they say, "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone:" the things that are essentially of mortals, like tables, methods of locomotion, and so on, are "of hewn stone," as it were, and they are



farther removed from reality. Remember that the stone to the Hebrews indicated the calculus of reality.

"Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon" (Ex. 20: 26). The belief then was that salvation was a matter of labour and striving and fighting and overcoming, but that is not what salvation is. It comes by the grace of God. In this verse the writers were giving a scientific sense of the fact that salvation just *is*, that it isn't something that you've got to fight and strive for, but something you've got to know.

You and I are learning today that the subjective sense of Truth, which ultimates in a true objective sense, is the essence of Truth. The world has always had a sense of the object trying to meet the subject, and the subject as something distant, but today the subject is closer than breathing—understandable, demonstrable, ever present, and ever available—and from our understanding of the subject we are learning of the object—the idea—and we are not learning today by going up "by steps," because we are learning from the subjective. And so the whole passage has great spiritual value when spiritually understood.

### **The Judgments**

Now come the Judgments. "Now these are the judgments which thou shalt set before them" (Ex. 21: 1). There are three chapters of Judgments, and I am not going to read them all to you, but I want to point out one or two things. Similar Judgments are to be found on the Hammurabi tablet, which was written about 750 years before Moses. A very well known writer on the Bible has said that if he were asked whether Moses' Commandments or the Hammurabi tablet represented a higher moral sense, he would say that in some cases Moses' are morally superior and in other cases Hammurabi's are.

There are one or two of these Judgments that I want to read to you to show you the sense of morality at that time. "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Ex. 21: 24, 25). "Thou shalt not suffer a witch to live" (Ex. 22: 18)—that is why they used to burn them. "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed" (Ex. 22: 20).

Every now and then you see the effort to bring in a more spiritual sense of things: "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt:

and none shall appear before me empty:)"—there you have the tone of Mind, and the tone of the Word. "And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the fields:"—there is the sense of Spirit, which gives birth, and also the tone of the Christ:—"and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field" (Ex. 23: 14-16)—there you have the sense of Soul, which always gathers and identifies, and the Christianity sense. So in those three verses you have the tones of Mind, Spirit, and Soul, of the Word, the Christ, and Christianity, and also of analysis, uncovering, and annihilation.

### **"Behold, I Send an Angel Before Thee"**

Then it says, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him" (Ex. 23: 20, 21). The "Angel" is the Word and the Christ, as symbolized in the Commandments. "But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. . . . And ye shall serve the Lord your God, and he shall bless thy bread, and thy water" (Ex. 23: 22, 25)—we know that "bread" and "water" are symbols of Truth and Life.

That was Moses' fourth ascent, when he went up into the mountain and was given what were known as the Ten Words, or the ten Commandments, which are the story of the Word of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the story of the Christ—divine Principle, Life, Truth, and Love, Soul, Spirit, and Mind. And then he showed them how they could be used—in fact, he gave them what was really a Manual for their day. And he ended by telling them, "Behold, I send an Angel before thee," and if we will obey it, it will take care of the situation.

### **The Fifth Ascent: Life: The Four and the Seventy**

And now you come to the fifth ascent. You remember that in the fifth day of creation there were four tones—the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science. "And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu,"—four of them were to come up in this fifth ascent,—"and seventy of the

elders of Israel; and worship ye afar off" (Ex. 24: 1). Remember that we saw that the elders symbolize metaphysics, and "seventy" indicates the seven days of creation as applied to the human, which you always find in the fifth period. So you have there in the first verse a perfect symbol of the fifth day, with the "four" and the "seven" applied to the human.

"And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him" (Ex. 24: 2). When you arrive at the fifth day of creation, you remember, the days of creation at that point become numerals of consciousness operating in a calculus of the Word. And so your old sense of them—that state of thought symbolized here by the people—is left behind.

"And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars,"—he saw now the proof of demonstration,—“according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord” (Ex. 24: 3-5). He sent young thought, aspiring thought.

I remember the comfort that came to us when we saw what the fifth day really meant; we asked ourselves why the fifth day had four tones, and then we saw that when you arrive at the fifth day—where you begin to lay down the mortal and to put on immortality, and you begin to see your true indivisibility from God, and you see what Life really is—then the days of creation become numerals of infinity operating in a calculus of the Word (the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science). We have that sense of the fifth day symbolized here, with the four of them going “up unto the Lord,” and the seventy elders, symbolizing the days of creation as applied to the human, and the young thought, the inspired thought, the ascending thought, the multiplied thought.

"And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar"—here "blood" symbolizes Life. "And he took the book of the covenant,"—there has been no mention of this covenant before this point,—“and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel”



(Ex. 24: 6-9). As you touch the fifth day, you see the Word of God in its own aspect, and the Word reflecting the Christ, Christianity, and Science, and you begin to see how you can lay down the mortal. In the fifth thousand-year period Jesus fulfilled the seven days of creation, the Word of God.

“And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone,”—there was method,—“and as it were the body of heaven in his clearness”—exaltation, inspiration. “And upon the nobles of the children of Israel”—those of noble inspiration and noble character among the children of Israel, “the representatives of Soul” (S. & H. 583: 5)—“he laid not his hand: also they saw God, and did eat and drink” (Ex. 24: 10, 11). This is a similar statement to Jacob’s “I have seen God face to face, and my life is preserved.”

### **The Spiritual Culture of the Days of Creation**

So that fifth ascent gives a most perfect picture of how pure Science unfolded to us, and how it always unfolds. Today we must so love and live this Science that these things become normal and natural to us. They are not things of human education, but of spiritual culture. You won’t get anywhere in Science unless you not only study thoroughly the letter but also imbibe the spirit (see S. & H. 495: 27-28), unless you see that it is of God, unless it comes to the within of you, unless it becomes *you*.

When the tones of these days of creation become living to you, you are going to see them everywhere. For instance, I’m just working on the book of Jeremiah. Jeremiah lived in the time of the sacking of Jerusalem in 586 B.C., just before the Priestly document was written, and it would be as impossible to believe that Jeremiah wrote something that was incoherent, as it would be to imagine that a great musician living at the time of the greatest musical happenings wrote something that was not music at all. But when I began with this story of Jeremiah, it seemed just words; then I read it through and read it through and pondered it, and finally I began to see the design of it, because I knew the tones of the days of creation.

It is that spiritual culture of the days of creation which brings to you in the fifth day the sense of the Word of God. In the sixth day it brings the sense of the Word of God, the Christ, Christianity, and Science, each in its own aspect. And in the seventh day it brings that exalted sense when the whole thing becomes subjective to you, and you see that you don’t have to labour any more to find these days, because they have become perfectly natural to you.

When I meet somebody who says to me of the days of creation, "I find them so difficult," I know that the reason why they find them difficult is that they are either materially-minded or lazy, because the days of creation are the most natural and normal things in all the world. If you are in earnest, if you let the Christ in you operate, they will be lovely to you, and they will be power, substance, being, and entity; they will be Life, Truth, and Love, because every day of creation is a further unfoldment of Life, Truth, and Love. So when the carnal mind says, "You can't understand them," don't you believe it, because it is either laziness or materiality in you yourself. As I have said to you before, one of the loveliest things about Science is that it cleanses itself in human experience. The fellow who isn't in earnest turns back, but eventually he will have to come to it, and maybe through suffering, although there is no necessity for suffering.

See how these days of creation are growing in our thought! Could you think of music without the seven notes, or without tone, rhythm, melody, and harmony? It would be utterly impossible. And so don't let the carnal mind say to you that Science is difficult. It isn't only difficult to material sense—it's impossible. But it is normal, it is lovely, it is holy, it is scientific, it is inspired, it is exalted, and it is fundamental to spiritual sense. So be a "lively stone." Science matters so much.

This whole story that we are considering is just to give you an illustration of how the days of creation can be used. I know that you can use them, because I have proved it for over forty years. I know that they can be proved if you are in earnest. If you are not in earnest, then turn back till you awaken some day to the immensity of Science. But there is only one story—the story of one God, one Tabernacle, one holy people, "kings and priests unto God"—and sooner or later all men will hear that story and love it, learn it, and prove it.

## INTERVAL

### **The Sixth Ascent: Truth**

Now we come to the wonderful sixth ascent, with the tone of the sixth day. "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 you mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. . . . And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode

upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (Ex. 24: 12, 13, 15-17). Mrs. Eddy says, "Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast" (S. & H. 542: 7-9).

"And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights" (Ex. 24: 18). You know that "forty" symbolizes the calculus of reality as applied to the human and that Moses was a prototype of the Christ; his endeavour was to translate God to the children of Israel.

Remember that in the sixth day of creation you see the diagonal of the Matrix—the Word, the Christ, Christianity, Science, each in its own aspect—and you also see all seven tones, because there are seven statements in the sixth day of creation, indicating Mind, Spirit, Soul, Principle, Life, Truth, and Love.

### **The Sixth Ascent: (1) The Free-Will Offering—First Day**

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Ex. 25: 1, 2). Then it describes the offering. It was all to be given willingly. You remember what Mrs. Eddy says of "Will" in the "Glossary": "Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term as applied to Mind or to one of God's qualities," and she defines "Will," in part, as the "might and wisdom of God" (S. & H. 597: 24-26, 21). In this free-will offering you get the tone of the first day, "Let there be light."

### **The Sixth Ascent: (2) The Sanctuary—Second Day**

Now you have the tone of the second day: "And let them make me a sanctuary; that I may dwell among them" (Ex. 25: 8). A sanctuary is a consecrated place, and indicates the purity and sanctity of Spirit.

### **The Sixth Ascent: (3) The Tabernacle—Third Day**

And here you find the tone of the third day: "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of



all the instruments thereof, even so shall ye make it" (Ex. 25: 9). The tabernacle was a meeting-place where the people gathered, and indicates Soul; you remember that Mrs. Eddy says in her interpretation of the third day of creation, "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear" (S. & H. 506: 18-21). Then she says, later on, but in the same tone: "Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness" (S. & H. 507: 7-10).

#### **The Sixth Ascent: (4) The Ark—Fourth Day**

And now you come to the tone of the fourth day: "And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof"—the three dimensions symbolize the line, plane, and space of the Word, the Christ, and Christianity. "And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about"—the crown symbolizes the government of Principle. "And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee" (Ex. 25: 10-16). The "testimony" which God was going to give Moses was the two tables with the Commandments written on them; they had only been spoken before.

#### **The Sixth Ascent: (5) The Mercy-Seat—Fifth Day**

And then you come to the tone of the fifth day: "And thou shalt make a mercy seat of pure gold:"—remember the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy":—"two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold,"—symbolizing the manhood and womanhood of God,—"of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on

the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings"—remember the fifth day of creation—"on high,"—exalted,—“covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces”—individualities—"of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Ex. 25: 17-22).

### **The Sixth Ascent: (6) The Table of Shewbread—Sixth Day**

Then you come to the tone of the sixth day: "Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of a hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. And thou shalt set upon the table shewbread"—the bread of Truth—"before me alway" (Ex. 25: 23-30).

### **The Sixth Ascent: (7) The Candlestick—Seventh Day**

Now we come to the tone of the seventh day: "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,"—Life, Truth, Love—"and three branches of the candlestick out of the other side:"—Soul, Spirit, and Mind. "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"—these bowls are Science in its own aspect, and Science reflecting the Word, the Christ, and Christianity—"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. And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels. And look that thou make them after their pattern, which was shewed thee in the mount" (Ex. 25: 31-40). This is the sixth ascent that we are doing, and that "pattern" shown in the sixth ascent was when thought arrived at an understanding of the sixth day of creation with its seven statements in the Bible, giving the tones of the seven synonymous terms for God, and also the tones of the Word, the Christ, Christianity, and Science, each in its own aspect.

### **A Summary**

So we have considered the seven distinct tones: the free-will offering indicating Mind, the sanctuary indicating Spirit, the Tabernacle indicating Soul, the Ark indicating Principle and its idea, the Mercy-seat indicating Life, the shewbread indicating Truth, and the candlestick indicating Love. And we have also considered the tones of the calculus: the Tabernacle, a dwelling-place, a type of the Word; the Ark of the Covenant, a type of the Christ; the table of the shewbread, a type of Christianity; and the candlestick, a type of Science. Those were the four main features. The Mercy-seat was a part of the Ark of the Covenant. We have seen the Word at the point of Soul with the Tabernacle, where they came together to seek the Lord; the Christ at the point of Principle with the Ark; Christianity at the point of Truth with the shewbread; and Science at the point of Love with the candlestick.

Now to me that is a marvellous picture. Remember that extract which I read you from the Bible Dictionary which said that the Priestly writers climaxed the story which they had begun in the first chapter of Genesis with this description of the Tabernacle.

Let's run over it again and get it clearly. If these things are so clear that they become familiar and dear to you, they mean so much more to you. First of all you get the free-will offering, and I always think that that is where you begin to find the Christ-idea—where



you seek God of your own free will, and not because somebody tells you to, but because the time comes when you want to know God. The minute you have made that free-will offering, you must find a sanctuary, and you only find a sanctuary in the things of Spirit. And as you find a sanctuary in the things of Spirit, you will find a tabernacle where ideas begin to be gathered together (Soul). Then Principle teaches you of its idea, the Ark. Then you have a Mercy-seat, and Life gives you a sense of the manhood and womanhood of God and a sense of exalted thought, and you begin to understand the fifth Beatitude. There never was in the whole of human experience such an illustration of "Blessed are the merciful: for they shall obtain mercy" as in the fifth period when Jesus came; he forgave sin, cleansed the leper, healed the sick, and raised the dead. He gave the greatest exhibition of true mercy that the world has ever known, and for the first time the manhood and the womanhood of God was demonstrated. The description of the Mercy-seat is a wonderful illustration of what we find in the fifth period. The fifth day of creation is represented on page 116 of "Science and Health," in the description of the third degree of translation, by "love" (with a small "l"), which means the laying down of the mortal. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends"—lay down the mortal. There is nothing in all the world that is so merciful as when the Christ comes to you with such effulgence that you can give up some sin or some disease for yourself or somebody else. There is nothing in the world so merciful as that ability, that exaltation, that sense of multiplication and immortality and inspiration that comes to you in the fifth day state of thought and enables you to have that sense of love which will let you lay down the mortal.

And then you have a table of the shewbread—you partake of the bread of Truth, of "the Life that is Truth, and the Truth that is Life," which demonstrates Christianity (see S. & H. 97: 29-30). And finally you make a candlestick—that candlestick which we have known and loved for a long time and which is such a wonderful symbol of Science.

Remember, the four outstanding things are the Tabernacle, where thought is identified with God; the Ark, which embodies the teaching of Principle in the Commandments, and gives the Christ sense, the sense of the idea; the shewbread, which gives the Christianity sense; and the candlestick, which is a type of Science. It is the most beautiful and explicit picture. It is wonderful beyond words.

And so you see, as we go on, the illustration of those days of creation in the first chapter of Genesis; you see them here and later on you see them permeating the fourth thousand-year period. The

Priestly writers climaxed their sense of the days of creation, perhaps, in the description of the Tabernacle, but later on the higher sense that came in the prophetic age was fulfilled in John's Revelation in the account of the city foursquare.

I am not going to read you about the building of the Tabernacle, because it is too complicated and detailed to deal with at this point, and I want you to have a sense of the big picture. The details you can always fill in for yourselves. It is amazing the way the symbols that we know appear and reappear in the description of the building of the Tabernacle and so on.

### **The Sixth Ascent: (8) The Priesthood**

"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons" (Ex. 28: 1). Aaron had four sons then. Two of them died later on because of some sin that they were supposed to have committed; the story goes that God destroyed them (see Lev. 10: 1, 2). This question of the priesthood was very important to the Hebrews because they were very much concerned with the origin of the priesthood. The priesthood of Aaron seems to have gone on in a direct line down to the time of Solomon, when Solomon changed the line of the priesthood to the line of Zadok, and the Levites went to dwell in Anathoth. At this point the priests were to be the direct descendants of Aaron. Aaron was a Levite, and the Levites were allotted certain duties in the Temple. Later the high priest was introduced into the picture. And so to them this question was most important. Later on when the Northern Kingdom began to fall on bad times, they began to say that the line of the priesthood came out of Moses through Gershom.

### **The Sixth Ascent: (9) The Breastplate**

"And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments" (Ex. 28: 2, 3)—they were to be "filled with the spirit of wisdom" to make Aaron's garments. It was all a symbol. "And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle:"—six garments, and remember that we are considering the sixth ascent:—"and they shall make holy garments for Aaron thy



brother, and his sons, that he may minister unto me in the priest's office" (Ex. 28: 4).

It is interesting to read what is said about the breastplate of the high priest: "And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings"—four rows with three stones in each row, symbolizing the "twelve" of demonstration. "And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes" (Ex. 28: 15-21). Remember that this was all based on Solomon's temple and the ritual of Solomon's temple. At this point in the record none of this ritual existed. This description is all a matter of symbol. It is most interesting that the breastplate was to be foursquare and that it was to have four rows of stones with three stones in each row.

"And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim" (Ex. 28: 29, 30); Urim meant "lights" and Thummim meant "perfections." The Urim and Thummim were supposed to be sacred lots, and they were used as an oracle. Mrs. Eddy gives definitions of the Urim and Thummim which are very enlightening; she evidently felt that these things had spiritual value. This is her definition of the Urim: "Light. The rabbins believed that the stones in the breastplate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High" (S. & H. 596: 11-19). Then this is the definition of the Thummim: "Perfection; the eternal demand of divine Science. The Urim and Thummim, which were to be on Aaron's breast when he went before Jehovah, were holiness and purification of thought and deed, which alone can fit us for the office of spiritual teaching" (S. & H. 595: 11-16). They were holiness (the seventh day) and



purification (the second day), and holiness and purification come when from the subjective point of view, from the sense of fulfilment, you see the divine order of Spirit. Remember that order to us is infinite: it isn't just a matter of seven days. It begins with seven days, and then it becomes numerals of consciousness, and then the Word, the Christ, Christianity, and Science, all reflecting each other, like the notes in music or the numbers in mathematics, only more definitely; then it becomes the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love;" and finally it becomes the infinite One expressing itself infinitely as infinite ideas, all reflecting God and reflecting each other; and at that point you see that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15-17).

### **Infinite Symbols of the Infinite**

We have covered a lot of ground this evening. Don't forget that these things don't come to us through human intellectualism, but they come to us as we ponder them and as we live them and love them. In one of the commentaries it says that it is impossible for the infinite idea to be expressed except through manifold symbols, and that is absolutely true. The infinite idea must be symbolized, made manifest, through infinite symbolism, but that symbolism must be exalted, and must become more and more exalted as you go on. What we have been considering was the Priestly document's sense of the climax of the seven days, but later on the climax of the seven days was the New Jerusalem, as described in Revelation. Today the climax of the seven days to us is in "Science and Health" in the "Key to the Scriptures," which interprets both Genesis and the New Jerusalem and shows the divinely scientific aspect of both of them.

### **The Things of the Spirit Are Natural**

And so the infinite idea comes to us through infinite symbols. These symbols must be ordered and exalted, and they must operate intelligently, but they must be perfectly natural—not symbols that you have to strain after in order to understand them. You have the Mind of Christ, and so spiritual things are natural to you. The things of matter are unnatural; they are devilish, they are blind, and they are senseless. Mortal sense says that you can grasp material objects with your hand, but that you cannot grasp spiritual ideas with the Mind of Christ, but there is no need to believe that. The most natural things in all the world, and the only natural things in all the world,

are spiritual values. There is nothing else that is natural, potential, lasting, eternal, dynamic, understandable, demonstrable but spiritual ideas. So let's once and for all get rid of this myth that spiritual things are abstract, and that they are hard to understand. They are nothing of the kind. They are the easiest and the most natural things in all the world to understand. If you find them difficult, then ask yourself honestly, "Why don't I get hold of them?" and you will find that you are either lazy or materially-minded. If you love spiritual things, that is the Word sense, because you're seeking God, and then you will hear the Christ speak and you will find God and the true idea of man and as you find that, it will prove itself, and that is the operation of Christianity; finally you will touch the Science of being, and you will see that from everlasting to everlasting there never was anything else going on.

*(May 11th, 1948)*

## MOSES — VII

### The Ascents (2)

Today I want to take with you the sixth and seventh ascents. I want you to see them as the climax of the whole story of the ascents. Let's see the "beauty of holiness" in this story.

There isn't any question whatever that Noah's ark and the Tabernacle and the city foursquare are all symbols indicating in a measure the same spiritual facts. Remember what we read last week from Funk and Wagnalls' Bible Dictionary. The writer said that the great prophetic writers climaxed their vision, which began with the days of creation, in the description of the Tabernacle in Exodus. I have been going over and over that description and the symbolism of it is marvellous. You can see that in it you have a whole picture of the divine system, just as you have in the account of the city foursquare. The book of Revelation, in which John describes the city foursquare, was written only about three-and-a-half centuries later (a comparatively short length of time to the Hebrews) than this description of the Tabernacle, which was written by the great prophetic writers between about 550 and 330 B.C., although it was attributed by them to Moses.

#### **The Ideal More Important than the Fact**

I want to remind you again that the Tabernacle never existed physically. The description of it is all a matter of symbols.

Here is an extract from "The Old Testament in the Light of Modern Scholarship" by Francis Wrigley:—

A great deal is said in Exodus about the tabernacle in the wilderness, about its furniture, ritual, priesthood, which need not be reproduced. It is now generally admitted that all this is the construction of a later age. The accounts are found in the Priestly document (P), written after the exile (now incorporated in the Pentateuch), and represent the ideals of



the Priestly writers who, by a well-known and universally approved literary device, have included them in the ancient traditions of their race and have imagined them as part of the old Mosaic religion. These chapters, therefore, must not be read as real history. 'The generally accepted theory is that we owe these chapters to a school of writers after the exile, whose aim was to hold up a religious ideal, namely, that God dwells in the midst of His people, and to inspire them when opportunity arose, to restore the temple round which the religious life of Israel might gather' ('G').

In any case, a costly and elaborate tabernacle, as here described would be impossible among a wandering desert people in a primitive stage of civilization. No doubt there was a simple 'tent of meeting.'

Among the Hebrews, the ideal was more important than the fact. There was no science of historical criticism, and stories were written, not for the purpose of supplying knowledge, but to edify and inspire.

### **The First Three Thousand-Year Periods**

You remember the covenant which God made with Noah after the flood and how the symbol of it was the rainbow with its seven colours, symbolizing the seven days of creation; as we go on, if you watch carefully, you will see the development of that ordered sense of the days of creation all the way through. When you consider the Tabernacle and the Ark, you find a very definite development of the "four"—the Word, the Christ, Christianity, and Science—because for the first time you are touching Principle. Remember, we are considering Soul as Principle in the third thousand-year period.

You know, the Beatitudes are wonderful in connection with the thousand-year periods. Think of the first Beatitude in connection with the first thousand years of the Bible: "Blessed are the poor in spirit:"—the beggars for spiritual things:—"for theirs is the kingdom of heaven"—and the "kingdom of heaven" symbolizes the creative sense of God. So those who seek have the true creative sense of God, and that true creative sense was illustrated in the first thousand years of Bible history.

Then think of the second Beatitude and the second thousand years: "Blessed are they that mourn: for they shall be comforted." In the second thousand years you have the story of Noah and how he separated himself from the flood of material beliefs. When you separate, you always mourn for the loss of something, because you have to give up something. "Blessed are they that mourn: for they shall be comforted." The word "Noah" means "comfort." The Comforter began to appear to Noah with the covenant betokened by the rainbow with its seven colours, symbolizing the sevenfold aspect of God.

And then consider the third Beatitude and the third thousand years: “Blessed are the meek: for they shall inherit the earth”—the spiritual idea. It was said of Moses, “Now the man Moses was very meek, above all the men which were upon the face of the earth” (Num. 12: 3). The “kingdom of heaven” symbolized the creative sense; that which comforted was the development of Life, Truth, and Love; and then in the third period they inherited the spiritual idea, because in Soul things become definite. As you know, we are watching the illustration in the Scriptural record of Soul as Principle in the days of creation, where the earth brought forth grass, herb, and fruit tree bearing fruit; the grass symbolizes the Word, the herb symbolizes the Christ-idea, and the fruit tree the Christianity sense of things, and in the description of the Tabernacle you can see the tones of the Word, the Christ, and Christianity very plainly. We epitomized Soul as Principle as the rule of Soul, which comes to us as true gender, true relationship, infinite diversification of idea. In the fourth part of the third thousand years Moses gave the Commandments, which established true rule and the true relationship of man to God and man to man.

### **The Sixth Ascent: Joshua Accompanies Moses**

Now we are going to consider the sixth ascent: “And the Lord said unto Moses, Come up to me into the mount, and be there”—not only “come up,” but “*be there*.” Remember that we’re dealing now with the sixth ascent, which gives the tone of the sixth day, and moreover the tone of that sixth day identified. “. . .and I will give thee tables of stone,”—you know that the stone was a symbol of the infinite calculus, so “tables of stones” were really testaments of the calculus of reality,—“and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua:”—the name Joshua means Saviour, and he was Moses’ minister:—“and Moses went up into the mount of God” (Ex. 24: 12, 13). Remember, we are identifying our sense of the sixth day. We all have to go up into that mount of Truth, which is consciousness, manhood, Christhood, the consciousness of health, the consciousness of standard, the consciousness of reflection, the consciousness of positive Truth. You and I often have to go up into that mount in our thinking and in our lives, but we can’t go up to Truth without Joshua, without the Saviour, because Truth is the Christ.

“And he said unto the elders, Tarry ye here for us, until we come again unto you” (Ex. 24: 14); Moses had taken the elders up with him in the fifth ascent, you remember. The elders represent the

objective sense of metaphysics. But Moses was not taking them with him this time; he was taking only Joshua, because you can never go up to Truth except with that state of thought which Joshua represents—a sense of the Saviour, the Christ.

### **A Cloud Covered the Mount for Six Days**

“And Moses went up into the mount, and a cloud covered the mount” (Ex. 24: 15). How often you and I go up into the mount—we realize something of the nature of Truth, something of the nature of manhood, Christhood, consciousness, health—and yet a cloud covers the mount. We realize some measure of Truth, but it isn’t crystal-clear to us.

“And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days:”—“six days shalt thou labour:”—“and the seventh day he called unto Moses out of the midst of the cloud” (Ex. 24: 16). You and I have had that experience. We have had to work out some problem of disease or sin or business trouble and we have tried to demonstrate Truth—it might be that we were using the sense of Truth as the great Physician, the great Surgeon, the great Restorer, the great Redeemer—but up to a certain point our sense of Truth was still a vague, humanized, objective sense, and then the light broke and it became subjective to us—it became *us*—and it was as if on “the seventh day” God called to us “out of the midst of the cloud.”

“And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel”—not to Moses, because to him the “devouring fire,” the destruction of the tares, was past. “And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights” (Ex. 24: 17, 18). On the seventh day he went up into the mount, and he was there forty days and forty nights. In the sixth day of creation you have all seven tones and you have the four orders of the Word, the Christ, Christianity, and Science, even as applied to the human. So there you have a perfect picture of that sixth day of creation. Remember, we are considering Moses’ sixth ascent.

### **The Sixth Ascent: The Seven Tones**

“And the Lord spake unto Moses, saying, Speak unto the children of Israel”—Moses was to translate what he had seen, because Soul always translates. “Speak unto the children of Israel, that they bring



me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Ex. 25: 1, 2). There was to be a free-will offering; I read you Mrs. Eddy's definition of will, which is all in the tone of Mind. When the light first breaks on you and you begin to see something of Truth, and it is a free-will offering—that is, you want Truth yourself, not because somebody puts pressure on you, but because you have wisdom enough to want Truth—then you always go forward and there is no hesitation.

And then you get the tone of Spirit: "And let them make me a sanctuary; that I may dwell among them"—the sanctuary of Spirit. And then the tone of Soul: "According to all that I shew thee, after the pattern of the tabernacle, . . . even so shall ye make it"—the Tabernacle was a meeting-place, and everything to do with gathering has the tone of Soul. And so you get the free-will offering, the sanctuary, and the Tabernacle—Mind, Spirit, and Soul. And now you get the tone of Principle: "And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without"—the subjective and the objective—"shalt thou overlay it, and shalt make upon it a crown of gold round about"—all of you who have studied Revelation know that the crown is a symbol of Principle. "And thou shalt cast four rings of gold for it, and put them in the four corners thereof"—"four" permeates this whole description, and even the "seven" is subordinate to the "four." "And thou shalt put into the ark the testimony which I shall give thee" (Ex. 25: 8-12, 16)—the teaching. Remember that Moses had just come down from the mount where God told him to speak to the children of Israel. And in the Ark they put the teaching, which gives the sense of Principle.

And now you come to the fifth tone: "And thou shalt make a mercy seat of pure gold"—remember that "Blessed are the merciful: for they shall obtain mercy" is the fifth Beatitude. "And thou shalt make two cherubims of gold,"—the sense of the manhood and womanhood of God,— "of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings"—associated with the fifth day of creation—"on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee" (Ex. 25: 17-21).

And now we have the sixth tone: "Thou shalt also make a table of shittim wood: . . . And thou shalt set upon the table shewbread before me alway" (Ex. 25: 23, 30)—the bread of Truth. And finally the seventh tone, with the wonderful symbol of the candlestick: "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" (Ex. 25: 31, 32). In the Matrix, the fourth column is a representation of the candlestick, and if it were laid out like a candlestick, Principle would be in the centre, and there would be six branches—two branches symbolizing Soul and Life, two branches symbolizing Spirit and Truth, and two branches symbolizing Mind and Love. On one side there would be Soul, Spirit, and Mind, and on the other side Life, Truth, and Love, but all the branches if brought to a level at the top of the candlestick would give the sequence of Mind, Spirit, Soul, Principle, Life, Truth, and Love. You would have the fundamental order of Mind, Spirit, Soul, Principle, Life, Truth, and Love, but looked at from Principle. "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" (Ex. 25: 34, 35)—you get the four levels of the candlestick, just as in the Matrix. The candlestick is the perfect symbol of the "seven" and the "four" inclusive, which brings out the oneness of Science.

### A Summary

Moses had gone up into the mount for the sixth time. His ascent was to the nature of Truth, manhood, Christhood, sonship, the perfect standard that we need to have—health or wholeness in everything. He had taken Joshua with him, as a symbol of the Saviour. Historically they know very little about Joshua. Historically they don't even know whether these ascents ever took place. But they are the most wonderful, spiritual, scientific symbolization of what we all have to do in order to understand the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. And so you get the story of Moses going up into the mount for the sixth time. He was to go up and "be there," and he was to take a sense of the Saviour with him, and then he was to come down and speak to the children of Israel. He was told how to symbolize the seven days, climaxing with the candlestick, telling of the seven synonymous terms for God



and the four-dimensional calculus of the Word, the Christ, Christianity, and Science.

### **The Holy of Holies, the Holy Place, and the Outer Court**

If you compare the details of the Tabernacle with those of Noah's ark, you will find it a most interesting study. For instance, the ark had three storeys, corresponding to divine Science, absolute Christian Science, and Christian Science. The Tabernacle was divided into three main parts—the Holy of Holies, which was a small place and a perfect cube, the Holy Place, and the outer court. In the Holy of Holies was the Ark itself, containing the Commandments, which corresponds to Principle, and also the Mercy-seat. There you have that sense of divine Principle, Love, which you have in the city foursquare at the highest point. The Holy of Holies led into the Holy Place, where there was the altar of incense, symbolizing Life, the shewbread, symbolizing Truth, and the candlestick, which is a symbol of Love. So in the Holy Place you have a sense of divine Principle, Life, Truth, and Love. Beyond the Holy Place was the outer court, where there was the altar for sacrifice, a symbol of Soul, the laver in which they washed, a symbol of Spirit, and the entrance, a symbol of Mind, "Let there be light." So you have a sense of Soul, Spirit, and Mind in the outer court.

In the Tabernacle symbolism you have a perfect picture of what you also see in the symbolism of the city foursquare in Revelation, where you start from divine Principle, Love, the highest point, and then you begin to combine Life, Truth, and Love as the Word, the Christ, Christianity, and Science—the "twelve" of absolute Christian Science—and then you come down to Christian Science, where Life, Truth, and Love is translated through Soul, Spirit, and Mind. In the Tabernacle you have a perfect picture of those three aspects of Science: you have divine Principle, Love in the Holy of Holies; in the Holy Place you have Life, Truth, and Love; and in the outer court you have Soul, Spirit, and Mind.

Remember that these things were written by some of the world's greatest spiritual geniuses during two or three centuries to conform absolutely and scientifically to a pattern—the pattern laid down in the first chapter of Genesis and the first three verses of the second chapter. The record was all written with that purpose in view. There was a slight effort to make it in some measure historical, but the history didn't matter to them so much.

In Exodus 26 are described the curtains and boards for the Tabernacle with manifold measurements, and also the veil of the Temple, which was between the Holy Place and the Holy of Holies.



Then in Chapter 27 the outer court is described. "And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. . . and thou shalt overlay it with brass" (Ex. 27: 1, 2). In the Holy Place there was an altar of incense, on which only incense was burnt, and the altar was a golden altar, but in the outer court the altar was used for sacrifice and it was of brass, not gold.

### **Garments for the Priests**

Now comes the description of garments for the priests. As you know, to the Hebrew people the line of the priesthood was super-important: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom"—we shall see later how the people brought free gifts for the tabernacle, and nobody had anything to do with it but those who were "wise hearted" and "filled with the spirit of wisdom." They were not material things that they brought, but symbols of spiritual things. "And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle:"—there are to be six garments, because this is the sixth ascent, with the tone of the sixth day:—"and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. . . And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. . . And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth" (Ex. 28: 1-7, 9, 10). The shoulder is that which bears burdens; "six days shalt thou labour," and so on each shoulder was a stone with six names, according to the birth of the children of Israel—that is, according to the order in which they were born.

"And thou shalt make the breastplate of judgment with cunning work. . . Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof"—a span is

nine inches. "And thou shalt set in it settings of stones, even four rows of stones: . . . And the stones shall be with the names of the children of Israel, twelve, according to their names,"—according to their identity,—“like the engravings of a signet; . . . And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart” (Ex. 28: 15-17, 21, 29). On the shoulders of the ephod there were to be two stones, each with six names of the children of Israel, “according to their birth,” because the shoulder gives a sense of “six days shalt thou labour,” but on the breastplate there were to be twelve stones, each with the name of one of the children of Israel. There were to be four rows of three stones each—four times the “three” of Life, Truth, and Love—and they were to be on the heart, symbolizing a more identified sense. When you touch the calculus—the “four”—you no longer have a sense of “six days shalt thou labour,” and you have the “twelve” of demonstration. When you are labouring to understand the days of creation, it suddenly begins to dawn upon you that the days of creation melt into the Word, the Christ, Christianity, and Science, just as the numbers in mathematics melt into addition, subtraction, multiplication, and division. And then you begin to see the whole thing subjectively, and you see that the only calculus there is in reality is the divine, infinite calculus of Life, Truth, and Love.

“Thou shalt put in the breastplate of judgment the Urim and the Thummim”—the Urim and Thummim were regarded as sacred lots, and they were the “yea, yea,” and the “nay, nay.” The priests wore them in a kind of bag and they drew them out as an oracle. “. . . and they shall be upon Aaron’s heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually” (Ex. 28: 30).

### **A Progressive Story**

“And the holy garments of Aaron shall be his sons’ after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place” (Ex. 29: 29, 30). When we understand that we are all “kings and priests unto God,” and when we understand the sevenfold nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, we shall be wearing those holy garments “seven days,” and we can’t go into the Tabernacle otherwise. There isn’t any way of salvation, metaphysically and scientifically and spiritually, except this story which is told in the Bible, and which Jesus demonstrated, proved, and elaborated, and which is today known as Science. There



is no other way of salvation. It is the absolute metaphysics of the Bible and "Science and Health" which the world will eventually have to use. Humanity will have to learn the infinite ideas of God in this way.

What we're watching is a very wonderful picture of how the days of creation culminate in this period in the description of the Tabernacle. Later on, the book of Revelation, with the messages to the seven churches, climaxes in the account of the city foursquare. Today we have the textbook of Christian Science, "Science and Health," and we have the answer to the question "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 8-10). And that climaxes in oneness, in a sense of the infinite One.

