

The
Works of
JOHN W.
OODRILL

talks on
the
Science
of the
Bible
Vol. VIII

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The
Works of
JOHN W.
DOORLY

Talks on
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of the
Bible

Vol. VIII

Nos. 75-85
Ezekiel

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TALKS BY JOHN W. DOORLY
ON
THE SCIENCE OF THE BIBLE
VOLUME EIGHT
NOS. 75-85
EZEKIEL

By the same author

THE PURE SCIENCE OF CHRISTIAN SCIENCE

(John W. 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)

GOD AND SCIENCE

(An undenominational book for any thinker, showing the practical union of science and religion through a unique interpretation of the first three thousand years of Bible history)

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- Vol. I The True and False Records of Creation
- Vol. II Noah, Abraham, Isaac, Jacob, Joseph
- Vol. III Moses
- Vol. IV Joshua, Judges, Ruth
- Vol. V I and II Samuel
- Vol. VI I and II Kings
- Vol. VII Amos, Micah, Isaiah
- Vol. VIII Ezekiel
- Vol. IX Daniel, Ezra, Nehemiah, Haggai, Zechariah, Malachi

(Verbatim reports of weekly talks given in London between October, 1947 and May, 1950)

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- 1948 Vol. I Hosea and Jeremiah
- Vol. II Matthew and Revelation
- 1949 Vol. I Matthew and Mark
- Vol. II Luke and John

(Verbatim reports of talks given in 1948 and 1949)

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 October 7th and December 16th, 1949)
VOLUME EIGHT

Nos. 75—85

EZEKIEL

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 John W. 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:—

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

TALK NO. 75

(October 7th, 1949)

EZEKIEL—I

Chapters 1: 1—2: 10

Ezekiel: The Pivot Between the Old and the New Testaments

We are going to consider the Book of Ezekiel. Most of the authorities on the Bible feel that the Book of Ezekiel was the pivot between the Old Testament and the New Testament, and one or two of them go so far as to say that whenever the rabbinical thinkers and writers wanted to lend their thought to something that was really fundamental, they considered either the first chapter of Genesis or the Book of Ezekiel. It is believed that Ezekiel was the master mind of the period of captivity in Babylon, when the first chapter of Genesis was written, and I don't think there is any doubt whatever that this is true. The commentaries mostly agree that there is nothing in the Bible so exact and meticulous as the Book of Ezekiel. Also, the symbols which John uses in Revelation were in a great measure taken from Ezekiel. So keep that picture in mind: that Ezekiel had perhaps a greater hand in the composing of the first chapter of Genesis than anyone else; that his book is the pivot, or the balance, between the Old and the New Testaments; and that many of the symbols in Revelation originate in Ezekiel's writings. The story of Ezekiel, therefore, is a very wonderful story.

Ezekiel's Theme: The Scientific Handling of Evil

I firmly believe that the study of Ezekiel's book—and I mean the real study of it—is very important. Especially is that true in the present age, because very few books in the Bible, even the Book of Revelation, show one how to use the ideas of reality, intelligently and systematically, to analyze, uncover, and annihilate the claims of the carnal mind in as much detail as the Book of Ezekiel does. It shows you how to analyze these claims of the carnal mind with the vision of the Christ-idea, how to uncover them, bringing them to the surface meticulously and systematically, and how to annihilate them

completely and finally, just as you learn in mathematics or in music to use the ideas of those subjects to correct discords or mistakes.

Now, remember that most of "Science and Health" is directly concerned with *Christian Science*, with the application of Truth to the human problem. If you ignored the application of Truth to the human problem you would, in effect, be tearing up most of the *Christian Science* textbook. It is sheer moral idiocy that makes a human being believe that all he has to do is to get an emotional and sentimental sense of God, and that he need not give any thought at all to solving the human problem—that human problem which is right under his very nose. The curse of religion has been blind zeal, blind enthusiasm, and emotion. Religion has taught that men can get along without exact spiritual thinking. Men have been told, "You don't have to think," and the result is that today religion is almost the scorn of men. Because this is a thinking age, men are demanding exact, fundamental, coherent thinking. The belief that you only have to know vaguely about God and that you don't have to pay any attention to the human problem at all is the best thing that the carnal mind could ask. The carnal mind will agree that all you've got to do is to know God and leave error alone. The carnal mind only asks to be let alone. The story of the Bible and the story of the *Christian Science* textbook show us how to understand the ideas of God, which reveal the nature of God in pure Science and system, and how to apply those ideas intelligently, scientifically, systematically, and on the most spiritual basis to the problems of the human mind, and how in that application to analyze, uncover, and annihilate those problems. I want to be quite frank and definite on this point now that we have reached *Ezekiel*, because I believe that we have something to learn from this book that is invaluable. I would go so far as to say that I don't believe that the days of creation will become of very much value to us, I don't think that they will be dynamic, I don't think that we'll know how to use them, unless we understand something of the story of *Ezekiel*—unless we understand the handling of evil. Unless we really understand the handling of evil, the days of creation will only be sentiment to us, that's all.

Remember that on page 116 of "Science and Health," in the third degree of the "Scientific Translation of Mortal Mind," where the annihilation of evil takes place, Mrs. Eddy gives the tones of the days of creation—"Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116: 2-3). We've got to learn this process of scientific translation because then we shall be using the days of creation. As we begin to use those days of creation, in the way which *Ezekiel* and Mrs. Eddy show us, the process will become perfectly normal and natural, and we shall be building up

in spiritual consciousness this absolute process of handling evil day by day, little by little, "precept upon precept." Jesus said, "let your communication be, Yea, yea; Nay, nay." We shall be educating ourselves into the divine habit—and it is a divine habit—of entertaining the ideas of God in pure Science and metaphysics, and then, through those ideas, analyzing, uncovering, and annihilating the errors of the carnal mind intelligently, coherently, and in the most scientific way, so that when "the prince of this world cometh," he finds nothing in us because we have already dealt with error in our thinking. Remember Mrs. Eddy's experience, which she describes in these words: "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. 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). So, as we go through the Book of Ezekiel, I want to show you the very great importance of the intelligent and scientific handling of evil, which Ezekiel stresses all the time. I believe that we can learn a vital lesson from Ezekiel on this point.

The Bible Is an Indivisible Whole

Some time ago many people thought, "Oh well, the Old Testament and the prophetic age are just history, they are past and done with," but today the position is very different. It is very interesting to note that thinkers are beginning to see the tremendous value of the Old Testament record. Professor Goodspeed, for instance, says in his book "The Story of the Bible": "Many problems supposedly quite modern are tellingly dealt with in the Old Testament . . ." And remember that Goodspeed is considered a great authority on the Bible.

Here is an article which appeared in "The Times" a short while ago. It is from the obituary of Dr. S.A. Cook, who was a Biblical critic and historian:—

Cook was in complete accord with certain recent philosophical theologians concerning the cardinal religious importance of the great Hebrew prophets, and on that theme was an expert: "The prophets," he wrote, "go behind all society and organization, and behind the accepted beliefs: they are absolutely fundamental, they go back to the first principles of God and Man." One further quotation will indicate his final standpoint — "The Bible is an indivisible whole and to rest content with the Old Testament alone, or with the New Testament alone, is to miss the real

inwardness of all that which makes the Bible the most remarkable book in the world."

One or two people have said to me, unthinkingly, that after doing the four Gospels at my Oxford Summer School it seems hard to go back to the prophets. But you can see that if we don't go back to the prophets we can't understand the Gospels; it isn't possible because, as Cook says, the Bible is an indivisible whole. How could anyone understand compound fractions, for instance, if he didn't understand multiplication? It would be impossible. The story of the Bible is the chain of scientific being, and it has got to be seen and understood from its beginning and in its continuity.

Handling Evil Sharpens Your Spiritual Sword

I have often said to you, and it's true, that I believe that the reason I could see that the story of the Bible is really scientific, and that Mrs. Eddy's discovery is really scientific, was that from the moment I entered the Christian Science movement I saw the necessity of handling the claims of evil intelligently. I always used every idea of God that came to me to destroy error systematically and scientifically. That is, I firmly believe, why I have been enabled to see the story of pure Science. Furthermore, I believe that any individual who understands the ideas of God in absolute Science and applies those ideas to the claims of the carnal mind, in the most consecrated way and from the throne of grace, will achieve much.

Suppose, for instance, that you have certain shortcomings in your character, or suppose that you have certain mental characteristics which you want to get rid of, don't you realize that the only way you can rid yourself of them is to correct them through divine thought? You will never destroy error in any other way. Mrs. Eddy makes that so clear, as I shall show you. I know few books in the Bible which give us a better sense of the handling of evil than the Book of Ezekiel. The difficulty is that people don't like handling evil. Mrs. Eddy indicates that she had great difficulty in getting people to do it. She says, "I never knew a student who fully understood my instructions on this point of handling evil,—as to just how this should be done,—and carried out my ideal" (Mis. 292: 28–1). People won't do it because it demands thinking, and it demands the analysis, the uncovering, and the annihilation of their own mortality. Surely we ought to be glad and strive to get rid of belief in our mortality? Every thinking human being knows that ordinary mortal existence is of itself a washout, and no one will ever find his divine identity except as he gets rid of his mortal selfhood. Jesus said, "Whosoever

will come after me, let him deny himself, and take up his cross, and follow me." As you deny your mortality and realize your divine selfhood, you will prove that Christ is "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11).

The Book of Ezekiel is primarily concerned with the handling of evil. If anyone doesn't like the handling of evil, he would be wise to change his outlook and to accept it and love it. I love handling evil. I find that handling the claims of evil sharpens my spiritual sword. It brings me further out of the morass of materiality every time I do it, and it enables me to bring the other fellow out of that morass. It is this handling of evil which Mrs. Eddy refers to when she speaks of drilling the platoons of Christian Science, and she indicates that no great spiritual development can come until these platoons are drilled (see Un. 6: 22-5). As we understand the divine system of Science, and we begin to entertain the ideas of Mind, of Spirit, of Soul, of Principle, of Life, of Truth, and of Love, and we see how those ideas combine in endless divine order, then we've got to use those divine ideas intelligently to analyze, uncover, and annihilate the human problem. But anything which would make us believe that through religious gush, emotion, vague sentiment and platitudes we can lay hold on the infinite, and at the same time have nothing to do with the human problem, is a vastly mistaken sense. That doctrine does not in any way partake of the nature of salvation, and it results in a very depraved sense of existence.

"Ways That Are Vain"

Now I want to read to you what Mrs. Eddy says in her article "Ways That Are Vain," because as we take Ezekiel I may make some very bold statements to you, and I want you to see that they are very mild when compared with the things Mrs. Eddy has said about the handling of evil.