### **The Altar of Incense**

"And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it" (Ex. 30: 1). This is the altar of incense in the Holy Place. In the Holy Place there were three things: the altar of incense, corresponding to Life, the shewbread, corresponding to Truth, and the candlestick, corresponding to Love. "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it" (Ex. 30: 7). So must you. In the "morning," when the light of inspiration breaks upon your consciousness, you must burn "sweet incense" upon the altar of Truth. "And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations" (Ex. 30: 8). And remember that the "generations" are the seven days of generation or creation, the development of Mind, Spirit, Soul, Principle, Life, Truth, and Love; so "throughout your generations" means "throughout the seven."

### **"Verily My Sabbaths Ye Shall Keep"**

Now we come to what was almost regarded as the most important thing in the covenant—the sabbath, the seventh day: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations;"—throughout Mind, Spirit, Soul, Principle, Life, Truth, and Love;—"that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death" (Ex. 31: 12-14);—whatever defiles the seventh day state of consciousness doesn't come to anything—it puts



itself to death. If you want to demonstrate the nature of God as Mind, you can't demonstrate it perfectly unless you demonstrate Mind as Mind, Mind as Spirit, Mind as Soul, Mind as Principle, Mind as Life, Mind as Truth, and Mind as Love. You never have a perfect demonstration in any degree without the seventh day state of consciousness. Mrs. Eddy puts that in a nutshell when she says, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit" (S. & H. 365: 15-17). No demonstration in the practice of Christian Science is ever complete—whatever synonymous term for God or numeral of consciousness you are using—until it has reached the fulfilment of Love. If you are trying to demonstrate true identity in Soul, you will have to see that Principle demonstrates that identity, that Life makes it eternal, that Truth gives it consciousness and the nature of Christ or manhood, that Love fulfils it, and that it is translated through Soul, Spirit, and Mind. Wherever you start, you have to fulfil the seven. Whatever aspect of God you take, you must fulfil the seven in thought, and that is why it is essential to regard the whole thing as one and not as seven different propositions. The Bible uses "three-and-a-half"—half a week, 1260 days, and so on—as a symbol of that state of thought which understands a little of God as Mind, Spirit, and Soul, and sees a little of God as Principle, but has no vision and no demonstration, because it stops there, instead of going forward to Life, Truth, and Love.

I want you to watch very carefully the importance that these writers attach to the sabbath. The truth is that this picture of the sevenfold nature of God operating in a four-dimensional calculus which all men can understand intelligently—just as you can understand your notes in music—is brought into every detail of experience by these inspired writers. It touches everything, because it is the "seed-plot" of the whole Bible.

"Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death" (Ex. 31: 15). Until you arrive at the point where you see that there is only one factor, and that one factor is the infinite, you have never reached your sabbath, and so you try to work, but without any sense of grace. We have to do our work, but unless that effort culminates in grace, we never reach the seventh day state of thought. Our work must culminate in the spiritual vision that from everlasting to everlasting nothing ever existed but the infinite, or it doesn't fulfil its purpose.

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever:

for in six days the Lord made heaven and earth"—"heaven" symbolizes the creative sense, and "earth" symbolizes the spiritual idea, and they were revealed in six "days" of inspired thought. It takes six of these days to see the creative sense of God and the true sense of the spiritual idea, but on the seventh day you see God Himself, the one infinite. "...for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony,"—the objective and the subjective, the Word and the Christ,—“tables of stone, written with the finger of God” (Ex. 31: 16-18).

### **The Absolute Must Be Broken Up**

Then we come to the story of how Moses came down from the mount, and found the people worshipping the golden calf, and he broke the tables of stone. Well, he did break them up, but it doesn't mean that he threw them down. He did the very thing which enabled him to go up into the mount on the seventh ascent. Moses thought that he could give to the Israelites those tables that had been given to him in the sixth ascent by God and which were written with the finger of God—they were absolute Truth. But Moses found that he couldn't give them to the people without breaking them up, and you and I have got to do the same thing. The position that we have before us—and our success or failure depends on whether we understand our position—is this: you and I have gained some understanding of Christian Science through Mrs. Eddy's textbook and the Bible, and it is a sense of the metaphysics of Christian Science, and we are very anxious to give it to the children of Israel—to those who want it—but our difficulty is that we haven't enough vision to break it up. We talk to them in a language that they don't understand at all. As I have told you, somebody said to me, "What's the use of going to the man-in-the-street and talking about Life, Truth, and Love? If you talk about Life, he thinks you simply mean living. If you talk about Truth, he takes it to mean not telling lies. And if you talk about Love, he thinks it means hugging somebody. Why don't you tell him the story in language that he can understand?"

I feel very strongly about the position we have attained today. We have some sense of absolute Truth, but unless we can do what Moses did, we shall not interest the ordinary person. Remember that in his seventh ascent, when Moses hewed the tables himself and wrote the Commandments on them himself, his face shone so that he had to put on a veil, and the people listened to him. You and I have got to do what Moses did. We are up against the same problem as he was.



Truth intrigues us very much and we love the higher spots of it, but if we are going to attain to the seventh ascent, we need to have enough of that mother-love which will translate Truth to where people are in thought, and not where we think they should be. If we don't do that, we shall completely fail. We've got to go out into the highways and byways, and speak the language of the highways and byways. We've got to show men and women that at the beginning of the Bible there is a "seed-plot" of a sevenfold aspect of God which everybody can understand, and that the Bible shows you how to put that sevenfold aspect into a definite, specific, scientific, spiritual calculus of seeking, finding, using, and being. We've got to be able to translate this Science to mankind.

I feel strongly that many of us are wasting our time trying to tell people of the "high spots" which they can't understand. If we had enough of the Mind of Christ—enough of that Mind of Christ which Moses had—we should get our message to the multitude. It is essential that we should labour six days, because if we don't have a cultured sense of Science ourselves, we can't give it to the other fellow. But when we have laboured six days, then if we want to inherit the seventh day state of thought, we've got to have that mother-love which knows how to bring Science down to the lowest point. A mother will bring her motherhood down to the point of the smallest child. Father can't do it; he's self-opinionated and he doesn't sympathize in the same way. And so if we are going to give this Science to mankind, we must labour six days to get a sense of it ourselves, but on the seventh day we must let divine Love use us, and on that seventh day we shall hew out the tables ourselves and write the Commandments on them ourselves. We won't try to use a picture that we have only just touched ourselves and try to give it to the other fellow in that way, but we shall have enough of that mother-love which will translate it to the least of those who are seeking. So watch carefully this picture of how Moses broke up the Commandments. All the way through you can see that Moses was a prototype of the Christ.

### **The Story of the Golden Calf**

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of you



wives, of your sons, and of your daughters, and bring them unto me" (Ex. 32: 1, 2). Remember that the calf is a symbol of the Christ throughout the Bible, but the golden calf symbolizes the anti-Christ. Moses had just had the sixth vision in the mount, and so he had to come down into the valley of experience and deal with the type of the anti-Christ.

"And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves" (Ex. 32: 3-7). Moses had touched the hem of the Christ in his sixth ascent, and so he had to deal with the anti-Christ. As you understand the nature of God, and as you touch the Word, or the Christ, or Christianity, or Science, so you will have to deal with that which is the counterfeit in each case. You will be compelled to deal with it, and you can't side-step it, because Christ is "The divine manifestation of God, which comes to the flesh to destroy incarnate error." We have talked a great deal about this process of handling error intelligently through analysis, uncovering, and annihilation.

"They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation" (Ex. 32: 8-10). You know, all this is an argument going on in Moses' own mind. God wasn't saying all this to Moses. God never said anything that He is not always saying, which is, "I am infinite Life, Truth, and Love." A vision of Truth comes to you, and that vision uncovers to you the hideousness of sin in yourself and other people, and your first impulse is to say of somebody else, "That fellow will destroy himself," but that won't help him, and your business is to put that suggestion aside. That suggestion came to Moses when he saw the idolatry of the people and his "anger waxed hot." A few verses later it says that "the Lord repented of the evil which he thought to do unto his people" (Ex. 32:

14), but it only means that Moses had a better sense of God's nature as divine Love.

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides:"—the subjective and the objective—"on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables"—Moses still had the absolute Truth. "And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount" (Ex. 32: 15-19). What Moses went through is what you and I go through—the struggle to come down and give our vision of Truth to men in a simple way. We will insist on trying to force on the other fellow our own exalted sense, which he doesn't understand, and Moses probably had the same struggle. Mrs. Eddy says that she has "bluntly and honestly given the text of Truth. She has made no effort to embellish, elaborate, or treat in full detail so infinite a theme" (S. & H. x: 12-15). She had only one lifetime, but she intended us to elaborate and embellish her theme. If it isn't elaborated and embellished, "Science and Health" will become a hidden book, as the Bible has been for centuries. It is up to those of us who see something of Science to elaborate it and embellish it.

So Moses went through the same mental struggle that you and I go through, when we see that we've not only got to labour six days to get the vision of absolute Truth, but also as we enter the seventh day we've got to make our own tables and our own writings and break up the absolute in true love for mankind.

"And he took the calf which they had made, and burnt it in the fire, and ground it to powder,"—that gives a wonderful sense of the handling of evil,—“and strawed it upon the water,”—the elements of mortal mind,—“and made the children of Israel drink of it”—he brought out the utter nothingness of evil. We must see the necessity of not only having a sense of absolute Truth, but also seeing it as the Christ, “which comes to the flesh to destroy incarnate error;” we must apply it to the human problem specifically and in manifold ways. “And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which



shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf" (Ex. 32: 20-24). That's what animal magnetism does. It makes an anti-Christ, and then says that it is inevitable. Mrs. Eddy's wonderful definition of "gods" reads, in part: "the serpents of error, which say, 'Ye shall be as gods'" (S. & H. 587: 15-16). All these manifold beliefs of fear, hate, jealousy, envy, greed, selfishness, war, desolation, ignorance, and so on are "the serpents of error," the false gods that we have to deal with.

"And when Moses saw that the people were naked"—in those days when they went up to these high places there was just debauchery, even in the time of Isaiah and Jeremiah. They used to eat and drink and rise up to play. When the children of Israel returned to Egypt after the Exile, they returned to the worship of the queen of heaven, and that was just a fertility cult or a sex-belief. "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." Of course, out of Levi came the priesthood, and it was the priests who were writing this Priestly document, so they naturally wanted to show the priests in a good light. "And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men" (Ex. 32: 25-28). It couldn't be literally true that three thousand were slain, because there were only about ten thousand of them altogether, and a little later on it is recorded that the earth opened up and swallowed several thousands of them. It simply means that the Levites gave them a resurrected sense of things.

"And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. . . . And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32: 30, 31, 33). The fact of the matter is that the only thing that is ever destroyed is sin. There is one thing that none of us can escape, and that is salvation. Every one of us is the son of God, whether we know it or whether we don't know it, and inevitably because there is a Christ, the divine impulsion, "the divine message



from God to men" (S. & H. 332: 10), we are bound to find salvation. The impulsion of the Christ is the reason why the ignorance of past ages has yielded to civilization and will go on yielding to it, and why there is one thing that we are all headed for—salvation. The only thing that is ever destroyed is the "son of perdition"—evil. And so we don't have to try to make man good: we have to know him as God's idea. But we do have to strive to destroy a false sense of man—sin, disease, and death.

### **"Behold, Mine Angel Shall Go Before Thee"**

"Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee" (Ex. 32: 34). Mrs. Eddy says that angels are "God's thoughts passing to man" (S. & H. 581: 4), and in that age the Angel which went before them, symbolizing the Tabernacle with the Ark of the Covenant containing the Commandments, was a symbol of the divine system, which you and I have been seeing, of the "one," the infinitude of God; the "three" of Life, Truth, and Love; the "four" of the Word, the Christ, Christianity, and Science; the "seven" of Mind, Spirit, Soul, Principle, Life, Truth, and Love; the "ten" of the application of the "seven" to the human through analysis, uncovering, and annihilation; and the "twelve" of demonstration. That is the "angel" which always goes before us—the divine plan, the divine purpose; this always goes before us.

### **The Tabernacle of the Congregation**

You remember that the Tabernacle was always to be in the centre of the camp, and that the Levites and priests were to be gathered around it, and the children of Israel in four groups of three tribes on each side. The arrangement was always to be foursquare. The Tabernacle did not actually exist and at this point in Exodus there is a description by the Elohist of what they really had in the time of Moses. The description of the Tabernacle was written by the Priestly writers as a symbol; it was written after Solomon's temple had been burnt and destroyed, and when they were looking forward to the re-establishment of the Temple as a centre of religion.

"And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp" (Ex. 33: 7).

## **"The Lord Spake unto Moses Face to Face"**

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Ex. 33: 11). Now, you will notice later on that God says to Moses, "Thou canst not see my face: for there shall no man see me, and live" (Ex. 33: 20), but here it says that "the Lord spake unto Moses face to face"—Moses was able to identify God. Every time that you conceive a right idea of God in pure, spiritual Science—and remember that that idea is dynamic and of the nature of power and being—you have seen God "face to face"—you have identified God. Whenever you conceive a right idea of God in its purity and its completeness, you have seen God "face to face."

"And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle" (Ex. 33: 11). This is from the Elohist document, and the meeting-place outside the camp was all they really had in the time of Moses. The wonderful tabernacle which they describe was never built. It was all symbolism written by the prophets, not in the time of Moses, but between 550 and 330 B.C.

## **Love Fulfils the Seven Days**

Now, what is it that we have been seeing? We began by seeing the "seed-plot" of the Bible—the days of creation and how they operate in a four-dimensional calculus. The first day of Mind starts you thinking along spiritual lines with "Let there be light," but Mind is never fully Mind until that light has developed through Spirit, Soul, Principle, Life, Truth, and Love. And so with every one of the days. The second day of creation says, "Let there be purity and development," but there is never complete purity and development until such thought has reached the point of Love. Then the third day says, "Let there be identity," and that too must attain to Love. When you come to the fourth day of Principle, you feel, "Why, here there is a system"—the symbols are the two great lights and the stars—but the system of Principle is not complete until it reaches Life, Truth, and Love. Then you come to the fifth day, and you begin to touch Principle in its essence as Life, and in that fifth day there are four statements in the Bible, which correspond to the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science. And then you come to the sixth day of Truth, and you have what we have been seeing in the sixth ascent—the seven complete tones of the days of creation, and also the Word, the Christ, Christianity, and Science, each in its own aspect. Finally, you come to the seventh day, and you find the sixth

day of Truth embedded in the seventh day; there are two statements in the Bible record, which correspond to Love as Truth and Love as Love. And so in the seventh day the sixth day with its seven tones is mothered.

Now, are we going to mother our sense of the six days? When we arrive at the sixth day of the Christ-idea, and we have inherited the revelation of both the creative sense and the spiritual idea—"heaven" and "earth"—are we going to mother that sense to the point where we can hew our own tables and write our own vision? The seventh day state of thought will do that, and nothing else can do it. As you begin to mother the six days in any degree whatever, you have the seventh day state of consciousness.

### **"My Presence Shall Go with Thee"**

"And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people." Moses had now come to the point where he saw that the absolute had to be broken up, but he hadn't yet seen how to do it, because he hadn't yet made the seventh ascent. "And he [the Lord] said, My presence shall go with thee, and I will give thee rest. And he [Moses] said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory" (Ex. 33: 12-18). Oh, if we only had that sense, "I beseech thee, shew me thy glory"—show me the seventh day! The first day is not complete without the other six. None of the days is fulfilled until you understand them as one in the seventh day.

### **Moses' Limited Achievement**

"And he said, I will make all my goodness pass before thee,"—"goodness," not "glory,"—"and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and



live" (Ex. 33: 19, 20). Moses couldn't fully identify God, and that is why he couldn't go into the Promised Land. Moses had said, "Shew me thy glory"—a sense of the seventh day—but all he was able to perceive was "goodness"—a relative sense of the second day at this point.

"And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock:"—the Christ:—"and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand"—power—"while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen" (Ex. 33: 21-23)—Moses would understand in some degree.

It is a marvellous story, and you can see that we have hardly touched it yet in thought.

## INTERVAL

### **The Seventh Ascent: Love (1) "No Man Shall Come Up with Thee"**

Just think of that wonderful sixth ascent and all that it means. Look at the symbolism of it: it's perfect! Moses reached some measure of the Christ-idea, and then he realized that he couldn't give that absolute sense to his fellow-man, and so he had love enough to break it up, and because he had love enough he was able to make the seventh ascent, which is a wonderful symbol.

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables,"—eventually Moses wrote them himself,—"which thou brakest. And be ready in the morning, and come up in the morning"—when the light breaks—"unto mount Sinai, and present thyself there to me in the top of the mount." He was going up alone and to the top of the mount this time. "And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount" (Ex. 34: 1-3). The time comes when every one of us must realize that Science is a matter between God and the individual. Look at the immensity of Science, and the infinitude of it! We hardly know anything about it. We're children in Science. We are just like people who have learnt a little bit about music, so that they can recognize a little chord here and a little chord there, and they say, "Isn't that wonderful?" but they know very little about it. And so it is with this Science: we have hardly touched it. But you sometimes find people who, instead of looking at the vastness of Science and the immensity of it, are jealous

of the achievements of others, and it indicates a lack of vision that is just pathetic. I love the fact that I have to work out my own salvation with divine Principle, Life, Truth, and Love, and that no one else has anything to do with it. It is a matter between myself and my Principle.

"And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up into mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone" (Ex. 34: 4). Those stones were huge, so it can't be taken literally, and it can only mean that Moses handled mentally what the Commandments meant. We must all do the same. To go up into the mount we've got to grasp the two tables of the Commandments, which tell you of the Word of God and the Christ.

### **The Seventh Ascent: (2) Complete Annihilation of Evil**

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord"—Moses identified God in the cloud, just as Noah's bow of promise was in the cloud. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,"—look at that wonderful sense of the seventh day,—“keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation” (Ex. 34: 5-7). “Iniquity” is “visited” on you as long as you think of God only up to the point of Soul and the first glimpse of Principle, but when you come to divine Principle, Life, Truth, and Love, there is no longer any sense of iniquity. The “third and fourth generation” represents the third day and the fourth day, and if your thought only goes as far as the third or fourth day, you will believe in sin and the penalty of sin, but when you come to Life, Truth, and Love, there is no sense of penalty, and no more sin or suffering.

"And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. And he said, Behold, I make a covenant:"—we've considered the covenants with Noah, with Abraham, and with Jacob, and now comes the covenant with Moses:—"before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the

work of the Lord: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite" (Ex. 34: 8-11). The complete annihilation of error takes place in the seventh day state of thought. Mrs. Eddy says, "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and—behold the result: evil, uncovered, is self-destroyed" (Mis. 209: 32-3). And so when you come into the seventh day, you see that there isn't any evil, and that is the annihilation of it. The seventh day brings the proof that there isn't any evil. You have the sense of evil only "unto the third and to the fourth generation;" as you come to the fifth day of Life, you lay down the mortal, as Jesus did; when you enter the sixth day of Truth, Truth destroys error; and when you enter the seventh day of Love, there is annihilation—there isn't any error.

### **The Seventh Ascent: (3) Observance of Feasts**

"The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt" (Ex. 34: 18). You can't get anywhere unless you keep the feast of the seven days of unleavened bread—learning the seven days of creation. And remember, Mind is not only Mind: Mind is Spirit, Soul, Principle, Life, Truth, and Love. Spirit is not only Spirit: Spirit is Mind, Soul, Principle, Life, Truth, and Love. Every one of the synonymous terms for God reflects all the others in its own individual aspect.

"All that openeth the matrix is mine;"—everything that comes out of the matrix of maturity and inspiration belongs to God and is of the nature of idea. "Six days thou shalt work, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest. And thou shalt observe the feast of weeks,"—there are four weeks in a month, and seven days in a week, so it symbolizes the "seven" and the "four,"—"of the firstfruits of wheat harvest, and the feast of ingathering at the year's end" (Ex. 34: 19, 21, 22). They were to observe the feast of weeks—that is, the Word—and they were also to observe the feast of the firstfruits of wheat harvest—that is, the Christ—and they were also to observe the feast of ingathering at the year's end—that is, Christianity. These feasts symbolize Mind, Spirit, and Soul as well. The feast of weeks symbolizes Mind, the creative sense, the "seven;" the feast of the firstfruits symbolizes Spirit, which is always to do with fruit; and the feast of ingathering



symbolizes Soul. We have to observe that threefold sense—of Mind (the creative sense of the seven days of creation), Spirit (the ordered sense of them), and Soul (the identified sense of them).

“Thrice in the year shall all your men children appear before the Lord God, the God of Israel” (Ex. 34: 23)—that is as far as thought had got, namely, to the male sense.

So the covenant was that the children of Israel were to observe the feast of unleavened bread, the feast of weeks, symbolizing the analysis of Mind; the feast of the firstfruits, symbolizing the uncovering of Spirit, which brings fruit; and the feast of ingathering, symbolizing the annihilation of Soul—Soul destroys the tares and gathers the wheat into the barn.

#### **The Seventh Ascent: (4) “The Skin of His Face Shone”**

“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 had a sense of the divine calculus applied to the human;—“he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face”—his identity—“shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai” (Ex. 34: 27-32). That is what we’ve got to do, and if we understand that seventh day which embosoms the six days, so that we have that mother-love which understands the calculus of reality and can bring it down to the flesh, then the skin of our face—our identity—will “shine.”

Paul gave a wonderful illustration of that mother-love. Without Paul Christianity would not have been established. He was the man who could translate the message of the Christ. Even though John was the beloved disciple and wrote Revelation, he was not able to accomplish what Paul accomplished. John wrote Revelation, but Paul established Christianity. Mrs. Eddy speaks of “those unpretentious yet colossal characters, Paul and Jesus” (Mis. 360: 7-8).

“And afterward all the children of Israel came nigh:”—don’t forget how Mrs. Eddy defines the children of Israel in her “Glossary”:

“The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ’s offspring” (S. & H. 583: 5-9). Mrs. Eddy also says, “Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ’s name, and never fear the consequences” (S. & H. 570: 14-18). If we understand the seventh tone and make the seventh ascent, we shall be able to help those “athirst in the desert,” and all the “children of Israel” will come near.

### **The Seventh Ascent: (5) “He Put a Vail on His Face”**

“And till Moses had done speaking with them, he put a vail on his face” (Ex. 34: 33)—he gave them in a simple manner that which was too much for them to grasp in any other way. You and I must ever seek that which is highest, but we must not try to give it to the other fellow until he is ready. We must learn to put a veil on our face. If we are going to give Science to humanity, we must stop being theologians and we must become *Christian* Scientists. The theologian is very interested in the “high spots” of Truth—he loves them, they appeal to him—but he can’t give them to mankind. It is only when he is humble enough to break up the absolute and put a veil on his face that he can give it to them.

### **The Seventh Ascent: (6) “Ye Shall Kindle No Fire Upon the Sabbath Day”**

Now we come to Chapter 35: “And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day” (Ex. 35: 1-3). On the sabbath day there is nothing to burn; the fires of the Holy Ghost destroy sin, disease, and death, but on the seventh day there isn’t any evil to destroy. Evil is annihilated on the seventh day by being absent.

### **Bringing Offerings for the Tabernacle**

“And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred

him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. . . . And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship" (Ex. 35: 20, 21, 30, 31). How do we know today that the Lord is not going to call somebody "by name" to do this or that or the other? And yet sometimes we look on and say, "I wonder why that fellow is doing that." The only reason he is doing it is because it is his individual demonstration to do it.

"And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it: and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. . . . And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. . . . So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (Ex. 36: 2-7). Science is essentially individual. We are trying to present to humanity the Science of being and the system by which men can learn it and demonstrate it, but we shall never get anywhere until it becomes individual, collective, and universal. Every one of us must individually be "wise hearted" and inspired; then it must be collective, in that we appreciate the other fellow's offering; and then it must become universal, in that we see it is for all mankind, and when that happens, we shall have "much more than enough for the service of the work, which the Lord commanded to make."

### **"And Moses Blessed Them"**

"According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the Lord commanded, even so had they done it: and Moses blessed them" (Ex. 39: 42, 43). They accomplished in symbolism their sense of the divine system of metaphysics, which you and I are trying to grasp—the system of the "one" of the infinite; the "three" of Life, Truth, and Love; the "four" of the Word, the Christ, Christianity, and Science; the "seven" of Mind, Spirit, Soul, Principle, Life, Truth, and Love; the "ten" of the



application of the "seven" to the human through analysis, uncovering, and annihilation; and the "twelve" of demonstration, where you see Life, Truth, and Love demonstrated in any degree as the Word, the Christ, Christianity, and Science.

### **The Priesthood of Aaron**

"And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations" (Ex. 40: 12-15). You will be of the line of Aaron throughout your "generation" as long as you have an understanding of the seven days of creation.

You will be "a king and a priest unto God" as long as you understand and demonstrate God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," but your garments must be holy—you must attain the seventh day state of consciousness.

### **"The Tabernacle Was Reared Up"**

"Thus did Moses: according to all that the Lord commanded him, so did he. And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up" (Ex. 40: 16, 17). Well, it never was humanly, but it is all symbolism. The Jew of today is still seeking the Promised Land, but the Promised Land is the Christ-idea, not anything physical, and it is ever present. It is that which reveals the "heaven" and the "earth"—the creative sense of God and the spiritual idea—and when you have attained that sense, then thought becomes subjective, and you see the glory of the Lord in the seventh day state of consciousness.

"And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: and he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord com-

manded Moses. And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the Lord; as the Lord had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the Lord; as the Lord commanded Moses. And he put the golden altar in the tent of the congregation before the vail: and he burnt sweet incense thereon; . . . And he set up the hanging at the door of the tabernacle. And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering. . . . And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat: when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work" (Ex. 40: 18-33). You can see in that description that Moses started at the Holy of Holies—divine Principle, Love. That is the climax of all spiritual thinking. And then he went into the Holy Place, where Life was symbolized by the altar of incense, Truth by the shewbread, and Love by the candlestick. And then he came into the outer court, with the brazen altar where they made sacrifices, symbolizing Soul, the laver to wash, symbolizing Spirit, and the entrance, symbolizing Mind.

### **The Subjective Sense of Science**

And so you see the climax of the picture from the subjective point of view; Moses came from the Holy of Holies through the Holy Place down to the outer court. It is the most wonderful symbol. You see, Moses had attained to the seventh day state of thought, and when you attain to that, you have the subjective sense of Science. Mrs. Eddy could never have done what she did without a subjective sense of Science. You can see in Mrs. Eddy's writings that all these spiritual tones were completely natural to her; she didn't need to feel after them, because her thought was flooded with them.

As your thought becomes subjective, you see the Holy of Holies, and then the Holy Place, and when you see that, you can bring it to the outer court, as it were. The Christian Scientist who tries to give people metaphysics that they are not ready for has not yet reached a subjective sense of Science. The minute you have a subjective sense, you have authority, and you can translate it, and that is the

seventh day state of thought. You can translate it, because the operation of it is perfectly natural in your thought and it is no longer objective, but purely subjective.

"And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate." He brought his demonstration right down to the point of idea in Mind, because he saw that the Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" through analysis, uncovering, and annihilation.

### **A Cloud by Day, Fire by Night**

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle"—you can't go into the seventh day state of consciousness humanly; it isn't possible. "And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up." You can't journey without the seventh day sense of things. If you are trying to demonstrate Mind, you won't do it without the seventh day, or if you are trying to demonstrate Spirit, Soul, Principle, Life, Truth, or Love, you won't do it without the seventh day, because it is all one. "For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys" (Ex. 40: 34, 36-38). "By day" that cloud will be transformed out of the cloud of darkness into a "cloud of witnesses" of the truth. "By night"—that is, when thought is dark and troubled—your knowledge will enable you to handle the claims of evil.

### **A Recapitulation**

That is the end of Exodus. Look back at the picture as we have seen it from the beginning of the Old Testament. Just look back at the first chapter of Genesis, and the story of the days of creation, and then take the first thousand years and see how Mind—"Let there be light"—showed how to analyze, uncover, and annihilate the Adam-dream, the false sense of God and man. And then the sense of Spirit—"Let there be a firmament," separation, understanding—showed how to separate the flood of human thought from the divine idea, and in that period there was the covenant whose symbol was the rainbow, symbolizing the seven days of creation. Whenever you touch Spirit, you always have order, because all order is in Spirit. And then at the beginning of the wonderful third period Abram came out of Ur of the Chaldees and was re-named Abraham.



Jacob was re-named Israel, and then Moses identified God as I AM, identified the Hebrews as the children of Israel, brought them out of bondage, and gave them this story that we have seen—the story of the “one,” the “three,” the “four,” the “seven,” the “ten,” and the “twelve.” He identified their sense of God with Principle.

We are now considering Soul as Principle, and for the first time Principle, the basis of Science, enters into the record. It is a most marvellous story, and it is a story that we must understand and love and live. Remember, it is spiritual sense which enables us to do that.

### **Let the Story Become Subjective**

You and I have got to make all these ascents and descents. We've got to cross the Red Sea, we've got to hold the feast of unleavened bread, the feast of weeks, the feast of the firstfruits, and the feast of ingathering. All those experiences will come to us. These things were written by great spiritual geniuses to illustrate the first chapter of Genesis, and as you and I go on studying the Bible—and we study the Bible because we see in it the illustration of the divine system—we've got to start to illustrate it in our thinking, in our lives, in our homes, in our businesses, in our bodies, in international relations and everything else. You and I have got to start to use all these spiritual facts. This Science is vast, it is immense, it takes thought. But do you know any worth-while subject that you can attain without thinking, without consecration, without labour?

And so as we go on to Leviticus, Numbers, Deuteronomy, and so on, we shall take this story and impress it on our thinking. Why? Because we want it to be subjective in our thinking. “Six days shalt thou labour,” but on the seventh day, when Science becomes subjective to you, you rest in it. I know that is true because I have seen it in my own experience. I have always been earnest in my practice, but at one time I was always giving treatments and making a labour of it. Today I find that helping people is so natural, so spontaneous, and so divinely effective, because Science is becoming so much more subjective. We all find the same thing in our own way. So let this “seed-plot” of the Bible, this divine design which begins the Bible, become perfectly clear to you. This is a story that the world has never heard before, and a story which thinking men and women would love. This is the story which the world is seeking and which it must have. Now, why can't we get it to the world? Because it is not subjective enough to us. We are still labouring in the six days. When Science became subjective to Mrs. Eddy, she could give it to mankind, and as it becomes subjective to you and me, we can then embellish and elaborate her theme—but not before.

Mrs. Eddy speaks of the "tabernacle" in "Miscellaneous Writings," where she says, "Here revelation must come to the rescue of mortals, to remove this mental millstone that is dragging them downward, and refute erring reason with the spiritual cosmos and Science of Soul. We all must find shelter from the storm and tempest in the tabernacle of Spirit. Truth is won through Science or suffering: O vain mortals! which shall it be?" (Mis. 362: 22-28). It has got to be Science.

### **An Extract from Goodspeed**

Let me remind you of what Goodspeed says of the Priestly document:—

In such a spirit, after the Exile, priestly authors created a new history. It began with a majestic account of the Creation, which was represented as culminating in the institution of the Jewish Sabbath.

The seven days of creation became holy.

Its narrative was supplemented with painstaking genealogies—for purity of Jewish blood had assumed religious importance—and accounts of tribal arrangements, and especial attention was given to matters of law and religious ceremonial. There was a covenant relation of the most solemn kind between Israel and God, and this underlay the whole religious practice of the nation.

This great expression of the priestly conception of religion and its institutions was completed towards the middle of the fifth century before Christ, taking its place beside the great older prophetic book of history and law which had taken shape about the Book of Deuteronomy...

So at last, not long after 400 B.C., arose the Hexateuch. The extraordinary thing about it is its scope, for it seeks to unify and organize the whole range of human history, society, institutions, law, and religion. It was a cosmogony, an outline of history, an account of human origins and social institutions, a system of worship, and a handbook of religion and morals—all rolled in one. It would be difficult to find in the world's literature any parallel to the sweep of this tremendous work, into which some great Jew late in the Persian period wrought the diverse literary inheritance of his nation.

Think out this picture that we have seen in Genesis and Exodus. Think it out sincerely, consecratedly, and earnestly. Try to realize all that it means. Try to see the great vast sweep of the story up to this point of "the spiritual cosmos and Science of Soul." Let it come in and abide with you, and it will *be* you. Let the seven days become a sabbath to you; let your six days of earnest striving, your six days of understanding and vision, melt into the seventh day of divine Love, where there is nothing going on but reality.

*(May 25th, 1948)*

## MOSES — VIII

### Leviticus Numbers (1)

Now remember, we spent the whole of last winter learning what really constitute the spiritual tones of Mind, of Spirit, of Soul, of Principle, of Life, of Truth, and of Love, in order to be able to combine them intelligently and thus use them in the four-dimensional calculus of the "incorporeal, divine, supreme, infinite" (S. & H. 465: 9). All winter we were doing that.

#### **The "Seed-Plot" of the Bible**

Someone has written to ask me why I use the Companion Bible's term "seed-plot" to describe the first chapter of Genesis, and so I have been looking up the word to see what it really means, and it is very interesting; a seed is the genesis or the beginning of a plant, and a seed-plot is where you sow the seed in order to transplant it later, and that is exactly what the Biblical writers did with their material. They sowed their "seed-plot" in the first chapter of Genesis, and then they took the seed which they had sown in that first chapter—the seed of the days of creation swelling into the numerals of consciousness, developing into the synonymous terms for God, and combining as the Word, the Christ, Christianity, and Science—they took that seed out of the "seed-plot" and "transplanted" it by illustrating the ordered ideas of the first chapter of Genesis throughout their writings. We have seen without any doubt whatever how these "numerals of infinity" (S. & H. 520: 10), as Mrs. Eddy calls them, these inspired numerals of thought, which represent the synonymous terms, run throughout the Scriptures, and we have seen that the men who wrote the first chapter of Genesis in the prophetic age were the people who drew together all the vague historical records of Israel, and the myths, sagas, traditions, and so on, and brought them all together to illustrate their "seed-plot."



You begin with the days of creation, and they give you a faint sense of the tones of infinity—just as the seven notes of music give you a faint sense of musical tones. And then the days of creation swell until they become objective numerals of thought, and then they lead you to the synonymous terms for God, and then your numerals become subjective. All of us who have been through this experience remember how we first began to see something of the days of creation, what they meant and their order, and what each tone indicated, and then they began to swell in our thought into some sense of numerals of infinity, but it was an objective sense. And then we began to see something of the meaning of the seven synonymous terms, and then those numerals of consciousness became subjective—not merely words, but a mental and spiritual proposition. And then we began to use divine calculation to see how they combine to express the infinite ideas of the infinite One.

### **“God and Science”**

By the by, I want to tell you that I have finished my new book. It won't be out for some time, but I have now finished writing it. It is called “God and Science.” I feel that it was written by the spirit of God, and I believe that if we handle it rightly, it will burst the door of the human mind right open for this Science. It has in it the seeds of power, development, and enlightenment, because it is the story of the Bible scientifically told. It will stir thought tremendously—that is certain, and I hope it does, because that is a necessary process. But it is calculated to do something wonderful as well. It is a book you will be able to put into the hands of anybody, and I think it will show him simply and distinctly what we are driving at.

We can't hide from ourselves that mankind wants this Science. You people represent a section of thinking humanity, and what we see of the Science of the Bible is placed before your analytical mentalities every week and you certainly have accepted it, so that is a great indication that if we can present it intelligently, the rest of humanity will accept it. If we can convince men that they can lay hold on the sevenfold symbolization of God—as they would lay hold on the seven notes in music or the ten digits in mathematics—and that they can put that sevenfold sense of the nature of God into an infinite calculus, a four-dimensional calculus—as they put the numbers in arithmetic or the notes in music into an arithmetical or musical calculus—and that the ideas of God that come to them through that calculus are essentially dynamic, because they are born of God, and they are omnipotent, omniscient, omnipresent, and omniscient, then we shall get somewhere.

We are trying to show men how to lay hold intelligently on the ever-present Principle in its infinitude and how to use the ideas of that Principle. We are trying to show them the seven divine tones in the beginning of the Bible and as they permeate the Bible, and we are not only trying to show how they climax in the story of Revelation, which was written about 350 years after the prophetic age by John, but we are also trying to show them how today they climax in the four-dimensional calculus of the Word, the Christ, Christianity, and Science. If we can do this, we shall sooner or later bring men to Mrs. Eddy's textbook, because the way to "Science and Health" is the Bible.

### From Genesis to Leviticus

We have been through the story of the Bible up to the description of the Tabernacle. You remember that Funk and Wagnalls' Bible Dictionary says that the Priestly writers started their story with the first chapter of Genesis, and climaxed it in that period in the description of the Tabernacle, which contained the Ark of the Covenant—undoubtedly a symbol of the Christ.

Remember that what we are now considering is the illustration of Soul as Principle in the Bible record. With the entrance into the Promised Land we shall come to Soul as Life. In Soul as Principle I have a feeling that the real identity—the form—of the Christ began to break at that point upon human thought.

So we have finished Genesis and Exodus, and they have become real and living and vital to us, and they could leave no doubt in the mind of anyone that there really is a Science of the Bible. We have been hearing, pondering, loving, culturing, living these tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and of the Word, the Christ, Christianity, and Science. We have been pondering them, thinking them, living them, *being* them, all through Genesis and Exodus up to the description of the Tabernacle, and we have seen them illustrated time and time again.

And now we come to what presents another aspect. We come to Leviticus, and believe me, it's a mouthful! I am not going to go into it all in detail, because we've only got a few more Tuesdays before we finish for the summer and I want to come to the entrance into the Promised Land. So I am not going into all these rites, although I am going to take the beginning of Leviticus and show you that it is ordered according to the days of creation.

Before I do that, I want you to hear what the Century Bible says about Leviticus, because to understand the Bible intelligently you must know your subject. You can't be vague about the Bible. The

important thing is to know the spiritual meaning of it, but you must know it humanly *and* divinely.

'The third Book of Moses, commonly (so R.V.) called Leviticus, the fourth Book of Moses, commonly called Numbers'—by these titles the reader is reminded that the two books in question are not independent literary productions, but the third and fourth sections of a larger whole, variously named 'the Torah' (i.e. 'direction,' 'instruction,' then 'law'), 'the five Books of Moses,' and 'the Pentateuch.' The last of these, the name now generally adopted, is in origin a Greek term signifying the 'five-volume' book, and has reference to the separate rolls on which the five sections of the Torah were inscribed. This application of the term Pentateuch goes back to at least the second century of our era...

Leviticus, therefore, is the section of the Torah which deals with the priests and their duties, not, as one might hastily infer, with the subordinate caste of the hierarchy to whom the term Levites is confined in certain parts of the Pentateuch... Leviticus, in short, is so named because it contains 'the law of the priests'...

As regards the title of the Book of Numbers, it is interesting to note that while the titles of the other four books of the Pentateuch were taken over from the Septuagint with only such changes as were necessary to give them Latin terminations, the Greek title (*Arithmoi*) of this book was *translated*, and became *Numeri* in the Vulgate, in English, Numbers...

From the foregoing synopsis it will be seen that in the Books of Leviticus and Numbers the historical element is completely overshadowed by the legal, since the whole of Leviticus and three-fourths, or more, of Numbers belong to one or other of the collections of priestly laws and precedents which it has become usual to group under the comprehensive title of the Priests' Code.

The Book of Exodus, it will be remembered, closes with the erection of the Tabernacle—properly 'the Dwelling' (of Yahweh)—and its consecration by the presence within it and over it of the Divine Glory. At the beginning of Leviticus, therefore, we should have expected to find an account of the solemn inauguration of the Tabernacle worship. But for this we have to wait till ch. ix, and in its place we find a manual of sacrifice (i-vii) in which the chief varieties of altar-offerings are enumerated, and the ritual appropriate to each is prescribed. These chapters of Leviticus must have had a history of their own before being inserted in the place which they now occupy. Here, however, let us note that while chapters i-v are said to have been revealed to Moses 'out of the tent of meeting' (i.1), the remainder of the section is said to have been received by the Hebrew lawgiver 'in Mount Sinai'...

According to the scheme of chronology adopted by the compiler or compilers of the Pentateuch, the giving of the laws now embodied in Leviticus must be assigned to the first month of the second year, reckoning from the Exodus (see Exod. xl. 1, 17; Num. i. 1). The Israelites, however, are not yet ready to leave the mount of lawgiving, for the organization



of the theocratic community and the arrangements for the ordered worship of the Deity who has now condescended to dwell among them are still incomplete. Accordingly the first division of the Book of Numbers opens with the 'numbering' of the twelve secular tribes, and of the priestly tribe of Levi, as a preliminary to the necessary organization. On this follows the elaborate plan of the wilderness camp, a 'city of God' in the desert of Sinai, which the author has made the vehicle for the inculcation of spiritual truths regarding God's perfection and man's sinfulness. The organization of the sanctuary and its worship is also completed by the setting apart of the tribe of Levi to an office intended to be one of great dignity and honour, although concerned only with the menial duties of the Tabernacle and its service. . . .

Now the legislation of the Pentateuch is consistently represented as given for a special purpose; its aim, stated in general terms, is to raise up a holy people for Yahweh, the covenant God of Israel, and to keep this people distinct from the nations around them. The history, into which the legislation is now fitted as a jewel in its setting, tells of Yahweh's choice of Israel to be His own special and 'peculiar' people. Thus history and legislation are found to blend into a harmonious whole, giving to the books of the Pentateuch an unmistakable unity of thought and purpose. . . .

It is, however, in the crowning institution of the Tabernacle and its worship that the history of Israel's sacred institutions reaches its climax. Our priestly author dwells lovingly and expansively on all the details of the construction of 'the Dwelling' of Yahweh, and on its equipment, its sacrifices, and its priesthood. Now, in order to grasp the full significance and value of these cardinal sections of the Pentateuch, it is essential to enter into the spirit and intention of their author. For the religious leaders of the Jewish community in the exile the supreme question was this: How can the broken harmony between God and the people of His covenant be restored? To Ezekiel, first of all, came the Divine word of comfort: 'My dwelling shall (again) be with them, and I will be their God, and they shall be my people' (Ezek. xxxvii. 27). To Ezekiel, then, and to those likeminded with him, the restored relation between Yahweh and Israel presented itself as an immediate dwelling of Yahweh in the midst of a holy nation. For the continued maintenance of this renewed relation, sacrifice, offered by a duly consecrated priesthood at the one appointed sanctuary, was the means divinely ordained. Only by this means could the restored community of Israel, no longer a nation but a church (the 'church-nation'), realize its true ideal as the people of God.

Now these two kindred spirits, Ezekiel and the author of the history of Israel's theocratic institutions, sought to impress this ideal upon their contemporaries by diametrically opposite methods. Ezekiel projects his ideal forward into the golden age of the future (see Ezek. xl-xlvi); the author of P throws his ideal backward into the golden age of the past, the period of the Exodus and the wilderness wanderings. Both sketches are none the less ideals whose realization for the priest as well as for the prophet was still in the future. Both had the worship of the restored community in view. . . .

Enough has now been said to give the student of Leviticus and Numbers an idea of the exceedingly complicated character of their literary history, as unravelled by modern scholars, and of the wide diversity in origin and age of the materials of which they are composed. Both books—Leviticus in particular—lead us to the very heart of the religion and sacrificial worship of the old covenant. But in order to be rightly understood it is essential that the worship, and the religion of which it is the expression, should be studied, as has been attempted in the following pages, in the light of their historical development. 'For it is no slight matter that is herein involved—nothing less than this: whether it is to be made possible for us at all to understand the religious history of Israel, whether God, who always and everywhere reveals Himself and works in history, has also revealed Himself and worked in the same way in history's greatest and most significant phase, the history of Israel's religion' (Cornill, *Introduction to . . . the Old Testament*, P. 115 f.).

### The One Divine System

What we have to hold in view all the time is that these great writers who wrote between about 850 and 300 B.C. and brought all the myths and sagas and traditions together, were just fulfilling their "seed-plot" of the first chapter of Genesis, and illustrating it in every detail. Everything we have considered has been an illustration of that "seed-plot." We saw this in the description of the Tabernacle and everywhere else. There is no doubt whatever that from the beginning of the writing of the Bible there was a sense of the symbols of the divine system—a sense of the "one," the "three," the "four," the "seven," the "ten," and the "twelve"—but the early writers don't seem to have tried consciously to adhere to a system. They used the symbols of north, east, south, and west, and they used the symbol "seven" in the stories of Noah, Abraham, Jacob, and so on, but it was not until the prophetic age, the period of Principle, in the fourth thousand years from the beginning of the Bible, that the divine system was crystallized, and embodied in the days of creation, which were put at the beginning of the Bible. Mrs. Eddy put that same divine system into the terminology of today. There never has been any other divine system. This system really originated with the Chaldeans long before the time of the Bible. The "one" was a symbol of the one great cause, which, in early times, was ignorantly and paganistically worshipped; the "three" was symbolized by the sun, the moon, and the stars; the "four" was symbolized by the north, east, south, and west; the "seven" was symbolized by the seven planets which they knew at that time; the "ten" was symbolized by the ten fingers, and the "twelve" was symbolized by the twelve signs



of the Zodiac. There never has been another divine system. Today we see that that system permeates the Bible from cover to cover.

### **The Five Offerings**

Now we have come to Leviticus, and I will just give you an idea of the layout of it. It starts with the description of five offerings. These offerings or sacrifices have the tone of the fifth day of Life, of laying down the mortal. You see, we are beginning to touch Soul, Principle, and Life, and all this sacrificing gives a sense of the laying down of the mortal. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends"—lay down the mortal in order that he may inherit the Christ-idea.

Leviticus begins with five very distinct sacrifices: the burnt-offering, the meat-offering or meal-offering, the peace-offering, the sin-offering, and the guilt-offering, and they are all described in a sevenfold manner. So you see that all this, which was written by the priests and added to by different editors, had its purpose, and some day its spiritual meaning will be meticulously studied. I am convinced that some day the men who now devote their lives to the most exact examination of things in the material universe will begin to give their thought to this Science and, for instance, to something like Ezekiel's description of the Temple, and then they are going to be just as meticulous about studying spiritual symbols as they are about studying physical things.

The description of the five offerings forms the first division of Leviticus. The second division describes the consecration and installation of the Aaronic priesthood, and the third consists of laws relating to uncleanness and purification and so on. We couldn't possibly go into all of it in detail at this point, but let's take the sacrifices first and see how the seven tones come into the picture.

If you were studying music, what would you expect everything to be written in? The notes—and those notes embodied in chords and harmonies. If you were studying mathematics, what would you expect everything to be written in? The digits—and those digits embodied in addition, subtraction, multiplication, and division. And so it is with the Bible; it is written in the spiritual tones which reveal to men the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and that is the new tongue. At first this new tongue comes to us through words, and the first day is just "Let there be light," and then we begin to see that it indicates action, intelligence, and so on. And then we begin to say, "Why, this is Mind," and then we begin to understand what Mind really is, and



then it is no longer a matter of words, but a matter of spirituality and mentality.

### **The Demonstration of Christian Science**

You know, we have seen these spiritual tones again and again in the Bible record, and moreover we find that they are coming into our lives and are becoming power, intelligence, law, substance, and entity to us. They are coming into our lives and changing our lives and our thoughts about everything and everybody. I know that I find it immeasurably easier today to demonstrate Christian Science than I ever did, and the results seem so normal, so natural. They are scientific demonstrations: they don't seem extraordinary. They are not even things that we rejoice over any longer for their own sake, but rather do we rejoice over spiritual vision, and we expect to get the results, and the results come perfectly naturally. I don't neglect the results, and I love the results, but they are no longer something that we are overjoyed about, because they are something we expect and get; what we are joyful about is the identifying of spiritual things, and that gives us the joy of Soul. We hear the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love; we understand them, and we understand how to use them, how to combine them, how to demonstrate them, how to live them, and that is our joy. Naturally, we get results. You're bound to, if you are in earnest. If you are not, Science is the most dangerous thing you can play with. Science is one thing you can't play with. You must either be in earnest over it or leave it alone.

### **A Summary of the Five Offerings**

Now, let's consider these offerings—the burnt-offering, the meat-offering, the peace-offering, the sin-offering, and the guilt-offering. The burnt-offering symbolizes that everything material must be burnt up or destroyed, and that all must be brought into subjection to God. It gives you distinctly the tone of Mind. Then the meat-offering gives the sense of substance, and has very distinctly the tone of Spirit. In each one of these offerings you not only get the tone of Mind or Spirit or Soul or Principle or Life, but the order of presenting the offerings in each case is sevenfold. Then the peace-offering is that which gives the sense of the calm of Soul. Next, the sin-offering indicates Principle; one of the commentaries says that it is not really a sin-offering and might be called an offering of “unsin”—a demonstration of Principle. Finally you come to the guilt-offering or trespass-offering, which symbolizes the laying down of the mortal in Life.

## The Burnt-Offering: Mind

Let's take the burnt-offering: "And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock." The sense of offering, you will notice, is always the beginning of spiritual thought; it symbolizes the approach to God, "Let there be light," and it always has the tone of Mind. "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish:"—there you see the purity of Spirit:—"he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord." And now you come to the symbolization of Soul, which identifies: "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord:"—you remember that Soul destroys the tares, as well as gathering the wheat into the barn. "...and the priests, Aaron's sons, shall bring the blood,"—the life-principle,—“and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation”—you will see in all these accounts of the offerings that the sprinkling of the blood indicates Principle. "And he shall flay the burnt offering, and cut it into his pieces"—method, which has the tone of Life. "And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: but his inwards and his legs shall he wash in water"—the actual burning of the sacrifice always has the sixth tone, the tone of Truth. Mrs. Eddy writes of the "flames of Truth... consuming error" (S. & H. 558: 18-19). "...and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord" (Lev. 1: 1-9)—the seventh tone.

So there is the offering, and it is to be without blemish, and the person who makes the offering has to put his hand on it and identify it with himself, and then the priest has to sprinkle the blood, the life-principle, and then in many of the accounts of these offerings (which all have the same ordered sense) you will see that the fifth tone is that all that is not wanted is discarded, and then the offering is put on the altar and burnt, giving the sixth tone, and then it is a "sweet savour unto the Lord." In each one of the five offerings there is a perfect order corresponding to the seven days of creation.

This is still the burnt-offering, indicating that there is "no life,

truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (S. & H. 468: 9-11). "And if his offering be of the flocks, namely, of the sheep,"—before it was to be a bullock,—“or of the goats, for a burnt sacrifice;”—there is your first tone;—“he shall bring it a male without blemish”—there is the second tone. “And he shall kill it on the side of the altar northward before the Lord;”—always the third tone involves the killing;—“and the priests, Aaron’s sons, shall sprinkle his blood round about upon the altar”—there is the fourth tone. “And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar;”—the fifth tone:—“but he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar;”—the sixth tone:—“it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord” (Lev. 1: 10-13)—the seventh tone.

Now we get that sevenfold aspect running right through again, and it is still the burnt-offering: “And if the burnt sacrifice for his offering to the Lord be of fowls,”—bringing the offering, the first tone,—“then he shall bring his offering of turtledoves, or of young pigeons”—the turtledove was always a symbol of purity, the second tone. “And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar;”—killing symbolizes the third tone, as we have seen;—“and the blood thereof shall be wrung out at the side of the altar;”—the sprinkling of the blood, the fourth tone:—“and he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: and he shall cleave it with the wings thereof, but shall not divide it asunder;”—there’s the fifth tone:—“and the priest shall burn it upon the altar, upon the wood that is upon the fire;”—the sixth tone:—“it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord” (Lev. 1: 14-17)—the seventh tone. So you get the three burnt-offerings—the bullock, the sheep, and the turtledove or pigeon—but each gives the same sense of the divine order.

### **The Meat-Offering: Spirit**

And now we come to the second offering—the meat-offering or meal-offering. The Century Bible says of the meal-offering that it is “a comprehensive term for all offerings to Yahweh, whether animal or cereal.” It gives a great sense of purity and substance, a sense of Spirit. “And when any will offer a meat offering unto the Lord,”—the offering, Mind,—“his offering shall be of fine flour;”—the sense of purity;—“and he shall pour oil upon it, and put frankincense



thereon:"—the sense of consecration, Soul:—"and he shall bring it to Aaron's sons the priests:"—a symbol of identifying the idea with Principle:—"and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof;"—it is to be individual;—"and the priest shall burn the memorial of it upon the altar, to be an offering made by fire,"—the sixth tone,—"of a sweet savour unto the Lord: and the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire" (Lev. 2: 1-3)—the holiness of the seventh tone. There are the same seven tones, only differently expressed. There is to be an offering, it is to be of fine flour, oil shall be poured on it and frankincense put on it, the priest is to atone (the sense of Principle), he is to take out his handful (it is to be infinitely individual), he is to burn it (the sixth tone), and "it is a thing most holy of the offerings of the Lord made by fire" (the seventh tone).

Leviticus begins with these five offerings, which are a most perfect representation of the laying down of the mortal, and you remember that with the entrance into the Promised Land we get the tone of Soul as Life. The description of the Tabernacle accentuated Soul as Principle, but as the children of Israel began to lay down the mortal, which they certainly did in the desert, they began to identify Life apart from matter in Soul.

I want to show you that the Scriptures are not a haphazard record. These things were written by the greatest and most inspired thinkers the world has known, but they are symbols, not history. As history they are of relatively little value, because the prophetic writers were not primarily interested in history. Their object was to symbolize the ideas of God, to illustrate the "seed-plot" which they had put at the beginning of the Bible. You know, either we are right about this or we are wrong. Well, I am pretty sure we are right; as I have pored over the Bible the last few months writing my book, the lucidity of it, the certainty of it, and the wonder of it have just been beyond words.

What do you think brings us together to study the Science of the Bible? Nothing personal. It is the spiritual idea appearing. Mrs. Eddy says, "The Scriptures and Christian Science reveal 'the way,' and personal revelators will take their proper place in history, but will not be deified" (Mis. 308: 8-11). The thing that goes on forever is the spiritual idea, and the mere fact that you and I are thinking about these things and more and more interest is being aroused in them is a proof of the development of the spiritual idea. "The Christ is speaking for himself and for his mother" (My. 257: 12), and nothing can stop that.

The second meat-offering has the same sevenfold order in different

terminology. And then it goes on: "No meat offering, which ye shall bring unto the Lord,"—the first tone—"shall be made with leaven:"—the purity of Spirit:—"for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire"—Soul preserves all that should be preserved. "See thou hurt not the oil and the wine" (Rev. 6: 6). "As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour"—fundamental values, the fruit of demonstration, always lead to Principle and need no purification. "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt"—salt is always a symbol of Life. "And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof:"—the sixth tone:—"it is an offering made by fire unto the Lord" (Lev. 2: 11-16)—the seventh tone.

### **The Peace-Offering: Soul**

Now we come to the peace-offering, and the Bible commentaries describe it as establishing harmonious relationships, which is of course the outcome of identifying yourself with God. "And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female"—it was a male before. You remember that in Mrs. Eddy's commentary on the third day of creation, she says, "The feminine gender is not yet expressed in the text" (S. & H. 508: 16-17), but there it begins to develop. "... whether it be a male or female, he shall offer it without blemish before the Lord"—the second tone. And he shall lay his hand"—identify it—"upon the head of his offering, and kill it at the door of the tabernacle of the congregation:"—that is the third tone:—"and Aaron's sons the priests shall sprinkle the blood upon the altar round about"—there is the fourth tone. "And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and that fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away"—the fifth tone. At this point, where Soul identifies thought with its Principle, everything unlike God—symbolized here by the fat and so on—has to be laid down, and mortality to be laid off. "And



Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire:"—the sixth tone:—"it is an offering made by fire, of a sweet savour unto the Lord" (Lev. 3: 1-5)—the seventh tone.

There again we have a perfect sense of the seven tones—the offering, without blemish, the identifying of it, the bringing of it to the altar and the sprinkling of blood, the ordering of it and the taking away of what is not wanted, the burning of it, and the "sweet savour unto the Lord." The basic tones never vary, although they are expressed in different language.

You can see how the writers are playing their tune on the infinite scale of Mind, Spirit, Soul, Principle, Life, Truth, and Love. What for? To culture thought in every detail of Life. To show how to translate the objects of sense into the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and how to combine those ideas. It is just as in music with its great compositions, based on the simple scales. What we're doing is just listening to the music of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."

### **The Sin-Offering: Principle**

We come now to the sin-offering. It symbolizes the destruction of sin through demonstration, the grace of God. It is really a question of "unsin." It is concerned with the breaking of the Commandments, which, as you remember, gave the tone of Soul as Principle. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them: if the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering"—the first and second tones. "And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord"—the third tone. "And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary"—the fourth tone. Now we come to the fifth tone: "And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering,



which is at the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, . . ." And then the sixth tone: "And the priest shall burn them upon the altar of the burnt offering." Finally the seventh tone: "Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire; . . ." (Lev. 4: 1-8, 10, 12). In Principle, where you have demonstration, there is to be nothing left by way of sin. The sacrifice is completely done away with in all these sin-offerings—that is, the demonstration of Principle is to be complete.

Next we come to another version of the same sin-offering, to do with the sin of the common people. Abraham Lincoln certainly knew what he was saying when he spoke of "government of the people by the people for the people," and you will always find that the majority is a pretty safe guide in government. "Government of the people by the people for the people" may have a lot of ups and downs, but eventually it is the only kind of government that stands. "And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish"—you and I know that womanhood is the highest sense of man. ". . . And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him" (Lev. 4: 27, 28, 31). That is the only place where it says, "And the priest shall burn it upon the altar for a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him." In this sin-offering, which demonstrates Principle, you find that everything by way of evil is done away with.

### **The Guilt-Offering: Life**

Now we come to the guilt-offering, or trespass-offering. "And the Lord spake unto Moses, saying, If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks,"—the first and second tones,—"with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering"—the third tone, the identifying of it for what it is worth. "And he shall make amends for the harm that he hath done in the

holy thing,”—establish a sense of Principle,—“and shall add the fifth part thereto, and give it unto the priest:”—the fifth tone:—“and the priest shall make an atonement for him with the ram of the trespass offering,”—the sixth tone,—“and it shall be forgiven him” (Lev. 5: 14-16)—the seventh tone.

### **The Law of the Burnt-Offering**

Then all five offerings are summarized. First you have the “law of the burnt-offering. “And the Lord spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out” (Lev. 6: 8-13). “All is infinite Mind and its infinite manifestation, for God is All-in-all” and that fact is forever proving to us that there is “no life, truth, intelligence, nor substance in matter.” That is the significance of the burnt-offering.

### **The Law of the Meat-Offering**

Now the sacrifice of the meat-offering is summarized. “And this is the law of the meat offering: the sons of Aaron shall offer it before the Lord, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy” (Lev. 6: 14-18). You see the difference

between the burnt offering and the meat-offering: in the first case the whole sacrifice is to be burnt, but in the second case you see the operation of the firmament—that understanding which enables us to separate—and you get the purity and sanctity of Spirit.

### **The Law of the Peace-Offering**

Next the sin-offering and the guilt-offering are summarized. You will notice in this summary of the offerings that the peace-offering, which has the tone of Soul, is placed last. The reason for this seems to be to identify the whole proposition at the end. Mrs. Eddy does a similar thing in the sequence which she gives on page 225 of “Miscellany” (see lines 28-29).

Here is part of the “law of the sacrifice of peace-offerings”: “And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people. . . . Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people”—notice how “soul” comes in all the time. “. . . This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings” (Lev. 7: 19-21, 27, 37)—there all the offerings are finally named and identified.

The account of those offerings is very wonderful; it is absolutely scientific, and it shows us how to sacrifice the mortal, though it uses the symbols of that day. Remember that the great prophetic writers, who saw the Christ-idea and who established the system of the Bible, used these things to symbolize spiritual ideas, just as they used the Chaldean symbols. Don’t forget that it says of Jesus that after he rose, “beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24: 27).

### **Obedience to the Law: Mind**

Down to Chapter 26 there are descriptions of ceremonies and laws, which certainly have a spiritual meaning behind them, though we won’t have time to go into them. We come in Chapter 26 to the end of part of what is called the Holiness Code, and it really is very



interesting. Again we get the divine tones perfectly. There is no music without the notes, and in the Bible we constantly find the divine tones.

The chapter begins with the tone of Mind, and the other six tones come into the picture: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord" (Lev. 26: 1, 2). You know that the two great covenants that the Hebrews made with God were first of all the Abrahamic covenant of circumcision, a symbol of purity, and secondly, the Mosaic covenant of the sabbath. "Verily my sabbaths ye shall keep"—now, what were those "sabbaths"? The seventh day state of consciousness. But to gain the seventh day sense of things you must understand Mind, Spirit, Soul, Principle, Life, Truth, and Love. The covenant of circumcision indicated the purity of Spirit. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4: 24). So the two important covenants accentuated the order of Spirit and the sevenfold aspect of infinity, the seven days of creation.

This is all in the tone of Mind, the tone of law: "If ye walk in my statutes, and keep my commandments, and do them;"—that is, if you understand the nature of Mind, wisdom, intelligence, action, power;—"then I will give you rain in due season"—your thought will be watered with the elements of Mind. Mrs. Eddy speaks of the "raindrops of divinity," which "refresh the earth" (S. & H. 288: 17-18), and Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4: 14). "...and the land shall yield her increase,"—the spiritual idea will bring forth for you in Spirit,—“and the trees of the field shall yield their fruit”—the sense of the third day. "And your threshing"—proving your Principle—"shall reach unto the vintage, and the vintage shall reach unto the sowing time:"—there's the true sense of time, the fifth day:—"and ye shall eat your bread"—the bread of Truth—"to the full and dwell in your land safely" (Lev. 26: 3-5)—God rested on the seventh day. There are the seven tones, with the overtone of Mind. The tones of the seven days of creation enter in all the time, and as your thought becomes cultured, you will recognize them more and more easily.

### **"Peace in the Land": Spirit**

Now we come to the tone of Spirit: "And I will give peace in the land, and ye shall lie down, and none shall make you

afraid:”—“Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God” (S. & H. 507: 3-6):—“and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword”—the sword of Spirit. “And five of you shall chase an hundred,”—Mrs. Eddy discovered Christian Science at the point of Life in and of Spirit (see Mis. 24), where the order of Spirit shows how to lay down the mortal,—“and an hundred of you shall put ten thousand to flight:”—the ten Commandments applied to the human will “put ten thousand to flight”:—“and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new” (Lev. 26: 6-10)—the new birth.

### **“I Will Set My Tabernacle Among You”: Soul**

And so we come to the tone of Soul: “And I will set my tabernacle among you: and my soul shall not abhor you.” You remember that we saw that the Tabernacle symbolized Soul. “And I will walk among you, and will be your God, and ye shall be my people”—identified with God. “I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen;”—the freedom of Soul;—“and I have broken the bands of your yoke, and made you go upright. But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face”—my identity—“against you, and ye shall be slain before your enemies: they that hate you shall reign over you;”—false rule, the counterfeit of the rule of Soul;—“and ye shall flee when none pursueth you” (Lev. 26: 11-17).

### **“I Will Break the Pride of Your Power”: Principle**

Now we come to the tone of Principle: “And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins”—you often get that sevenfold sense in Principle. “And I will break the pride of your power; and I will make your heaven as

iron, and your earth as brass:"—remember that "Thy will be done in earth, as it is in heaven" is the fourth statement of the Lord's Prayer:—"and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. . . And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy" (Lev. 26: 18-20, 23-25).

## INTERVAL

### **"Ten Women Shall Bake Your Bread in One Oven": Life**

Now we come to the tone of Life, and it is all so clear: "And when I have broken the staff of your bread, ten women shall bake your bread in one oven,"—a sense of the ten Commandments,—“and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied”—the Commandments can never satisfy us with their "Thou shalt nots." The fifth statement of the Lord's Prayer, don't forget, is "Give us this day our daily bread." "And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins"—you will have the sevenfold so-called calculus of evil to deal with. "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat"—as mortals, we prey upon each other, every one of us. Human relationships are sometimes nothing more nor less than bondage, unless they are conformed to Science. "And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it" (Lev. 26: 26-32). That is the fifth tone, the tone of the laying down, the utter destruction, of the mortal.

### **"Your Land Shall Be Desolate, and Your Cities Waste": Truth**

And now we come to the tone of Truth: "And I will scatter you among the heathen, and will draw out a sword after you: and your



land shall be desolate, and your cities waste." You know that "sword" symbolizes Spirit and also Truth; the sword of Spirit is that understanding which separates, and it is that which wars against the flesh, but the sword of Truth is that "Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast" (S. & H. 542: 7-9)—a very different proposition. The sword of Truth decapitates error. "...And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth." Remember the sixth day of manhood, of the compound idea man. "And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies." In the sixth day man was given dominion over the whole earth. "And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them" (Lev. 26: 33, 36-39). You couldn't imagine anything more unlike the sixth day, when man was blessed and given dominion over all things.

### **"I Will Not Cast Them Away": Love**

Finally we come to the tone of Love. Remember that what we are considering is called the Holiness Code. "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:"—remember that this was written in captivity in Babylon:—"then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I

might be their God: I am the Lord. These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses" (Lev. 26: 40-46).

The token of God's covenant with Noah was the rainbow with its seven colours, symbolizing the order of the seven days; the Abrahamic covenant of circumcision symbolized the pure spiritual understanding and the definite order of those days of creation; the covenant with Moses symbolized the full sense of the seven days—the "sabbath"—and this was climaxed in the description of the Tabernacle, where everything was to be foursquare—the Holy of Holies, the high priest's breastplate, the gathering of the Israelites around the Tabernacle, the oblation, and so on. And so the covenant with Noah gave a sense of the seven days; the covenant with Abraham gave a sense of their purity, their definiteness, and their identity; and the covenant with Moses gave the full sense of these seven days called the sabbath, and was climaxed in the description of the Tabernacle, which gave a sense not only of the "seven" but also of their four-dimensional aspect.

### **An Extract from Peake's Commentary on Numbers**

That is as much as we are going to take of Leviticus, and now I am going to turn to Numbers. There is just a short passage about Numbers in Peake's Commentary that I want you to hear:—

*Numbers* is the name given in the LXX to the fourth book of the Pentateuch, and is due to the prominent place occupied in it by the details of a twofold census of the Israelite people. But the contents of the book are very varied, and embrace, amongst other matters, laws and regulations attributed to Moses, an account of the forty years' wanderings in the wilderness, and a description of the settlement of part of the people on the E. of Jordan; so that some adaptation of the usual Hebrew title *Bemidbar*, "In the wilderness (of Sinai)," taken from an expression used in 1: 1, would be more appropriate. The period of time included extends from the first day of the second month in the second year after the Exodus (1: 1) to an undefined date between the first day of the fifth month and the first day of the eleventh month in the fortieth year (33: 38, Dt. 1: 3). But of the greater part of this period scarcely anything is recorded, the principal events related being confined within nineteen days (1: 1 compared with 10: 11) at the beginning of it; and six months (33: 38 compared with Dt. 1: 3) at the end. . . .

But Jewish historians were more interested in the religious lessons which the past could be made to convey than in the ascertainment of the circumstantial truth about it; and the traditions upon which they were

largely dependent were fluctuating (the same incidents being often attached to different personages, and different incidents being recounted to explain the same place-names) . . .

And embedded in the ritual of later times with which the book is filled, there are numerous survivals of a rudimentary stage of thought illustrative of the rude level from which the Hebrew religion was raised by successive spiritual leaders. There are rites which point to a magical conception of religious practices. There are crude identifications of the Deity with His symbol the Ark. There are materialistic ideas of "sanctity" and of "spirit." Yet whilst the contents of Nu. are chiefly of antiquarian value, nevertheless this is not the sole aspect of them. . . . The measures enjoined for protecting the sanctity of the emblems of Yahweh's presence were designed to inspire reverence for the transcendent purity of the Divine nature and to instil into His worshippers a conviction of the Divine separateness from everything unclean and polluting.

### **They Journeyed Only When the Cloud Was Taken Up: Mind**

Let's start from Chapter 9, verse 15, which continues the story after the tabernacle was reared up in the wilderness: "And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents" (Num. 9: 15-17). We have the same experience. If we are wise, when thought is darkened, we keep still, we pause, we wait on God, and then when the cloud is taken up and thought is enlightened, we can go forward. When thought is darkened by the night, then if we understand the nature of God, we can use the fires of the Holy Ghost to handle that darkness, which is animal magnetism. We have seen so many times how with an understanding of the sevenfold aspect of Deity we can handle scientifically and metaphysically that darkness which claims to be a calculus of mortality.

The record goes on to show that it is a scientifically spiritual idea that is being symbolized: "At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents." They didn't try to press forward when their thought was darkened. Mrs. Eddy says, "Beholding the infinite tasks of truth, we pause,—wait on God" (S. & H. 323: 9-10). "And when the cloud tarried along upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not.



And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month,"—symbolizing the "twelve,"—"or a year,"—symbolizing eternity,—“that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses” (Num. 9: 18-23). And so, if we are wise, when our tabernacle is reared up in our consciousness, and when some measure of the Christ begins to come to us—when divine Principle, Life, Truth, and Love begins to translate itself through Soul, Spirit, and Mind—at that point we are wise not to push things, but to pause and wait on God.

When it says that the Israelites “rested in their tents,” it doesn’t mean that they did nothing at all, but that they were trying to attain some measure of the seventh day state of thought. Mrs. Eddy writes in her commentary on the seventh day of creation, “God rests in action” (S. & H. 519: 25). It is a fact that when thought is darkened, it isn’t much use trying to use the details of our sense of metaphysics; we are wiser if at that time we get back to that absolute spiritual sense which has come to us in times past through our metaphysics. We are wiser to rest in our “tents” until the tempest be overpast, and then when the cloud is lifted, we can go forward and use our metaphysics till it becomes a pillar of fire. And so that is a very wonderful illustration of a truth, and it all gives a sense of Mind—“Let there be light.”

### **The Two Trumpets: Spirit**

Now we come to a sense of Spirit: “And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow but with one trumpet, then the princes, which are heads of the

thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts"—the Christ sense—"shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side"—the Christianity sense—"shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations" (Num. 10: 1-8). It is the second day of Spirit that is to be "an ordinance forever throughout your generations." The trumpets blow to assemble, to order. Everything is to be divinely ordered in Spirit, and that is to be "an ordinance for ever throughout your generations;" the sense of "generation" is the seven days of creation.

"And if ye go to war in your land against the enemy that oppresses you,"—the warfare of Spirit,—“then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies”—Spirit has no opposite. “In the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God. And it came to pass on the twentieth day of the second month, in the second year,”—the sense of the second day of Spirit,—“that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the Lord by the hand of Moses” (Num. 10: 9-13). It was all ordered.

You know, in writing that book of mine in the last few months, I often marvelled at the magnitude of the work that those prophetic writers accomplished. They went on for hundreds and hundreds of years culturing and polishing their writings and bringing them into conformity with their “seed-plot,” and we are all just on the fringe of seeing its vast import. We discover these things—we see the Science of the Bible in a small way—and to us it is the new tongue; the old tongue was the days of creation, and today the new tongue is Mind, Spirit, Soul, Principle, Life, Truth, and Love. When we discover these tones combining and combining, and reflecting each other, we are often astounded at their exactness. But why should we be? There is no reason to be astounded, and as we gain a cultured sense of these things, we are going to be able to do what Jesus did, and expound the Scriptures “beginning at Moses and all the prophets.”