If you think of our world's immense problems today and realize that nobody seems to know the answer, that nobody seems to understand what is going on—it's the same all over the world—then you will see what a masterly article this is. She begins: "Certain individuals entertain the notion that Christian Science Mind-healing should be two-sided, and only denounce error in general,—saying nothing, in particular, of error that is damning men. They are sticklers for a false, convenient peace, straining at gnats and swallowing camels. The unseen wrong to individuals and society they are too cowardly, too ignorant, or too wicked to uncover, and excuse themselves by denying that this evil exists." It is beyond my com-

prehension how some intelligent human beings who know what Mrs. Eddy has done and know her insistence on the necessity of solving human problems can allow themselves to be led off blindly into the belief that all that is necessary is to know God, and that it isn't necessary to attend to the human problem at all. "There isn't any human problem," they say, "you don't have to pay any attention to the human at all." When you meet these people, they pour out all kinds of vapid platitudes which mean nothing at all. What we must establish is "practical, operative Christian Science" (Mis. 207: 5-6). How can anyone today face the human problem of sin, disease, death, war, desolation of every kind, and think that he can brush it aside and imagine that there's nothing to be done? All error has got to be analyzed, uncovered, and annihilated in every detail through the Science of the Christ-idea, and it has got to be done little by little and "precept upon precept."

Mrs. Eddy goes on: "This mistaken way, of hiding sin in order to maintain harmony, has licensed evil, allowing it first to smoulder, and then break out in devouring flames. All that error asks is to be let alone; even as in Jesus' time the unclean spirits cried out, 'Let us alone; what have we to do with thee?'"

"Animal magnetism"—what is animal magnetism? It is the name for the sum total of evil, it is the name which Mrs. Eddy gave to the whole problem of evil. "Animal" is that which is the opposite of Spirit, and "magnetism" is the attraction, or power, which the animal is supposed to possess. "Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments. Reversing the modes of good, in their silent allurements to health and holiness, it impels mortal mind into error of thought, and tempts into the committal of acts foreign to the natural inclinations. The victims lose their individuality, and lend themselves as willing tools to carry out the designs of their worst enemies, even those who would induce their self-destruction." When you and I look back on the things that happened in the last war, and we see the things that are happening in the world today, we know that what Mrs. Eddy is saying here is certainly true. Nothing can account for the evil that we have seen coming to the surface but the operation of animal magnetism.

Later in this article Mrs. Eddy says: "The question is often asked, Why is there so much dissension among mental practitioners? We answer, Because they do not practise in strict accordance with the teaching of Christian Science Mind-healing. If they did, there would be unity of action. Being like the disciples of old, 'with one accord in one place,' they would receive a spiritual influx impossible under other conditions, and so would recognize and resist the animal magnetism by which they are being deceived and misled." I have

been 47 years a Christian Scientist; during the whole of that period I have never met with such friendship, such unity, such cooperation, and such appreciation of others as we have in this body of people who are now studying Science as pure Science; I hardly ever hear a ripple of dissension or any criticism from one of another. The reason is that today every man is seeing the necessity of being individual. We are all just anxious to find the Science of the Christ. In my 44 years in the Christian Science movement I constantly came across a great deal of professional jealousy, human ambition, and so forth, but I've never known such a sense of friendship, cooperation, mutual respect, and unity as we have in this body of people, and we have it because we're learning scientifically to handle the claims of evil.

Mrs. Eddy ends her article by saying, "Unless one's eyes are opened to the modes of mental malpractice, working so subtly that we mistake its suggestions for the impulses of our own thought, the victim will allow himself to drift in the wrong direction without knowing it." If mankind understood this article, they wouldn't be fooled as they are being. Peter said, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." The devil is animal magnetism; it is the belief of life, substance, and intelligence in matter. The only hell is the opposite of Spirit—the belief of life, substance, and intelligence in matter, in which we're all involved. "Be ever on guard against this enemy. Watch your thoughts, and see whether they lead you to God and into harmony with His true followers. Guard and strengthen your own citadel more strongly. Thus you will grow wiser and better through every attack of your foe, and the Golden Rule will not rust for lack of use or be misinterpreted by the adverse influence of animal magnetism" (My. 210: 19–211: 20; 212: 14–23; 213: 15–26).

I wanted to refer you to this article because I am going to say some very trenchant things to you as we go through the Book of Ezekiel, and I want you to realize that they are not merely my personal opinions. Anything I say is as nothing compared with what Mrs. Eddy has written on this subject, and I would strongly advise a very close and constant study of this entire article.

The Ready Response of Isaiah and Ezekiel

It is interesting to note that when the operation of the divine plan revealed the spiritual idea to Moses and to Jeremiah, they both stalled; Moses had to have Aaron to speak for him, you remember, and Jeremiah at first said that he couldn't speak. In contrast to this both Isaiah and Ezekiel responded at once. Now remember, Isaiah was the great thinker who brought about the change in thought from

the aspect of the Word to the aspect of the Christ, from the objective to the subjective, and Ezekiel was the master mind who gave us, in the first chapter of Genesis, the days of creation and their intelligent operation. We shall see that Ezekiel also lays out the scientific symbol of the candlestick in his first chapter. We have a wonderful opportunity in considering Ezekiel. As I have said, I don't think that anyone will ever really understand the days of creation, or grasp the full import of the four Gospels, without understanding the message of Ezekiel.

An Instance of the Scientific Symbolism of Ezekiel

To the ordinary theologians Ezekiel is a closed book. They don't know what to make of it. But to us it's as clear as the noonday. For instance, Ezekiel begins by saying, "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month." The "thirtieth year" is a symbol of Soul, the third day, in its application to the human (the "ten"); the "fourth month" is a symbol of Principle, the fourth day; and "the fifth day of the month" is a symbol of Life, the fifth day. So there you get Soul, Principle, and Life—in the unfoldment of the divine order this is the Word reflecting the Christ. The fulfilment of the demonstration of the Christ in the Word, as Soul, Principle, and Life, is the Son of man. Jesus demonstrated the Son of man because he fulfilled Soul, Principle, and Life; he was the Christ because he demonstrated Truth; and he was the Son of God because he rose above the mortal completely in his ascension; but at the point of Soul, Principle, and Life he demonstrated the Son of man. Now, in this book Ezekiel is called the "son of man" 91 times, and moreover no other Old Testament character is called by that title. So Ezekiel begins by saying, "My thought was at the point of Soul, Principle, and Life;" or, in other words, "I am speaking of the demonstration of the Son of man." But how could anyone understand that without knowing the symbolism?

If you read what the commentaries say about that opening passage, you will see that they can't make head or tail of it. Historically considered, it is pointless. For instance, the Century Bible quotes several authorities with regard to this date, but they all disagree, and not one explanation seems reasonable. If you try to read Ezekiel from a historical standpoint, it can only make nonsense. The fact is that Ezekiel was one of the world's greatest metaphysical thinkers. He used symbols of every kind and condition—he thought in symbols. It is even said that Pythagoras, the great philosopher and mathematician, went down to Babylon to learn from Ezekiel, and it is clear that Ezekiel made particular use of mathematical symbols. There is

no language in the world that can compare in accuracy and certainty of symbol with the languages of music and mathematics. Those two subjects give us symbols whose accuracy, beauty, system, and science are unparalleled in human experience. You remember that Maurice Maeterlinck wrote, "Mathematics merely translates what we cannot as yet say, what as yet we are unable even to think."

So in this Book of Ezekiel we're coming to a very wonderful point. If we understand its teaching, it will mean much to us, because I don't believe we shall make any real progress without the ability to attain to the scientific translation of mortal mind, so that, as Mrs. Eddy says, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5). We can't even begin without that translation.

The Plan of the Book of Ezekiel

The plan of the Book of Ezekiel illustrates the ordered operation of the synonymous terms for God, just as we have found with all the books of the Bible. Scofield points out that there are seven great prophetic strains in this book each prefaced by the statement, "The hand of the Lord was upon him," or "upon me." That statement occurs seven times in Ezekiel, and in each case it indicates that a new tone begins; first Mind, then Spirit, then Soul, then Principle, then Life, then Truth, and finally Love. Remember that Ezekiel was the master mind of the first chapter of Genesis, so it is natural that we should find the same order in his book as we find there.

The tone of *Mind* begins at Chapter 1: 3 and runs to Chapter 3: 13. In this tone Ezekiel gives the sense of analysis. The vision begins and he sees that he is a messenger and that he must first analyze the situation with regard to Israel. Then from Chapter 3: 14 to 3: 21 he gives the tone of *Spirit*, illustrating it by the most perfect sense of uncovering: Ezekiel was appointed a watchman to separate and to warn. Then, at Chapter 3: 22, that statement occurs again, "the hand of the Lord was upon him," introducing the tone of *Soul*, which runs to Chapter 7: 27 and gives the sense of the annihilation of error: Ezekiel identifies his message and foretells the annihilation of false Judaism. At Chapter 8: 1 the tone of *Principle* is introduced in a similar way, and it finishes at Chapter 33: 21. Ezekiel perceives the coming destruction of Jerusalem (false system) and of the Gentiles, and he also sees the establishment of divine system—Principle interpreted through its idea individually and universally—revealing the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error." Next he gives the tone of *Life*, which runs from Chapter 33: 22 to 36: 38. He has given the analysis,

the uncovering, and the annihilation of error, the destruction of false system and the glimpse of true system, and now, at the point of Life, Ezekiel begins to see the promise of the ultimate restoration of Israel. The fatherhood of Life, understood and accepted, is bringing true multiplication and exaltation. Then from Chapter 37: 1 to 39: 29, he gives the tone of *Truth*, and he illustrates it by the famous story of the valley of the dry bones and their coming together, which he uses to illustrate the unity of divine system. The sixth day of creation includes the sevenfold aspect of God, and also the sense of the four divine offices of the Word, the Christ, Christianity, and Science, each in its own office. The valley of the dry bones and their coming together symbolizes the complete form and consciousness of the sixth day of creation, with its seven tones and four offices (the "four winds") as they appear in the diagonal sense of the Matrix. Finally from Chapter 40: 1 to 48: 35 he gives the tone of *Love* in the symbolization of the "city foursquare" and its temple.

As you know, in the books we have considered up to this point in the fourth thousand-year period of the Scriptural record each major tone of Mind, or Spirit, or Soul, or Principle, and so on, has nearly always been given in its sevenfold aspect, but Ezekiel doesn't give the tones that way. He uses exactly the same plan as we find in the first record of creation in Genesis: Mind in three tones, Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, Truth in seven tones, and Love in two tones. Ezekiel also gives the most masterly illustration of the sense of Science as symbolized by the candlestick of Moses: Soul and Life, Spirit and Truth, Mind and Love, all based on and interpreted by divine Principle.