### **“The People Complained”: Soul**

“And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.” The same thing happens to us: we murmur, and that murmuring brings about chemicalization. “And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched. . . . And the mixt multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?” All this is the opposite of Soul. “We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes.” How like us! Sometimes we think, “There is nothing at all besides these seven days—Mind, Spirit, Soul, Principle, Life, Truth, and Love!” “And the manna was as coriander seed, and the colour thereof as the colour of bdellium. . . . the taste of it was as the taste of fresh oil. . . . when the dew fell upon the camp in the night, the manna fell upon it”—Mrs. Eddy speaks of “the dews of divine grace” (Mis. 360: 17). “Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased. And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me.” All this is the opposite of the joy of Soul. “And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness” (Num. 11: 1, 2, 4-15). If you know the tone of Soul, you see how that gives a perfect sense of the opposite of Soul.

### **Let Metaphysics Bear the Burden: Principle**

And now we come to the tone of Principle, metaphysics. “And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel,”—we saw before that the elders symbolized metaphysics,—“whom thou knowest to be the elders of the people, and officers



over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there:"—Moses was told to use his metaphysics:—"and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Num. 11: 16, 17). Let your metaphysics bear the burden. Nothing ever stands by you but your metaphysics. If you rely on people to stand by you, they will let you down. Thank God, we are now a body of people where everything is a matter between the individual and God; being is individual, and every individual is alone with his Principle. Yet he is only alone in the sense that "the Christian Scientist is alone with his own being and with the reality of things" (Mess. '01, 20: 8-9).

"And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month,"—the "twelve" of demonstration,—“until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt? And Moses said, The people among whom I am, are six hundred thousand footmen”—taken literally, that is absurd, because the theory is that there were never more than ten thousand of them, but it is a symbol, and it indicates a sense of manhood applied to the human. "And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short?"—"hand" symbolizes spiritual power, the fourth day—"thou shalt see now whether my word shall come to pass unto thee or not. And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle" (Num. 11: 18-24)—we must gather our metaphysics and set it round about our tabernacle.

"And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of

them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets,"—the universality of Principle,—“and that the Lord would put his spirit upon them! And Moses gat him into the camp, he and the elders of Israel” (Num. 11: 25-30). In Principle there isn't any sense of person; everything is universal.

### **Quails from the Sea: Life**

And so we come to the sense of Life: “And there went forth a wind from the Lord, and brought quails from the sea,”—there's the sense of the fifth day with the birds,—“and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth”—there is always multiplication on the fifth day. “And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague” (Num. 11: 31-33)—the laying down of the mortal.

### **The Healing of Miriam's Leprosy: Truth**

Now comes the tone of the sixth day: “And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.” That is interesting when you remember the three men appearing at the door of Abraham's tent; they revealed the “threefold, essential nature of the infinite” (S. & H. 331: 32-1). “And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they

both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold:"—man made in God's image and likeness:—"wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed" (Num. 12: 1-9).

"And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow;"—in the sixth day you get the healing of disease, and the healing of leprosy was one of the signs given to Moses at the burning bush:—"and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee"—that gives a lovely sense of the sixth day. "And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again"—remember the sixth day with all seven tones and also the calculus. "And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran" (Num. 12: 10-16).

This sixth tone goes on for quite a while, and we come now to the story of the spies sent to spy out the land of Canaan, but we won't have time to consider it this week.

### **Let the New Tongue Be a Living Tongue**

Just remember that the only thing that can enable us to see and to understand the nature of God is spiritual sense. Don't think that you can grasp it intellectually. I say to you in all humility that the reason why I see the spiritual tones throughout the Bible is that I have prayed and sought and tried and striven to know God. Now, it is only in knowing God—the ideas of Mind, of Spirit, of Soul, of Principle, of Life, of Truth, and of Love—that we are re-born, and as we are re-born the old becomes the new, and these things become to us the new tongue. But don't think for a moment that you can learn it humanly. You may learn the meaning of the days of creation, you may learn the meaning of the synonymous terms for God, you



may learn the meaning of the four divine orders, but unless you have the Mind of Christ it won't mean anything to you. So let's ask ourselves all the time, "What is it doing to us? Are we becoming a chosen people? Are we really becoming all that the children of Israel means? Is our sense of power and being and unity with God, our understanding of God, our identity with God, is it becoming more and more real and substantial to us, and are we not only knowing it but also *being* it?" Because if we aren't, the manna will go bad on us. We may gather the manna, but it will go bad on us. Sit down by yourself time and time again, and say to yourself, "Do I really believe these things? Are these things real to me? When I have to meet the proposition called death—life hereafter, life eternal—are these things going to be real, vital, a saviour, and a tabernacle to me? In my time, when I have to meet the belief of sin, disease, or death, day in and day out, are these things going to be a resting-place, a tabernacle, a cloud by day and a pillar of fire by night?"

Don't let's go on just being "interested" in them. Let's ask ourselves these questions and see if they are real and living to us. If they are, then as we go through the Bible the culture, the loveliness, the warmth, and the mellowness of these things will just grow and grow until they are irresistible in our thought; and when they are irresistible in our thought, they will become subjective to us, and they will be dynamic. So when we are studying these things, let's remember that "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91: 1). We must dwell in that "secret place;" time and time again we must go into that "secret place" and examine these things and think them out, and that constitutes real prayer.

## TALK NO. 31

*(June 1st, 1948)*

# MOSES — IX

## Numbers (2)

Remember that all these spiritual tones, which we first saw in the days of creation and which swelled in our thought into numerals of infinity and then into synonymous terms for God, must become vaster and vaster as we go on. The colours of the rainbow blend and blend so that you can hardly see where one begins and the other ends, and yet I understand that the expert in colours can always tell what is essentially a red or a blue, whatever the blending. And therefore as we go on we find that these divine tones combine and combine and grow vaster and vaster, so that it is essential that our thought expands, or we wouldn't recognize the tones in their different guises.

### The Five Offerings

Now, for instance, last week when we considered the offerings in Leviticus, we saw the seven tones in a different idiom. We saw that each description began with the bringing of the offering, which had the tone of Mind—seeking God; before, we used to think of Mind as wisdom, beginning, origin, action, and so on, but now it is expanding in our thought. Then the second tone was that the offering was to be without blemish, symbolizing the purity of Spirit. The third tone was that the one who offered it was to identify it by putting his hand on it and then he had to kill it (to destroy the human sense of it). The fourth tone was that the priests were to sprinkle the life-blood, the life-principle, round about the altar. The fifth tone was the method of ordering the sacrifice and the discarding of what was not wanted. The sixth tone was the actual burning of the sacrifice; and the seventh was that it was “of a sweet savour unto the Lord.”

I want to point out to you one thing especially in connection with these five offerings. You remember that first comes the burnt-offer-

ing, then the meat-offering, then the peace-offering, symbolizing the calm and freedom of Soul, then the sin-offering, and then the guilt-offering, in that sequence, each in its sevenfold aspect. But when they are all summarized in Chapters 6 and 7, they are not given in that same sequence, because the peace-offering comes last. The commentaries can think of no good reason for this changing of the order, but I think that the peace-offering, which has the tone of Soul, is placed last in order to identify the whole proposition. Mrs. Eddy gives a sequence of the synonymous terms for God in "Miscellany" (page 225), and there she puts Soul last because Soul identifies the order, and because she is discussing the name for God. I think that the writers here have done exactly the same thing, and they have put the tone of Soul last because it identifies the whole proposition.

### **An Expanding Sense of the Tones**

You can see that these offerings symbolize the seven tones in a different way, and when you know your tones they are just as clear as the daylight. As we go through the Scriptures, these tones are becoming more and more definite to us. Today I picked up "Science and Health" and read the false record of creation and Mrs. Eddy's exegesis in "Genesis," and the tones were so wonderfully vivid and clear. I could see how in her thought they were so lucid that there was no mistaking them whatever. And our study of the Bible is making them the same for us. We've got to learn to think and act and live in these tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, because those terms are the name for God today—I say "name" because Mrs. Eddy says that the "divine Principle includes them all" (My. 225: 29-30). But our sense of those terms must broaden and broaden. In studying the report of last week's talk, just take it carefully and see how your sense of these tones has grown. For instance, your sense of Mind, Spirit, and Soul has become much greater than just "Let there be light, let there be development, let there be definiteness." As we go through the Scriptures, we shall see the tones symbolized in different ways in every period, and our sense of them won't remain the small sense that we had of them at first.

Don't be afraid to weigh things up in your study of the Bible. Today I was questioning for quite a while whether a certain passage had the tone of the fourth or the fifth day. Take the colours of the rainbow: you might see the colours blending until you could hardly tell which was which, and yet an artist could tell whether the fundamental of a colour was yellow or blue or red. If you were not an artist you couldn't tell, but we've got to be artists in Science. When we began, we had a sense of the tones in water-tight com-



partments, but we no longer think in that way, because we have begun to see the infinite reflection of all the tones, combining in infinite shades and hues and shadows.

### **The Oneness of the Infinite Calculus**

I find in my own experience that I am now thinking all the time in terms of these spiritual tones and how they combine. And if you do that, don't you see that you are using the Word, the Christ, Christianity, and Science? As these tones combine in your thought, you are unconsciously using the Word when you use them to seek God; you are using the Christ when they come to you as something definite and you find God; you are using Christianity when you demonstrate them; and you are using Science when you say to yourself, "Why, this is what has always been" and you touch the hem of reality. And so the divine infinite calculus isn't anything far-fetched.

Sometimes you are thinking about God, you are approaching God—you are bringing an offering, as it were—and so you are using the Word. At another time the Christ-idea is coming to you in terms of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Then at another time you are demonstrating spiritual facts in Christianity. And at another time it is Science which impresses your thought. So don't think of the Word there and the Christ there and Christianity there and Science there, because what we want more than anything else is to see it as one, the one infinite calculus, forever operating as infinite relationship. Your identity is that you are identified with God Himself, and thus you are identified with every one of God's ideas, and you have infinite relationship. Mrs. Eddy says that we are "individually but specks in His universe" (My. 109: 20-21), but she also says, "The Christian Scientist is alone with his own being and with the reality of things" (Mess. '01, 20: 8-9), and that is the infinite relationship.

### **The Idiom Changes**

So let's get a bigger sense of Science. As we go on with our study of the Bible, we *must* get a bigger sense, because the idiom changes all the time. For instance, when you come to the fourth period, you find that things like sacrifices are hardly used as symbols and that they are talking in terms of nations and happenings in the world, and so we have to read into those things their spiritual meaning, just as we did with the story of Noah and the ark, the story of Abraham, and so on. The idiom is constantly changing, and so you've got to be

able to see the tones in the new idiom. If you know the tones, then there is no difficulty. Remember that the tones combine and combine, and so don't have a hard-and-fast sense of them. Let them be music to you. Feel them. As you live them and love them and understand them, you *will* feel them, but it will become more and more a mental and spiritual matter, and less and less a matter of terminology. The idiom will become idiom of *every* kind, because the proposition of spiritual reality is so vast.

### **From the Guiding Cloud to the Quails: Mind to Life**

Let's go over briefly what we did of Numbers last week, and see how the tones correspond to the days of creation. You remember that we came to Chapter 9, verse 15, which reads, "And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed" (Num. 9: 15-17). Numbers 9: 15-23 gave us the tone of Mind very distinctly. When the cloud was taken up, they journeyed. They couldn't journey without light. It was the tone of "Let there be light."

And so we came to Chapter 10: "And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps" (Num. 10: 1, 2). Numbers 10: 1-28 had the tone of Spirit. The two trumpets were to assemble and order the host. "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters"—let it order the elements of thought.

Then we came to the tone of Soul in Chapter 10: 29—11: 15. This described how the Israelites journeyed, and demanded more than the manna, "what is it?" The "dry land" was appearing in their thought, and they were not satisfied with what they had before. If you take those verses and go over them carefully, you will find the tone of Soul right through them.

Then we came to the sense of Principle in Numbers 11: 16-30. The seventy elders, symbolizing metaphysics, were imbued with the spirit, and Eldad and Medad prophesied in the camp. When Moses was asked to forbid them, he said, "Would God that all the Lord's people were prophets" (Num. 11: 29). In the days of creation Principle was symbolized by the lights to rule over the day and the night.

Then we came to the fifth tone of Life in Numbers 11: 31-35. Quails fell round about the camp, and the people gathered them. On the fifth day, remember, were created "fowl that may fly above the earth in the open firmament of heaven."

### **Miriam Healed of Leprosy: Truth as Mind**

And then we came to Chapter 12, which we considered last week, and there we got the tone of Truth as Mind. Later we get the tones of Truth as Spirit, Truth as Soul, Truth as Principle, Truth as Life, Truth as Truth, and Truth as Love from Chapter 13 to Chapter 14: 24. Chapter 12 is very interesting; it tells of the healing of Miriam from leprosy, as we have seen. There is nothing so definite as the healing in Truth as Mind. Mind is the only medicine and Truth demonstrates it. Mind is the only healing power and Truth demonstrates it. Remember that we epitomized Truth as Mind in the days of creation as idea and health.

The overtone is Truth as Mind, but we shall see all seven tones as well: "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman." There was the belief of more than one Mind. "And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." There was division, there was no sense of the onliness of Spirit. "(Now the man Moses was very meek, above all the men which were upon the face of the earth.)" There's the sense of Soul. Remember the third Beatitude, "Blessed are the meek: for they shall inherit the earth." "And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation." You will notice very distinctly that whenever there is mention of coming to the altar or to God or to Moses or to the Tabernacle, there is always the tone of Principle. "And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth,"—you know that Principle is always interpreting itself,—"even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" (Num. 12: 1-8)

And now comes the fifth tone of Life: "And the anger of the Lord was kindled against them; and he departed. And the cloud departed



from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed"—Life is indicated either by the laying down of the mortal or by the price paid for mortality. And now you get the sense of the healing of Truth:—"And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again" (Num. 12: 9-14). Remember that in the sixth day of creation we see all seven tones.

Finally comes the sense of Love: "And Miriam was shut out from the camp seven days:"—Love fulfils and also annihilates:—"and the people journeyed not till Miriam was brought in again. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran" (Num. 12: 15, 16). So in that chapter you get seven distinct tones: they spoke against Moses; they asked "Hath the Lord indeed spoken only by Moses?" and there was a division amongst the people; then it was said that Moses was the meekest man on earth; God then called them to the tabernacle; they saw Miriam's leprosy (they saw the price of mortality); they prayed for healing; and Miriam was re-admitted to the camp.

### **Spies Sent Out: Truth as Spirit**

So we come to Chapter 13, and we get the tone of Truth as Spirit. Now, the story is—how true it is historically nobody knows—that they started from Rameses and went to Sinai near the Persian Gulf, and then they went up again into the wilderness of Paran and Zin. Chapter 13 describes how Moses sent spies into the Promised Land, which was only a short distance away, and when the spies came back to Kadesh-barnea, Caleb said, "Let us go up at once, and possess it," but the others wouldn't go, so then they were told that they would have to wander in the wilderness for forty years. When they left Kadesh-barnea, they travelled towards the Red Sea and appealed to the Edomites to let them go through Edom, but the Edomites refused, and so they had to travel in the wilderness of Zin till they eventually skirted the border of Edom, went around Moab, crossed the brook of Arnon, and came into the Promised Land that way. When they sent spies to search it out, they were only a few miles away, but they couldn't agree to go up into it. They had no backbone, no vision, and so they had to travel for thirty-eight more years. They

had been at Sinai for twelve months when they left, and after that they wandered for thirty-eight years.

"And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel" (Num. 13: 1-3). Then they give the names of those who went, and the record goes on: "And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in,"—what their thinking is,—“whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes” (Num. 13: 17-20). The whole passage has the tone of Spirit—intelligent separation between good and bad, strong and weak. We epitomized Truth as Spirit in the days of creation as consciousness and the calculus of reality. Here, twelve men were sent to spy out the land; just watch how often “twelve” comes in Spirit. It symbolizes Life, Truth, and Love operating in the calculus of Spirit—the calculus of the Word, the Christ, Christianity, and Science. Twelve men were sent to spy out the land and to examine it in every detail and bring of the fruit of it—the fruit of the calculus. They were commanded to go up into the mountain—the calculus of Spirit. Remember that John says in Revelation, “And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God” (Rev. 21: 10). Here, the land that they were to search out symbolized the consciousness of Truth, and the emphasis on its nature symbolizes Spirit.

### **A Maturing Conception of Science**

It says of Jesus that, “beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24: 27). All these things that we are considering are maturing, culturing, and beautifying our sense of the “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” Why, just think how we used to talk about that! We used to say “incorporeal,-divine,-supreme,-infinite-Mind,-Spirit,-Soul,-Principle,-Life,-Truth,-Love” very quickly, without thinking very much



what it all meant. Today every bit of it is so real to us—"incorporeal, divine, supreme, infinite. . . ." Suppose you knew what "supreme" meant—think of the demonstration you would have! And so our whole conception of Science is developing. Don't bother so much at the present time about thinking out what the Word, the Christ, Christianity, and Science mean in detail. As the tones combine intelligently in your thought, pretty soon you will say to yourself, "Why, that is the Word, that is the Christ, that is Christianity, that is Science." But let the tones be real to you, because that is the fundamental thing. If you get your tones right, then the sense of the calculus will come to you perfectly normally. The tones have come to you almost without your being conscious of it, and the rest will come in the same way. Remember that we are seeing something of Science only because the divine impulsion of the Christ-idea is translating it all the time. There is something back of this Science, and that something is omnipotence.

### **The Cluster of Grapes: Truth as Soul**

"So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. . . . And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes"—you will find that the symbol "branch" often characterizes the third tone. You remember how the "branch" figured in Jacob's blessing on Joseph. ". . . and they bare it between two upon a staff"—the rod had now become a staff, and the "two" indicates that Soul destroys the tares and gathers the wheat into the barn, and you remember how there are two creative acts in the day of Soul. ". . . and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence" (Num. 13: 21, 23, 24). So Moses sent spies up into Canaan to see whether it was good or bad, and now we have come to the point of the definiteness of Soul and they have got the branch, and the fruit of the branch, and they are bearing it between two and on a staff, and so we have the sense of the identity of Soul.

Truth as Soul was epitomized in the days of creation as reflection and individual man; man was given dominion over the earth. Mrs. Eddy speaks in that context of seeing the "true likeness and reflection everywhere," and of Love bathing all in "beauty and light" (S. & H. 516: 8, 13)—the sense of abundant blessing and fruit. In the false record Adam was condemned to till the ground—the laboured sense as opposed to gathering the fruit, which we have at this point in



Numbers. You know, the story of the Bible is the most finely cultured thing in all the world.

### The Refusal to Enter: Truth as Principle

And so we come to Truth as Principle: "And they returned from searching of the land after forty days"—the calculus was fulfilled humanly. "And they went and came to Moses, and to Aaron,"—the tone of Principle, as we saw before,—"and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land"—demonstration. "And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." The opposite of Principle in the false record was the serpent entering into the picture, and here we have the serpent speaking, as it were: "Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13: 25-30). I meet people who say, "We've got lots of time to culture and demonstrate the spiritual idea," but Mrs. Eddy said that we haven't a minute to lose if we are to defeat animal magnetism's purpose to prevent us from giving the Science of the Christ to mankind. Eternity doesn't know anything about tomorrow. "Let us go up *at once*"—that should be our sense of things.

"But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight" (Num. 13: 31-33)—because they were as grasshoppers in their own sight. Today the "giants" are all the obstacles that we believe confront us and which make us feel like grasshoppers. But such an attitude begins "in our *own* sight," in our *own* thinking. For instance, we say that there are so many difficulties in the way of

presenting Science to the man-in-the-street, but I am convinced that the man-in-the-street wants it. The “giants” are a fiction.

We epitomized Truth as Principle in the days of creation as the divine ideal and generic man. Here the men returned with the fruit, symbolizing the return to Principle. They reported on the land and said that the inhabitants were very powerful. Caleb, knowing true manhood, said, “Let us go up at once, and possess it; for we are well able to overcome it.” It is as if he were saying, “We have dominion; we can overcome the giants.” In the context of Truth as Principle in Genesis Mrs. Eddy speaks of man-made gods and of the attempt to reduce Deity to corporeality—here we have the lie about the giants. The spies who went with Caleb and Joshua tried to dissuade the Israelites from entering the Promised Land; at this point of Truth as Principle in the false record Adam was driven out of the garden.

### **The Disbelief of the People: Truth as Life**

And so we come to the tone of Truth as Life: “And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt” (Num. 14: 1-4). Mortal mind always wants something to organize it. It is the most difficult thing to get people to take responsibility. They always want somebody to tell them what to do. But Science is something that is infinitely individual, and you don’t need anybody to organize you in Science.

“Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey”—the abundance of the fifth day. “Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones” (Num. 14: 5-10, to first period). To

Caleb and Joshua the vision was of the bread of Life; to the others it was just desolation.

We epitomized Truth as Life in the days of creation as the Son of God and the Son of man. "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" (Gen. 1: 28). At this point of Truth as Life in Numbers Joshua and Caleb tell the people, "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey." There we have the same tone as in the days of creation.

### **The Demonstration of True Manhood: Truth as Truth**

Then we come to the tone of Truth as Truth: "And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness" (Num. 14: 10-16). Moses saw the glory of the Lord—true manhood—and he saw that that true manhood must be demonstrated, *must* be made manifest, and moreover, that it could not be destroyed.

Truth as Truth was epitomized in the days of creation as the Christ and the compound idea man. Here Moses argues in his own mind as to whether the people are worth saving or not, but remembers that the Lord is with them. In the context of Truth as Truth in the days of creation Mrs. Eddy says, "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud" (S. & H. 518: 19-21).



## **The Earth Filled with the Glory of the Lord: Truth as Love**

Now we come to the tone of Truth as Love: "And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it" (Num. 14: 17-24). You get that sense of complete salvation and the wiping out of everything that is unlike Love. Truth as Love in the days of creation we epitomized as perfection and perfect womanhood; it was symbolized in this way: "And God saw everything that he had made, and, behold, it was very good."

The tone of Truth as Love goes on: "Tomorrow turn you, and get you into the wilderness by the way of the Red sea" (Num. 14: 25). This is where they are supposed to have left Kadesh, which was only a short distance from the Promised Land. Then they travelled down to the Red Sea, and they had to double back to Edom, because the Edomites wouldn't let them go through their land. So they went round Edom and along the border of Moab, crossed the brook Arnon, and defeated various kings, and finally came to Jordan. It is really wonderful as a symbol, but historically there is no record of it, though there is probably some historical truth at the back of it.

### **"Your Carcasses Shall Fall in This Wilderness"**

"And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me." Remember that this was all going on in Moses' thinking, or at least the prophets record that it was. "Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this

wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness" (Num. 14: 26-33). As you fulfil the divine infinite calculus, and in the proportion that you do, you come out of the wilderness of mortality. And remember that the calculus isn't something that you have to strain after or something that is far-fetched, because as you understand something of Mind, something of Spirit, something of Soul, something of Principle, something of Life, something of Truth, and something of Love, you begin to combine them, and in the proportion that you do that, you are touching the divine infinite calculus, and you are bound to be using the Word, the Christ, Christianity, and Science. Well, as you fulfil that calculus, you come out of the wilderness, and your "carcases" of hate, jealousy, envy, mortality, laziness, selfishness, suspicion, die in the wilderness, and thank God they do. You see, this whole story is just a marvellous symbol. It doesn't matter to you whether the children of Israel actually went through the wilderness or not, but it is of the utmost importance to you as a symbol showing you scientifically, spiritually, and systematically how to work out your human problem, so that you and your children—the spiritual ideas that you father and mother—come out of the wilderness of mortal existence.

### **Forty Years in the Wilderness**

"After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die."

The calculus of divinity not only demonstrates the divine idea, but it also wipes out mortality—not humanity, but mortality. "And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord"—by the plague of lack



of vision, the plague of fear, the plague of self-complacency, the plague of unwillingness to go forward. "But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still" (Num. 14: 34-38). When we see the spiritual meaning behind these things, the hideous belief of a cruel God fades out of the picture, and we see them as symbols of the utter destruction of error.

The command had come to turn "by the way of the Red sea," indicating that the children of Israel were not ready to inherit the Promised Land. We have to be forty years in the wilderness—we have to wait until thought has acquainted itself with the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" and until it can demonstrate that. So the Israelites were not ready to inherit the Promised Land, and were told to turn by way of the Red sea and that they would be forty years wandering in the wilderness—until the calculus was fulfilled in their thought and their "carcasses" of fear, doubt, hate, envy, and jealousy had disappeared.

"And Moses told these sayings unto all the children of Israel: and the people mourned greatly. And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah" (Num. 14: 39-45).

Human thought says, "No, I won't do it," when the opportunity comes, because it has no vision. But the next moment, when it is too late, it says, "I don't care what you say, I'm going to do it anyway." The Israelites had been within a short distance of the Promised Land, geographically speaking, and they could have gone up into it, but they wouldn't. Then Moses saw that because they were not ready, they would have to wander in the wilderness—where a "material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597: 18-19)—for forty years—until they saw something of the calculus and could demonstrate it. But when they thought that they were going to miss something, they changed their minds and said, "Let's go up anyway." But you can't go up without vision and except as the result of demonstration.



All this goes on in your mentality and my mentality. It is the most difficult thing to get people to see that there is nothing which enables you to go up into the Promised Land but spiritual understanding. The desire to go up is something, but it is spiritual understanding, and that alone, which enables you to enter the Promised Land, and it is all an individual matter.

### **“A Man That Gathered Sticks Upon the Sabbath Day”**

And so we have seen the tones of Truth as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, and now we come to a short interlude, which is most interesting because it involves two incidents which are very well known theologically.

“And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses” (Num. 15: 32-36). Now, let’s consider that as symbolism and see how it applies to us. The seventh day state of thought shows the oneness of the divine system, the unity of being, so gathering up a little stick here and a little stick there won’t do anything for you. If on the sabbath day, when your thought should have reached the seventh day state of consciousness, you gather sticks, instead of seeing the one divine infinite system, the one infinite calculus revealing the one Being, then you’re just entertaining “fragmentary ideas” (S. & H. 302: 2), and that leads nowhere in the end.

The sabbath day is the holy day, and every day is a sabbath day, because you couldn’t have Mind without Love, you couldn’t have Spirit without Love, and so every day is a holy day. Every single day is holy and is the sabbath day, because the infinite is one. If your sense of Mind is a real sense, then it includes Mind as Mind, Mind as Spirit, Mind as Soul, Mind as Principle, Mind as Life, Mind as Truth, and Mind as Love. If it doesn’t, it isn’t a complete sense of Mind. If your sense of any one of the days of creation or the synonymous terms for God is a complete sense, it includes all the others. And so when you begin to understand Mind, Spirit, Soul, Principle, Life, Truth, and Love, don’t try to gather up a few little sticks, but let the beauty and the holiness of Science—a sense of

oneness, of the one power, the one being, the one presence, the one consciousness—come to you and abide with you.

### **“A Ribband of Blue”**

And here's another interesting thing: “And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations”—what are our garments? We must be clothed with an understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love,—“and that they put upon the fringe of the borders a ribband of blue:”—I don't know whether it is so today, but when I was a boy, if someone took the pledge he was given a blue ribbon. It meant that he undertook not to drink any more. “. . . and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God” (Num. 15: 37-41). So let us have a “ribband of blue”—however little we understand of God, let that little be pure.

### **“The Lord Will Shew Who Is Holy”: Love**

And so we come to Chapter 16, and it is again most interesting, because it is all about devilishness, and it is handled through Love, Truth, Life, Principle, Soul, Spirit, and Mind, in that order. Remember that that sequence of Love, Truth, Life, Principle, Soul, Spirit, and Mind is the sequence through which we handle evil. That is the sequence which occurs with the seven plagues in Revelation, and it is here symbolized perfectly.

First comes the tone of Love: “Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying,

Even to morrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him" (Num. 16: 1-5)—the sense of holiness, the seventh day, Love.

### **"The Man Whom the Lord Doth Choose, He Shall Be Holy": Truth**

Then we come to the tone of Truth: "This do; take you censers, Korah, and all his company; and put fire therein, and put incense in them before the Lord to morrow: and it shall be that the man whom the Lord doth choose,"—the sixth day of manhood,—“he shall be holy: ye take too much upon you, ye sons of Levi”—the sons of Levi, the priests, always do. "And Moses said unto Korah, Hear, I pray you, ye sons of Levi: seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?" (Num. 16: 6-11). Aaron was the high priest, and so it symbolizes that instead of recognizing true manhood, the sons of Levi were defiling it, and mistaking priesthood for manhood.

As we grow into the sense of holiness as the sons of God, there should be no sense of priesthood, not the slightest sign of it, because priesthood leads to organization, where somebody controls other people and tells them what to do and where to go, and the true sense of manhood is submerged in organization. So let's keep our recognition of manhood, and let's remember that every idea reflects every other idea and that there is only one man, the man of God's creating. "...and it shall be that the man whom the Lord doth choose, he shall be holy:" remember Mrs. Eddy's statement, "What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My. 347: 2-5). There is only one man "whom the Lord doth choose," and that is generic man, the right idea of God. You remember that Mrs. Eddy says that the "only priest is the spiritualized man" (S. & H. 141: 19).

### **Abundance Rejected: Life**

So we come to the tone of Life: "And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: is



it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of field and vineyards: wilt thou put out the eyes of these men? we will not come up. And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them" (Num. 16: 12-15)—Moses had maintained the individuality of man. The complaint was, "This is no land of abundance," but they had been shown a land of abundance—the Christ-idea—and they wouldn't take it.

### **"Bring Ye Before the Lord Every Man His Censer": Principle**

Then we come to the tone of Principle: "And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, to morrow:"—whenever there is mention of coming before the Lord, you find the tone of Principle:—"and take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer." I always think that "250" symbolizes the point where Mrs. Eddy discovered Science—Life in and of Spirit, the "two" and the "five". (See Mis. 24.) "And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation" (Num. 16: 16-19). Whenever they come to the altar or to Moses or to God or to the tabernacle, there is always the sense of Principle—identifying the idea with Principle.

### **The Penalty of Sin: Soul**

And so we come to the tone of Soul: "And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment"—Soul destroys the tares. "And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" Moses and Aaron saw that there is no penalty in the sinlessness of Soul. "And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up

and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins"—you know that Soul is always to do with touch, and here it means that they were to identify themselves only with that which was true, and not to identify themselves with that which was false. "So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children"—the evil thoughts to which they were wedded and which they had brought forth. "And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth"—the spiritual idea—"open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord" (Num. 16: 20-30). Moses was telling them that sin must inevitably bring penalty. And we know today that that is true. Mrs. Eddy says, "This is the law of Truth to error, 'Thou shalt surely die'" (Mis. 208: 2-3). It is sin that dies, not the real man.

"And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth,"—you can interpret "earth" either as the spiritual idea or as matter (see S. & H. 585: 7-8),—"and swallowed them up, and their houses,"—states of consciousness,—“and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense" (Num. 16: 31-35). There you have a wonderful illustration of the sense of Soul. Remember, we are talking about the divine process of destroying sin, which comes to us through Love, Truth, Life, Principle, Soul, Spirit, and Mind. We have come to the point of Soul in this story, where Soul destroyed the tares and gathered the wheat into the barn. The people were told not to touch anything that belonged to the rebels—they must identify themselves only with that which was right. And that happens to us: all that is Christlike in us identifies itself with the spiritual idea, and that which is not Christlike is swallowed up by material sense.

## INTERVAL

You know, there are some people who seem to think that you don't have to handle evil, and that all you have to do is to be "in the absolute." Yet Mrs. Eddy said, "With Science and Health for their textbook, I am astounded at the apathy of some students on the subject of sin and mental malpractice, and their culpable ignorance of the workings of these" (Mis. 115: 2-6). You have to correct mistakes, and that is what the handling of error is. Saying that there isn't any error, and leaving it at that, would destroy Mrs. Eddy's lifework, because it isn't Christian Science. Christ is "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11).

### **The Objective Way to the Infinite One**

In this connection let's consider the objective and subjective approaches to a sense of the infinite One. Take the objective first: darkness is "upon the face of the deep"—materialism seems real to mortal thought—and then God says, "Let there be light," and so you begin to think spiritually through some sense of the days of creation, which create reality for you just as the seven notes create music for you. As you learn of the days of creation, they begin to analyze, uncover, and annihilate error for you, and as that goes on, you arrive at some understanding of Life, Truth, and Love in a sevenfold way, because each day of creation is an ascending revelation of Life, Truth, and Love, as you know from Mrs. Eddy's definition of "day." And then as your thought grows and grows, and the tones combine intelligently in your thought, you begin to have some understanding of the four-dimensional calculus, and you see the demonstration of Life, Truth, and Love in a fourfold way—the "twelve" of demonstration. And then the climax is that you arrive at the consciousness that Being is one. So in that way you have arrived objectively at the infinite One.

### **The Subjective Way from the Infinite One**

Then your thought becomes subjective, and you begin to think from the infinite One, and you see that the nature of the infinite One is Life, Truth, and Love, and that it makes itself manifest in a subjective, divine, infinite calculus of the Word (the one Being), Christ (the one ideal), Christianity (the one divine Love, the one infinite Person), and divine Science (divine Principle, Love, the



infinite One). That is symbolized in Revelation by the city foursquare, the highest symbol of God that the Bible gives.

Then John describes how you pass through twelve gates from the city foursquare into what Mrs. Eddy calls "the city of our God." Those twelve gates symbolize the twelve aspects which you now see; you see Life, Truth, and Love operating subjectively in the four divine orders. The "city of our God" is a symbol of absolute Christian Science; the city foursquare gave a higher sense—a sense of divine Science. In the "city of our God" you have four cardinal points to guide thought, instead of the four sides (the Word of Life; Christ, Truth; Christianity, divine Love; and divine Science, divine Principle, Love) as in the city foursquare. In the city foursquare, Life, Truth, Love, and divine Principle, Love are reckoned individually as four individual and divine aspects of the infinite One. In "the city of our God" Life, Truth, and Love combine for purposes of demonstration. Here the Word, Christ, Christianity, and divine Science have become the Word, *the* Christ, Christianity, and absolute Christian Science in the "city of our God". The first cardinal point is the Word of Life, Truth, and Love. The second cardinal point is Truth, Life, and Love—the Christ. The Christ is Truth, Life, and Love, because you're looking at the combination of Life, Truth, and Love, not from the point of Life or the creative sense, but from the Christ or Truth. Then the third cardinal point is Life and Love, because when you come to Christianity, the infinite reflection of infinite relationship, the Christ becomes to you a sense of generic man, and so Truth is not represented specifically. The fourth cardinal point is Truth and Love—absolute Christian Science; Life is not represented specifically, because there is no longer the creative sense, and Mrs. Eddy's definition of "Mother" includes both Father and Mother. And so the four cardinal points in absolute Christian Science are Life, Truth, and Love as the Word; Truth, Life, and Love as the Christ; Life and Love as Christianity; and Truth and Love as absolute Christian Science.

It is in absolute Christian Science that you calculate purely spiritual values. But then you've got to apply it to the human, and you do that through the four sequences of the synonymous terms. The Word order is Mind, Spirit, Soul, Principle, Life, Truth, and Love. (See S. & H. 465: 10.) The Christ order is divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. (See S. & H. 115: 13-14.) The Christianity order is Principle, Mind, Soul, Spirit, Life, Truth, and Love. (See S. & H. 587: 6-7.) And the Science order is Principle, Life and Soul, Truth and Spirit, and Love and Mind. You will remember that the Science order is identical with the Word order, but it is looked at from the focal point of Principle. As your

understanding of these orders grows, they translate themselves into numerals of thought and idea, and thus to days of creation, which you apply to the human through analysis, uncovering, and annihilation.

So, like Jacob, you see “the angels of God ascending and descending.” What Mrs. Eddy calls “practical, operative Christian Science” (Mis. 207: 5-6) shows you how to start from the problem of mortality, and how to get rid of it. It shows you how to arrive at the infinite One, and when thought has arrived objectively at the infinite One, how to start subjectively from the infinite One, and again bring it down to the flesh, because Christ is the “divine manifestation of God, which comes to the flesh to destroy incarnate error.” Now, that is “practical, operative Christian Science,” and so it is nonsense to say that you don’t have to deal with mortality. It is just egotism and laziness that makes people think that, and it makes a moral idiot of them, if they persist in it. Mrs. Eddy says that mere belief in Christian Science “weakens the intellect” and “prevails like an epidemic on the body.” It makes people claim a state of consciousness that they haven’t begun to demonstrate.

### **“Take Up the Censers Out of the Burning”: Spirit**

Now let’s return to the story of Korah, which presents the sequence of Mind, Spirit, Soul, Principle, Life, Truth, and Love from the subjective point of view—from Love. We have come to the tone of Spirit: “And the Lord spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning,”—remember that the earth had swallowed up the men who offered incense,—“and scatter thou the fire yonder; for they are hallowed.” Remember that the second statement of the Lord’s Prayer has the tone of Spirit: “Hallowed be Thy name.” “The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed; and they shall be a sign unto the children of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses” (Num. 16: 36-40). They lacked true discernment, but nevertheless nothing was to be lost that was worthy of being saved.



## **“The Plague Was Stayed”: Mind**

And now we come to the tone of Mind, and to something which is a wonderful symbol. “But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked towards the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces” (Num. 16: 41-45). Time and time again you and I have the same experience when we are working out a problem and we get discouraged. But the healing power of Mind eventually heals the situation.

“And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed” (Num. 16: 46-48). That is what you must do in your own mentality—stand between that which is dead and that which is living till the plague is stayed. Often when you are working out some problem, there comes a time when the error just seems to be ever-present and it seems to overwhelm you, but that is the moment to “agree with thine adversary quickly, whiles thou art in the way with him.” That is when you have to demonstrate the infinite All of Mind, and you have to stand between that which is erroneous and that which is true in your own mentality. Sometimes there seems to be great chemicalization, but you have to take your stand with the allness of Mind till the situation clears up.

“Now they that died in the plague were fourteen thousand and seven hundred,”—that certainly couldn’t have been literally true, and it is just a symbol of the “seven,”—“beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed” (Num. 16: 49, 50). All these things come into our experience, and we can learn from these symbols. Many a time in my own experience I have seen this whole thing happen. You’re working out a problem for someone, and there comes a time when through Love, and Truth,



and Life, and Principle, and Soul, and Spirit you have brought it to the point of separation, and then when you have brought it to that point, it almost seems as though the error is all there is and the whole condition chemicalizes, and if you didn't know how to handle the situation you would lose your case.

Let's look back and see how they worked out the whole thing from the beginning to this point. They began with Love—they were to see who was holy. And then there was the sense of Truth—"the man whom the Lord doth choose, he shall be holy." Then came the sense of Life—"thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness. . . . And Moses was very wroth, and said unto the Lord, . . . I have not taken one ass from them,"—he hadn't made them beasts of burden,—“neither have I hurt one of them”—he had left their individuality clear. And then there was the sense of Principle—Moses told them all to come before the Lord. After that came the sense of Soul—the people were told not to identify themselves with that which was evil and were shown the penalty of sin. Then there was the sense of Spirit—Eleazar was told to take the censers that had been burnt up, not to lose anything hallowed. At that point the whole situation chemicalized, and error claimed to occupy the whole picture; it is at that point in a situation that, like Moses, we have to handle it quickly with the healing power of Mind. The only medicine there is for any ill—whether it be sin, disease, or death—is the healing power of Mind. So you see what a wonderful symbol the story is.

Of course, we have hardly touched more than the fringe of the wonder of these things. As you read "Science and Health," you will find that Mrs. Eddy took all these things and translated them into the language of Science. You can take almost any statement in Mrs. Eddy's books and see that it illustrates some Scriptural happening, although she may not cite the incident.

### **Aaron's Rod Budded**

"And the Lord spake unto Moses, saying, Speak unto the children of Israel,"—that command always comes at the beginning, and it has the tone of Mind,—“and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods:”—so often in Spirit you get that "twelve," because it symbolizes the calculus of Spirit, and remember that the rod had become a measuring rod:—"write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi:”—there's the sense of identity, Soul:—"for one rod shall be for the head of the house of

their fathers. And thou shalt lay them up in the tabernacle of the congregation”—the tone of Principle—“before the testimony, where I will meet with you. And it shall come to pass, that the man’s rod, whom I shall choose, shall blossom:”—demonstration:—“and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you” (Num. 17: 1-5). I think that it is lovely to find this story coming right after the handling of evil.

“And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece,”—here you get the sense of individuality,—“for each prince one, according to their fathers’ houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds”—the abundance of the fifth day. “And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod”—there you get the sense of generic man. And then you get the seventh tone, giving the sense of finality: “And the Lord said unto Moses, Bring Aaron’s rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the Lord commanded him, so did he. And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?” (Num. 17: 6-13).

Take that whole story of Korah with its handling of error through Love, Truth, Life, Principle, Soul, Spirit, and Mind, and study it very carefully. You will see what I mean when I say that we must have a broader sense of the tones now. When we began, Mind signified action, wisdom, law, and so on, but now Mind is a much vaster concept to us—it is something mental and spiritual, and it is as distinct as it can be—but it is not only Mind, because it is Spirit, Soul, Principle, Life, Truth, and Love as well. It is the *infinite* Mind.

### **The Days of Creation and the Divine System**

You know, it is dawning on men that the Bible is a matter of symbols, but they’ve got to see that the symbols are used in a system. You remember that Leibniz spent fifty years trying to find a few definite “root-notions” of reality so that he could symbolize them and put them into a calculus which men could understand and use. Well, that is exactly what the prophets did. Dr. Isaac Barrow caught

something of the tone of that when he said, "How great a Geometrician art Thou, O Lord!" He saw in some measure that there is a calculus of reality.

We are beginning now to see that the days of creation are more than little beginnings. They contain the whole system of metaphysics in a degree. They tell one story. They are the ascending revelation of Life, Truth, and Love—the "three." They tell you of the Word, the Christ, Christianity, and Science—the "four." They show you the sevenfold aspect of God's nature. They have within them the seeds of analysis, uncovering, and annihilation—the "ten." And they give you the "twelve" of demonstration. So they contain the whole story. That story is climaxed subjectively in Mrs. Eddy's writings in her chapter on the Apocalypse, but objectively it is to be found in the days of creation.

### **No Water for the People to Drink—Mind, Spirit, Soul**

Chapters 18 and 19 are concerned with priestly ritual, but Chapter 20 has another perfect sequence of Mind, Spirit, Soul, Principle, Life, Truth, and Love. "Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there." This is evidently when they came back to Kadesh after wandering for thirty-eight years. "And there was no water for the congregation:"—no sense of the elements of Mind:—"and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place?" (Num. 20: 1-5). Whenever that coming up out of Egypt is mentioned, you find the tone of Mind, of the first statement of the Commandments—"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

And so you come to the tone of Spirit: "it is no place of seed,"—there was no sense of the Christ,—“or of figs, or of vines, or of pomegranates;”—there was no sense of the fruit of Christianity, the fruit of Spirit,—“neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.” Then you get the sense of Soul: "And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy



brother, and speak ye unto the rock before their eyes; and it shall give forth his water,”—the elements of Mind,—“and thou shalt bring forth to them water out of the rock:”—the Christ-idea:—“so thou shalt give the congregation and their beasts drink”—spiritual sense, Soul-sense, was to refresh them. “And Moses took the rod from before the Lord, as he commanded him” (Num. 20: 5-9).

### **Moses Smote the Rock Twice—Principle, Life, Truth, Love**

“And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice” (Num. 20: 10, 11). Moses had been told to speak to the rock, but instead he “smote the rock twice.” He had a false sense of what constituted the spiritual power of Principle. When we have been through the wilderness, sometimes we fail to make our demonstration for that same reason. We have been through the wilderness, and we ought to have learnt our lesson that the only way is spiritual sense, but then there comes a time when we have to meet a difficulty, and instead of speaking to the rock—using our spiritual sense—we use the rod and we strike the rock twice—we try to demonstrate the Christ through both human and divine ways. And for that reason we can’t enter the Promised Land. We may get a result, but we can’t enter the Promised Land. For instance, some people get healed in Christian Science without knowing anything about it, and if they go no further, it doesn’t do them much good. The way into the Promised Land is wholly spiritual.

And then you come to the tone of Life: “and the water”—the water of Life—“came out abundantly, and the congregation drank, and their beasts also.” In Christian Science I have many times seen what was thought to be a demonstration, but which was only a demonstration on a very low basis; it seemed that the water “came out abundantly,” but it didn’t lead anywhere. “And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel”—Mrs. Eddy writes of the sixth Beatitude, “‘Blessed are the pure in heart: for they shall see God’ [Truth]” (S. & H. 341: 9-10). Truth cannot be adulterated in any way. “. . . therefore ye shall not bring this congregation into the land which I have given them”—they could not attain to the Christ-ideal. And here is the seventh tone: “This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them” (Num. 20: 11-13)—yet they strove with the Lord. Love knows no warfare.

## **The Naturalness of the Science of the Bible**

We are not imagining these spiritual meanings in the Bible. They are true, and they have stood and will always stand the test of investigation. Mrs. Eddy says, "The education of the future will be instruction in spiritual Science, against the material symbolic counterfeit sciences" (Mis. 61: 4-6), and nothing can stop that. Before long the Bible is going to be read and studied in this way, and men are going to put on the Mind of Christ, the scientific understanding of God and man, because it is irresistible. It is "practical, operative Christian Science," and it is based on the answer to the question "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." There you have your "root-notions," combining in a four-dimensional calculus. Now, take my advice, and don't strain after a sense of the calculus. Just try to get the tones of the synonymous terms for God right, and pretty soon you will find that you get the tone of Mind, then of Spirit, then of Soul, and so on, because the minute you touch the tone of Mind you are headed for Spirit, and so all the synonymous terms lead to all the others. When you get the tones of the sevenfold aspect of God's nature, you will get the tones of the Word, the Christ, Christianity, and Science—and before that, as a matter of fact. As you touch Soul in the days of creation, the tone of the Word will be definite, and it will be identified with the Christ-idea. And then when you get to the day of Life, the sense of the Christ-idea will be individualized, and then it will become collective as generic man in Truth and you will have a sense of Christianity, and then when you get to Love you will be touching Science.

The story of the Bible is the loveliest story in all the world. But it needs great men and women, fearless men and women, earnest men and women, men and women who don't count the cost, men and women who see that only one thing matters. So don't strike the rock twice, but speak to the rock once, and then the waters will gush out, and they will be living waters, and nothing will stop their flow.

## TALK NO. 32

*(June 8th, 1948)*

# MOSES —X

## Numbers (3)

Now, remember what we are really trying to do: we are trying to learn about God—about Mind, Spirit, Soul, Principle, Life, Truth, and Love. We are trying to gain a deeper, holier, more fundamental sense of what these terms really mean. When we understand their real meaning, they will reflect each other in our thought quite naturally, so that we shall be using Mind, Spirit, Soul, Principle, Life, Truth, and Love in the orders of the Word, the Christ, Christianity, and Science without knowing it. But the important thing at present is to have a true sense of the tones of these synonymous terms.

### **The Method of the Scriptural Writers**

Every idiom possible—the days of creation, human experiences, incidents, ideas—was used by the Scriptural writers to give some sense of these terms. In this Book of Numbers (which we have been considering in the last few meetings) and indeed in almost all the work we have done, we have seen that in the record up to the time of the prophetic era itself the Scriptural writers took incident after incident and introduced the divine tones in perfect sequence time and time again. Through those incidents they illustrated “Let there be light,” “Let there be development,” “Let there be definiteness,” “Let there be power,” “Let there be eternity,” “Let there be consciousness,” and “Let there be fulfilment.” You can see those tones running right through the stories, but when you come to the great prophetic books themselves, you find that the way of symbolizing spiritual things is very different. You find that Isaiah and Jeremiah hardly relate any incidents, and instead of using incidents as symbols, they take seven or eight chapters to give the tone of Mind, seven or eight to give the tone of Spirit, and so on. Or they may begin with Principle, and develop their theme in that way. You see, when the



prophets wrote down their own vision of things, they could express themselves as they wanted. But when they were writing a book like Numbers, they had to use the well-known myths, sagas, and traditions and do the best they could with them. They had to be careful how they handled them, because to the Israelites they were all sacred.

### **A Merely Historical Sense of the Bible**

I don't know what practical value the Bible would have today without the study of it as spiritual symbolism. I was reading a book yesterday about the life of Jesus by Professor Cadoux, who is the Principal of Mansfield College, Oxford. Many authorities on the Bible have arrived at the conclusion that there was no virgin birth, that Jesus was not born in Bethlehem, and so on. Up to now they have built on the historicity and the human sense of the Bible, and that has largely faded in their grasp. Without the spiritually scientific sense of the Scriptures, there won't be anything left to them soon when the historians have finished showing that they are historically untrue. When you come to the end of a book like this one of Professor Cadoux's, you wonder if *anything* is true in the life of Jesus as it is told in the New Testament, but that is simply because Cadoux is looking at it from the merely historical basis.

It is reported that Einstein, speaking at a meeting of the American Unitarian Association in Boston, said, "Science without religion is lame, and religion blind without science." And so it is.

### **The Christ Comes to the Flesh**

We can't judge reality from human experience, but when we learn of reality, then we can analyze human experience. No wise Christian Scientist draws any concept of God or man from mortality. But when we learn of the things of reality, then we are master of the human situation. Christ is defined in the "Glossary" as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11), and that's why last week I traced the objective and subjective approaches to the infinite One; I traced the development from "darkness was upon the face of the deep," up to that infinite One, and then back again to the application to the human.

There's so much nonsense talked about not having to apply Truth to the human, about there not being any human, because there is only absolute Truth. Of course there is absolute Truth. Jesus said, "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22: 30), but we are a long way from that state of affairs. People who say that there is

only the absolute are just ignoring what Mrs. Eddy says about Jesus: "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error. The world acknowledged not his righteousness, seeing it not; but earth received the harmony his glorified example introduced" (S. & H. 54: 1-7). Mrs. Eddy also says, "The introduction of pure abstractions into Christian Science, without their correlatives, leaves the divine Principle of Christian Science unexplained, tends to confuse the mind of the reader, and ultimates in what Jesus denounced, namely, straining at gnats and swallowing camels" (My. 218: 15-20).

We are beginning to learn the new tongue, to talk in the language of the infinite ideas of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10), and as we do that, we shall be enabled to analyze, uncover, and annihilate intelligently and scientifically the things of mortality, until mortality ceases to be to us. But it is absurd for us to take up an absolute position today when we haven't demonstrated it. So let's stick to our fundamentals, and let's see in all these Bible stories the application to the human in every detail. You don't draw your concept of reality from mortality—you can't, because mortality is the antithesis of it. But as you understand the things of reality, you can judge intelligently the things of mortality, and you can judge them through analysis, uncovering, and annihilation.

So remember that what we are trying to do is to gain a clearer sense of God. That clearer sense of God is Christ, and Christ is the "divine manifestation of God," and in our present human experience it "comes to the flesh to destroy incarnate error," and thank God it does. Truth comes to the flesh with power and with intelligence to analyze and uncover, to forestall, to deliver, to heal, to help, to comfort, and eventually to annihilate error. But don't let's try to bite off more than we can chew. We are babes in Science.

Keep it clearly in view that we are trying to know God, not effusively and emotionally and in a sentimental way, but with deep cultured sentiment, and calmly and intelligently. Mrs. Eddy once said to someone, "Do you get excited when you know that  $2 + 2 = 4$ ?" "No." "Then why should you get excited when you know that a spiritual fact is true in reality?" The knowing of reality is the most natural thing in all the world. It is full of deep sentiment, but we don't have to get pressed or excited about it.

### **The Numbering of the People**

Now, in taking this Book of Numbers, I want to see if we can look at it as a whole and summarize it. We have considered much of it

in detail, and I want to take more of it in detail, to show how the prophetic writers introduced the divine tones in story after story, but I also want you to have a sense of the book as a whole, because from a very close analysis of it I am sure that we can see its divine design all the way through and not only in the details.

The Book of Numbers begins with the numbering of the people, and of course this just can't be taken literally. It says that there were over 600,000 fighting men, but altogether there were not more than 10,000 people—at the very most! What the writers did was to use the census taken in the time of David, who lived about five hundred years later. I am sure that the prophets used all these numbers for a purpose, and one day we shall see the symbolism of it.

### **Aaron's Four Sons**

In the third chapter you come to something that was very important in the eyes of the Hebrews, because to them the question of the origin of the priesthood was a very vital one. "These also are the generations of Aaron and Moses in the day that the Lord spake with Moses in mount Sinai. And these are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office. And Nadab and Abihu"—they were the firstborn, the first two sons—"died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father" (Num. 3: 1-4). You know that when Moses said to God that he was not eloquent and needed somebody to be his spokesman, God is supposed to have given him Aaron, but what Moses really did was to start a priesthood, and that belief of the necessity of priesthood has continued to this day. The religionist still thinks that he needs somebody through whom he can approach God.

Aaron had four sons, and I feel that those four sons are a symbol of the attempt by the priesthood to use a calculus of thought. It is said of the first two sons that they "died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children:" nothing came of them at all. Priesthood attempts to use a calculus of thought, but fifty per cent. of it never accomplishes anything. However, with all these men who are in the ministry there is a certain desire to know God, and there is a great welcome of the Christ-idea in their thought, although they often don't go much further. That is symbolized here by the two other



sons, Eleazar and Ithamar who “ministered in the priest’s office in the sight of Aaron their father.”

### The Levites

“And the Lord spake unto Moses, saying, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. . . . And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priest’s office: and the stranger that cometh nigh shall be put to death. And the Lord spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel” (Num. 3: 5, 6, 8-12)—“the firstborn that openeth the matrix” symbolizes the first appearing, the first faint glimmer, of Truth. Now, instead of the firstborn of all the children of Israel, only the Levites were to be consecrated to the Lord.

I want you to hear what the Century Bible has to say on the subject of the priesthood, because the prophets speak about it so much that it is important for us to have an intelligent understanding of the situation:—

The existence of the two orders, priests and Levites, from the very foundation of the theocracy is one of the fundamental assumptions of the priestly school of Jewish historians. Modern historical criticism, however, has shown conclusively that there is no certain trace of such a dualism in the history of Israel until the post-exilic period. Originally the offering of sacrifice, the chief of the later priestly prerogatives, was not confined to any caste, although even as early as the days of the Judges, the members of the old secular tribe of Levi (see Gen. xlv. 7) were believed to be specially qualified for the priestly office, in virtue probably of their kinship with Moses (Judges xvii. 7-13, xviii. 30, R.V.). Eventually, however, the members of the various priesthoods became a sacred caste, claiming descent from Levi. Hence in Deuteronomy, ‘the priests, the Levites,’ is the standing designation of those who were priests by office and Levites by reputed descent.

According to the modern view, the first to make a cleavage within the ranks of the Levitical priests was Ezekiel, who declared that the priests of the local sanctuaries had forfeited their right to be regarded as legitimate priests of Yahweh. As a punishment for their unfaithfulness they were henceforth to be excluded from the altar, and to be degraded

to the position of servants of the Zadokite priesthood at Jerusalem (Ezek. xlv. 10-16, see Cent. Bible in loc.). The distinction thus created between priests and 'Levites' who are not priests is carried back by P to the days of Moses, with this all-important difference, however, that the idea of degradation has entirely disappeared. On the contrary, the appointment of the Levites is represented by the priestly writers as a gracious act on the part of Yahweh, and their position as one of privilege and honour, inferior only to that of the priests. . .

So you see that the prophetic writers invented a precedent for the position of the Levites as attendants rather than priests by making Jahweh appoint them to that office in this story.

One of the fundamental things in human experience is religion, but priesthood just builds it up into an organization, and then personal preferment and all sorts of wholly material considerations enter in, till the business of knowing God is submerged in organization. It's very important for us to recognize these things, because they are still enslaving men today. There comes a time when the church is run for the priests and not for the people who go to church! Let's watch very closely that we don't start a priesthood, because if we do we shall fail.

The prophets realized the danger of priesthood, and every now and then they introduce something that shows their attitude towards it. They finally reached the point where they said, "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting" (Isa. 1: 13).

### **Keeping the Passover**

From the third to the ninth chapter of Numbers the record is concerned with matters of ritual. I am certain that some day, when our spiritual sense is clear enough, we shall see every one of these books of the Bible as a whole, and we shall also see the layout of it in detail.

Chapter 9 begins: "And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the passover at his appointed season. . . And Moses spake unto the children of Israel, that they should keep the passover"—the passover from sense to Soul. "And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel" (Num. 9: 1, 2, 4, 5). That is the climax led up to by all the regulations regarding priests and ritual and so on.

## The Failure to Enter the Promised Land: Mind to Love

You remember that Exodus ends with the erection of the Tabernacle and that in Numbers it says: "And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning. . . . And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed" (Num. 9: 15, 17)—there we had the tone of Mind, "Let there be light". Then there were the two trumpets that were to summon the people and have them ordered—the sense of Spirit. Then there was the cry of the people for meat, and the sense of Soul is brought out very clearly. You remember that Soul destroys the tares and also gathers the wheat into the barn; well, see how that is illustrated here: "And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee"—the destruction of the tares. "And when it rested, he said, Return, O Lord, unto the many thousands of Israel" (Num. 10: 35, 36)—the gathering of the wheat into the barn.

Then we had the sense of Principle: "Gather unto me seventy men of the elders of Israel. . . and bring them unto the tabernacle of the congregation" (Num. 11: 16). Life was symbolized by the quails which fell round about the camp. Then we had the tones of Truth as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. Truth as Mind was illustrated in the incident of Miriam and Aaron speaking against Moses and of Miriam's healing; there was a perfect sevenfold sequence, even in that chapter, you remember. In Chapter 13 we had the sense of Truth as Spirit, when spies were sent out to survey the Promised Land. Twelve men, one from each tribe, were sent up; that "twelve" is a symbol of the fruit of Spirit—any demonstration of Life, Truth, and Love through the calculus of the Word, the Christ, Christianity, and Science. Next came the tone of Truth as Soul: "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence" (Num. 13: 23, 24)—there we had the sense of the definiteness of Soul and as that which identifies.

Next we had the sense of Truth as Principle, when the spies returned and showed the fruit—demonstration. And then Truth as Life was illustrated when all the people murmured against Moses, and Joshua and Caleb said, "The land, which we passed through to



search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey" (Num. 14: 7, 8).

You will notice that before they could begin to go up into the Promised Land, the type of the Christ, Miriam and Aaron had to be healed of jealousy and envy, and then twelve men could be sent up into the Promised Land, which they identified by the bunch of grapes, and then they returned with the fruit. Then, in the tone of Truth as Life, there was the unwillingness to lay down the mortal, as well as the exalted sense of the abundance of the Promised Land. (When you come to the fifth period, there always has to be a laying down of the mortal, and the unwillingness to do so results in chemicalization.) Then came the sense of Truth as Truth, where Moses saw the glory of the Lord—true manhood—and saw that it must be demonstrated.

Finally, Truth as Love was symbolized when Moses saw that "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Num. 14: 18). He saw also that "all the earth shall be filled with the glory of the Lord" (Num. 14: 21). And in the same tone is this wonderful statement: "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised" (Num. 14: 31). The tone of Truth as Love goes on right to the end of the fourteenth chapter. You remember that the people said that they wouldn't go up at once into Canaan, but they changed their minds when Moses told them that they would have to wander for forty years in the desert, and they said, "We will go up anyhow;" the result was that the Amalekites "smote them, and discomfited them" (Num. 14: 45). You can never enter the Promised Land except through understanding and demonstration.

### **A Summary of the Story of Korah: Love to Mind**

Then we came to the sixteenth chapter, with the story of Korah, which illustrates the operation of evil and how it is handled through Love, Truth, Life, Principle, Soul, Spirit, and Mind. Korah and a few others "gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you," and then Moses answered, "Even tomorrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him" (Num. 16: 3, 5)—the tone of Love, holiness. And then we had the sense of Truth, where they were told to take their censers, and that "it shall be that the man whom the Lord doth choose, he shall be holy"

(Num. 16: 7)—true manhood. Next we came to the tone of Life: “Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards” (Num. 16: 14)—the abundance of the fifth day was not apparent to them. And then we came to the sense of Principle: “And Moses said unto Korah, Be thou and all thy company before the Lord” (Num. 16: 16)—the symbol of identification with Principle. Then we had the resultant sense of Soul, when the people were told to separate themselves from Korah and not to identify themselves with that which is false. “And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind” (Num. 16: 28)—he was conscious of his true identity. And then we had the sense of Spirit: “Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed” (Num. 16: 37). The censers were hallowed—pure. Finally we had that wonderful illustration of the healing power of Mind: “And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed” (Num. 16: 47, 48). It is a wonderful illustration of the healing power of Mind. All healing power is in Mind, and it is made manifest as Truth.

And then we came to the seventeenth chapter, which told of the budding of Aaron’s rod.

### **Water from the Rock: Mind to Love**

Then, after that, Chapters 18 and 19 dealt with matters of ritual, and then you remember that in Chapter 20 came the story of Moses using the rod to strike water from the rock. “And there was no water for the congregation”—no sense of the elements of Mind. And then came the tone of Spirit: “it is no place of seed, or of figs, or of vines, or of pomegranates;”—no fruit of the Spirit;—“neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them” (Num. 20: 2, 5, 6).

Then we had the sense of Soul where Moses was told, “Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink” (Num. 20: 8). They were to be refreshed with spiritual sense.

Then there was the false sense of Principle, when Moses took the rod and struck the rock twice—an erroneous sense of spiritual power. Next came the tone of the fifth day, when the water “came out abundantly.” Jesus said, “I am come that they might have life, and that they might have it more abundantly.” I want you to notice that sense, because it emphasizes the fifth day, and it occurs again. Moses was then told that because he had not sanctified the Lord in the eyes of the children of Israel, he would not bring them into the Promised Land. The ideal cannot be attained without being “pure in heart”—the sixth Beatitude. Then came the tone of Love, “This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them” (Num. 20: 13)—Love knows only holiness.

You will see that every one of these individual incidents is told in tones of the synonymous terms for God, and there is no mistaking them. But when you come to the prophetic writings, you don’t find the same method used to introduce the divine tones. Jeremiah, for instance, shows the nature of God in divine order, but by dwelling on each tone at great length.

### **The Lord Had Brought Them Out of Egypt: Mind**

Now we come to Chapter 20, verse 14: “And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: and when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt:”—the tone of Mind, as in the first statement of the Commandments, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage”:—“and, behold, we are in Kadesh, a city in the uttermost of thy border” (Num. 20: 14-16).

### **“We Will Go By the King’s High Way”: Spirit**

They saw that Mind had brought them out of Egypt, and then they saw that their way must be ordered, and this is how the writers symbolize it: “Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king’s high way,”—in an ordered way,—“we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto



him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him" (Num. 20: 17-21). You and I have that same experience time and time again. We are working out some problem, and we have gone so far with Mind—intelligence, beginning, origin, "Let there be light"—and then we begin to see that we must develop our sense of things in an ordered way—that we must go "by the king's high way." Then mortal mind says, "There isn't any divine order. You're fooling yourself."

### **The Death of Aaron: Soul (1)**

"And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor"—journeying is always to do with Soul, the journey from sense to Soul. "And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up into mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel" (Num. 20: 22-29).

Scofield points out an interesting fact when he says, "The death of Aaron marks the end of the wanderings. Henceforth Israel marches or halts, but does not wander." You remember Mrs. Eddy's statement in the context of the third day of Soul in Genesis: "Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness" (S. & H. 507: 7-10). Aaron died—the tares were burnt up—but his son was identified in his place.

Remember that there was no belief in a hereafter at that time.

When you were dead, you were dead, and that was that. Someone said to me yesterday about this question of death, "When two people are devoted to each other, and one of them has to go, and the other is left behind, and they don't meet again for a long time, it seems very hard." And I said, "To us here forty years means forty years, but how do you know that when you pass through the dream called death and you touch the hem of reality, forty years isn't but a shadow and there isn't any sense of waiting at all? It used to take thirty days to cross the Atlantic, but now you can fly across in a few hours. So how do you know that after passing through that phase called death, eternity isn't a reality, and time doesn't just fade, so that what we think of as forty years is of no moment whatever?"

### **The Fiery Serpents and the Resort to Prayer: Soul (2)**

And so we go on with the sense of Soul: "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died" (Num. 21: 4-6). The "fiery serpents" symbolize dissatisfaction, selfishness, and so on.

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee: pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people" (Num. 21: 7). Prayer is always to do with Soul, because true prayer is the identifying of thought with God through spiritual sense. You remember that Mrs. Eddy says of the Lord's Prayer that it "is the prayer of Soul, not of material sense" (S. & H. 14: 23-24). The people sinned and they paid the penalty, but Soul has no penalty, and you see the false sense of Soul being exchanged for the true when the people asked Moses to pray for them.

### **The Serpent of Brass: Principle**

Next we come to the fourth tone, the tone of Principle: "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole;"—remember that many of those people had been accustomed to totem-worship, and indeed up to the time of Jesus they worshipped totem-poles on the high places:—"and it shall come to pass, that

every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass,"—brass was the hardest metal, and also the metal of the least value,—“and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. And the children of Israel set forward, and pitched in Oboth” (Num. 21: 8-10). In the false record the serpent enters into the picture as the opposite of Principle. So what Moses really did was similar to what the woman did when she said “The serpent beguiled me, and I did eat”—she identified evil as animal magnetism. This serpent of brass was a symbol of the nature of sin, which is self-willed and obstinate. When Moses set up the brazen serpent, he was showing that sin is animal magnetism, and so when a man who had been bitten by a serpent looked on the brazen serpent—when he saw that sin was only animal magnetism,—he was healed.

The Century Bible has a very interesting comment on the serpent of brass:—

The interpretation of this episode must start from the historical notice of the destruction by Hezekiah of the ‘brazen’ serpent which had become an object of idolatrous worship in the temple at Jerusalem, and is expressly identified with the serpent made by Moses on this occasion (see 2 Kings xviii. 4). The view now generally advocated . . . is that the worship in question was part of a foreign cult, borrowed probably from the Canaanites, in which the serpent symbolized a chthonic deity possessed of special healing powers. An effort, it is suggested, was made to regularize this cult by associating its object with the founder of Israel’s religion; the story of Numbers, which is thus reduced to an ætiological legend, is the result. . .

Whatever may be the origin of the story, it embodies the belief that Yahweh alone is the true Healer (Exod. xv. 26; Hos. vi. 1), and illustrates the efficacy of faith in the means appointed by Him (cf. the interpretation in Wisd. xvi. 6 f.). For the Christian reader the “brazen” serpent has become the immortal type of the crucified Saviour (John iii. 14).

When the woman saw that it was the serpent which had beguiled her, that was the first motion of the Christ, because when anyone can begin to see that all the evil there is, is animal magnetism, he has got somewhere. In her home, where she carried on a constant process of education by example, Mrs. Eddy insisted that everything that happened by way of evil—whether it was disease, accident, or war—should be identified as animal magnetism. To her all error was animal magnetism. Now, if we can see that all evil is animal magnetism, we shall stop condemning people and we shall condemn only animal magnetism. Jesus said, “How can one enter into a strong man’s house, and spoil his goods, except he first bind the strong



man?" The "strong man" is animal magnetism, the name for all evil.

And so when Moses set up the serpent of brass, he was bringing thought back to the fact that all evil is only animal magnetism, and whenever thought is brought back to that fact, there is the motion of the Christ. Evil wants you to believe that it is a cancer or a sick headache, an accident or a war or a sinner, but if you can trace it back to animal magnetism you're a metaphysician, and then if you are able to take the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love to analyze, uncover, and annihilate animal magnetism, you become not only a metaphysician but a divine metaphysician.

Jesus said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3: 14). The "Son of man" was "lifted up" to show men that all the error there is, is just animal magnetism, and it is rendered powerless when analyzed and uncovered. And it is true, you know, that if you see any claim as animal magnetism, the one liar, at that moment you have rendered it powerless to a great extent, because you have rendered it unlike Principle.

### **"Spring Up, O Well": Life**

Now we come to the tone of Life: "From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. . . And from thence they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song, Spring up, O well; sing ye unto it: the princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves" (Num. 21: 13, 16-18). You remember that Jesus said to the Samaritan woman by the well: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Just look back and see how this story develops. First of all you get the tone of Mind, where the people see that the Lord has brought them out of Egypt. Then you get the sense of Spirit, where they see that they must go in an ordered way, but materialism, symbolized by Edom, resists them. And then you get the sense of Soul, where Aaron dies and the Israelites cease to wander. The people also turn to prayer—Soul-sense operates; at this point too fiery serpents—their

own sins—bite many of them to death. Next comes that wonderful sense of Principle, when they see that sin is only animal magnetism, and the minute they see that, they have demonstrable power, healing power. Then they come to the well, and I love that song they sing: "Spring up, O well;"—there's the fifth day with its exaltation;—"sing ye unto it: the princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves." They have now got the water of Life, some measure of individuality, and they know where they are going.

### **The Amorites Conquered by the Sword: Truth**

You and I will have to use every one of these experiences in working out our life-problem, and the world will have to use them, because there is only the one story—the story of God and man. Everything you do in music tells the same story, though it becomes amplified and vaster and more significant. Everything you do in mathematics tells the same story. Everything you do in reality tells the one story of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." There isn't any other story, and that story is vast. If the vast story of music is told with seven notes, how much vaster must the story of reality be with seven tones of infinite Mind, infinite Spirit, infinite Soul, infinite Principle, infinite Life, infinite Truth, and infinite Love!

And so we come now to the sixth tone, where they begin to conquer through the sword. They had given way to Edom, because they weren't ready to resist at that point, but they learnt their lesson. Finally we come to the seventh tone, when they conquer through God alone. But they work up to that climax through Mind, which brought them out of Egypt; through Spirit, which ordered their way; through Soul, which first of all destroyed sin and then identified itself through prayer; through Principle, which proved to them that sin was only animal magnetism; and through Life, which gave them an exalted and inspired sense.

Now we come, in the sixth tone, to this: "And Israel sent messengers unto Sihon king of the Amorites, saying, Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders. And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the

children of Ammon was strong. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof" (Num. 21: 21-25). So the Israelites had arrived at the point where they knew how to use the sword of Truth to destroy error.

### **The King of Bashan Delivered into Moses' Hand: Love**

Finally we come to the tone of Love: "Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there. And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. And the Lord said unto Moses, Fear him not:"—fear is the opposite of Love:—"for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites which dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land" (Num. 21: 31-35). It is simply a symbol of the way that Love brings complete fulfilment.

Now, you couldn't have a story that was more sequential or lovelier. In every one of these stories you can see some sequence of the synonymous terms—Mind, Spirit, Soul, Principle, Life, Truth, Love; or Principle, Life, Truth, Love, Soul, Spirit, Mind; or Love, Truth, Life, Principle, Soul, Spirit, Mind; and so on.

### **The Story of Balaam and Balak: The Christ-Idea Irresistible**

And now we come to a very wonderful story, one of the most wonderful stories of the Bible, and that again is laid out in the sequence of Mind, Spirit, Soul, Principle, Life, Truth, and Love. You know, these symbols are going to become so definite in your thought that sometimes when you are going through deep waters, or you think of the world going through deep waters, all these symbols will come back to you and strengthen you and comfort you and bring you right ideas of God. These things are the music of Soul. They are so much more than a mere historical record. In the prophetic age—and perhaps no age has been more exalted in thought than that age—some of the world's most profound spiritual thinkers took all this material and used it to exemplify the first chapter of Genesis. And we are studying all these stories so that we gain a better understanding of that first chapter of Genesis.



The story of Balaam and Balak is a story of the greatest comfort, because it shows how irresistible the development of the Christ-idea is, and how nothing can turn it aside. Even in human experience we can see how the Christ-idea has developed and developed in the progress of civilization, and it is going on developing, though civilization has its ups and downs. Even though mankind often seems to go through the wilderness, as it were, Mind, Spirit, Soul, Principle, Life, Truth, and Love is forever operating. Divine Principle, Life, Truth, and Love is always translating itself through Soul, reflecting itself as Spirit, and manifesting itself as Mind, and that is forever going on irresistibly, and nothing can stop it. As I have said time and time again, there is one thing that we are headed for and that we can't escape, and that is salvation. "If I make my bed in hell, behold, thou art there." Salvation is irresistible, and the story of Balaam and Balak is really a wonderful symbol of that.