Knowing the symbols as we do, we shall find that the Book of Ezekiel is as clear and logical as it can be. If you try to reason it out as a historical record, it is so inconsistent that it is chaotic. None of the commentaries on the Bible know what Ezekiel was getting at. They say of both Paul and Ezekiel that they had catalepsy; it seems to be the only way in which they can account for the outstanding visions of such great men as the master Christian Paul and the prophet Ezekiel. The commentators all say that Ezekiel's book is the most coherent, meticulously written, and exact book in the Bible, but then they say that it originated through catalepsy, in which state he became conscious of things that we are not conscious of here on earth. The fact is that Ezekiel was writing of Science through the consciousness of Science and eventually the world will see this.

There is another wonderful thing about Ezekiel's book. He gives the sense of the Word, the Christ, Christianity, and Science perfectly, just as it is given in the record of the days of creation. The Word in its own office—Mind, Spirit, Soul—runs from Chapter 1:1—5:17.

The Word reflecting the Christ—Soul, Principle, Life—runs from Chapter 6: 1–34: 31. The Word reflecting Christianity—Life, Truth—runs from Chapter 35: 1–37: 28. And the Word reflecting Science—Life, Truth, Love—runs from Chapter 38: 1–48: 35.

The Book of Ezekiel Written in Captivity

Now let's begin the first chapter of Ezekiel. I want to take this very slowly because I want you to be able to follow it clearly; it's wonderful. "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God" (Ezk. 1: 1). Ezekiel, it is believed, was born in 622 B.C. In 597 B.C., when he was 25 years old, Nebuchadnezzar sacked Jerusalem and took him away, with many thousands of others, down into Babylon, and that is where Ezekiel did his writing. The date of his book is supposed to be 592 B.C., five years after the Israelites had been taken into captivity and six years before Jerusalem was finally sacked and burnt and the temple utterly destroyed in 586 B.C. We shall see that Ezekiel told the Israelites of this coming disaster, but they wouldn't believe him; they looked upon him as a false prophet. But when Jerusalem was sacked and burnt and the temple destroyed, they began to believe in him. So remember, the time of the writing of this book is supposed to be about 592 B.C., which is about mid-way between the two attacks on Jerusalem of 597 and 586 B.C.

"In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity" (Ezk. 1: 2). Jehoiachin was king of Israel in Jerusalem in 597 B.C., and was taken into captivity into Babylon.

As we saw before, "the thirtieth year" is a symbol of Soul in its application to the human (the ten); "the fourth month" symbolizes Principle; "the fifth day of the month" symbolizes Life. So Ezekiel begins his book with this sense of Soul, Principle, Life, symbolizing the state of thought later demonstrated by Jesus as the Son of man.

The Light of the Seven Days of Creation Breaks: Mind as Mind

Now the whole tone of *Mind* begins. Ezekiel records this in three tones, and the first is *Mind as Mind*. "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar;"—which means "strength;"—"and the hand of the Lord was there upon him" (Ezk. 1: 3). That is the first time that the statement "the hand of the Lord was there upon

him" comes in, and it comes seven times, before each major tone; it is here introducing the tone of Mind.

Remember that we're reading the book of the master mind of the prophetic age who, it is well believed, gave the first chapter of Genesis its wonderful design. So don't let us think that we know something about our subject, and then be surprised when we find that Ezekiel knew something about it, because that is just absurd. The fact is that because he knew we know. So remember that we are considering the book of a master mind who knew far more about Science than we do.

Now the tone of *Mind as Mind* begins, and it is developed through the sevenfold aspect of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Within the tone of Mind as Mind Ezekiel distinctly gives the seven tones of the days of creation. Mind as Mind begins here, then, with the sub-tone of *Mind*: "And I looked, and, behold, a whirlwind came out of the north,"—remember Mrs. Eddy's definition of "wind;" she gives a positive and a negative sense, and I think the positive sense applies here. This is her definition: "That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things." That gives the sense of the one controlling Mind. The negative sense is: "Destruction; anger; mortal passions" (S. & H. 597: 27-30), which is the opposite of Mind. Notice also that the whirlwind came "out of the north." The Word, you remember, is always symbolized as coming from the north, the Christ from the east, Christianity from the south, and Science from the west. So Ezekiel is also telling us that the Word sense begins here. "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire" (Ezk. 1: 4). That statement has exactly the same tone as this: "darkness was upon the face of the deep . . . And God said, Let there be light."

So the whirlwind gives a positive sense, it symbolizes the coming of Truth, which is often obscure to human thought, hence the "great cloud." The "fire infolding itself" gives a picture of the destruction of error—the darkness disappearing before the coming of the light. "And a brightness was about it" gives the sense of the light breaking through. Also, because amber is a transparent substance, it is used as a symbol of something which lets in the light. All through this book you will notice that Ezekiel continually uses the phrase, "in the midst," which indicates Principle. If you consider the order Mind, Spirit, Soul, Principle, Life, Truth, and Love, Principle is in the middle. Naturally, divine Principle would be the centre of the theme

of Ezekiel's message as representative of the period of the fourth thousand years of Bible history.

Now we come to the sub-tone of *Spirit*: "Also out of the midst thereof came the likeness of four living creatures"—a sense of the calculus of Spirit. "And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings" (Ezk. 1: 5, 6). The four divine offices all reflect each other: the Word, for instance, reflects the Word, the Christ, Christianity, and Science. So the light of Mind has brought a fourfold calculus (four living creatures) in this tone of Spirit, and each aspect of that calculus reflects every other aspect.

Now we come to the sub-tone of *Soul*, still within the tone of Mind as Mind. "And their feet were straight feet;"—the way of Soul is straight and narrow because Soul makes everything absolutely definite;—"and the sole of their feet was like the sole of a calf's foot;"—they believed that the calf's foot was tender and extremely sensitive. If we understand Soul, our thought will be essentially sensitive to all that is good:—"and they sparkled like the colour of burnished brass" (Ezk. 1: 7). Brass is very hard and symbolizes the unchangeable nature of Soul. So in that short sub-tone of Soul you get the definiteness of the journey from sense to Soul (the straight feet), the acute sensitiveness of Soul-sense to spiritual things (the calf's foot), and the unchangeableness of Soul (the brass).

So all the time we're getting the sense of the light breaking. First in the whirlwind out of the north with a brightness about it, and the sense of the clearness of it, symbolized by amber. Then that light breaks into the tone of Spirit and you get the calculus, the "four living creatures." Then, in the tone of Soul, you see that that calculus is absolutely definite, it is sensitive to spiritual things, and it is unchangeable. In the working out of human affairs I often use the definition of "wind": "That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things." It is a wonderful sense of action, power, government; Mind is All-in-all and so encompasses all things.

So we come to the sub-tone of *Principle*: "And they had the hands of a man under their wings on their four sides;"—the hand is used as a symbol of spiritual power, which is always associated with Principle;—"and they four had their faces and their wings" (Ezk. 1: 8). Here Ezekiel gives the sense of identity and individuality (faces and wings), the sense of Soul and Life. We're considering the tone of Principle and we therefore get the sense of Soul, Principle, Life again. Remember that Ezekiel is constantly saying to us that the vision which came to him was at the point of the Son of man. But his vision came through the days of creation, and fundamentally the

days of creation begin at the focal point of Mind. So Ezekiel is symbolizing his vision of the Son of man as it came to him through the days of creation, through Mind as Mind, Mind as Spirit, Mind as Soul, and so on. In this first tone, Mind as Mind, he gives the development of those seven days, as we're seeing now. Mind, the first day, is symbolized by the action and power of the whirlwind coming out of the north, and the brightness of the dawning of Truth. Spirit is symbolized by the calculus; then in the tone of Soul we see that that calculus is absolutely definite and defined, it is sensitive to spiritual things, and it is unchangeable. Then in the tone of Principle we have the sense of spiritual power, and also the identity of Soul and the individuality of Life.

Now we come to the sub-tone of *Life*: "Their wings were joined one to another;"—the infinite indivisibility of individuality;—"they turned not when they went;"—the way of Life is always forward, it is infinite progression;—"they went every one straight forward" (Ezk. 1: 9)—a perfect sense of the way of Life.

Then we come to the sub-tone of *Truth*: "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle" (Ezk. 1: 10). You remember that in Revelation John uses the same four symbols, only in a different order. The lion symbolizes the Word, the ox symbolizes the Christ, the man symbolizes Christianity, and the eagle symbolizes Science. Daniel also uses the same four symbols. In the sixth day of creation, which is the day of manhood, you get all seven tones, and you also get the Word in its own aspect, the Christ in its own aspect, Christianity in its own aspect, and Science in its own aspect; so when you arrive at manhood you get a sense of the divine infinite calculus, which is what Ezekiel was symbolizing by those four types. Here he begins his description of the four with "the face of a man," because he is emphasizing the tone of Truth.

Lastly we come to the sub-tone of *Love*: "Thus were their faces: and their wings were stretched upward;"—Mrs. Eddy says, "Love inspires, illumines, designates, and leads the way" (S. & H. 454: 18-19); true manhood is always reaching up to divine Love;—"two wings of every one were joined one to another, and two covered their bodies"—the protection of divine Love. "And they went every one straight forward;"—the divine purpose of Love:—"whither the spirit was to go, they went; and they turned not when they went" (Ezk. 1: 11, 12).

There, in that tone of Mind as Mind, which is the breaking of the light of the Word, Ezekiel gives the most perfect description of the days of creation. In the sub-tone of *Mind* he gives the whirlwind out

of the north and the brightness about it; in *Spirit* he gives the fourfold calculus; in *Soul* he shows that that calculus is definite and changeless; in *Principle* that it has power; in *Life* that it is exalted, that it demonstrates the way of Life, of infinite progression; in *Truth* that it has manhood, for the divine infinite calculus of God's ideas is the compound idea man; and in *Love* that it has divine protection and purpose.

So there we have the tone of Mind as Mind illustrated through seven sub-tones. Next, in this whole tone of Mind, we come to Mind as Spirit, and we get the four orders illustrated specifically and clearly, symbolizing the calculus of Spirit.

INTERVAL

A Summary of the Tone of Mind as Mind

I want to remind you of the sequence which we have been considering. Remember all the time that what Ezekiel saw was from the standpoint of the Son of man, that state of consciousness which Jesus fulfilled. What Jesus did was to fulfil the days of creation at the point of Life, so that they became numerals of consciousness. He said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest"—he was saying that there wasn't anything but eternity. He lifted the days of creation out of a time sense, so that they became numerals of infinity; he was dealing with that which is always the eternal "now." Ezekiel foresaw this, which is why he is called "son of man" 91 times in this book. He was in that state of thought symbolized by Soul, Principle, and Life—"the thirtieth year, in the fourth month, in the fifth day of the month."

In Mind as Mind, there came to Ezekiel a complete sense of the sevenfold nature of God. First, out of the whirlwind and darkness, intelligent thought, or light, broke upon him. Then, through Spirit, he discerned the nature of the calculus, he saw that the light was a calculus of ideas. Then, through Soul, he saw that it must be based upon exact spiritual understanding (straight feet), and, through Principle, that it operated with power (the hands of a man). Fifthly, he saw that the operation of the calculus was the way of Life, always ascending "straight forward"—infinite progression. Then he saw the calculus of Spirit demonstrated in Truth as true manhood in all its details—he saw it as the Word as the Word, the Christ as the Christ, Christianity as Christianity, and Science as Science. And, finally, the purpose of all he saw dawned upon him; he became conscious of

the protection and eternal ascension of thought which has accepted the divine infinite calculus. It was a wonderful vision of the coming of that light, of the action and power of the divine government coming with light, though in a cloud, as it so often comes to us today.

The Lamps: Mind as Spirit (1)

Now we come to the tone of *Mind as Spirit*, and Ezekiel begins to illustrate the four-dimensional calculus. "As for the likeness of the living creatures, their appearance was like burning coals of fire,"—that fire always symbolizes the destruction of everything unlike Spirit,—"and like the appearance of lamps:"—you remember that in Revelation the lamps symbolize the days of creation, and so here the Word is being indicated:—"it went up and down"—the objective and subjective sense of the Word—"among the living creatures;"—remember that the four living creatures represent the four-dimensional spiritual calculus;—"and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned"—the objective and subjective again—"as the appearance of a flash of lightning" (Ezk. 1: 13, 14). Mrs. Eddy writes, "The rays of infinite Truth,"—which are the days of creation,—"when gathered into the focus of ideas, bring light instantaneously" (S. & H. 504: 23-24).

And so in this symbolization of the calculus, first the Word is presented. What Ezekiel really saw was the calculus of reality, and he was showing how it appeared to him first as the Word, through the lamps—the days of creation—which ascended and descended just as the angels did in Jacob's vision. In the same way you and I have had both an objective and a subjective sense of the days of creation. At our Summer School at Oxford this year we had that wonderful subjective sense of them from the standpoint of Life, Truth, and Love, whereas previously we saw them objectively from Mind, Spirit, and Soul. So it is true that they go "up and down," they run and return "as the appearance of a flash of lightning," because they are outside all sense of time. In the Word, the command, "Let there be light," is always as a flash of lightning.

The Wheels: Mind as Spirit (2)

Next, Ezekiel indicates the Christ. He has just seen the operation of the living creatures as the days of creation, the Word, and he continues: "Now as I beheld the living creatures,"—this whole tone is focused in the living creatures, which symbolize the infinite calculus,—"behold one wheel upon the earth by the living creatures,

with his four faces"—the four faces are the Word, the Christ, Christianity, and Science. This wheel gives a sense of infinity and eternity, and I shall illustrate this to you later on by some references. The lamps symbolize the days of creation, but the wheel indicates the infinity and eternity of the Christ. "The appearance of the wheels and their work was like unto the colour of a beryl:"—the beryl here is a symbol of changelessness; like brass, it is very hard:—"and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel." When you arrive at the Christ-idea, you begin to see that Principle is understood through its idea, and this idea is forever included in Principle, and so you have a wheel within a wheel. "When they went, they went upon their four sides: and they turned not when they went. As for their rings,"—of the wheels,—"they were so high that they were dreadful;"—they partook so much of the nature of infinity and eternity that human thought couldn't grasp them;—"and their rings were full of eyes round about them four" (Ezk. 1: 15-18)—they were eternally conscious.

Let us just consider a few of the things which Mrs. Eddy says about these symbols. First, regarding the wheel within the wheel, indicating the Christ-idea found in its Principle, she writes, "God is at once the centre and circumference of being" (S. & H. 203: 32-1); and again, "These clearer, higher views inspire the Godlike man to reach the absolute centre and circumference of his being" (S. & H. 262: 14-16). She also says: "This movement of thought must push on the ages: it must start the wheels of reason aright, educate the affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period" (Mis. 235: 21-25). And again she gives the sense of these wheels when she writes in her poem, "Christ and Christmas:" "Fast circling on, from zone to zone,—Bright, blest, afar,—O'er the grim night of chaos shone One lone, brave star" (Chr. 53: 1-4). That star was the forever appearing of the Christ.

And so the lamps are a symbol of the Word, as they are in Revelation, and the wheels are a symbol of the Christ. But the focus of everything is the living creatures—the divine infinite calculus. In that calculus each order of the Word, the Christ, Christianity, and Science must reflect the other three, and so each must go upon "four sides." Moreover, the sequence in each order is unbroken, and you remember that the symbol is that "they turned not when they went." The orders of the Word, the Christ, Christianity, and Science are really just one order, and you can't turn it back or turn it aside. Again, the Christ is always "so high" that it is "dreadful." Mrs. Eddy says, for example, "The world could not interpret aright the

discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort" (S. & H. 53: 16–18). You and I have often experienced this discomfort when we have presented the Christ-idea as a divine infinite calculus of ideas with its four sides, turning neither to the right nor to the left. It has seemed very "high," very exalted, very "dreadful," to mortal thought, and it has been terrified at it. Thought looks at the divine infinite calculus of God's ideas, and certain types of mind say, "Have I really got to grasp all that?" The same people will work morning, noon, and night to grasp the ideas of music, the ideas of mathematics, the ideas of engineering, the ideas of bookkeeping, or the ideas of any subject, and they will not be a bit terrified, but when you present to them the divine infinite calculus of God's ideas in all its purity and its Science, they just stall. They don't see that every little bit they understand lives and leads on to more. The impulsion of the Christ is what Mrs. Eddy refers to as "the unlaboried motion of the divine energy" (S. & H. 445: 20–21), and once you touch the Christ in the smallest degree, it goes on developing in your thought spontaneously and naturally. That is what Ezekiel indicates by his "wheels."

The Wheels Move with the Living Creatures: Mind as Spirit (3)

Next we come to Christianity, and here you see as always the coincidence of every idea with the one divine Principle. "And when the living creatures went, the wheels went by them:"—when this calculus operates, it operates as the nature of the Christ:—"and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels" (Ezk. 1: 19–21). Now, what is the nature of Christianity? It is the using, or demonstration, of the Christ. It is really the reflection of the Christ-idea, the absolute coincidence of the Christ-idea with its Principle in pure reflection and pure demonstration. And so, having shown you the calculus as the Word (the lamps), and as the Christ (the wheels), Ezekiel is now illustrating it as Christianity through this wonderful sense of coincidence.

The Firmament: Mind as Spirit (4)

Finally we come to the presentation of Science, and here we see perfectly symbolized the "candlestick," in which Principle in the

centre is balanced on either side by Life and Soul, Truth and Spirit, and Love and Mind, and is itself the basis. Remember that the overall tone is still Mind as Spirit—the light of the divine infinite calculus breaking. Here Principle is symbolized as the firmament, which Mrs. Eddy defines as “spiritual understanding” (S. & H. 586: 15), and which gives the sense of interpretation. The Word was represented by the lamps, the Christ represented by the wheels, Christianity represented by the coincidence of the wheels with the living creatures, and now the firmament indicates clearly the interpretation of Principle.

“And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal,”—pure reflection, the crystal always reflects perfectly,—“stretched forth over their heads above”—Principle is always stretched forth above the calculus. “And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies” (Ezk. 1: 22, 23)—those two wings are Life and Soul in the Word, Truth and Spirit in the Christ, Love and Mind in Christianity, and they cover the idea of the Word, the idea of the Christ, and the idea of Christianity. Moreover they are always “straight, the one toward the other;” Life is towards Soul, Truth is towards Spirit, and Love is towards Mind. In Science, the two wings are really Life, Truth or Love on one side, and Soul, Spirit or Mind on the other, because Science includes the Word, the Christ, and Christianity.

Now we come specifically to Life and Soul—Science reflecting the Word. “And when they went, I heard the noise of their wings,”—the noise is the voice or identity of Soul, and of course the wings symbolize Life,—“like the noise of great waters,”—you remember that in the fifth day the waters brought forth abundantly,—“as the voice of the Almighty, the voice of speech, as the noise of an host:”—as the voice or noise of multiplication:—“when they stood, they let down their wings”—there was no human action, but only the standing, the rest, of divine system. In divine system there is no sense of human action, but only of omni-action. “And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings” (Ezk. 1: 24, 25)—the minute you reach Science, you have the sense of standing. The lamps going up and down, the wheels, and the operation of the wheels in accord with the living creatures, all indicate movement, but Science knows only standing—the omni-action or rest of Principle.

Then Ezekiel indicates Truth and Spirit—Science reflecting the Christ. “And above the firmament that was over their heads was the likeness of a throne,”—Principle,—“as the appearance of a sapphire

stone:”—pure reflection, the reflection of Spirit:—“and upon the likeness of the throne was the likeness as the appearance of a man”—the sense of Truth—“above upon it” (Ezk. 1: 26). And so on the throne of Principle, the manhood of Truth was reflected as Spirit. Mrs. Eddy writes, “In the order of Science, in which the Principle is above what it reflects, all is one grand concord” (S. & H. 240: 10–11). Just think of that in connection with the words, “And above the firmament that was over their heads was the likeness of a throne.” We are considering the four living creatures—the Word, the Christ, Christianity, and Science—and the firmament, the interpretation of Principle, represented by the throne, is “over their heads”—the heads of the Word, the Christ, Christianity, and Science.

Next we come to Science reflecting Christianity—Love and Mind. “And I saw as the colour of amber,”—as we have seen, amber is transparent,—“as the appearance of fire round about within it, from the appearance of his loins”—the middle of the body, and remember that we are thinking of Principle in the centre of the order of Science—“even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.” Again you have that appearance of fire—that which destroys all that is untrue—and it always has brightness. “As the appearance of the bow”—the sevenfold aspect of God—“that is in the cloud in the day of rain, so was the appearance of the brightness round about” (Ezk. 1: 27, 28). Now, if you take the order of the Word, which is Mind, Spirit, Soul, Principle, Life, Truth, and Love, and which is symbolized here by the bow, and if you look upward from Principle, which is symbolized by the loins, you arrive at Love; and if you look downward you reach Mind. If you look upward you see Principle, Life, Truth, Love; but if you look downward, you see Principle, Soul, Spirit, and Mind, and so the climax of these two viewpoints is Love and Mind. In this connection, Mrs. Eddy writes: “The precise form of God must be of small importance in comparison with the sublime question, What is infinite Mind or divine Love?” (S. & H. 256: 16–18). So what Ezekiel saw was the appearance of Mind, Spirit, Soul, Principle, Life, Truth, and Love, but he saw it from the aspect of Science reflecting Christianity, which is Love and Mind. He saw the fulfilment of divine metaphysics, indicated by Mrs. Eddy’s words, “there is no place where God’s light is not seen, since Truth, Life, and Love fill immensity and are ever-present” (S. & H. 504: 12–14).