### **Balak Sends to Balaam: Mind**

"And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam"—Balaam was what we should call a medium, and he knew all the tricks of the trade. He was forced to voice Truth, but he wasn't in earnest, as we shall see. "He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt:"—the tone of Mind:—"behold, they cover the face of the earth, and they abide over against me" (Num. 22: 1-5):—Mind is all, and all-powerful.

### **"Curse Me This People": Spirit**

Now you come to the sense of Spirit: "Come now therefore, I pray thee, curse me this people;"—"Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation. . . Spirit names and blesses all" (S. & H. 507: 3-5, 6-7);—"for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou

blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed" (Num. 22: 6-12). The order of Spirit always blesses. If we see that Mind, "Let there be light," brings us out of the darkness of ignorance, if we see that Spirit orders our way, that Soul identifies our way with God, that Principle demonstrates it, that Life individualizes it and makes it eternal, that Truth gives it form and consciousness, and that Love fulfils it, then nothing can touch us, because we are "blessed."

We've got to lift everything we do—the talks we may give, the writing we may do, the Summer Schools we may hold, or whatever it may be—into the realm of idea born of God. All that there is to anything existed as an idea of God "before Abraham was," and it has in it the seeds of eternity and everlasting life. All we have to do with it is to hold it up as idea born of God, eternally possessing the nature of power, wisdom, intelligence, law, accomplishment, and so on. Mortal mind will dispute this, so what we've got to do is to see that nothing is of any value except that which is idea, that which came from God and returns to God and is always in God. Remember that Mrs. Eddy says, "Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe" (S. & H. 463: 5-10). Put everything we are doing into the realm of idea. What are we doing? We are lifting up the idea of Science, that which is wonderful, vast, having form, outline, identity, individuality, and so on. Lift it up all the time. The human mind will say, "Well, there are only a few of us," but don't listen to it, for we are "blessed" if we love the spiritual idea.

"And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us" (Num. 22: 13, 14). It is quite evident that Balaam was just afraid—even his



ass saw more than he did! He was an old rogue. It wasn't because he saw anything of the spiritual idea that he refused to go.

"And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people"—mortal mind is very persistent sometimes. "And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more" (Num. 22: 15-19).

### **Balaam's Ass: Soul**

And now you come to the sense of Soul: "And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went:"—Balaam was not in earnest:—"and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him"—remember that the branch with the cluster of grapes was borne "between two," symbolizing that Soul destroys the tares and also gathers the wheat into the barn. "And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again" (Num. 22: 20-25). The ass could identify the spiritual idea, but Balaam couldn't.

"And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine



ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face" (Num. 22: 26-31)—he gave up his false sense of identity.

"And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again" (Num. 22: 32-34). So don't forget that sometimes what you need by way of the identification of some spiritual idea may come to you through Balaam's ass—through that which seems to be a beast of burden to you. Going through the wilderness had seemed very burdensome to the Israelites, and yet it was a necessary experience. And so you never can tell how the message you need will come to you, and every experience that comes to any one of us comes so that we may understand more of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

## INTERVAL

### **Balaam Comes to Balak: Principle**

Now we come to the tone of Principle in this story: "And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak"—Principle interprets itself. "So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak"—all spiritual power is in Principle. "And Balaam went with Balak, and they came unto Kirjathhuzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that

thence he might see the utmost part of the people" (Num. 22: 35-41).

### **"How Shall I Curse, Whom God Hath Not Cursed?": Life**

Now it is recorded how Balak took Balaam up into three separate high places to get him to curse the children of Israel. The three incidents have the tones of Life, Truth, and Love. First you come to the tone of Life: "And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel?" Look at that sense of multiplicity! The "fourth part of Israel" symbolizes the infinite calculus, which cannot be reckoned humanly, because it *is* infinite—the divine infinite calculus. "Let me die the death of the righteous, and let my last end be like his! And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?" (Num. 23: 1-12).

### **"I Have Received Commandment to Bless": Truth**

"And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and

a ram on every altar. And he said unto Balak, Stand here by thy burnt offering, while I meet the Lord yonder. And the Lord met Balaam and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man,"—there's the sense of the sixth day, the day of manhood,—“that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless:”—in the sixth day man was blessed and given dominion over everything:—“and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob,”—“Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals” (S. & H. 476: 32-2),—“neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel” (Num. 23: 13-23)—you remember that in the days of creation Soul as Spirit was symbolized by the dry land being called Earth and the gathering together of the waters called Seas, and we epitomized that as naming and blessing, and we saw it illustrated in the Scriptural record in the story of Jacob. We epitomized Soul as Soul as identity and translation, and that was illustrated when the Hebrews were identified as the children of Israel. So it says: “Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!” As you understand the nature of Soul as Spirit and Soul as Soul, it shall be said, “What hath God wrought!”

“Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain”—Truth destroys error and establishes Truth. “And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do?” (Num. 23: 24-26).

### **Balaam Blesses Israel for the Third Time: Love**

And now you come to the sense of Love: “And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them



thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on every altar. And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face towards the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes;—the peace and rest of the seventh day;—“and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open”—his eyes were now open—“hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river’s side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee” (Num. 23: 27-30; 24: 1-9).

“And Balak’s anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab” (Num. 24: 10-17).

"There shall come a Star out of Jacob"—out of that state of thought which we begin to see in Jacob, illustrating Soul as Spirit, there begins to come that identified sense of the Christ-idea, which was symbolized by a star. Moses is looked upon as a prototype of the Christ. "And a Sceptre shall rise out of Israel"—out of the state of thought symbolized by the twelve tribes of Israel, demonstration, there comes a definite sense of the rule of Soul as Principle; this was seen in the ten Commandments.

So there we have seen a wonderful sequence, corresponding to "Let there be light," "Let there be development," "Let there be identity," "Let there be power," "Let there be individuality," "Let there be consciousness," and "Let there be fulfilment."

### **The Daughters of Zelophehad Demand an Inheritance: Mind**

In Chapter 27 we come to something very significant. A sense of womanhood enters into the picture. Again the whole incident is described through the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

"Then came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph"—remember that Joseph symbolized the woman sense of things. "And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons. Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father" (Num. 27: 1-4). This has the tone of Mind; these daughters were demanding an inheritance from the parent Mind. Here we have an anticipation of that passage in Isaiah, "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" (Isa. 4: 1).

"And Moses brought their cause before the Lord. And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter." When the woman sense in all of us comes to itself, and is no longer willing to be merely the

female, it begins to say, "Why, I have an inheritance, because I am the son of God," and that awakens in each one of us, especially the women. "And if he have no daughter, then ye shall give his inheritance unto his brethren" (Num. 27: 5-9).

### **Moses' Lack of Sanctity: Spirit**

And so you come to the sense of Spirit: "And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin" (Num. 27: 12-14).

It is so interesting that after the matter of the inheritance of the daughters of Zelophehad, when they turned to the parent Mind, this sense of the lack of sanctity is introduced, and that is the opposite of Spirit. At first sight it seems to have nothing to do with the rest of the story, but if you watch it carefully you will see that the theme is developed quite coherently.

### **Joshua Appointed Leader: Soul, Principle, Life, Truth, Love**

Now we come to the sense of Soul, the rule of Soul: "And Moses spake unto the Lord saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him" (Num. 27: 15-18). It seems that the minute the woman sense entered in, Moses saw that only that which was of the nature of sanctity could lead the people, and then the Lord identified Joshua as their leader, and of course Joshua means "Saviour."

And then you get the sense of Principle: "And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight." Now the tone of Life: "And thou shalt put some of thine honour upon him,"—exalt him,—“that all the congregation of the children of Israel may be obedient.” Then comes the sense of Truth: "And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim"—Urim



means light, the light of Truth—"before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation." Finally you get the seventh tone, of fulfilment: "And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses" (Num. 27: 19-23).

So there you get a perfect sequence, beginning with the demand of the daughters of Zelophehad that they should have the inheritance of our Father-Mother God, the parent Mind.

### **Seeking a Land for Cattle: Mind**

The next few chapters are concerned with matters of ritual, and then you come to Chapter 32: "Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle" (Num. 32: 1)—they were seeking a dwelling-place and Mrs. Eddy often associates "dwelling" with Mind; for instance, "Beauty is a thing of life, which dwells forever in the eternal Mind" (S. & H. 247: 21-22), and "Mortals may climb the smooth glaciers, leap the dark fissures, scale the treacherous ice, and stand on the summit of Mont Blanc; but they can never turn back what Deity knoweth, nor escape from identification with what dwelleth in the eternal Mind" (Un. 64: 15-19).

"The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, . . . Even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan" (Num. 32: 2, 4, 5).

### **Going Forward Discouraged: Spirit**

Now you come to the tone of Spirit: "And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land." Spirit gives development, it gives order, but here there seemed to be neither order nor develop-

ment. You remember too that we had the tone of Spirit when the twelve spies were sent up into the Promised Land (see Num. 13). "For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them" (Num. 32: 6-9). Anything to do with turning back is the opposite of Spirit. That is why spiritualism is the opposite of infinite Spirit.

Spiritualism tries to bring everything back to where it was before. Time and time again if there is a relapse in a case of disease or in a business, and you handle the beliefs of spiritualism through the order and purity of the one Spirit, the condition will be healed. The belief of spiritualism is a belief of retrogression, going back. And always remember that spiritualism depends on the belief of death.

"And the Lord's anger was kindled the same time, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord. And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people" (Num. 32: 10-15).

### **The Inheritance Identified: Soul**

Next we have the sense of Soul, identification. "And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward. And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, and the land be subdued before the Lord:"—until the rule of Soul is established:—"then afterward ye shall return, and be

guiltless before the Lord,”—there is no penalty in Soul,—“and before Israel; and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth” (Num. 32: 16-24).

You know, in thinking about religion and science the other day, I was interested that religion has for the most part shown men how to get out of their own troubles, whereas science on the other hand shows how to deal with difficulties from a universal standpoint. As you think scientifically, your thought becomes universal as well as individual. Of course, it is true that the great religious thinkers have seen the necessity of universal salvation, but only the great thinkers. Religion has mainly been content to show the individual his way out of his personal troubles. Today we see in Science that whatever blesses one blesses all, because Science makes your thought universal, until after a while you find quite naturally that you don't think about self and your own salvation, but only about giving the spiritual idea to mankind. You don't think about yourself at all—you haven't time.

### **The Harmony of True Government: Principle**

And now you have the tone of Principle: “And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: but thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith. So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: and Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. And the children of Gad and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so we will do. We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the



cities thereof in the coasts, even the cities of the country round about" (Num. 32: 25-33). If we begin to see that true government is one and universal, and that we've got to demonstrate unity and harmony for the other fellow as well as for ourselves, then we touch that which Mrs. Eddy calls Principle, which always gives infinite classification, and we see that whatever blesses one blesses all.

### **"Dispossess the Inhabitants of the Land": Life**

And so you come to the fifth tone of Life: "These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron" (Num. 33: 1). Then there is a summary of their journeys. The record continues: "And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you,"—you must lay down the mortal, and the way to do that is to analyze, uncover, and annihilate it,—“and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: and ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth;”—it shall be individual;—“according to the tribes of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them" (Num. 33: 50-56).

### **Cities To Dwell In and Cities of Refuge: Truth**

And then you get the tone of Truth: "And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them." All men are to be "kings and priests unto God." "And the cities shall they have to dwell in; and the suburbs of them shall be for their

cattle, and for their goods, and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities." (Num. 35: 1-5). There you have the calculus of Spirit and of Truth symbolized. It is the city of the Spirit, but because it is foursquare it is a symbol of Truth. Like the city described in Revelation, this city is described from the east, from the point of view of the Christ.

"And among the cities which ye shall give unto the Levites there shall be six cities for refuge,"—"the six days are to find out the nothingness of matter" (Mis. 279: 18-19),—"which ye shall appoint for the manslayer, that he may flee thither:"—"we are all at times manslaughterers, and we slay even our own manhood, every one of us:—"and to them ye shall add forty and two cities. . . Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel" (Num. 35: 6, 34). The Levites here symbolize a sense of exalted man or true priesthood. They were to have six cities which were to be a refuge for all men from self-destruction, or the destruction of true manhood. This is a wonderful symbol of how we can all become "kings and priests unto God," and how there is always provision for this.

### **The Daughters of Zelophehad to Marry Within Their Father's Tribe: Love**

Finally you come to the sense of Love: "And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel; and they said, The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters. And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance. . . And Moses commanded the children of Israel according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well"

(Num. 36: 1-3, 5). The sons of Joseph had brought out the woman sense.

"This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. . . . And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance. Even as the Lord commanded Moses, so did the daughters of Zelophehad" (Num. 36: 6, 8-10). There is one infinite design, and when you see that, you see that everything in that design is diversified, classified, and individualized, and that everything reflects everything else, but never loses its identity or individuality. The climax of divine satisfaction comes when each one of us realizes that God is "man's only real relative on earth and in heaven" (Mis. 151: 14-15), and that the Christian Scientist is "alone with his own being and with the reality of things" (Mess. '01, 20: 8-9).

If you defaced one little part of the most perfect design in the world, the whole design would be spoiled. If you played a false chord in the most beautiful musical composition, you would spoil the whole thing. When we see that universal divine Love is our inheritance, we shall see that in that inheritance every idea is diversified, classified, and individualized, and that every idea reflects every other idea, and that there is only one design. So thought will turn from self to God, to the infinite One.

### **The Divine Design**

Jesus said that "the very hairs of your head are all numbered," and the Book of Numbers brings out the same sense. It was written by the great prophetic writers to show us intelligently how we can be divinely numbered in the plan of God, the design of God. It's a wonderful book, and we have touched only the fringes of it. It shows us how to find our inheritance, our dwelling-place, and, most important of all, it shows us the divine design and that in that one perfect design everything has its place and every idea reflects every other idea.

All through our study of the Bible we are hearing the music of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." What could be incorporeal but the Word? The Word is mental and spiritual. The Christ is divine, because it is the



essential nature of God. Remember that the Christ order is "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind" (S. & H. 115: 13-14). Christianity is supreme, because it brings you to the universal sense, where you see that all men are one with God and reflect Him. Science is infinite. What could be infinite but Science?

Now, all this isn't difficult: it's lovely. That which is lovely can never be difficult. Anything that is worth having is worth working for. The divine tones are becoming more natural to us, and the world is hearing them. The swaddling-clothes of false theology, which have hidden the Christ-idea, are falling away, and the world is hearing the things we are thinking. Think, and the world will hear. Think, think, think in the realm of God, and the world will hear. The world *is* hearing. And so we all become "kings and priests unto God," every one of us, by thinking in the realm of the answer to the question "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle Life, Truth, Love."

(June 15th, 1948)

## MOSES —XI

### Deuteronomy (1)

#### Symbolizing the Answer to "What is God?"

As we go on in this vast subject—vast beyond anything in all the world, partaking of the nature of infinity—remember that the great thing that we are trying to do is to spiritualize and crystallize in our thinking the real meaning of that statement answering the question "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 8-10). As we go on, we find all those terms symbolized in a wider and vaster way than at the beginning of the Bible history. The symbols which used to identify them are no longer used, because the symbolization has to expand as the spiritual idea grows and grows in thought. At the beginning these synonymous terms were symbolized by the days of creation, but now they are swelling and swelling in thought, and different symbols are used. So if you want to read the Bible intelligently, you've got to let this symbolism be *cultured* in your thought.

Someone said to me that she had helped somebody, but the idea which helped that person had just come to her without her thinking it out. Well, that's how it should be. You think these things out when you are learning them, but when you know them, they *are* you, and they operate spontaneously to heal. The reason why you think them out in an intelligent and spiritual way is so that they may operate spontaneously in your experience. So it is the spiritual culture of what we are doing that matters.

"As we rise, the symbols disappear." The symbols become vaster, more mental, more spiritual, and therefore more definite to spiritual sense though less definite to human sense. So don't lose the thread in the endless detail which you find in the Scriptures, and as you go on, you will see that there *is* endless detail. The "seed-plot" in Genesis is symbolized over and over again in the Bible, just as the seven notes and the way they combine are used in countless ways in

music. So don't find yourself thinking about the mere details all the time. Let the music of it, the naturalness of it, the flow of it, the loveliness of it come to you.

I find these days that as I read "Science and Health," everything in it is so much more vivid, so much more real, so natural, so understandable. Why? Because the textbook, like the Bible, is based on the answer to the question "What is God?" The climax of all thought is to find out what God is, so that you can use what you know of God. So with all these Bible stories remember that they are for the purpose of culturing your thought on this subject, "What is God?"

### **The Sequence from Genesis to Deuteronomy**

Now, you know that we have considered Genesis, Exodus, Leviticus, and Numbers, and it is interesting to look back. Genesis began the story, and it was concerned with the creative sense of God, giving a sense of Mind; then we came to Exodus and the story of the Israelites separating themselves from Egypt, giving a sense of Spirit; then we came to Leviticus with all the rules, giving a sense of Soul; and then we came to Numbers and we began to see that everything was numbered, that everything had its place in the divine system, giving a sense of Principle. And now we come to Deuteronomy, and there we have a very fine sense of morality and ethics enabling men to lay down the mortal—giving a sense of Life. It is a perfect sequence.

The Book of Deuteronomy establishes a marked step in Jewish history. Of course, next to Genesis, Deuteronomy is probably the most important book in the Old Testament. Hebrew idealism was and still is based mainly on Deuteronomy. Deuteronomy was the first written Bible that the Jews had, but it was discovered in the temple quite by accident only in 621 B.C. in the time of Josiah. Most of it is supposed to have been written in about 650 B.C. in the reign of Manasseh, who did everything he could to destroy the worship of Yahweh, and so the person who wrote Deuteronomy hid it in the temple. Of course, it was all imputed to Moses, as everything was for a thousand years after Moses in order to have it accepted.

Before we go on to see the layout of Deuteronomy, I want you to hear some extracts from the Century Bible about it, because they are really most interesting.

The book of Deuteronomy can claim a unique place in the literature of the Old Testament, both on intrinsic and extrinsic grounds. Intrinsic



cally, it is distinct from the narrative and historical, the legislative and ritual, the prophetic and devotional writings. Apart from the closing chapters, which are clearly of the nature of an appendix, the elements of direct narration are so slight as to be negligible; the review of history which the book contains is subordinated to a practical purpose. Though many laws are here recorded, they are for the most part so selected and presented as to be illustrations of a principle rather than elements in a code; whilst comparison with Leviticus will quickly convince the reader that the interest is moral rather than ritual. Affinity with certain of the prophets is unmistakable, nor is the tone of the book without many parallels in the devotional warmth of the Psalter; yet the unity of Deuteronomy is the product of principles rather than of personalities, principles emerging in a national, not merely an individual, experience...

### **The Discovery of the Book**

In the year 621 B.C. being the eighteenth year of the reign of Josiah, who was then twenty-six years of age, Shaphan, the king's scribe or chancellor, had occasion to visit the Temple, in order to be present at the transfer of money, collected for repairs, to the overseers of the work. During this visit of Shaphan, Hilkiyah the chief-priest said to him, "I have found the Book of the Law in the house of Yahweh." He gave it to Shaphan, who read it, apparently on the spot. On Shaphan's return to the king to hand in his official report, he said, after the business was done, "Hilkiyah the priest hath delivered me a book." Shaphan read this to the king, who, having heard "the words of the Book of the Law," rent his clothes. The king thereupon appointed what we should call a Royal Commission of five members to inquire of Yahweh, not concerning the authenticity of the book, which Josiah shows no sign of doubting, but as to what must be done in view of previous neglect of its commands. The commission consults Huldah the prophetess, whose "Thus saith Yahweh," in its present form, confirms the threats of the book, but promises Josiah that he shall himself be spared the sight of their fulfilment. It is probable, however, that the original prophecy of Huldah has been revised in the light of the Exile and its attendant calamities, and the original answer may have bidden Josiah proceed to carry out the requirements of the book without delay. This he does by gathering priests, prophets, and people in a great assembly, to which is read "the Book of the Covenant which was found in the house of Yahweh." King and people bind themselves to obey Yahweh and "to establish the words of this covenant written in this book."...

### **The Religious Development of the Hebrews and the Date of Deuteronomy**

The most convincing proof that the book belongs to an age much later than the Mosaic lies in the cumulative force of the reconstruction of the history of Israel's religion, afforded by many independent data. Marti, in his recent useful outline of the results attained,... divides the religious

development into four periods:—(1) the *Nomadic* period, prior to settlement in Palestine, whose characteristic is the belief in demons and spirits, found amongst ancient and modern Semites in this stage of culture, and surviving amongst the Hebrews to a much later age. (2) The *Agricultural* period, following the settlement in Palestine of a group of people united by the worship of Yahweh, who had delivered their central stock from the slavery of Egypt. Yahweh becomes the god of the land whose local deities He has dispossessed, though His worship borrows many elements, particularly in regard to sacrifice, from the religion of Palestine. But He is distinct from these gods by His growing relation with the social and moral life of His people. (3) This relation is developed in the next period by the *prophets*, particularly those of the eighth century before Christ, who develop the principle of a practical monotheism, and emphasize the moral requirements of Yahweh as against the sacrificial. The individualism of Jeremiah and the universalism of Deutero-Isaiah are consequences of this fundamental emphasis on the ethical nature of God and man. (4) Finally, we have the religion of the *Law*, whose characteristic is dependence on a written revelation of the Divine requirements. If such an outline of the history of religion in Israel be accepted—and it is hardly too much to say that all we know of Semitic religion in general and Hebrew in particular supports its general truth—then there can be little doubt as to what limits we should draw for the date of composition of the central part of Deuteronomy. Its fundamental theological doctrine, rightly enshrined by Judaism in its daily ritual, is the “Hear, O Israel: Yahweh is our God, Yahweh alone”; its fundamental religious precept is stated in the continuing words, “and thou shalt love Yahweh thy God with all thine heart, and with all thy soul, and with all thy might” (vi. 4, 5). Its further insistence on a single sanctuary is a logical deduction from the practical monotheism for an age not yet able to separate the visible from the invisible. The single God, the single love for Him, and the single sanctuary for His worship can be explained only as ideas produced by the moving events and personalities of the eighth century. We shall have reason to see that Deuteronomy stands as the incorporation of the teaching of the great prophets, and as the transition to the later religion of the written law. . . . Within the seventh century, therefore, i.e. either in the long reign of Manasseh or in the earlier part of that of Josiah (637-608), the central part of our Deuteronomy must have been written. The later date is perhaps more probable. . . . The conscience of a seventh-century writer intersecting the tradition of a great law-giver has given us the Book of the Law found in the Temple. The writer has lent his own experience to Moses, so that he, being dead, yet speaketh. . . .

### Psychological Beliefs

One of the principal differences between primitive and modern psychology lies in the belief that external influences enter into the life through channels other than those of the senses. We think of Man-soul as a fortified city, with certain definite gates; the primitive man conceived

himself as an unvalled settlement, open to invasion on every hand. This is the psychological atmosphere which explains magic at the bottom of the scale and prophetic inspiration at the top. One of the aims of the Deuteronomic reform is to lift men's thought from the lowest to the highest of these levels, within the same atmosphere...

### **The Position of Women**

We have a number of laws relating to marriage and sexual relations, designed not only to promote morality, but (to do what is the same thing under another name) to give woman her natural rights and protection. This is shown in a most impressive, because quite indirect, way in the form which the Tenth Commandment assumes in its quotation in Deuteronomy. The wife appears in the Exodus version (xx. 17) as one of the chattels of the house, and is named after the house, together with the slaves, the oxen, and the asses. But in the Deuteronomic version the wife is named before the house, and is placed in a separate sentence, a different verb, with a high shade of meaning, being used...

### **The Conception of God**

It is from such a conception of Yahweh that Hebrew Monotheism and Christian Theism have developed, not by any abstract denial of the existence of extra-territorial deities, but by putting more and more meaning into the character of Yahweh and His relation to His people until there was no room left for other gods, and they faded away into mere spectres and shades. This is particularly the work of the four prophets of the eighth century [Amos, Hosea, Isaiah, Micah]. They can be called practical monotheists, not because they deny that other gods exist, but because they so exalt Yahweh that He becomes the only spiritual power of whom account need be taken...

The chief element retained from the high places destroyed was that of sacrifice, to which the prophets, as a whole, were by no means kindly disposed; but the attitude of the Book of Deuteronomy to sacrifice, and the place given to it in the prescribed worship, are very different from that of the later Levitical system...

The conception of God involved in such descriptions is moral in the fullest sense of the word, moral as including both justice and mercy; and this conception underlies the whole statement of the requirements of Yahweh, and the interpretation of His dealings with men. The sources of this conception lie open to us in the personalities and dominant conceptions of the prophets; it is one of the fascinating rewards of Old Testament study that we see the idea of God emerging in its different elements, feature by feature, as the various elements of a portrait emerge on the developing plate in the photographer's dark room. Only as we study each contribution in its natural historic light do we grasp the meaning of the great word that "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at



the end of these days spoken unto us in his Son"... Amos presents Yahweh to us as a moral ruler, requiring moral obedience (chaps. i, ii; vii-ix); Hosea as a loving husband, in spite of Israel's infidelity (chaps. i-iii); Isaiah as the Holy One of Israel (v. 16, 24; vi. 3), the establisher of Zion (xxxvii. 35; xxviii. 16); Micah as the judge of social injustice (ii. 1, 2; iii. 10-12). The fact that we have gained, through Christ, a still higher conception of His character, must not blind us to the importance of the contribution made by these prophetic pioneers, in their interpretation of His ways from the standpoint of idealized human morality. . .

Of these four prophets, it is from Hosea, the richest in his conception of Yahweh, that Deuteronomy derives its highest ideas. "In a special degree the author of Deuteronomy is the spiritual heir of Hosea" (Driver, *Deut.* p. xxvii). But we may notice first that general conception of the Moral Government of the World which is common to all the prophets, and is specially emphasized in Amos. . .

### **The Canonical Place of Deuteronomy**

The Book of Deuteronomy is not only part of the canon of Scripture, it has been the nucleus in the formation of that canon. On many other books of the Bible the literary characteristics and the theological attitude of Deuteronomy have been strongly impressed; whilst it has been said with truth that "Its influence on the domestic and personal religion of Israel in all ages has never been exceeded by that of any other book in the canon." . .

Deuteronomy was the first book to be accepted by Israel as *authoritative Scripture*. Nothing of the literature of Israel was regarded as an authoritative standard of life and faith prior to the publication of Deuteronomy. The nearest approach to an earlier canon is found in the earlier collections of laws, such as the Book of the Covenant (Exod. xx. 22-xxiii. 19); but, probably, such collections were drawn up within the priestly circle to be private manuals, not public Bibles. As a law of God, a sentence was binding; so far there would be nothing new in the emergence of the Deuteronomic Code as compared with the oral law. But now, for the first time, the law is made accessible to the nation, after public acceptance, and the foundations of a book-religion are laid. By the time of the Maccabees (I Macc. i. 56, 57) devotion to a written revelation has become the distinctive mark of Judaism, and we understand the force of the later Arabic phrase, applied to both Jews and Christians, "the people of the book." . . Deuteronomy, at the head of the triple canon of the Old Testament, may be said to contain in itself "the law, the prophets, and the writings." Itself a law-book primarily, it is the outcome of prophetic teaching; whilst the two poems of its appendix link it with the chief representative of the third canon, i.e. the Psalter.

Deuteronomy is a wonderful book and it is wonderfully laid out. The writer tells the story of the Israelites and their wanderings from the time they came out of Egypt.

## The Word: "I Have Set the Land Before You": Mind (1)

It is most interesting that the writer of Deuteronomy introduces specifically and in the most perfect manner the seven ascents and descents of Moses and also the Commandments. As you remember, those ascents and descents correspond to the seven divine tones of Being.

The book starts with the tone of Mind: "These be the words which Moses spake unto all Israel on this side Jordan in the wilderness... (There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.) And it came to pass in the fortieth year, in the eleventh month, on the first day of the month,"—there was no historical record of these things, so it is quite evident that the writer was accentuating the tone of Mind by using "eleven days' journey," "eleventh month," and "first day of the month" as symbols of the first day of creation—"that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them" (Deut. 1: 1-3). What Moses really said nobody knows, but this inspired writer wrote down what he thought Moses would have said, and he wrote in his own individual way, which would have been very different from Moses', because the worship of Yahweh in the wilderness was very different from the recognition of Yahweh by the prophets Amos, Hosea, Micah, and Isaiah. After the time of Isaiah, Jahweh was no longer thought of as just the God of Israel, but as God Himself. The Christ had come. You remember that it says in Isaiah, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9: 6). The spiritual idea had become very much more apparent.

The record goes on: "on this side Jordan, in the land of Moab, began Moses to declare this law,"—you remember that the boy in the Air Force expressed his sense of the first day by "Give us the gen,"—"saying, The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:"—there was to be action:—"Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you"—it is before each one of us. As we know God as Mind, we see that we can travel even to the river Euphrates, a symbol of divine Science (see S. & H. 585: 16-17), and that the whole land is before us. "Go in and possess the land which the Lord sware unto your fathers,



Abraham, Isaac, and Jacob, to give unto them and to their seed after them" (Deut. 1: 5-8). If we understand the symbols Abraham, Isaac, and Jacob, we are on our way to the Promised Land. These things aren't merely historical: they symbolize the eternal "now" of reality, the eternal "now" of idea, and idea is ever present and ever available, definite, specific, and spiritual, and as such you and I can lay hold on it, and it is super-important to each one of us. As history the Bible is as inaccurate as it can be, and if it is mere history it is of no more value to anybody than the fact that Edward I or Edward II once lived. But after we have been through the first four books of the Bible, there can be no doubt in our minds whatever that the Scriptural writers were symbolizing divine fact and divine reality.

Somebody has pointed out to me a thing that I hadn't realized, and Science is so vast that there are many things that we don't see all at once. We are always saying that the "twelve" of demonstration involves the "four" of the Word, the Christ, Christianity, and Science, and someone pointed out that Jacob's twelve sons were born of four mothers. Even if it was only a dim sense, undoubtedly some sense of the spiritual calculus was symbolized by that. We're always using that calculus, whether we know it or not. In mathematics, if you only know that  $1 + 1 = 2$ , you're using the calculus of mathematics. So the minute you make any calculation in the realm of spiritual reality, you've touched the divine infinite calculus.

To get back to Moses: "And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude" (Deut. 1: 9, 10). Historically that was not true, because today the historical opinion is that there were at the most ten thousand of them when they were going through the wilderness, but you remember what Mrs. Eddy says in her "Apocalypse"; "The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals,—separated by belief from man's divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing" (S. & H. 562: 11-17). The stars symbolize the "twelve" of demonstration. So as you see the land before you—as you begin to see that Mind says, "Let there be light, let there be action, let there be power, let there be guidance, and so on," and that all there is, is infinite Mind and its infinite idea—you see that you can go in and possess the land, and you see how it has come through the God of Abraham, Isaac, and Jacob, and you begin to see the "twelve" of demonstration—"ye are this day as the stars of heaven for multitude." It is only spiritual thinking that enables us to inherit the Promised Land.



## **The Word: Rulers and Judges: Mind (2)**

Moses then asks, "How can I myself alone bear your cumbrance, and your burden, and your strife?" (Deut. 1: 12). Surely it means that Moses realized that he couldn't carry the burden alone, and that only the understanding and demonstration of the nature of God as divine Mind could carry the burden.

Now look at this sequence: "Take you wise men,"—you know that wisdom is to do with Mind,—“and understanding,”—to do with Spirit,—“and known among your tribes, and I will make them rulers over you”—the rule of Soul. “And ye answered me, and said, The thing which thou hast spoken is good for us to do”—that is, it's according to Principle. “So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes”—there's the sense of multiplication and individuality, which is the tone of Life. “And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it”—Mrs. Eddy says, “God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower” (S. & H. 518: 13-15), and so there you get the sense of generic man. Then comes the climax: “And I commanded you at that time all the things which ye should do” (Deut. 1: 13-18).

There you get a perfect sequence of wisdom, understanding, rule, then “The thing which thou hast spoken is good for us to do” (Principle), the captains over hundreds and thousands (multiplication), judgment (Truth), and completeness of the commandments (Love). We have seen those seven divine tones over and over again as we have gone through the Bible.

## **The Word: A Summary of the Failure at Kadesh-Barnea: Mind (3)**

At this point I want to remind you of the first ascent and the first statement of the Commandments, so that you can see their correspondence with what we are reading in Deuteronomy. You remember the first statement of the Commandments: “And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” In the first chapter of Deuteronomy the writer describes what happened to the

Israelites when they had come out of Egypt. In the first ascent Moses was reminded of how God brought the children of Israel out of Egypt, out of darkness, through "Let there be light," and he was told to tell the children of Israel that if they would only obey God's laws, they would inherit all things—the allness of Mind. (See Ex. 19: 3-8.) As we go on, we shall see the tones of the Word—Mind, Spirit, Soul, Principle, Life, Truth, Love—and then just as in the Commandments we shall go on to see the tones of the Christ—divine Principle, Life, Truth, Love, Soul, Spirit, Mind.

Now in this first chapter of Deuteronomy Moses reminds the people of how they went through "all that great and terrible wilderness" till they came to Kadesh-barnea, and of how he said, "Behold, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged" (Deut. 1:21). Then the people answered, "We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe: and they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us" (Deut. 1: 22-25).

"Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God: and ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there. Then I said unto you, Dread not, neither be afraid of them." This is a wonderful ordered summary of all that we have been considering. "The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;"—remember the first statement of the Commandments;—"and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day" (Deut. 1: 26-33). Mind does all those things. It is forever saying, "Let there be light, let there be guidance."

Then Moses says that the Lord was so wroth that he swore that



“not one of these men of this evil generation” should enter the Promised Land, except Caleb and Joshua. “Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. But as for you, turn you, and take your journey into the wilderness by the way of the Red sea” (Deut. 1: 38-40). Moses then reminds them of how they decided after all to “go up and fight according to all that the Lord our God commanded us” (Deut. 1: 41). But it was against God’s will that they “went presumptuously up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah. And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you” (Deut. 1: 43-45).

The whole tone of that chapter is letting in the light of Mind on the beginning of the history of the children of Israel; remember that one school of Israelitish historians regarded the real history of Israel as starting with the coming out of bondage.

### **The Word: Ordered Development: Spirit (1)**

And now you get very strikingly the tone of Spirit. Bear in mind the second statement of the Commandments—“Thou shalt have no other gods before me”—and the second ascent, when the children of Israel were commanded to sanctify themselves and wash their clothes (symbolizing the purity of Spirit) and to be ready against the third day. (See Ex. 19: 8-15).

In Deuteronomy Spirit is symbolized in this way: “Then we turned, and took our journey into the wilderness”—you remember Mrs. Eddy’s definition of “wilderness,” where a “material sense of things disappears, and spiritual sense unfolds the great facts of existence” (S. & H. 597: 18-19)—“by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days. And the Lord spake unto me, saying, Ye have compassed this mountain long enough:”—they had been compassing that mountain for thirty-eight years:—“turn you northward. And command thou the people, saying,”—here you get the sense that everything is to be ordered, and done in the divine order of Spirit,—“Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: meddle not with them;”—don’t mix Spirit and matter;—“for I will not give you of their land, no, not so much as



a foot breadth; because I have given mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. For the Lord thy God hath blessed thee in all the works of thy hand:"—blessing comes in Spirit, "Spirit names and blesses all" (S. & H. 507: 6-7):—"he knoweth thy walking through this great wilderness: these forty years"—a symbol of the calculus of Spirit—"the Lord thy God hath been with thee; thou hast lacked nothing. . . . Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them"—there was complete separation between good and evil. "For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed" (Deut. 2: 1-7, 13-15). There had to be a sense of the sanctity of Spirit. At one time the purity of Spirit was symbolized by the command to wash their clothes, and here by the fact that the men who had no vision couldn't enter the Promised Land.

This all has the tone of Spirit: "So it came to pass, when all the men of war were consumed and dead from among the people, that the Lord spake unto me, saying. . . . Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle"—the warfare of Spirit. ". . . And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left"—in the ordered way of Spirit. "Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; . . . until I shall pass over Jordan into the land which the Lord our God giveth us" (Deut. 2: 16, 17, 24, 26-29). There is the sense of development, and ordered development.