Finally we come to the sense of Science in its own aspect—the omni-action of Principle. “This was the appearance of the likeness of the glory of the Lord”—of Principle. “And when I saw it, I fell upon my face, and I heard a voice of one that spake” (Ezk. 1: 28).

You remember that in Revelation John writes very similarly, "And when I saw him, I fell at his feet as dead" (Rev. 1: 17).

So verses 22-28 described, in different symbolism, the candlestick of Exodus. Principle is above, in the centre, and everything rests on Principle. Wherever you look, you look from Principle, and you see the sevenfold aspect of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love—the "bow," which is always "the appearance of the likeness of the glory of the Lord." The candlestick symbolizes the "one" of Principle, the four divine offices, and the sevenfold divine nature. It symbolizes the whole of the divine system, and nothing would be more probable than that Ezekiel symbolized the working of this system through symbolism corresponding to "the pattern shewed to thee in the mount."

A Summary of the Tones of Mind as Mind and Mind as Spirit

Let's recapitulate briefly this first chapter of Ezekiel. The prophet begins by saying that he was among the captives by the river of Chebar, and the heavens were opened to him and he saw visions of God. It was in the thirtieth year (symbolizing Soul applied to the human), the fourth month (indicating Principle), and on the fifth day of the month (indicating Life). So he was at the point of Soul, Principle, and Life. Then he says that the Word of the Lord "came expressly" unto him, and that "the hand of the Lord was there upon him"—as the Son of man. And then the vision comes to him, and he sees first of all Mind operating as Mind, and he sees it in a sevenfold aspect. Mind you, the whole vision is all the dawning of the fact that there is a divine infinite calculus. When Jesus lifted the days of creation, which had been considered as thousand-year periods of time, into numerals of consciousness, for the first time he established the divine infinite calculus. When the days of creation become to you numerals of consciousness, your thought ceases to be conscious of time, and you enter the realm of eternity and infinity. This is what Ezekiel saw.

First, out of the whirlwind and darkness intelligent thought, or light, broke on him—he became aware of divine action, government, and so on. Then he discerned the nature of that light as a calculus—the four living creatures. He saw that it must be based upon exact spiritual understanding (straight feet), that you couldn't turn it aside, and that it operated with power (the hands of a man). He saw, furthermore, that the operation of this calculus was the way of Life, always ascending "straight forward." Then he saw the calculus of Spirit, in the tone of Truth, in all its details as man. And, finally, the purpose of it dawned upon him, the protection and the forever

ascension of thought which had accepted this divine infinite calculus. He became conscious that all this was being revealed as the Son of man at the point of Soul, Principle, and Life.

We know today that the Christ is not coming to us as an individual, but as what God knows about every one of His ideas. It is the divine infinite calculus of God's ideas. Your privilege and my privilege is to know those ideas, and thus to know God Himself, and every idea of God is available to you and to me and to all mankind in its true nature and true aspect. The coming to anyone of the ideas of music *is* music. The coming to you of the ideas of infinity *is* infinity. And so the way God comes to us in this era is as a divine infinite calculus of the Word, the Christ, Christianity, and Science, which are symbolized by the four living creatures. Ezekiel saw this calculus at that point at which Jesus fulfilled it. He saw what was put in that age into the first chapter of Genesis, he saw the nature of the infinite as One, and he saw that it was manifest as the "seven" of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and that it operated through a four-dimensional calculus of the Word, the Christ, Christianity, and Science. So Ezekiel foresaw what Jesus for the first time fulfilled. Jesus demonstrated the Son of man, then he demonstrated the Christ, and when he rose above the human, he demonstrated the divine.

Next, the vision developed to Ezekiel through Mind as Spirit, which came to him as the operation of the calculus symbolized by the four living creatures. He had seen the "seven" and now he saw the "four," and remember that immediately thought touches Spirit, it touches the calculus. The four living creatures appeared first as "burning coals of fire, and like the appearance of lamps," and they illustrated the Word, the lamps symbolizing the days of creation. Moreover, the lamps "went up and down," for the days of creation must be seen both objectively and subjectively; also "the living creatures ran and returned as the appearance of a flash of lightning"—that is, the ideas of the calculus gathered into focus brought instantaneous light. Then the prophet saw the Christ as the "wheels," in Mrs. Eddy's words, "fast circling on, from zone to zone," and there was also the sense of the operation of the Christ as the wheels of divine reason. And then the vision was extended to Christianity, which was indicated by the absolute unity or coincidence between the wheels and the living creatures when the spirit was in them.

Finally, Ezekiel saw Science itself, and he symbolized it by the firmament, the interpretation of Principle, which was "as the colour of the terrible crystal"—of the nature of pure reflection. He saw the operation of Life and Soul, Truth and Spirit, and Love and Mind in Science as the wings of the living creatures, which were "straight, the one toward the other: every one had two, which covered on this

side, and every one had two, which covered on that side, their bodies." Life and Soul cover the idea of the Word, Truth and Spirit cover the idea of the Christ, and Love and Mind cover the idea of Christianity. The two wings of the fourth living creature are really the full sense of Life, Truth, or Love on one side, and Soul, Spirit, or Mind on the other, because Principle is Science, and Science includes or "covers" everything.

Then, in more detail, Ezekiel saw Life and Soul as the noise of the wings, which was "like the noise of great waters,"—the fifth day,—"as the voice of the Almighty, the voice of speech, as the noise of an host"—of multiplication. He saw the interpretation of Principle first as Life identified. Then Truth and Spirit came to him as a throne above the firmament—Principle—which was "as the appearance of a sapphire stone"—perfectly reflected—and had "the appearance of a man above upon it." Next, he indicated Love and Mind in the lovely symbol of the fire going upwards and downwards from the loins of the man, thus illustrating the subjective and objective viewpoints of Principle, Life, Truth, Love, and Principle, Soul, Spirit, Mind. You remember that he described the fire as the "bow"—the full sevenfold aspect of Being. Finally, he arrived at a sense of Science itself. "This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." When you see Principle in that way, the mortal falls down, it is finished. When you arrive at Principle, there is nothing left but pure Science, the Science of divine idea. You and I are day by day trying to overcome a little sin, a little disease, a little fear of death, and as we gain a sense of Principle, all those things just fall down before it.

The "Son of Man" Commissioned: Mind as Soul

In Chapter 2 we come to the tone of *Mind as Soul*. Ezekiel, having previously seen the basis of the calculus, now realizes the essential need of analyzing error before he can begin his mission. It is essential that we too should learn and understand this process of handling evil, or we shall become the victims of it. Mrs. Eddy writes, "No risk is so stupendous as to neglect opportunities which God giveth, and not to forewarn and forearm our fellow-mortals against the evil which, if seen, can be destroyed" (Mis. 213: 10-13). And to forewarn and forearm them is to show them metaphysically how to deal with it, so that they can begin to analyze it and uncover it for what it is. Hell is ignorance. Heaven is the light of spiritual understanding. Hell is the ignorance of mortality, that's all the hell there is, and it is here and now to be dealt with, not anywhere else or in the future.

Moses and Jeremiah both showed a great deal of reluctance at this point, but both Ezekiel and Isaiah seem to have been perfectly clear at the very outset about the necessity for analyzing evil, and Mrs. Eddy too, although evil struggled to prevent her, taught the absolute necessity for such analysis. The story of the awakening of Ezekiel to his mission reads very much like the story of Isaiah awakening to his. They both saw that Israel was a rebellious and stiff-necked people, but they were not afraid. Ezekiel had visualized the calculus of reality and he was now clad with power. Just so, if you understand the calculus of reality, you can't be afraid; you just can't fear the handling of error. You will love to handle it, and you will know that in handling it from the throne of grace, from a sense of the omnipotence, omniscience, omnipresence, and omni-action of good, you are working your way out of the hell of mortality. Moreover, you will do it not only for yourself, but for your fellow men, because the truth you know at any point, because it is truth, must be infinite, it must operate everywhere; and if day by day you are handling the claims of animal magnetism in all its phases intelligently and scientifically, you don't know what that is going to accomplish for mankind. I don't see how anybody can be a Christian Scientist without every day doing all he can in spiritual and scientific thought to help mankind. The first thing I do every morning is to know the truth for myself, and then I handle the whole claim of evil for the world. No one can measure what that thinking accomplishes, because it is infinite and it doesn't return void.

As I say, Moses and Jeremiah both showed a great deal of reluctance to analyze evil, although, reluctant or not, the way was always shown to them—God's way. Moses was given an Aaron, and Jeremiah was given the words to speak when the Lord touched his mouth. But Ezekiel faced up to the situation at once, and as we shall see, he was given a roll of a book "written within and without"—as the Son of man he had both the objective and subjective sense of reality. So now he begins to analyze the situation; he is identified as the Son of man, as the messenger.

"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me." Everything was becoming definite and identified. "And he said unto me, Son of man,"—Ezekiel saw now that he must analyze the situation,—"I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God." He was to be

identified as a messenger, as the Son of man. "And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man,"—he is called that constantly from now on,—"be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious." Was he analyzing the situation? He certainly was. "But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe" (Ezk. 2: 1-10). Through Mind as Soul the light of Mind was beginning to show Ezekiel that rebellious Israel was destined for lamentations and woe, and of course the symbol of a book is exactly the same as in Revelation at the opening of the seals—a book "written within and without." Most of John's symbols in Revelation were taken from Ezekiel.

To me it is a marvellous thing that when it seemed as if Israel had been wiped out, their monotheism was gone, their temple was devastated, and they themselves had been taken into captivity into Babylon, which they had always regarded as the essence of paganism, there were men like Ezekiel great enough to see that the only thing which mattered was Truth; the temple didn't matter, Israel didn't matter, nothing mattered but Truth. The man who recognized this most clearly seems to have been Ezekiel. Ezekiel seems to have been the impelling spirit behind the first chapter of Genesis and, moreover, there is no book in the Bible which the experts are more certain was written by the man to whom it was attributed than the Book of Ezekiel. Not one of the commentaries makes any question but that Ezekiel wrote the book called by his name. Isaiah, they say, was written by a good many different people, but not Ezekiel. And so here was this great master mind in Babylon, who saw that all that mattered was the monotheism of Israel. Jerusalem didn't matter, the Jews didn't matter; the only thing which mattered was Truth, and in captivity in Babylon he was both the guiding spirit of that first chapter of Genesis and the author of the Book of Ezekiel, both documents which deeply influenced the Book of Revelation, the climax of the Bible.

It is an amazing record, and there are very few books in the whole Bible, including Revelation, which show more clearly the necessity

for the scientific translation of mortal mind through analysis, uncovering, and annihilation. Do you imagine that it was an easy thing for this great Hebrew thinker and writer to expose, as he did, all the hideousness of the Israelitish worship and of all that they held dear? Of course it wasn't. It wasn't an easy thing for Jesus to say, "All that ever came before me are thieves and robbers," but he said it; and just so it wasn't easy for Ezekiel to expose the conditions he was faced with, but he saw the necessity for doing so.

And so this tone of Mind as Soul illustrates that the breaking of the light burns the tares, and remember that Soul must also gather the wheat into the barn. First of all in Mind as Mind the light breaks on Ezekiel, and it breaks as a divine infinite calculus of ideas. Then in Mind as Spirit the workings of that calculus begin to appear, and then in Mind as Soul that calculus begins to operate as the firmament of Spirit, by which "human conception, material sense, is separated from Truth" (S. & H. 505: 7-8). Ezekiel begins to realize that the situation in Israel must first be analyzed, and that he can't go one step forward until he has analyzed it. He is given "a roll of a book," that is, he is shown how through the days of creation to break what John in Revelation calls seven seals, the seven seals of error, and he sees that this can't be escaped.

The Scientific Translation of Mortal Mind in Ezekiel

Now, do take these things quietly and consecratedly. I believe that the Book of Isaiah, as you well know, changed our whole outlook from the objective to the subjective, and remember that Isaiah, like Ezekiel, when he was commanded to analyze error, obeyed at once. Isaiah saw clearly, just as Ezekiel did, the necessity for the analysis, uncovering, and annihilation of error, but in a different way. I believe that Isaiah gave us a wonderful sense of what Mrs. Eddy calls the "Scientific Translation of Immortal Mind," and if we think about it intelligently and consecratedly, I believe that Ezekiel will give us the most wonderful sense of what she calls the "Scientific Translation of Mortal Mind." (See S. & H. 115: 12-116: 3.) We certainly do need that in this world of ours. And what blindness, what hypocrisy, what nonsense, to turn aside and say, "There isn't any human problem, we don't have to touch it, we don't have to pay any attention to it. We only have to know that God is God." How can you possibly demonstrate that God is God unless you can first analyze, uncover, and annihilate the claims of the carnal mind? You can't, and it's just dense blindness to think you can.

So don't be fooled. You've got to do this, and so do it consecratedly and earnestly. Be a real student, get down to it, and learn to entertain

the ideas of God according to a divine infinite calculus in Science and in system. Then, as those ideas come to you, use them; use them in Christianity to obliterate the mortal concept through its analysis, uncovering, and annihilation, and you will be a happy human being. I know this because I've proved it, and the handling of evil has never brought me anything but good. The minute you begin to handle evil you lose all fear of evil, it drops right away. You begin to see that "the prince of this world cometh, and hath nothing in me," because you can see the serpent crawl, and you know how it crawls, and you know how to prevent it crawling. You know how to deal with it through the Word, the Christ, Christianity, and Science—through those four living creatures. There's nothing far-fetched about Ezekiel. It is lovely, and if we consider it slowly and carefully, we shall have a wonderful time.

TALK No.76

(October 14th, 1949)

EZEKIEL—II

Chapters 3: 1—4: 17

A Sign of the Times

I want to read you part of a letter I received recently from an American woman who is a wonderful thinker. She tells of a very interesting incident, which is a sign of the times. She says, "I am writing you now about something new. Last year the Dean of Religious Education in — University made the statement in his class that Christian Science was a throwback to Hinduism. I have been on his trail ever since, and caught up with him three or four weeks ago."

I have been saying for some time past that that state of thought which is content to say that God is Love, and yet pays no attention at all to the human problem, is a type of Eastern philosophy. The Buddhist believes that he can go into a state of Nirvana, becoming at one with his god, and that the material universe then passes out of his experience and doesn't matter any more. The unthinking Christian Scientist believes much the same thing.

This lady's letter continues: "We had a most interesting conversation, and he told me that he made his remark about Christian Science being a throwback to Hinduism because Christian Science taught that everything surrounding us was material and an illusion. I pointed out to him, since he had Mrs. Eddy's books, that Christian Science did not teach that matter was a crowd of hard particles, but that matter was a mode of consciousness. I gave him several references, two among them being the one from 'Christian Healing' where she speaks of matter being translated into Mind, and the one from 'Miscellaneous Writings' where she speaks of atomic action being Mind. I am also sending him today two volumes of your Verbatim Reports on 'The Science of the Bible,' and some mimeographed material of my own."

The Dean of Religious Education at this famous University wrote to this woman in reply: "I very much enjoyed your visit to the office

the other day, and I am looking forward with great interest to receiving some of the mimeographed material which you were good enough to offer to send me. I am quite convinced that there is an interesting study in the field of growing dissent from the authoritative control of the Christian Science Church. I would greatly appreciate it if you would give me a list of such books as you know of that are written by former Christian Scientists who believe that they are carrying on the true traditions of Mrs. Eddy, but who have either left the Church or have been rejected by the Church. If I had their names and addresses, I would enter into correspondence with them and gradually increase my acquaintance with that whole field." That little incident gives an indication as to which way the wind is blowing, and it's blowing harder than we think.

The Only Method of Destroying Materiality

Mrs. Eddy teaches that the material universe may, by reversal, give a hint of reality, or it may be just hell, which is wholly chaotic. She writes: "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand" (Mis. 60: 28-3). She also says, "by reversal, errors serve as waymarks to the one Mind" (S. & H. 267: 24). But remember that Mrs. Eddy has shown us how to translate this material sense of things out of itself into reality through the "Scientific Translation of Mortal Mind" (S. & H. 115: 19). The only way to explain the material universe is to explain away a material sense of that universe scientifically and metaphysically. To attempt to sweep it away in one single act by just saying that it doesn't exist and that you don't have to pay any attention to it, is not intelligent; moreover, as the Dean of that American University pointed out, such a belief is a throwback to Hinduism, which is Eastern philosophy. It involves the belief that through a state of ecstatic religious emotion you can enter into at-one-ment with a god who can't be explained or understood, and then the material universe cannot affect you any more. But genuine Christian Science, "practical, operative Christian Science" (Mis. 207: 5-6), shows you how to understand and lay hold on the ideas of God, which constitute the true universe, and then how metaphysically and scientifically to analyze, uncover, and annihilate that false sense of existence which we call materiality. In that way Christian Science shows you how to translate the material universe, through the days of creation, into the "third degree" of the scientific translation of mortal mind—"Wisdom, purity, spiritual

understanding, spiritual power, love, health, holiness" (S. & H. 116: 2-3). That is a very different proposition.

Ezekiel's Analysis, Uncovering, and Annihilation of Evil

Now let's continue with our study of Ezekiel. Remember that Ezekiel was undoubtedly the master mind who impelled the writing of the days of creation, that his book constituted the balance between the Old and the New Testaments, and that many of the symbols which appear in Revelation were first used by Ezekiel. So the influence of his thought extends almost throughout the Bible record. Furthermore, his analysis, uncovering, and annihilation of the claim of materiality is masterly. He takes Jerusalem as the symbol of materiality because at that time Jerusalem had sunk to the lowest level of paganism and sensualism. Mrs. Eddy defines "Jerusalem" positively and negatively. Negatively, the definition reads, "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny" (S. & H. 589: 12-15). So Ezekiel takes that as his symbol of all materiality, and he first shows how to analyze, uncover, and annihilate it. Then he shows how to introduce the true system; and he ends by showing how to establish the true temple and the true city, the "city foursquare." But first of all he gives a most wonderful record of the scientific process of the analysis, uncovering, and annihilation of evil.

The Importance of the Opening Chapters of Ezekiel

The beginning of the Book of Ezekiel is most important. It really is imperative that we should gain a true sense of the first few chapters, because there Ezekiel gives his basic metaphysical plan, so let us just go through them briefly once again, since at the outset they may seem a little involved.

Remember that Ezekiel is called the "son of man" 91 times. The term "Son of man" is used in the Bible only with Ezekiel and Jesus; it isn't used anywhere else in the Bible. The state of consciousness called the Son of man is that state of thought which, through the understanding and demonstration of the Word reflecting the Christ—Soul, Principle, and Life—arrives at the point of Life. In the aspect of the Word reflecting the Christ thought arrives at some understanding of Life, and our sense of the days of creation then rises above matter and time, and they become numerals of consciousness. That state of thought is what we call the Son of man, and in Ezekiel's first verse he gives that sense. The historians have

tried many explanations of that first verse, but they can't make head or tail of the figures; they don't know what they refer to at all.

As you will remember, Ezekiel writes, "Now it came to pass in the thirtieth year,"—there's the symbol of Soul, the third day of creation,—"in the fourth month,"—there's the symbol of Principle,—"in the fifth day of the month" (Ezk. 1: 1)—the symbol of Life. So Ezekiel begins with the sense of Soul, Principle, and Life; he is saying, "I was in that state of thought called the Son of man." Remember, Ezekiel was the man who impelled the record of the days of creation, which includes the numerals of consciousness and their blending in a four-dimensional calculus of reality. He knew more of metaphysics and metaphysical symbols than we dream of.

A Summary of the Tone of Mind as Mind

Then he goes on, "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him" (Ezk. 1: 3). As we shall see, that statement "the hand of the Lord was there upon him" occurs seven times in this book, and it gives the division of the book into seven distinct sections. Each section illustrates the operation of one synonymous term for God, following the order Mind, Spirit, Soul, Principle, Life, Truth, Love. After that very short introduction, then, Ezekiel at once begins with the tone of Mind, which he illustrates in three aspects: Mind as Mind, as Spirit, and as Soul.

As you remember, in *Mind as Mind* he gives the seven tones of the days of creation. First, *Mind*: Out of the whirlwind and darkness, intelligent thought, or light, broke upon him. He gives the sense that "Darkness was upon the face of the deep . . . And God said, Let there be light." In the tone of *Spirit* he discerns the nature of the calculus: "Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings" (Ezk. 1: 5, 6)—"four" symbolizes the calculus of Spirit, and all four aspects reflect each other.