### **The Word: The Two-Edged Sword: Spirit (2)**

"But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. . . . And the Lord our God delivered him before us; and we smote him, and his sons, and all his people. And we took all his cities at that time and utterly destroyed the men, and the women, and the little ones,

of every city, we left none to remain" (Deut. 2: 30, 33, 34). If that were literally true, it would be grotesque, of course, but it is wonderful when you see it as a symbol of the fact that when you inherit the calculus of Spirit, represented by the city, it destroys everything that is opposed to the divine calculus. "Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took" (Deut. 2: 35)—you know that the cattle appeared on the sixth day as symbols of certain moral qualities.

"Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand" (Deut. 3: 1, 2)—the two-edged sword of Spirit always enables us to inherit the city of the Spirit and destroys all that needs to be destroyed. "So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them. . . . All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city" (Deut. 3: 3-6)—the sword of Spirit destroys all that is unlike Spirit, until nothing is left but a sense of the onliness of Spirit. Remember the second statement of the Commandments—"Thou shalt have no other gods before me"—and the second ascent, emphasizing the purity and sanctity of Spirit.

### **The Word: Identification Appearing: Soul (1)**

Now you come in verse 12 of the third chapter of Deuteronomy to where there begins to be identification, a sense of Soul. Remember the third statement of the Commandments, "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: thou shalt not bow down thyself to them, nor serve them"—Deuteronomy introduces that very statement in the tone of Soul. In Moses' third ascent there was thunder, lightning, and the smoke of a furnace upon Mount Sinai, symbolizing the burning up of the tares and the identifying of the wheat in the third day. The people were commanded not to touch the mountain lest they die, and only Moses and Aaron were allowed to ascend the mountain—through spiritual sense alone can the things of God be discerned. (See Ex. 19: 16-25.)

And now in Deuteronomy you begin to get the sense of identification: various lands are apportioned to various tribes. (See Deut. 3: 12-17.) "The Lord your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you;"—the safety of Soul;—"until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you" (Deut. 3: 18-20)—things will become definite.

### **The Word: Moses' Sense of Penalty: Soul (2)**

"And I besought the Lord at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter" (Deut. 3: 23-26). Evidently the writer of Deuteronomy realized that Moses believed in penalty, and so he couldn't enter the Promised Land. It is only when you see the nature of God as infinite Soul, which is sinless, that you realize that there is no penalty.

### **The Word: "Keep Thy Soul Diligently": Soul (3)**

The fourth chapter also has the tone of Soul: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baalpeor: for all the men that followed Baalpeor, the Lord thy God hath destroyed them from among you"—Soul destroys the tares; remember the third statement of the Commandments. "But ye that did cleave unto the Lord your God are alive every one of you this day" (Deut. 4: 1-4)—Soul gathers the wheat into the barn.



“Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them;”—the rule of Soul;—“for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them,”—Soul identifies idea with Principle,—“as the Lord our God is in all things that we call upon him for? . . . Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together,”—Soul gathers,—“and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness” (Deut. 4: 5-7, 9-11)—he was reminding them of the third ascent.

#### **The Word: No Graven Image: Soul (4)**

“And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice”—spiritual sense alone can identify the things of God. “And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude”—remember again the third statement of the Commandments, “Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them”—“Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and

serve them, which the Lord thy God hath divided unto all nations under the whole heaven. But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day" (Deut. 4: 12-20)—there again is a symbol of how Soul destroys the tares and gathers the wheat into the barn.

### **A Summary: Mind, Spirit, Soul in the Word**

So there we have seen the tones of Mind, Spirit, and Soul. It is all so clear, if you know your tones. First we had the tone of Mind—"Behold, I have set the land before you." The first statement of the Commandments is "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." The writer of Deuteronomy shows how God brought them out even to Kadesh. In the first ascent Moses was reminded of how God brought the children of Israel out of Egypt, out of darkness, through "Let there be light." He was told to tell the children of Israel that if they would only obey God's laws, they would inherit all things—the allness of Mind.

Then the second tone, the tone of Spirit, was the sense of ordered development, the sense of sanctity and purity; everything unlike Spirit was to be utterly destroyed. The second statement of the Commandments is "Thou shalt have no other gods before me." In the second ascent the children of Israel were commanded to sanctify themselves and wash their clothes and to be ready against the third day.

And then we had the wonderful third tone: "Thou shalt not make unto thee any graven image... Thou shalt not bow down thyself to them." In the third ascent there was thunder, lightning and the smoke of a furnace upon Mount Sinai, symbolizing the burning up of the tares and the identifying of the wheat in the third day. The people were commanded not to touch the mountain lest they die, and only Moses and Aaron were allowed to ascend the mountain—through spiritual sense alone can the things of God be discerned. In Deuteronomy there was the sense of identification when the tribes were allotted various territories, Moses' sense of penalty, the sense of the rule of Soul, and the reminder of the third statement of the Commandments.

We've got to remember that these things were edited and re-edited for hundreds of years by many of the most spiritually-minded thinkers and writers in the world. The prophetic writings, with their deep spiritual sense, were worked on constantly and brought more and more into accord with that perfect "seed-plot" in Genesis, and if we

have spiritual sense enough we shall see their real meaning. What does this study of the Bible do for you? It cultures your thought in the things of reality. It shows you the meaning of the numerals of infinity, the synonymous terms for God, and it shows you how they combine, until eventually through manifold symbols the things of God become perfectly definite to you, and then you use them naturally and spontaneously all the time.

### **“Yes, But . . .”**

You know, it is pathetic the way we say, “Yes, *but* . . . yes, *but* . . . yes, *but* . . .” Only goats butt! So stop saying, “Yes, *but* . . .” and just say “Yes,” because that’s the way you inherit Truth. Don’t be a half-timer: be a scientific thinker. I was reading in the paper only this morning about this young boy-conductor of eleven years old. One member of the orchestra played a wrong note to see if he noticed it, and he did. The ideas of infinite being, operating in a divine infinite calculus, are infinitely more ordered and scientific than any musical composition or mathematical equation. Some day, as we understand the things of God, our thought will get to the point that whenever something unlike the divine melody is heard, we shall spot it at once and correct it.

### **The Word: Obedience Is Imperative: Principle (1)**

Now we come to the tone of Principle, and you remember that in the fourth ascent Moses was given the Commandments orally and they are recapitulated in this fourth section of Deuteronomy in the same order as in Exodus. How else *could* they have been given? The only way is the divinely scientific way.

“Furthermore the Lord was angry with me for your sakes, and sware that I should not go over Jordan”—you remember the story of how the Lord was angry because he struck the rock twice. We saw that it meant that Moses had a false sense of what constitutes the spiritual power of Principle, and he tried to demonstrate the Christ through both human and divine ways. He was told to speak to the rock, but instead he struck it twice. That incident had the tone of Principle in Numbers (20: 10, 11), and here we have the same tone: “Furthermore the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance; but I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land” (Deut. 4: 21, 22).



Then Moses warns the people that if they forget their covenant with the Lord, they will not be long in the Promised Land, but they will be scattered and “left few in number among the heathen” (Deut. 4: 27). Then he goes on: “but if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation,”—remember the fourth statement of the Commandments, “and shewing mercy unto thousands of them that love me, and keep my commandments,”—“When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice;”—you know that Principle always demands obedience;—“(for the Lord thy God is a merciful God;)”—“shewing mercy unto thousands of them that love me, and keep my commandments;”—“he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them” (Deut. 4: 29-31).

### **The Word: Signs and Wonders: Principle (2)**

“For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors,”—the spiritual power of Principle,—“according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God;”—Principle demonstrates itself;—“there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee;”—Principle interprets itself:—“and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. . . know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath;”—remember the fourth statement of the Lord’s Prayer, “Thy will be done in earth, as it is in heaven;”—“there is none else” (Deut. 4: 32-36, 39).

### **The Word: The Commandments Recapitulated: Principle (3)**

Chapter 5 still has the tone of Principle: “And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments

which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Science is always a matter between you and divine Principle. "The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount;) saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me" (Deut. 5: 1-7)—here all the Commandments are given, and they are introduced in the fourth tone, the tone of Principle, and those Commandments were given in Moses' fourth ascent. You get the seven tones of the Word in the first four Commandments, with their seven statements, and then there is a very definite break before the other six Commandments, showing that the writer regarded the Commandments as falling into two groups of four and six.

After the first four Commandments comes this statement: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5: 15). Then you get the sense of the Christ in the next six Commandments, with the tones of divine Principle, Life, Truth, and Love (verse 16), Soul (verses 17-19), Spirit (verse 20), and Mind (verse 21). Then it ends: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more" (Deut. 5: 22). And so you see the correspondence with the fourth statement of the Commandments—"and shewing mercy unto thousands of them that love me, and keep my commandments"—and also with Moses' fourth ascent, when he was given the Commandments, illustrating the sevenfold nature of Principle through the Word and the Christ. This was followed by the equivalent in those days of a Manual—laws applicable to the state of thought in that age. (See Ex. 20: 1—23: 33.)

### **A Developing Sense of the Science of the Bible**

In the early part of Deuteronomy the writer develops the sense of the Word—Mind, Spirit, Soul, Principle, Life, Truth, Love—and then just as in the Commandments he goes on to give the sense of the Christ—divine Principle, Life, Truth, Love, Soul, Spirit, Mind—as we shall see.

At one time Mind to us was just "Let there be light," but today we have seen in the first chapter of Deuteronomy the *line* of light from Egypt to Kadesh-barnea, and so our sense of Mind has expanded. "Let there be a firmament," the second day of creation, has developed through a sense of the firmament in the wilderness which separated between good and evil. Our sense of the third day, "Let the dry land appear," has grown too; we have seen in Deuteronomy how the sense of Soul was illustrated when lands were allotted to various tribes, and things began to become definite, and there was the rule of Soul. Now the fourth day of creation, when the two great lights to rule over the day and over the night were created, has risen in our thought through an understanding of the Commandments, and we see the two great lights as the Word and the Christ, Principle and its idea, and the manhood and the womanhood of God.

You can see that the Bible is written in the most ordered way, and some day the world is going to study the Science of the Bible, and then it won't be surprised that the Scripture writers, who were great spiritual thinkers and were not primarily historians, were inaccurate in their history. If you take this great spiritual feast, the greatest feast the world has ever known, symbolizing in perfect tones the divine system, showing the development of the spiritual idea and how men used it in different ages and how it always can be used in the eternal "now," and if you try to interpret it historically, you end by saying that it is largely untrue. But it wasn't written to be read as history. It was written to teach men about God and man.

### **The Word: The One Way: Life**

Now we come to the fifth tone of Life. Let's remind ourselves of the fifth statement of the Commandments: "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." In his fifth ascent Moses took with him Aaron, Nadab, and Abihu, and seventy elders, and he sacrificed peace-offerings—he laid down the mortal concept of God. On this occasion the nobles of the children of Israel also saw God. The coincidence of the human and the divine, which the true sense of Life presents, became apparent. (See Ex. 24: 1-11.)

Now let's see the tone of Life in this part of Deuteronomy: "And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;"—remember the fifth ascent;—"and ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this



day that God doth talk with man, and he liveth"—it was considered an extraordinary thing that the seventy elders saw God in that fifth ascent and yet lived, and so it is stressed here. "Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?" No flesh has, but spiritual sense has. "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it"—after the fifth ascent the people said, "All the words which the Lord hath said will we do." "And the Lord heard the voice of your words, when ye spake unto me: and the Lord said unto me, . . . O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" (Deut. 5: 23-29)—eternity, the sense of Life.

"Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways"—the way of Life—"which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess" (Deut. 5: 30-33). See what a wonderful sense of Life there is in that last verse.

## INTERVAL

I want to tell you some good news: we have just published Irene Oppenheim's book, "The Science of the Scriptures," and it really is a wonderful book for students. It deals very thoroughly with the first and second thousand years of the Bible record.

Now remember that the Book of Deuteronomy was written some time in the seventh century, and that it was only in 597 B.C. that the Israelites were taken down in captivity into Babylon, where the Priestly document, incorporating the days of creation for the first time, was written. So there may have been only 25 to 30 years' difference between the dates of the two documents. The probability is that the writer or writers of Deuteronomy also wrote the first chapter of Genesis. This was the age of Jeremiah, and the Christ-idea was just pregnant in thought at that time.

## The Word: All Seven Tones: Truth

And so you come to the tone of Truth in Chapter 6: "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life"—there are only seven days, because they tell the story of eternity.

Here you get a sevenfold tone perfectly: "Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey"—there you have the tone of Mind, "Let there be light."

Then you get the second tone: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might"—the purity of Spirit, "Hallowed be Thy name."

Then you get the third tone: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates"—they shall be completely identified, the sense of Soul.

Now you come to the fourth tone: "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. . . Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers"—there's the tone of Principle, obedience.

And so you come to the tone of Life: "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes"—Life compels the laying down of the mortal concept.

Then you get the sixth tone: "And he brought us out from thence,

that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day"—the sense of attainment.

Finally comes the seventh tone: "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us" (Deut. 6: 1-25). So there you have seven tones, and all in the tone of Truth.

It is an interesting thing that the details of the sixth and seventh ascents and descents are not introduced in the tones of Truth and Love in the Word sequence in Deuteronomy, but are reserved until the tones of Truth and Love in the Christ sequence. The reason is evidently that the pinnacle of the Word is in Life, and so you get the record of the ascents and descents up to the point of Life, and the sixth and seventh ascents are not mentioned until the Christ-translation begins. Of course, that is perfectly logical and metaphysical, and shows you how balanced and fine was the metaphysical sense of these prophetic writers.

### **The Word: Annihilation and Blessing: Love**

And so you come to the sense of Love, and it is a wonderful sense of Love: "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, . . . seven nations greater and mightier than thou;"—the counterfeit of the sevenfold nature of God;—"and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them;"—Love annihilates completely:—"neither shalt thou make marriages with them;"—you remember that the matter of the daughters of Zelophehad marrying within their father's tribe had the tone of Love;—"thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God:"—the holiness of the seventh day:—"the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you,"—there is the seventh tone



perfectly,—“and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt” (Deut. 7: 1-8).

“Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee. And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee. If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? Thou shalt not be afraid of them:”—“perfect Love casteth out fear:”—“but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt; . . . And the Lord thy God will put out those nations before thee by little and little:”—Mrs. Eddy speaks of “faith in God’s disposal of events” (My. 281: 6-7). Whatever the occasion is, Love has infinite disposal to take care of it. “And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.” In all that I do, I try to realize Love’s disposal. It takes care of every situation. “But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed” (Deut. 7: 12-18, 22, 23).

### **The Christ: Obedience to God Brings Blessing: Principle**

And so you have had the seven tones of the Word, and now you come to the Christ sense. Remember that the Commandments had the tones of the Word and then of the Christ, and Deuteronomy is based on them.

Here we have the tone of divine Principle in the Christ: “All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the

wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live"—it is Principle that teaches. "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years" (Deut. 8: 1-4)—that is, as we apply the calculus of reality in human experience, just as the Israelites were learning to do in the wilderness, and as Jesus did in the wilderness, every human footstep will be taken care of, for the greater includes the lesser.

"Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;"—the fountain is here a symbol of Principle;—"a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron,"—symbolizing the strength of the divine infinite calculus,—“and out of whose hills”—exalted sense—"thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee" (Deut. 8: 5-10). Then Moses warns them not to fall into the error of saying, "My power and the might of mine hand hath gotten me this wealth" (Deut. 8: 17)—that is, they are to acknowledge Principle and not yield to personal sense. The chapter ends with another exhortation to obedience to Principle.

### **The Christ: The Laying Down of the Mortal: Life**

Remember in this Christ sequence of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind that Mrs. Eddy describes Christ as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). The appearing of the Christ is through divine Principle, Life, Truth, Love, Soul, Spirit, Mind, coming to the flesh to destroy incarnate error. The demonstration of Life in the Christ shows you how to lay down the mortal and how to accept a sense of fatherhood. The demonstration of Truth in the Christ shows you how to destroy error and how to put on some sense of the sonship of God. The demonstration of Love in the Christ

shows you how to annihilate the sense of error, and how to attain some sense of the motherhood and womanhood of God.

Here you get the tone of Life, the laying down of the mortal: "Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, a people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee. Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob" (Deut. 9: 1-5). I have said to you time and time again that because there is a Christ, there is one thing you can't avoid, and that is salvation. Because the Christ-translation is forever going on, mortality is bound to disappear. The Christ-translation as it appears in the aspect of Life forces you to lay down the mortal, as it forced Jesus to lay down his mortal sense of life. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." It isn't our righteousness, but the operation of the Christ, which brings salvation.

And so after the tone of obedience to Principle comes the sense of Life, of the fatherhood of God which takes care of the situation and which forces the mortal to lay itself down. Remember that we are considering the Christ sense of things, and Christ "comes to the flesh to destroy incarnate error." It is quite a different sense of Life from that in the Word sequence.

### **The Christ: The Sixth Ascent and the Golden Calf: Truth**

Now we come to the tone of Truth in the Christ: "Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you. When I was gone up into the mount to receive the tables of stone"—here's the reference to the sixth ascent, which didn't come in the Word sequence, but is introduced here in the Christ sequence. That is really a very wonderful thing. It was not put into the Word sequence because the Word is focused at the point



of Life, and so in the sequence of the Word in Deuteronomy there are references to five ascents, but not to the sixth and seventh.

Here let's bear in mind the sixth statement of the Commandments and the sixth ascent. 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." In Moses' sixth ascent the cloud covered Mount Sinai for six days, and on the seventh day God called Moses out of the midst of the cloud. Moses was then given the details of the Tabernacle, including the golden candlestick—symbolizing the system of Christian Science. Moses was given two tables of stone (symbolizing the subjective and objective sense of the calculus), but on his descent he found the children of Israel worshipping the golden calf, and he realized that they were not ready for what he had to give them, so he broke the tables of stone—he had to explain Truth further. (See Ex. 24: 12—33: 23.)

"When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: and the Lord delivered unto me two tables of stone written with the finger of God; . . . And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image . . . So I turned and came down from the mount . . . and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you"—you remember that the calf here was a symbol of the anti-Christ. "And I took the two tables, and cast them out of my two hands, and brake them before your eyes" (Deut. 9: 8-10, 12, 15-17)—he saw that he had to explain Truth further for them.

"And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger" (Deut. 9: 18)—that is, Moses had some sense of the calculus of reality ("forty days and forty nights") when he saw the molten calf. And that is what we've got to have when we come across the anti-Christ in any shape or form: "And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust" (Deut. 9: 21)—Truth destroys error. Life in the Christ showed the necessity of laying down the mortal, and now Truth in the Christ shows the extermination of error. Then Love shows that it is completely annihilated.

"I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:"—"Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S. & H. 476: 32-2):—"...they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm" (Deut. 9: 26, 27, 29). There you get the sense of true manhood, and the sense of the destruction of error.

### **The Christ: "Thou Shalt Fear the Lord thy God": Love**

And now you come to the tone of Love: "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood." Here's the reference to the seventh ascent—in the Christ sequence, not in the Word. "And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark" (Deut. 10: 1, 2). You know, it is interesting that in studying this Book I first thought that it was laid out according to the sequence of the Word, just the sevenfold aspect, but it didn't seem to work out that way. And then I realized that the Commandments had in them both the Word and the Christ, and that Deuteronomy was based on them. You can't force anything in this: it just won't work. The tones are so perfect, the order is so perfect, that you can't force anything.

"And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me... And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more



stiffnecked. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:"—"Love is impartial and universal" (S. & H. 13: 2):—"he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude" (Deut. 10: 3-5, 12-22). There's the sense of all-encompassing Love.

### **The Christ: Spiritual Sense Identifies: Soul (1)**

Now you come to the tone of Soul: "I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm, and his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day; and what he did unto you in the wilderness, until ye came into this place;"—remember that Soul destroys the tares and gathers the wheat into the barn;—"...but your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;"—they were to be identified with their inheritance;—"and that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs;"—you will find here that sense of the third day, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit":—"but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it,"—this is all to do with spiritual sense,—“from the beginning of the year even unto the end of the year” (Deut. 11: 2-5, 7-12).



“And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full” (Deut. 11: 13-15)—the satisfaction of Soul. You remember that in her interpretation of the third day, Mrs. Eddy says, “In metaphor, the *dry land* illustrates the absolute formations instituted by Mind, while *water* symbolizes the elements of Mind. Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God. Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness” (S. & H. 507: 1-10).

“Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord’s wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand,”—that always indicates Soul,—“that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates” (Deut. 11: 16-20)—you remember how that sense of complete identification had the tone of Soul before (see Deut. 6: 6-9).

### **The Christ: Adhere to True Identity: Soul (2)**

“Every place whereon the soles of your feet shall tread shall be yours:”—the sense of touch always has to do with Soul:—“from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you:”—nothing can stand before true identity:—“for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you. Behold, I set before you this day a blessing and a curse”—the two extremes, the counterfeit of balance; Soul identifies all thought with Principle, the perfect equipoise. “Behold, I set before

you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal" (Deut. 11: 24-29)—Mount Gerizim was on the right hand and Ebal on the left hand, and the right hand is the hand of power and the left hand is not, and so the curse was put on mount Ebal.

The next chapter brings out a great sense of the joy of Soul. We shall be going into the tones of this Christ sequence more fully next week.

Chapter 13 brings out very strongly the second statement of the Commandments, "Thou shalt have no other gods before me," and it deals with the turning away from the one God. The tone of Spirit continues to the end of Chapter 15, and then the sense of Mind is brought out very strongly as the climax of the whole sequence.

### **Awakening to Our True Selfhood**

Now, let's get clearly in mind what it is that we're trying to do. Mrs. Eddy says, "Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter" (S. & H. 467: 29-32). So we are trying to find the infinite through the ideas which express that infinite. Those ideas must be symbolized infinitely, and they are symbolized in a perfect system of ideas, a sevenfold system which has a fourfold calculus, and you and I are trying to learn the ideas of that system. We began like little children to learn them at the beginning through the days of creation, but these divine tones have swelled and swelled in our thought. We are learning them through the Scriptures. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And so we are beginning to see in the Bible record how through manifold symbolization the ordered development of the Christ-idea, through Mind, Spirit, Soul, Principle, Life, Truth, and Love, has taken place and will always take place throughout eternity. There isn't any other way of gaining this Christ-idea but the way of the Scriptures.

As we begin to see the vastness of these things, we don't only see the tones of the synonymous terms for God, but we also see how they reflect each other, and it becomes quite natural to us. As I have



said to you, when you begin to learn golf, you're told all kinds of things that you've got to do, and you try to do them, and you may do one of them, but you don't do forty of them! But you go on trying, and pretty soon you find yourself doing more and more. It's the same with swimming. It's the same with training horses: you train them for two years and then they do what they've been taught. Now, you have the Mind of Christ—that's your being. The Mind of Christ is the individual consciousness of the divine infinite calculus revealing God. That is your true body, that is your being, your true selfhood, your identity—your individual consciousness of the divine infinite calculus. Pretty soon you're going to find that this is quite normal to you, and then what happens? "Old things are passed away; behold, all things are become new," and you will be satisfied, because you will awaken in His likeness, and it is going to be perfectly natural to you. There isn't going to be any straining or pulling. It is all going to be a joy to you, because Soul will identify it and make it a joy, and the minute it becomes a joy and the minute it is identified, it touches Principle, and the minute it touches Principle, Principle begins to demonstrate it, and it demonstrates it first as Life, as true fatherhood, true individuality and multiplication, as exaltation, as inspiration, as immortality. And then the tone of Truth enters in, and you have form, consciousness, Christhood, manhood, health, standard, and everything that constitutes Truth. And then it swells into Love, and you have fulfilment, perfection, completeness, glory, beauty, holiness, motherhood, and so on. Now that is what is going to happen to you, that is what *is* happening to every one of us. We are hearing the angels sing, and those angels are "God's thoughts passing to man" (S. & H. 581: 4), and they are passing according to law and order and rule and system and method and form and design. But all that is happening is that you are coming to yourself. That is always happening, because "before Abraham was" you knew all these things.

And so let's put everything we have into this study of the Bible—all the grace, all the loveliness, all the patience, all the persistence, all the intelligent and spiritual thought. Don't let's turn to the right hand or to the left. Don't let's fear or hate anybody. Don't let's doubt. Science is Immanuel, "God with us." Nothing can touch it, nothing can delay it, and nothing can impoverish it or turn it aside, because the impulsion back of it is omnipotent, omniscient, omnipresent, and omni-active.

From the moment, even humanly, that you touch the Science of the Bible, you begin to awaken to your sonship, and that awakening will go on and on irresistibly, because there is a Christ. And with that awakening mortality will disappear, and in an ordered way.



Before the operation of Principle there will be obedience, and the opposite of Principle will disappear. Before Life there will be multiplication, fatherhood, individuality, and the opposite of Life will disappear. Before Truth there will be consciousness, manhood, and the opposite of Truth will disappear. And so that translation will go on until you arrive at the point of Mind, and you find yourself the idea of omnipotence, omniscience, omnipresence, and omni-action, which all have the tone of Mind. For instance, power is fundamentally in Principle, but you get the sense of all-power in Mind.

And so don't be afraid to awaken. Science can be learnt, it can be taught, it can be understood, it can be lived, and it can be loved, and there isn't anybody who can't understand it, because it is universal and everybody has the Mind of Christ.

## TALK NO. 34

*(June 22nd, 1948)*

# MOSES—XII

## Deuteronomy (2)

What I want to see if we can get tonight is a bird's-eye view of this Book of Deuteronomy, which we started last week.

Remember what we read from the Century Bible about its vast importance to Hebrew theology and idealism. The Hebrews attached great significance to it from the moment it was discovered in 621 B.C. in the Temple, and it really is an amazing book. As we have seen, the layout of it is perfect.

I am more and more convinced that Genesis gives the creative sense, the sense of Mind; that Exodus gives the separation sense, the sense of Spirit (there was the coming out from Egypt); that Leviticus gives the rules, a sense of Soul; that Numbers gives the ordered sense of system that you have in Principle; that Deuteronomy gives the sense of Life; and that Joshua (which means "saviour") gives the sense of Truth.

That is the Hexateuch. The six books of the Hexateuch indicate the operation of Mind, Spirit, Soul, Principle, Life, and Truth.

### **The Layout of Deuteronomy**

The layout of Deuteronomy is this: it first gives the tones of Mind, Spirit, Soul, Principle, Life, Truth, Love, as we saw, and the first five tones are associated in a very marked degree with Moses' ascents and descents. The sixth and seventh tones, Truth and Love, aren't in any marked way connected with the sixth and seventh ascents and descents at this point. Then comes the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, Mind, and here the tones of Truth and Love *are* associated in the most definite way with the sixth and seventh ascents. It is quite natural that there should be the Word

order followed by the Christ order, because that is just what we saw in the Commandments, and Deuteronomy was based on the Commandments.

And then you come to several chapters giving rules and regulations about sacrifices and the relations of men and families and nations, and it is most interesting that these chapters are laid out according to the sequence of "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116: 2-3), which terms epitomize the days of creation. You remember that after Mrs. Eddy gives the "Scientific Translation of Immortal Mind," which is the Christ sense, on page 115, she gives the "Scientific Translation of Mortal Mind," which contains, in the third degree, the epitome of the days of creation as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." Well, you get just the same thing here, immediately after the Christ sequence.

Finally, the Book of Deuteronomy climaxes perfectly with the Christianity order. It is the first time in the Bible that we find the Christianity order. Deuteronomy gives the sense of Life in the Hexateuch, and so it is natural to find the Christianity order, because you remember that, in the Word order, half-way through the fifth day of creation (at the point of Life as Soul) Christianity begins to enter in. At the point of Truth as Life, of course, Science enters in.

As I said to you, Deuteronomy gives the sense of Life, of ascending thought on the highest scale. A great moral uprising resulted from it; in fact, the Hebrew nation never had such a moral uprising as when the Book of Deuteronomy was discovered. It wiped out for the time being much of the worship of false gods, the Baalim, and the high places. It had a tremendous effect on Jewish history.

Remember that each one of us is man in God's image and likeness, and man is God's highest idea, and has dominion over the calculus of ideas; he can understand the divine infinite calculus. And so these things that we are studying are *inside* our thinking, not outside of us. We must see Deuteronomy, and every book of the Bible, as a whole. Suppose you took a great musical composition and knew a little about it here and a little about it there, that wouldn't be very satisfactory, and nor is it with the Bible. We want to see the picture as a whole.

### Signs of the Times

You know, the signs of the times are amazing. Did you hear that the British Medical Association has said that the doctors should work with the churches, and that disease is more than a physical thing, and that healing is a mental and spiritual thing?



I want to read you a very encouraging letter, written by an intelligent young girl of nineteen who came to one of these talks. She says:—

I did really find that lecture very inspiring. I could feel the atmosphere in the room rising to a power which would know no bounds, and that if those persons wished to shift mountains they could do it. It was a feeling of such power that was almost indescribable, and a thing that I have very seldom, if ever, felt before, and never anything like as strongly. It felt as if that was just Truth and Right, with no question of there being two ways about it.

The Bible has the answer, and we are seeing that answer through the “Key to the Scriptures.” And we cannot fail to understand it and prove it if we fearlessly, intelligently, and persistently seek it. Don’t make any mistake about that. And the place to start is the beginning of the Old Testament.

### **The Starting-Point**

The whole story of the Bible starts with the first chapter of Genesis, and so until you get a clear sense of that first chapter, you can’t really begin. You must have your tools sharpened; you must have an intelligent sense of your tools, or you can’t use them. At the beginning of her chapter on Genesis, Mrs. Eddy says, “Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament” (S. & H. 501: 1-3). Now you see why you have to learn the days of creation if you want to understand the Scriptures. I don’t believe that anybody will ever understand the Old Testament until he learns something of the days of creation in a living, warm, and intelligent way.

### **Mind and Life, Truth, and Love in “Genesis”**

If you study closely Mrs. Eddy’s interpretation of the days of creation in her “Genesis,” you will find that it has two very distinct tones. One of them is the tone of Mind, the creative (or existent) sense, and the other is the tone of Life, Truth, and Love. Those two tones are most marked and most distinct. The “creative sense” means so much more than the sense of cause; it means the whole sense of true existence, the opposite of life, substance, and intelligence in matter. So Mrs. Eddy has given us in “Genesis,” which gives the creative sense of God, both the tone of Mind and the tone of Life,

Truth and Love, and the way she brings out these tones is amazing. For instance, she says, "The creative Principle—Life, Truth, and Love—is God"—there's the subjective sense. Then she says, "The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected" (S. & H. 502: 27-3). First of all she gives you the subjective sense of creation, which is Life, Truth, and Love, and then the objective sense of creation, which comes through Mind.

On the same page she says, "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe" (S. & H. 503: 12-15). "Divine Science, the Word of God,"—there's the subjective,— "saith to the darkness upon the face of error, 'God is All-in-all,'"—that is, God is Mind,— "and the light of ever-present Love"—the seven days fulfilled—"illumines the universe." You can go right through "Genesis" and see those two tones quite distinctly. You get the creative sense objectively, which comes through Mind, and you also get the sense of Life, Truth, and Love, which is the subjective sense—what Mrs. Eddy calls the "creative Principle." The creative Principle is a different sense of the creator from the sense given by the term Mind. The creative Principle is what is eternally going on; it is Life, Truth, and Love in operation and demonstration.

"Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament," and the first chapter of Genesis was written in the fourth thousand-year period, and so it is written from the point of view of Principle. Mrs. Eddy interprets it to us, and thank God she does, from the point of view of Mind, in order that we, being babes, might see the development of it, but she also interprets it through divine Principle, Life, Truth and Love. So all through Genesis you find "Mind,—Life, Truth, and Love," and if you study the chapter carefully, you will find that sometimes she starts from Mind and leads up to Life, Truth, and Love, and sometimes she starts from Life, Truth, and Love and works down to the point of Mind.

### **The Relation of the False Record to Mind**

Someone has asked why we took the false record, with its seven tones, as the first thousand-year period, rather than as the whole story of animal magnetism. Mrs. Eddy says, "Spiritually followed, the book of Genesis is the history of the untrue image of God, named

a sinful mortal" (S. & H. 502: 9-10)—that is, the whole gamut of error. Now, the story of the false creation doesn't involve the whole gamut of error; it is specifically the story of the false creative sense, not of animal magnetism. This false creative sense is the opposite of Mind, and you see Mind analyzing in the first thousand years that which is unlike Mind, and so you get all seven tones entering into the story of the false creation, because when you think of Mind, you're thinking of all seven days, because Mind is Mind, Mind is Spirit, Mind is Soul, Mind is Principle, Mind is Life, Mind is Truth, and Mind is Love. If you think of any one of the synonymous terms for God, you're thinking of them all. You can't think of one without the rest. You couldn't have Mind without Love, or Mind without Principle, or Mind without Soul, and so on. So in that story of the false creation in the first thousand years, the creative sense as the days of creation—"Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness"—analyzes the false creative sense, the belief of life in matter.

Now, in each of the thousand-year periods you see the uncovering of a different phase of animal magnetism. When you come to the second period, you get the story of the flood—the story of what we would call materiality or the flesh. The ark symbolizes the substance and reality of Spirit, and the symbol of Spirit in that period eventually becomes the bow, representing the sevenfold ordered aspect of the divine nature. So in the second thousand years Spirit analyzes and uncovers the flood of human beliefs—whatever is unlike Spirit. Then in the third period Soul, represented by the twelve tribes of Israel and by the Moses state of thought, eventually analyzes the plagues. So in the first thousand years you get the false creative sense, in the second thousand years you get the flood, and in the third thousand years you get the plagues as the symbols of specific phases of animal magnetism dealt with through Mind, Spirit, and Soul. In the fourth thousand years you get the idolatry and the worship of false gods, but also in that fourth period the first chapter of Genesis was written.

So it is true that the false record of creation in the first period is a counterfeit of the seven days (but from the point of view of *Mind*), a counterfeit of the true creative sense, and Mind analyzes it, and so that is why the Bible incorporates it in the first thousand years. Mind analyzes the false creative sense, not the whole of animal magnetism, through the mythical story of Adam. Then the story of Noah and the ark and the rainbow is a myth to tell you of the operation of Spirit in separating between the real and the unreal. Then the story of the plagues is a mythological story to show you the identity and rule of Soul, and the seven days of the feast of the Passover present the seven days from the point of view of Soul.



## **The Tones of the Days of Creation**

When you come to consider the first chapter of Genesis, at the beginning of the Bible, you are considering what was written in the fourth thousand-year period from the point of view of Principle, where you get the system, and therefore you begin to understand the Word, the Christ, Christianity, and Science from the point of view of Principle. And so you see that Mind has three tones—Mind, Spirit, and Soul; that Spirit has three tones—Mind, Spirit, and Soul; that Soul has five tones, leading to some understanding of the Christ; that Principle has five tones, establishing the sense of the Christ; that Life has four tones—the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science. At this point you begin to entertain a sense of the operation of Christianity. Then you see that Truth has seven tones, showing the full sevenfold aspect of the story, and also the four tones of the Word, the Christ, Christianity, and Science, each in its own aspect, and thus you come to a realization of Science itself. Finally you see that the wonderful seventh day of Love shows you the complete oneness of being and the highest sense of God, which is motherhood. Here you are seeing the seven days from Life, Truth, and Love, not from Mind any longer. Mrs. Eddy's definition of "Mother" is the highest definition she gives in the "Glossary": "MOTHER. God; divine and eternal Principle; Life, Truth, and Love" (S. & H. 592: 16-17). And so the creative Principle, Life, Truth, and Love is motherhood; it is God from the very highest aspect. On the seventh day you have a sense of the divine motherhood encompassing and including the idea of Truth, which is the sevenfold tone, and also the Word, the Christ, Christianity, and Science—the whole thing.

And so in considering the days of creation, be intelligent, and see whether you are considering them from the point of view of Mind, Spirit, Soul, Principle, Life, Truth, or Love, individually, or whether you are considering them from the point of view of their essential nature, which is divine Principle, Life, Truth, and Love. This layout at the beginning of Genesis is the vastest thing in the world, and so you need to have a sense of the big picture if you aren't to get immersed in any one particular aspect. We shall have a sense of the complete picture as we have the tones clearly in our thought.