Next, in the tone of *Soul*, he says: "And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass" (Ezk. 1:7). He saw that this spiritual calculus must be based upon exact spiritual understanding (straight feet), it must be sensitive to all right activity (the sole of a calf's foot), and it must be unchangeable (burnished brass). Then, in the tone of *Principle*, he says: "And they had the hands of a man under their wings on their four sides; and they four

had their faces and their wings" (Ezk. 1: 8)—he saw that this calculus operated with power (the hands of a man), and that all the aspects of it had identity (faces) and individuality (wings). Then, in the tone of *Life*, he writes: "Their wings were joined one to another; they turned not when they went; they went every one straight forward" (Ezk. 1: 9)—he saw that the operation of the calculus was the way of Life, always ascending and going "straight forward."

Then, in the tone of *Truth*, he writes: "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle" (Ezk. 1: 10). Those four beings symbolize the Word (the lion), the Christ (the ox), Christianity (the man), and Science (the eagle). The sequence which Ezekiel actually gives is interesting, because he couples the Word with Christianity, and the Christ with Science. You remember that when Mrs. Eddy indicates the calculus in her definition of God in "Recapitulation," she gives a sense of the Word and Christianity in the two terms "incorporeal" and "supreme," which are really relative terms, whereas "divine" and "infinite," which correspond to the Christ and Science, are absolute and wholly positive. So in that sixth tone of Truth, or manhood, Ezekiel gives the sense of the Word, the Christ, Christianity, and Science, just as you have them in the sixth day of creation. At the point of Truth everything melts into the calculus. You begin to think fundamentally in terms of the Word, the Christ, Christianity, and Science. The numerals of consciousness having become subjective to you, you arrive at the synonymous terms for God and their four orders. As some of you know, our study of the four Gospels at Oxford this year gave us an entirely new sense; we were learning to think in terms of the Word, the Christ, Christianity, and Science. A real understanding of mathematics involves thinking in terms of addition, subtraction, multiplication, and division—in terms not only of numerals, but also of computation—and so it was with us.

Finally Ezekiel brings you to the tone of *Love*: "Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went" (Ezk. 1: 11, 12). The purpose of the calculus dawned upon him—the unity, the protection, and the forever ascension of thought that has accepted this divine infinite calculus.

So Ezekiel, the great master mind who impelled the record of the days of creation, begins by giving those seven tones perfectly within the tone of Mind as Mind.

A Summary of the Tone of Mind as Spirit

Then we come to the tone of *Mind as Spirit*. He is still using the four living creatures, symbolizing the calculus, but here he illustrates their operation as omnipotence, omniscience, omnipresence, and omni-action. First he symbolizes the *Word*: “As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps:”—you remember that the “lamps” in Revelation symbolize the days of creation, the *Word* sense:—“it went up and down among the living creatures . . . And the living creatures ran and returned” (Ezk. 1: 13, 14)—the objective and the subjective sense.

Ezekiel now symbolizes the *Christ*. He brings in the sense of the “wheels,” and the “wheel in the middle of a wheel.” Mrs. Eddy gives the same sense when she writes: “Fast circling on, from zone to zone,—Bright, blest, afar,—O'er the grim night of chaos shone One lone, brave star” (Chr. 53: 1–4). That star is the *Christ*-idea.

Next, Ezekiel symbolizes *Christianity*. He illustrates the reflection of Christianity by saying that everything the living creatures did the wheels did—there was absolute coincidence, perfect reflection.

Then he brings us to the sense of *Science*. First of all he describes Principle through the symbol of the firmament. The firmament stands for spiritual understanding, and it gives the sense of the interpretation of Principle. The *Word* was symbolized by the lamps, the *Christ* by the wheels, and Christianity by the absolute unity of the wheels and the four living creatures, which illustrates the operation of the calculus through the *Christ*-idea. Now we have the sense of *Science*, as we have it symbolized in the *Matrix*, and Ezekiel begins and ends with Principle. He writes, “And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal,”—it was perfectly reflected,—“stretched forth over their heads above”—Principle is always above. “And under the firmament were their wings straight, the one toward the other:”—under Principle, Life and Soul are “straight, the one toward the other,” so are Truth and Spirit, so are Love and Mind:—“every one had two, which covered on this side, and every one had two, which covered on that side, their bodies” (Ezk. 1: 22, 23). In *Science*, Life and Soul cover the idea in the *Word*; Truth and Spirit cover the idea in the *Christ*; Love and Mind cover the idea in Christianity; and in *Science* itself the idea is covered by Principle.

Now Ezekiel presents Life and Soul. He symbolizes Soul by a voice, a sense of identification, and Life by the wings of the creatures, the sense of exalted thought. Then, in describing the *Christ*—Truth and Spirit—he says, “And above the firmament that was over their

heads was the likeness of a throne,”—the firmament, here symbolizing Principle, was over their heads, and there was “the likeness of a throne,” which is always a symbol of Principle,—“as the appearance of a sapphire stone:”—the reflection of Spirit:—“and upon the likeness of the throne was the likeness as the appearance of a man above upon it” (Ezk. 1: 26). Manhood is a symbol of Truth. So there Ezekiel symbolizes Truth and Spirit.

Then we come to the Christianity sense, Love and Mind, and it is very interesting to see how he has symbolized it. “And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about” (Ezk. 1: 27, 28). That “bow” is the rainbow, symbolizing through its seven colours the days of creation. If you look from the loins, from Principle, upward, you look through Life and Truth to Love; and if you look from the loins downward, you look through Soul and Spirit to Mind. And so “the appearance of his loins even upward” indicates Love, and “the appearance of his loins even downward” indicates Mind.

Ezekiel climaxes the sense of Science, in this tone of Mind as Spirit, with Principle again: “This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake” (Ezk. 1: 28). The “glory of the Lord” is the climax. Science is based entirely on Principle.

So Ezekiel has symbolized the Word, the Christ, Christianity, and Science in the tone of Mind as Spirit, and of course when you have the tone of Spirit the fourfold calculus often appears. That sense of Science which was first symbolized by the “candlestick” comes in time and time again in this Book of Ezekiel.

Ezekiel Given the “Roll of a Book”: Mind as Soul (1)

In the tone of Mind as Mind Ezekiel illustrated the days of creation; in Mind as Spirit he illustrated the operation of the calculus of Spirit through four living creatures; and now, in the tone of *Mind as Soul*, Ezekiel sees that he must be a messenger, and he is called “son of man” for the first time.

“And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee” (Ezk. 2: 1). Ezekiel goes on to see that he must tell Israel what God tells him “whether they will hear, or whether they will forbear.” Then he is given the “roll of a book.” “And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book

was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe" (Ezk. 2: 9, 10).

Remember, we are considering the tone of Mind as Soul. Ezekiel now realizes that he has to act as a messenger, that he has to give the message in the roll of the book to Israel. You remember the "book written within and on the backside, sealed with seven seals" which John introduces into Revelation. The seven seals of the book were opened through the tones of the seven days of creation—through the synonymous terms for God in the order of Mind, Spirit, Soul, Principle, Life, Truth, Love—and with the opening of the seventh seal John had to eat the little book. Ezekiel had the same experience, and he refers to it several times. He realized that he would have to assimilate the days of creation, the numerals of consciousness, and the synonymous terms for God, and that he would have to use them to analyze, uncover, and annihilate error. Here he is showing the analysis through Mind. When we consider Spirit, we shall see the uncovering, and when we consider Soul, we shall see the annihilation. You will recall that in the third degree of the scientific translation of mortal mind, in which mortal mind is annihilated and reality, the spiritual, appears, Mrs. Eddy gives there the tones of the days of creation: "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." It is the fulfilment of the seven days of creation in our thought which enables us to complete that scientific process.

So Ezekiel begins by saying that he is concerned with the state of thought called the Son of man—Soul, Principle, Life. Jesus first had to demonstrate the Son of man—fulfil the seven days of creation—before he could demonstrate the Christ itself. Whenever you see that the days of creation are not embodied in time periods of a thousand years each—which is your first sense of them in the Bible story—but that they are ever-present numerals of consciousness, you are in the realm of Science and ever-presence, and at that moment you attain to the Son of man in some degree. The days of creation are only the first glimpse of the whole picture, and when you see the fulfilment of those days of creation, you realize they are but the first indications of ever-present numerals of infinity, numerals of consciousness, and at that point you have touched the state of consciousness which is called the Son of man. Jesus' first demonstration was to fulfil the law and the prophets, the days of creation, and he fulfilled them as numerals of consciousness. He said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest"—Science is ever present.

Ezekiel Eats the Roll: Mind as Soul (2)

Now we come to Chapter 3: "Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll" (Ezk. 3: 1, 2). Ezekiel saw that he must eat the roll—that roll, or script, which came to him of the story of the first chapter of Genesis and which meant more to him than anything else in the world. I don't believe that any of us achieve anything until we really understand the first chapter of Genesis; in fact, we don't even begin to achieve anything. We must understand the days of creation, and see that at the point of Life they become numerals of consciousness operating in a calculus of the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science. At that point we really begin to become conscious of Science, and we see numerals of consciousness operating in a definite four-dimensional calculus, and at the point of Life it is the calculus of the Word. Then our thought must progress to the sixth day of creation, and see the seven distinct tones of Truth as Mind, Truth as Spirit, Truth as Soul, Truth as Principle, Truth as Life, Truth as Truth, and Truth as Love, and also the four-dimensional calculus of the Word as the Word, the Christ as the Christ, Christianity as Christianity, and Science as Science. When we have seen that aspect, our thought arrives at the seventh day of creation, symbolizing Love as Truth and as Love, giving the sense of the divine ideal forever embosomed in the divine motherhood of God.

So that was the roll which Ezekiel saw that he had to eat: the days of creation becoming numerals of consciousness, operating in the calculus of the Word, then becoming the synonymous terms for God in the aspect of Truth and operating in the divine infinite calculus, and finally climaxing in the infinitude of divine Love. Now, when we have eaten this roll—when we understand the days of creation rising into numerals of consciousness in the fifth day, into synonymous terms and a four-dimensional calculus in the sixth day, and becoming the infinite ideal included in the divine motherhood of Love in the seventh day—we can take it to the "house of Israel," but not before. If we love Science, if we understand it, use it, and live it, then we shall be able to give it to mankind intelligently and we shall break right through the narrow little circle we have at present into the big wide world. We *must* do that, because this is the story that mankind wants. Mankind must eat this roll. It must put on the state of consciousness of the Son of man. It must understand the order which begins as the days of creation and leads to the numerals of consciousness, the synonymous terms, and the divine infinite calculus—all ever present and scientific in their operation.