## **The Spiritual Animus of the Scriptures**

To return to Deuteronomy: I don't wonder that this book had the effect it had. Jeremiah speaks a great deal about it. It was discovered

just about the time of Jeremiah, in 621 B.C., just before Jerusalem was sacked and the people were taken down into Babylon. Thought was just pregnant with the spiritual idea at that time. The Jewish nation was disintegrating, but the spiritual idea became wonderfully apparent to thought in that fourth period from the beginning of Bible history.

If we have an intelligent grasp of the picture of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua, and also of Isaiah, Jeremiah, and Ezekiel, the spiritual animus which it will bring into our lives and which it will enable us to bring into the lives of mankind, will be simply beyond words. Remember that it says of Jesus, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24: 27). And Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39).

### **A Summary of Chapters 1-7: The Word Sequence**

I just want to go through very quickly what we did of Deuteronomy to get the picture in your mind. The first chapter had the tone of Mind, and the tone both of Moses' first ascent, when Moses was reminded of the great fact that God had brought the children of Israel out of Egypt, and also of the first statement of the Commandments, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

And then we came to the second tone, the tone of Spirit, and of the second ascent (where the children of Israel were told to purify themselves), and the second statement of the Commandments, "Thou shalt have no other gods before me." "Then we turned, and took our journey into the wilderness"—separation—"by the way of the Red sea . . ." (Deut. 2: 1). You remember that they could not go into the Promised Land until all those who had disobeyed God's will were "consumed and dead"—a symbol of the purification of Spirit. Then came the destruction of Sihon through the sword of Spirit. The Israelites "utterly destroyed the men, and the women, and the little ones, of every city," keeping only the cattle and the spoil of the cities for themselves. Of course, taken literally, it means that they wiped out the people. But as a spiritual symbol it means that Spirit demands that you purify yourself, that you destroy all in yourself that is unlike sanctity, all that is not sacred, or you can't go forward. Spirit demands, "Thou shalt have no other gods before me."

Then came the third tone, and the reference to the third ascent, when "the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness" (Deut. 4: 11)—symbolizing



how Soul burns up the tares. The people were told to be careful to obey the Commandment "Thou shalt not make unto thee any graven image," and they were reminded: "the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day" (Deut. 4: 20).

Then we came to the tone of Principle, the tone of the fourth statement of the Commandments, "And shewing mercy unto thousands of them that love me, and keep my commandments," and of the fourth ascent, when the Commandments were given to Moses orally. Moses warned the people that if they forgot their covenant with the Lord, they might be scattered among the heathen, but then he said, "When thou art in tribulation, . . . if thou turn to the Lord thy God, and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;)"—remember the fourth statement of the Commandments, "and shewing mercy unto thousands of them that love me"—"he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them" (Deut. 4: 30, 31). In Chapter 5 the Commandments are recapitulated, and the tone of Principle ends with verse 22: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more." I think that is wonderful: "he added no more." You can't add anything to Principle, or take anything from it.

Then we had the sense of Life, and of the fifth statement of the Commandments, "Thou shalt not take the name of the Lord thy God in vain," and the reminder of the fifth ascent, when the seventy elders went up with Moses into the mount. The tone of Life ends in this way: "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left"—the way of Life. "Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess" (Deut. 5: 32, 33)—the sense of eternity.

And then the tone of Truth came in very clearly: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might"—that is manhood: the consciousness of God is manhood. The only way to inherit the Promised Land—the Christ-idea—is through the consciousness of Truth. "And it shall be our righteousness,"—our right consciousness,— "if we observe to do all these commandments before the Lord our God, as he hath commanded us" (Deut. 6: 4, 5, 25).

Finally we had the tone of Love, and it is a very definite sense of Love: "For thou art an holy people unto the Lord thy God: the Lord



thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers" (Deut. 7: 6-8). There is the sense of the seventh day, that motherhood of God—divine Principle, Life, Truth, and Love—including its own perfect idea. "And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people" (Deut. 7: 13, 14).

### **The Christ: No Personal Sense: Principle**

Then in Chapter 8 began the tones of the Christ sequence—divine Principle, Life, Truth, Love, Soul, Spirit, Mind. First there was the sense of divine Principle: "All the commandments which I command thee this day shall ye observe to do. . . . And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee,"—there's a strong sense of Principle,—“to know what was in thine heart, whether thou wouldest keep his commandments, or no” (Deut. 8: 1, 2).

This tone ends: "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; . . . who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers" (Deut. 8: 11-14, 16-18)—a very definite sense of the spiritual power of Principle.

### **The Christ: The Laying Down of the Mortal: Life**

Then we had the sense of Life: "Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a

consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee" (Deut. 9: 3). There you get the sense of the laying down of the mortal, that sense of "love" (with a small "l")—"Greater love hath no man than this, that a man lay down his life for his friends." "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee. . . Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord" (Deut. 9: 5, 7). It all shows the necessity of that love which is the laying down of the mortal, and the necessity of individual salvation.

### **The Christ: The Story of the Golden Calf: Truth**

Then we came to Truth and the reference to Moses' sixth ascent and descent, when Moses was given the Commandments written with the finger of God on two tables of stone, symbolizing the subjective and objective, Principle and its idea, or manhood and womanhood. He came down from the mount to find the people worshipping a molten calf—a symbol of the anti-Christ—and so he broke the two tables of stone—he explained Truth to the people—and utterly destroyed the calf.

### **The Christ: "He Is Thy Praise, and He Is Thy God": Love**

And then came the sense of Love and the reference to Moses' seventh ascent and descent. "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. . . And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me. . . And the Lord said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul? . . . He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine

eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude" (Deut. 10: 1, 2, 5, 11, 12, 21, 22)—demonstration and a sense of fulfilment.

### **The Christ: Complete Identification: Soul**

And then we had the sense of Soul. You remember that Mrs. Eddy said that the difference between Spirit and Soul is that Spirit separates between the tares and the wheat, and then Soul destroys the tares and gathers the wheat into the barn, and you get that sense of Soul perfectly here. Moses reminded the people of what the Lord "did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you,"—you remember that the children of Israel went through on dry ground,—". . . But your eyes have seen"—identified—"all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day . . . that ye may prolong your days in the land, which the Lord swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey. . . a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. 11: 4, 7-9, 12). "The eyes of the Lord thy God" are always identifying God's own idea. Remember that it was in the period of Soul that the children of Israel reached the Promised Land, at the point of Soul as Life, and when the sense of Soul, Principle, and Life—the Word reflecting the Christ—was being developed.

The people were promised "the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full" (Deut. 11: 14, 15)—remember that on the third day of creation the earth brought forth grass, a symbol of the Word. The people were then told to identify themselves completely with God's commandments: "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates" (Deut. 11: 19, 20)—remember how the sprinkling of blood on the lintel identified the Israelites in the Passover.

You find that the opposite of the balance of Soul is represented by the extremes of rising and falling, lost and found, and so on, and here by blessing and cursing: "Behold, I set before you this day a



blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside" (Deut. 11: 26-28).

### **A Summary of the Christ Translation**

Notice how in the Word sequence of Mind, Spirit, Soul, Principle, Life, Truth, Love, you are shown how the children of Israel were led out of Egypt and through the wilderness and how they were brought up to the sense of the Promised Land, but when you come to the Christ you get not just the sense of attainment, but also the sense of the Christ as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). The sequence starts with divine Principle, which you see is irresistible, and you see that you must obey it. In the Christ you see the infinite Person of God—Life, Truth, and Love—and then you see this ideal of God translated through Soul, Spirit, and Mind, and you see that Christ "comes to the flesh to destroy incarnate error." And so in Life you get the sense of Life that annihilates all that is unlike Life. And then Truth in the Christ destroys all that is unlike true manhood, and also shows you ideal manhood, a sense of the Christ. On his descent from the mount with the two tables of stone Moses had to smash to pieces the molten calf. And then you get the sense of Love annihilating evil. As the Christ-idea comes to you in Love, it gives you the sense of fulfilment and also of the annihilation of all evil.

And then Soul begins to translate the one ideal of Life, Truth, and Love down to the point of idea, and you begin to see this idea of Soul operate to destroy the tares and gather the wheat into the barn. It makes the idea absolutely definite. And then you see how Spirit begins to diversify, classify, and individualize that definite idea of Soul, which has now been translated to the point of idea. That sense of order, of diversification, classification, and individualization—what you might call the categories of metaphysics—begins to deal intelligently with the errors of the human mind, the disordered so-called calculus of the human mind. And then you come to the point of Mind or idea, infinite idea, where you get the healing power of Mind, the medicine of Mind, and Mind destroys the belief of minds many. At the same time as you get man established as idea, you get the individual conscious of his own selfhood. If you examine this part of Deuteronomy closely, you will see exactly the same sequence.

In Soul you get the sense of identification and annihilation; "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place" (Deut. 12: 2, 3).

The tone of Soul is maintained for quite a time, because Soul translates, and the operation of the Christ is translation. The sense of Soul ends with Chapter 12.

### **The Christ: "No Other Gods Before Me": Spirit (1)**

And then comes the sense of Spirit, which we have not yet considered. The tone of Spirit in the Christ begins: "If there arise among you a prophet,"—remember Mrs. Eddy's definition of "prophet": "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5), the tone of Spirit, separation between reality and unreality,—*"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul"*—remember the second statement of the Commandments, *"Thou shalt have no other gods before me."* *"... If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;... thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him"* (Deut. 13: 1-3, 6, 8, 9)—that is, cast out whatever in your own thinking wants to forsake the sense of the onliness of Spirit.

Moses tells them, *"thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth"* (Deut. 14: 2)—*"Come out from among them, and be ye separate, saith the Lord"* (II Cor. 6: 17). Then come the regulations as to what they may and may not eat, and the distinction between clean and unclean.

## The Christ: Infinite Substance: Spirit (2)

The fifteenth chapter still has the tone of Spirit: "At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release. . . . Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it. . . . If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: . . . For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land"—this is all a symbol of the infinite substance of Spirit, which is always reflecting itself. "And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee" (Deut. 15: 1, 2, 4, 7, 11, 12). That "seventh year" gives a wonderful sense: it means that when you and I come to the seventh day state of consciousness, substance is to us one substance, universal substance, not *somebody's* substance, but *everybody's* substance, infinite substance. It means that when we arrive in thinking at that point of consecration which is the "seventh year," then to us the substance of everything is infinite.

I always think that in the first day of creation you get the creative (or existent) sense of all things, and you see how every idea reflects that; then in the second day you see how everything is of the substance of Spirit; then in the third day you see at first that everything in Soul is definite, and then you see that it is identified with Principle; then in Principle you see that everything is demonstrated; then in Life thought begins to grasp the fact that there is only eternity, only Life, only the infinite multiplication and resurrection of being; then you come to the sense of Truth, and as it grows in your thought, you see that there is just one consciousness, the Christ-consciousness; and finally you come to the seventh day, and you see the perfect design, the perfect fulfilment, the perfect completeness of being.

The sense of Spirit ends on this note: "And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God" (Deut. 15: 21)—nothing shall be sacrificed that is blemished. And so in our thought, as we see this wonder of Spirit, the substance of being, and we see it in a sevenfold



way, we can't take to God anything that is blemished—we can't take into that ordered sense of Spirit, that calculus of Spirit (Spirit as Mind, Spirit as Spirit, Spirit as Soul, Spirit as Principle, and so on) anything that is blemished. The only thing that can come into our thinking and experience is that which is absolutely pure, perfect, and substantial, and it isn't *somebody's* substance, but the substance of being. And then we see that there is only one substance, and it is your substance and my substance and everybody's substance.

Let's summarize this sense of Spirit in the Christ, which diversifies, classifies, and individualizes. First comes the demand to purify our thought of the suggestion of forsaking the one God for other gods. And then we come to the point where we see that there is only the one substance, and in the "seventh year"—as our thought approaches the perfection of the seventh stage, here seen from the point of view of Spirit—we come to see that wonderful fact—that there is only one substance. If we really understood that, then this hideous business of fighting, destroying, and desolating each other as to what shall be yours and what shall be mine and the other fellow's would all pass away, because we would see that there is only one substance, and that that substance is the substance of everything—the substance of life, the substance of being, the substance of health, the substance of activity, the substance of intelligence, the substance of demonstration—and we would see that into that substance nothing blemished can come.

### **The Impulsion of the Christ**

And so we are watching here in perfect symbolism how the Christ-idea comes to the flesh. It is the impulsion of the Christ that has made what we call civilization forever improve and will make it go on improving. Nothing can stop salvation, because there is an eternal Christ forever going on. Now, the coming of salvation may seem at times to bring about great chemicalization, because it causes old things to pass away, and when old things pass away they don't like it at all! They hold on with their teeth and their toes and everything you can think of, but they are doomed to pass away, because salvation is as eternal as God and it is the forever activity of the Christ. Divine Principle, Life, Truth, and Love, is forever translating itself through Soul, diversifying, classifying, and individualizing itself as Spirit, and making itself infinitely manifest as the idea of Mind, and that idea of Mind is the medicine of Mind, the healing power of Mind, the light of Mind, and it is irresistible.

## The Christ: Observance of Feasts: Mind (1)

Now you come to the tone of Mind, and it brings out a most interesting thing. Remember that Mind brings out the creative (or existent) sense of the seven days—"Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." When you come to Spirit, you see the substance and the order of the seven days, and it is no longer a matter of "Let there be light," but of "Let there be a firmament." When you come to Soul, it is "Let the dry land appear," and you see the definiteness of the seven days. And so on with all the seven days. Here in this sequence of the Christ-translation you find a great sense of the seven days in Mind. You will notice how Chapter 16 emphasizes "seven days" and "seven weeks."

"Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night"—you know right away that this is the tone of Mind, and of the first statement of the Commandments, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." "Thou shalt therefore sacrifice the passover unto the Lord thy God, . . . seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life" (Deut. 16: 1-3).

Then the feast of weeks is enjoined on them: "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn" (Deut. 16: 9)—from the moment you begin to say "Let there be light," you begin to get your harvest; from that moment you begin to count the "seven weeks." "And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering"—remember that the free-will offering had the tone of Mind before—"of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee: and thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there" (Deut. 16: 10, 11)

"Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which

he hath given thee. Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. . . That which is altogether just shalt thou follow,”—there’s the sense of law,—“that thou mayest live, and inherit the land which the Lord thy God giveth thee” (Deut. 16: 16-18, 20).

### **The Christ: The Only Image is Idea: Mind (2)**

“Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up any image; which the Lord thy God hateth” (Deut. 16: 21, 22)—man is the image of God and the only image of Mind is idea. And that is the climax of the Christ sequence—manifestation.

As you remember, in the “Scientific Translation of Immortal Mind,” on page 115 of “Science and Health,” you get “GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind” and the marginal heading is “Divine synonyms.” Then you get “MAN: God’s spiritual idea, individual, perfect, eternal” and the marginal heading is “Divine image.” And then you get “IDEA: An image in Mind; the immediate object of understanding.—*Webster*” (S. & H. 115: 13-18). And so you see the Christ translated down to the point of image, and the only image is idea, and here in Deuteronomy the climax of the Christ sequence in this symbolization is “Neither shalt thou set thee up any image; which the Lord thy God hateth”—because the only image is the image of Mind, which is idea.

### **Chapters 17-26**

Now from Chapter 17 to the end of Chapter 26 you begin to get the tones of the days of creation—“Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness”—as Mrs. Eddy gives them in the third degree of the “Scientific Translation of Mortal Mind.” You can see those tones running through all the rules regulating conduct. We haven’t time to go into those chapters in detail now. Then in Chapter 27 begins a wonderful sense of the Christianity order.

### **The Layout of Deuteronomy: The Word Order**

Now let’s look again at the layout of Deuteronomy. First comes the establishment of the fact of the fundamental order which Mrs.



Eddy gives in answer to the question "What is God?" "Mind, Spirit, Soul, Principle, Life, Truth, Love." That is what we are all trying to get into our thought, because it is the beginning of all spiritual thinking. You know, the word "manna," the daily bread, means "What is it?" and Mrs. Eddy's question, "What is God?" is that manna, "what is it?" The answer is "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." The days of creation give only a faint sense of those terms. Then the numerals of infinity give a more definite sense of them. Then the Word, the Christ, Christianity, and Science show you how those terms reflect each other. And so a cultured sense of "What is God?" is the manna that comes down from heaven. It is the fundamental beginning, the Word sense. As you understand the nature of God as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, you're off. Something has happened, and nothing can stop you. You're off. In that understanding there is power. "Divine Science, the Word of God" has said to the "darkness upon the face of error, 'God is All-in-all,' . . ." and you're off, from that point.

### **The Christ Translation**

Then you naturally begin to feel the touch of the Christ, and your thought rises to the point where you find the Christ, and then divine Principle begins to translate its one infinite ideal of itself, which is Life, Truth, and Love. Principle has one ideal of itself, and that ideal is the one infinite Person—Life or fatherhood, Truth or sonship, and Love or motherhood. And then because Principle is Love, it is forever translating that ideal to the point of infinite manifestation, to the point of infinite, individual, spiritual ideas. Soul begins to translate that ideal from the one ideal, which is known only to Principle, down to the point of infinite ideas. Then Spirit diversifies, classifies, and individualizes those ideas, and you get the categories of metaphysics, the order of Spirit, the calculus of Spirit. And then Mind manifests those ideas. All the time this divine manifestation of God is coming to the flesh, and it is analyzing, uncovering, and annihilating error scientifically and systematically, and that is why civilization and salvation must always be, because before the forever translation of the Christ mortality is bound to disappear.

Then you begin to get that translation of mortal mind which Mrs. Eddy speaks of on pages 115 and 116 and which comes about in a divinely scientific way. First of all, as the Christ comes to you, and you begin to get an ordered sense of the divine ideal, it comes to you as infinite ideas, and those infinite ideas begin to manifest themselves as true image, and they operate as the medicine of Mind, with

healing power, and so on. Then you begin to see the scientific translation of mortal mind. Mortal mind begins to disappear, and the first thing that happens is that you see that the physical is just the physical; Mrs. Eddy describes the physical as "Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death" (S. & H. 115: 21-24). So you begin to say, "Why, the physical is just hell let loose." The minute a man gets to that point, he begins to be safe, because the claim of the serpent is that "ye shall be as gods, knowing good and evil"—that the physical is as real as the spiritual.

When you see that the physical is just the physical, that "matter is temporal and is therefore a mortal phenomenon, a human concept, sometimes beautiful, always erroneous" (S. & H. 277: 30-32), then the next stage is the moral. Mrs. Eddy calls that "*Second Degree*: Evil beliefs disappearing." Then she gives these "Transitional qualities" as "Humanity, honesty, affection, compassion, hope, faith, meekness, temperance" (S. & H. 115: 25-27). Just think what those qualities would do for the world today. The world has tried to gain those transitional qualities in an unscientific way, and when you get them in an unscientific way they don't last. They just become habits, which is what the word "mores" means in Latin. But in this Christ-translation these transitional qualities are more than just habits. When through the coming of the Christ there come to you "Humanity, honesty, affection, compassion, hope, faith, meekness, temperance," they come to you scientifically and they are wonderful assets.

And then you arrive at the "*Third Degree*: Understanding," which Mrs. Eddy calls "Spiritual" and "Reality." Here you get wisdom (which enables you to choose the good), purity (which enables you to separate between good and evil and to hold on to the good), spiritual understanding (which enables you to feel the "dry land"), spiritual power (which begins to show you that "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe"), love (which enables you scientifically to lay down the mortal in its every detail), health (which gives you health or wholeness in your home, in your metaphysics, in your business, and everywhere), and holiness (which gives you a sense of completeness, finality, of the One, of that which is sacred, that which is ascended, that which is beautiful beyond words, that which is motherhood).

In Deuteronomy the writer symbolizes this whole process that I have shown you. So far we have considered the story of "What is it?"—the manna of Mind, Spirit, Soul, Principle, Life, Truth, and Love—and then the story of the Christ translation. Then Chapters 17-26 with all their rules show the unreality of the physical to some



extent, and they bring out the qualities of "Humanity, honesty, affection, compassion, hope, faith, meekness, temperance," and finally they give some sense of the third degree, of which Mrs. Eddy says, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5).

### **The Christianity Order**

Well then, when that has all come quite naturally into your thought and you have felt the touch of divine Principle, Life, Truth, and Love translating itself as your own identity as God's idea and as the identity of all men, then Christianity enters the picture, and you begin to use the Christ-idea. Through the Christ-translation divine Principle, Life, Truth, and Love has manifested itself to you at the point of Mind. And now you begin to see that Principle says, "I am Mind. Every idea is in me." And then Soul says, "Every idea is identified with Principle." And then Spirit says, "All the ideas that there are in eternal being reflect Principle in infinite diversification, classification, and individualization, and in one reflection." And then you see that that one reflection is fulfilled in Life, Truth, and Love. And so you have the sequence of Principle, Mind, Soul, Spirit, Life, Truth, and Love, and that is the Christianity order (see S. & H. 587: 6-7), and Deuteronomy ends with it.

### **The Story One and Indivisible**

If you see all this as a whole, it will never leave your thought. Don't go off at a tangent, but see the picture as one lovely whole. I remember talking one day to a woman who was one of the best known thinkers in the Christian Science movement, one of Mrs. Eddy's pupils, a lecturer, and an editor of the periodicals, and she said to me, "Mrs. Eddy says that if a lovely idea comes to you and you don't give yourself time to take that idea back to Principle and see its place in the picture as a whole, then you may lose that idea, because it is a detached idea." And so when a spiritual idea comes to us, let's see that it comes from God and it returns to Him (see Mis. 22: 17-18), and let's be very careful that we don't go off at tangents and develop some one thing at the expense of the whole. Safety lies in seeing the picture as a whole, and it begins with that manna—"What is it?"—"Mind, Spirit, Soul, Principle, Life, Truth, Love." Then it becomes divine Principle, Life, Truth, Love, Soul, Spirit, Mind. And then it becomes Principle, Mind, Soul, Spirit,



Life, Truth, Love. Finally, it becomes Principle, Life, Truth, Love, and Principle, Soul, Spirit, Mind in Science. But it is all one and indivisible.

Think of the wonder of this Book of Deuteronomy, which has come down through the ages, telling this marvellous story which men have not understood in its design and in its Science. Then you see what a grave responsibility we have to see it in its wholeness and in its purity.

## INTERVAL

The seven days of creation, that divine design at the beginning of Genesis, are really beginning to grow in grandeur and beauty in our thought. We see now that as seven days of creation they represent just one aspect of the divine story, and that is why Mrs. Eddy calls her chapter "Genesis." The seven days of creation lead thought up to a perfect understanding of the answer to Mrs. Eddy's question "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." That is why in the layout of her textbook you find that sequence of "Recapitulation," "Genesis" and "The Apocalypse." "Recapitulation" is the elucidation of that question "What is God?" And then comes "Genesis," because the ordered answer to the question "What is God?" enables us to understand the days of creation, and then comes "The Apocalypse," which reveals the calculus in which these exact ideas of God operate. It is the most perfect sequence.

### **Christianity: Demonstration and Obedience: Principle (1)**

Now let's take this Christianity sequence—Principle, Mind, Soul, Spirit, Life, Truth, Love. It starts with Principle in this way: "And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee,"—they were going to use what they knew of the Christ-idea, they were going over Jordan into the Promised Land,—“that thou shalt set thee up great stones,”—demonstration,—“and plaister them with plaister: and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee,”—unless you set up the stones of demonstration, and unless you write on them all the words of the law, you will never

pass over into the Promised Land, you will never know “a land that floweth with milk and honey;”—the milk of the Word and the honey of the Christ;—“as the Lord God of thy fathers hath promised thee” (Deut. 27: 1-3). We can never enter the Promised Land except through demonstration.

Every day I become more and more convinced that if we try to bring things about in a human way, especially in these days when evil is rampant, we are beaten before we start. There is nothing that will stand but the spiritual. Nothing will stand but demonstration. Nothing that we try to attain—health, happiness, spiritual progress, unity, co-operation, or anything else—will stand unless it is the outcome of the Christ-idea. It will never stand if we try to accomplish it on a human basis. It is true that the Christ uses good human processes rather than bad human processes. That is perfectly true, but unless those human processes are subordinate to the appearing of the Christ and the demonstration of Christianity, they just don’t stand, because the human is such chaos that there is no permanence in it, and no demonstration is lasting that is on a merely human basis.

“And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them”—no human sense needed. “Thou shalt build the altar of the Lord thy God of whole stones:”—the tone of Principle, because, as Mrs. Eddy says, “Principle is not to be found in fragmentary ideas” (S. & H. 302: 1-2),—“and thou shalt offer burnt offerings thereon unto the Lord thy God: and thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God. And thou shalt write upon the stones all the words of this law very plainly”—the interpretation of Principle. “And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God”—“Principle and its idea is one.” “Thou shalt therefore obey”—Principle always demands obedience—“the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day” (Deut. 27: 5-10).

### **Christianity: “Yea, Yea” and “Nay, Nay”: Principle (2)**

“And Moses charged the people the same day, saying, These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: and these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali” (Deut.

27: 11-13). It is simply a symbol of the "Yea, yea" and the "Nay, nay" which our "communication" should be (see Matt. 5: 37). Now we have seen that the Word of God, when darkness seems to be "upon the face of the deep," begins to lead thought into the light, and then the Christ comes to the flesh to destroy incarnate error, and so you get the "Yea, yea" and the "Nay, nay" of the cursing and the blessing. The climax of the sense of Principle here is "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen" (Deut. 27: 26). In that Chapter 27 you get a very definite sense of absolute obedience to Principle.

### **Christianity: Infinite Allness: Mind**

And so you come to Mind in Chapter 28, which gives a very pronounced sense of the allness of Mind. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments"—this word "all" comes right through the chapter—"which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee,"—what a wonderful sense of demonstration!—"if thou shalt hearken unto the voice of the Lord thy God"—that is, Principle. If through Mind you trace everything back to Principle, and see that all ideas are the ideas of Principle, then "Blessed shalt thou be in the city,"—blessing has the tone of Spirit, but here in Mind you get the sense of the allness of blessing,—"Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out" (Deut. 28: 1-6).

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways"—animal magnetism will be analyzed, uncovered, and annihilated as a so-called calculus of unreality. "The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy



ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them" (Deut. 28: 7-13). You get a marvellous sense there of the allness of Principle through Mind.

### **Christianity: The Destruction of the Tares: Soul (1)**

So you come to a sense of Soul, which identifies all ideas with Principle. "And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them"—"thou shalt not make unto thee any graven image," the third statement of the Commandments. "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee" (Deut. 28: 14, 15). Here you get the sense of the destruction of the tares through Soul. Whether it is true or not I don't know, but it is said that some religious bodies who believe in curses use this formula when they expel members from their churches. If they do, their curses can only have an effect on those of the same mental calibre. If the Jewish people literally believe these things—if, for instance, they believe that a chapter like this indicates a God of vengeance, rather than seeing it as a symbol of Soul's destruction of the tares—then you can see why they have gone through the hell they have, just as all mortals do in a degree.

The tone of Soul goes on: "And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee" (Deut. 28: 29). There is no such God as a God that punishes. Evil punishes itself. The infinite good knows nothing about evil, but God's law "I am All, and I am Being," naturally means that that which is nothing is destroyed. God never made a law to punish anybody.

"Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. . . Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. . . Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee,"—this all symbolizes the

destruction of error and it isn't to be taken literally as curses on mankind,—“...Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee” (Deut. 28: 38, 41, 45, 47, 48). It is all the opposite of the sense of Soul.

“If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;...the Lord shall scatter thee among all people, from one end of the earth even unto the other;”—it almost looks as though the Jewish people, by accepting a false theology, have brought all this on themselves;—“and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life”—no nation has ever gone through that experience as the Jewish people have done. “In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see” (Deut. 28: 58, 64-67). Soul is the antidote to this sense of wandering and restlessness and dissatisfaction.

### **Christianity: Gathering the Wheat into the Barn: Soul (2)**

Now we come to the sense of Soul gathering the wheat into the barn. “And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;...and I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot”—the changelessness of Soul. “...Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Ye stand this day all of you before the Lord your God;...that thou shouldest enter into covenant”—into identity—“with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee to day for a people unto himself,”—identify you, —“and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob” (Deut. 29: 2, 5, 9, 10, 12, 13). So

in this Christianity sequence we have seen that Principle demands obedience and Principle demonstrates itself; we have seen the allness of Mind; and we have seen that Soul destroys the tares, as demonstration always does, and then identifies every idea with Principle.

### **Christianity: Reflection Brings All Back: Spirit**

And now we come to the sense of Spirit, beginning at verse 14. Moses first warns the people that if any of them is found worshipping other gods, "the Lord shall separate him unto evil out of all the tribes of Israel" (Deut. 29: 21). Then he says that if they obey the Lord, "then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee" (Deut. 30: 3, 4)—"if I make my bed in hell, behold, thou art there" (Ps. 139: 8). You see the demonstration in Christianity of the fact that every idea is in Principle, is identified with Principle, reflects Principle, and is fulfilled in the one design of Life, Truth, and Love. The understanding of demonstration and reflection that Christianity always gives you will bring you back again even though you have gone out in thought to the "outmost parts" of sin, disease, or failure.

Here you get the sense of the fruit of Spirit: "And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul" (Deut. 30: 9, 10).

### **Christianity: The Ever-Presence of Good: Life**

And now you come to the tone of Life: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off"—Life is ever present. "It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth,"—the sense of the ever-presence of Life



again,—“and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil;”—good, the outcome of diversification, classification, and individualization in Spirit, the reflection of Spirit, is now seen as the expression of Life;—“in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them” (Deut. 30: 11-16, 19, 20)—a sense of the eternity of Life.

### **Christianity: Joshua Takes Moses' Place: Truth (1)**

And so you come to the tone of Truth. “And Moses went and spake these words unto all Israel. And he said unto them, I am an hundred and twenty years old this day;”—a symbol of the “twelve” of demonstration applied to the human;—“I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. . . And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of good courage:”—“Joshua” means “saviour,” and so is a symbol of Christ, Truth:—“for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed” (Deut. 31: 1, 2, 7, 8). There you get a lovely sense of the Christ, which always comforts.

### **Christianity: The Command to Read the Law: Truth (2)**

“And Moses commanded them, saying, At the end of every seven years,”—remember that in Truth you get all seven tones,—“in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing” (Deut. 31: 10, 11). Remember that when the Book of Deuteronomy was discovered, Josiah read it to all the people, and it was a complete revelation to them. The result was that all the high

places were done away with, and the worship of false gods ceased in a great measure, and the Temple in Jerusalem was authorized as the one place to worship God and make sacrifices.

"Gather the people together, men, and women, and children,"—the generic sense of man,—“and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it” (Deut. 31: 12, 13).

### **Christianity: The Song of Moses: Truth (3)**

“And the Lord said unto Moses, Behold, thy days approach that thou must die:”—the mortal had to be put off:—“call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge” (Deut. 31: 14). Then the Lord warns Moses that after his death the children of Israel will turn to other gods and serve them. It is all a symbol of Truth uncovering error. Then Moses is told to write a song and teach it to the people, so that it shall “testify against them as a witness” when they forsake the Lord. The song begins in this way: “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth”—there’s the tone of Mind. “My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:”—the tone of Spirit: “because I will publish the name of the Lord: ascribe ye greatness unto our God”—the tone of Soul. “He is the Rock, his work is perfect:”—the tone of Principle:—“for all his ways are judgment:”—the tone of Life:—“a God of truth and without iniquity,”—the tone of Truth,—“just and right is he” (Deut. 32: 1-4)—the seventh tone, the climax. So Moses’ song opens with a sense of the seven days.

“When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel”—the “twelve” of demonstration. “For the Lord’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him. He made him ride”—this is all the story of true manhood—“on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of

the rock, and oil out of the flinty rock" (Deut. 32: 8-13)—you remember that in the sixth day of creation man was given dominion over all things.

It goes on to describe how Jeshurun—that is, Israel—"forsook God which made him, and lightly esteemed the Rock of his salvation" (Deut. 32: 15), and to describe also the vengeance taken by the Lord—but remember that it is again a symbol of Truth uncovering error.

I always feel that Christianity brings out the true sense of relationship, the relationship of every idea to Principle and to every other idea, and its fulfilment in the one relationship of Life the Father, Truth the Son, and Love the Mother. Here in Deuteronomy you find the same thing. In Life you get the sense of fatherhood, in Truth you get the sense of true manhood or true sonship (in Christianity the Christ becomes generic man), and in Love you get the sense of motherhood.

"And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain. . . and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin" (Deut. 32: 48-51)—you remember how he struck the rock twice, instead of speaking to it once, and that it was a symbol of dualism in his thinking. Moses was a marvellous character, but the God he gave to the Israelites was mainly a god of war, and so he could see the Promised Land, but he could not inherit it.

#### **Christianity: The Blessings on the Tribes: Truth (4)**

The next chapter still has the tone of Truth: "And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death"—he blessed demonstration, symbolized by the twelve tribes of Israel. "And he said, The Lord came from Sinai, and rose up from Seir unto them;"—the tone of Mind;—"he shined forth"—the radiance of Spirit—"from mount Paran, and he came with ten thousands of saints;"—the sanctity of Spirit:—"from his right hand went a fiery law for them"—Soul's destruction of the tares. "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet;"—the tone of Principle, spiritual power;—"every one shall receive of thy words"—the individuality of Life. "Moses commanded us a law, even the inheritance of the congregation of Jacob"—the tone of Truth. "And he was king in



Jeshurun, when the heads of the people and the tribes of Israel were gathered together" (Deut. 33: 1-5)—there you get the tone of Love. If you consider those verses carefully, you will see a complete sevenfold sense of the development of the spiritual idea.

The two blessings that interest us especially are the blessings on Judah and Joseph, and they are very wonderful. The prophet or prophets who wrote this chapter were predominantly interested in the priesthood and so they gave a long and very wordy blessing on Levi (see Deut. 33: 8-11). This is the blessing on Judah: "Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies" (Deut. 33: 7). Out of Judah came the Christ-idea.

"And of Benjamin he said, The beloved of the Lord shall dwell in safety by him;"—remember in the story of Joseph and his brothers that there was no unity without the Benjamin state of thought;—"and the Lord shall cover him all the day long, and he shall dwell between his shoulders. And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren" (Deut. 33: 12-16).

You know, it really is very significant when you remember that Joseph represented the woman state of consciousness, and that America was the first country in the world to recognize womanhood, and Science came from America. That Joseph state of thought fed the people in the time of famine. Well, what is happening in the world today? America is feeding the world. Take the history of America: America opened her doors to everyone and look at the nation it has formed, composed of people of all nationalities. And so America, a symbol today of motherhood and womanhood, is feeding the world and protecting the world, and it will go on doing it. But remember that we can each one of us be a Joseph if we partake of the Joseph state of thought.

The tone of Truth ends in a wonderful way: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a

land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. 33: 26-29). That is a most beautiful description of true manhood.

### **Christianity: Fulfilment: Love**

Finally we come to Chapter 34, which gives the sense of Love and closes the Book of Deuteronomy. "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 shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south,"—"the south" indicates Christianity,—“and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swear 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" (Deut. 34: 1-5, 7).

"And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom;"—wisdom was fulfilled in Love;—"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" (Deut. 34: 8-12).

So we have had the sense of fatherhood in Life, and of sonship or manhood in Truth, and now we have motherhood or fulfilment in Love. "Joshua"—a symbol of the Saviour, Truth—was "full of the spirit of wisdom"—Truth was fulfilled in the motherhood of Love.

Now that is an outline of the Book of Deuteronomy. Remember that it is the story of Life, the story of the fatherhood of God, the story of individuality, of multiplication, the story of the preparation to enter into the Promised Land of Truth. Each one of us will have

to use it in every detail of our experience. It doesn't just record historical happenings: it illustrates scientific and spiritual fact. So "with all thy getting get understanding" (Prov. 4: 7), because understanding is the Mind of Christ, and that is your true selfhood.