Ezekiel is not describing happenings, he is describing Science. As the days of creation unfold to you, they become numerals of infinity, and then synonymous terms for God. As you begin to understand these synonymous terms and the blending of them in a four-dimensional calculus, your thought begins to grasp the infinite divine ideal, and at that point you see that there is only Science. When you really understand and use mathematics, $2 \times 2 = 4$ doesn't happen, it is just part of the science of mathematics. So what Ezekiel is recording here is Science and the operation of Science.

He continues: "And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness" (Ezk. 3: 3). John tells the same story in Revelation, Chapter 10, and Mrs. Eddy writes in her commentary on this chapter: "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 thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope" (S. & H. 559: 20-31). Whenever you begin to understand the days of creation as the numerals of consciousness, and you begin to see them fulfilled in the synonymous terms for God, the mortal begins to be destroyed, and it seems to be a bitter experience. Before I saw the significance of the days of creation, I was very popular with some people. When I did see them, it was certainly sweet to the taste and it remained so, but it was also bitter in the belly. Overnight I ceased to be popular. The same experience may come to any one of us, but it is a very healthy experience. As these days of creation—this "seed-plot" of the Bible, this foundation stone on which Mrs. Eddy built—come to you, it demands the laying down of material so-called values, and leads you first to the Son of man, then on to the Christ-ideal, to your divine nature, the divinity of manhood, and so you find your life "hid with Christ in God" from everlasting to everlasting. If we are in earnest, we shall have a similar experience to that which Ezekiel had.

The Mission to Speak: Mind as Soul (3)

"And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them." As soon as you have eaten the "roll," you have to go and tell mankind about it, you can't

help yourself. Ezekiel goes on to analyze the situation and realizes what the outcome will be. "For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee." I believe that if we had had enough understanding to present this idea of Science to the world in a simple way, we would have had an easier time than we have had in attempting to go to the Christian Scientists, who speak the language we do. There are millions of people in the world who are thinkers, but the average Christian Scientist is not a progressive thinker; he is a religionist. Ezekiel was faced with a very similar situation: should he go to the house of Israel, who understood his language, or should he go to "many people of a strange speech"? "But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead:"—the definiteness of man's true identity:—"fear them not, neither be dismayed at their looks, though they be a rebellious house" (Ezk. 3: 4—9).

"Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears"—we must understand the complete plan, it must be fully digested. "And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear. Then the spirit took me up,"—thought was being resurrected in Soul,—"and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing" (Ezk. 3: 10—13).

The "noise" is the same symbol as the voice, giving the sense of the identity of Soul; the "wheels" give the sense of operation, of Principle; and the "wings" give the sense of Life. So Ezekiel ends this tone of Mind as Soul with symbols of Soul, Principle, and Life.

In the tone of Mind as Mind, therefore, Ezekiel began to grasp the nature of his message, and he saw that he had to give it from the standpoint of the Son of man. In the tone of Mind as Spirit he began to see that the operation of the message was through a four-dimensional calculus of thought. In the tone of Mind as Soul he began to see what the giving of his message would mean; his journey from sense to Soul was becoming definite to him. He saw that he himself must first eat the "roll;" he must rise to the understanding of the

Son of man—Soul, Principle, Life—where the days of creation become numerals of consciousness and thought touches Science. As long as you are considering the days of creation as time periods, you are not in the realm of Science, because Science knows no time; but the minute you see that they are ever-present numerals of consciousness, you touch the hem of Science, and in that degree you have attained to the state of consciousness called the Son of man.

Ezekiel Goes to the Captives: Spirit as Mind

Now we come to the whole tone of *Spirit*, and first Ezekiel gives the tone of *Spirit as Mind*. In the tone of Mind he saw that he was a messenger, and he saw how he must deliver his message, but here in the tone of Spirit he begins to uncover the situation; he begins to see what effect his message will have, and what it will accomplish. “So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit;”—he knew what he was faced with, and that his message would be resisted;—“but the hand of the Lord was strong upon me”—there is the statement which introduces the whole tone of Spirit. “Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat,”—he tried to understand their state of thought,—“and remained there astonished among them seven days” (Ezk. 3: 14, 15)—Ezekiel took his message to the captives in Babylon, he told them of the numerals of consciousness, the state of thought called the Son of man, and exposed the error of the situation through those numerals. You remember Mrs. Eddy’s statement: “Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are not so willing to point out the evil in human thought, and expose evil’s hidden mental ways of accomplishing iniquity. Why this backwardness, since exposure is necessary to ensure the avoidance of the evil? . . . Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning” (S. & H. 570: 30–5; 571: 11–14).

Consider the situation that we are facing in the world today. Many a nation that has done great good is being destroyed by forces which it doesn’t understand at all. The British Empire itself is faced with that problem. It has done wonders for mankind in many ways, but there are forces operating which threaten to destroy it, and nobody really seems to understand why; if it can’t meet those forces, it will go down. People say that history repeats itself, that empire after empire inevitably rises and falls, but that need not be so. Good isn’t something temporary which comes and then falls away. Good insti-

tutions shouldn't just go down, they should go on and develop. They go down only because of the working of malicious animal magnetism, which makes men believe that the good that has been accomplished is outworn and past, and they don't see the possibilities of positive development because they are afraid of changes. The same thing happens in the sphere of religion: the spiritual brilliance, the vision, lasts for a little while, and then is lost through fear and conservatism, and so what promised to be a wonderful spiritual awakening becomes a stereotyped sect, and its members lose their inspiration. It's the same process. But why does it occur? Because nobody understands what is happening, and the error of the situation isn't exposed, because men haven't the consciousness of the firmament of Spirit, which discerns and exposes the hidden actions of error. This process will go on in mortal history until men do understand how to deal with it. But what is the history, the record, of the order of Spirit? It is development, birth, reflection, progress—something altogether different. So Ezekiel tells here of how he came to the people and explained to them the working of the order of Spirit—the days of creation and the numerals of infinity.

"I Have Made Thee a Watchman": Spirit as Spirit

Then Ezekiel gives the tone of *Spirit as Spirit*: "And it came to pass at the end of seven days,"—when he had finished his work,—"that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezk. 3: 16, 17). He evidently didn't have much success in giving the message, but he understood it himself, and now he was to become a watchman. Mrs. Eddy writes: "Stand porter at the door of thought" (S. & H. 392: 24). That is the firmament state of thought, which separates. It is the same with us: as we understand spiritual reality, we've got to become watchmen. Do you imagine that this greatest of all messages, Christ's Christianity, which 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: 2-5), has come to us merely in order that we may have a good time in matter? Not a bit of it. It puts an immense responsibility on us. When we understand that state of thought called the Son of man, when our sense of the days of creation has melted into Science and they have become numerals of consciousness in our thought, we've got to become watchmen. How we can serve mankind today! But first we must be able to separate, to discern what is of God and what is of evil; and to do that we've got to be watchmen,

and to be watchmen we must understand the days of creation, the numerals of consciousness, and their intelligent operation. That is what Mrs. Eddy referred to when she spoke of the "platoons of Christian Science" being "thoroughly drilled" (see Un. 6: 22-5).

So, in this tone of Spirit, Ezekiel begins to unfold his message. In Spirit as Mind he shows how to establish the order of the numerals of infinity. Then he sees, in Spirit as Spirit, that that makes the demand on him to become a watchman. If we understood the numerals of consciousness, and were real watchmen, how we could help the world today! You know, it is the same with all of us: at first all we can think of is how we can help ourselves, but as we go further we begin to see that the best way to help ourselves is to be impersonal and to help universally. So begin to think "How can I help?" instead of "How can I help myself?" No good musician plays his music only for himself. So begin to think to yourself, "How can I help best? How can I use Science? How can I demonstrate it not only for myself but for the whole of mankind?"

The Warning Must Be Given: Spirit as Soul

Then Ezekiel brings us to the tone of *Spirit as Soul*. Remember, he is uncovering the situation, and here he shows that if you don't use the order of Spirit to separate, you will be penalized, whereas if you do use it, there is no penalty, but only the freedom of Soul. Ezekiel sees that as the watchman his uncovering of the situation will save mankind, and that if he doesn't uncover it, the crime will be on him. But he also sees that if he does uncover it, and there is no response, he will have no penalty to pay.

He writes, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul" (Ezk. 3: 18-21). So it just comes to this: when the idea of Science comes to us, we've got to go and sit by the captives of mortal sense for "seven days," and then, when the seven

days are over—when we've given them some sense of Science, as numerals of consciousness—we must realize that we've got to be able to show our fellow men how to separate intelligently between good and evil. If we don't do that and they perish, the sin is on us; but if we do it and they don't pay any attention to us, the sin is not ours at all. Divine reflection is an essential part of Christianity, and when Truth comes to us we can't cradle and finitize it, we can't wrap it up in ourselves; we've got to reflect it universally.

So in the whole tone of Mind Ezekiel sees that he must be a messenger; he sees that his message will develop through a four-dimensional calculus, and he also sees the nature of the message. Then, in the tone of Spirit, he goes to the captives and gives them the message, and realizes that he must be a watchman, that he must separate between good and evil. He sees, moreover, that if he separates, and warns his fellow man to separate, to "stand porter at the door of thought," then he has fulfilled his responsibility, and the sin of indifference to his demand is not on him. If you accept Truth, then with every condition that comes to you, you begin to separate wisely—you begin to distinguish that which is of Principle from that which is not. It can be done in music, in mathematics, in any intelligent subject, and it must be done in Science. If we do that, we shall become what eventually we must be, citizens of the world.

The Spiritual Idea Protected: Soul as Mind

Now we come to the whole tone of *Soul*, and Ezekiel writes: "And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee"—that "plain" gives the sense of the Christ as Christianity, which comes to every plane of thought. The "line" is the order of the Word, the "plane" symbolizes the Christ, "space" is a symbol of the omnipresence of Christianity, and "fourth dimension" indicates Science. (See Mis. 22: 10-12.) So this is the first touch of the Christ coming to Ezekiel. He has seen the numerals of infinity, and now thought says to him, in the Christ, "You must press forward into the Christianity of the Christ, you must see the divine translation coming to every plane of thought." He hadn't actually arrived at that point yet, but he saw what must come. We had the same experience: we began by learning the days of creation, and they were a great joy to us—they were sweet to the taste. Then we began to see that they might be bitter in the belly, but we didn't pay much attention to that because of our joy at having found them. Then we began to see the numerals of consciousness and that they operate universally in a calculus of thought in the Christ, and as we understood the Christ we began to

see that we could use those numerals universally in translation. So Ezekiel was told: "Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face" (Ezk. 3: 22, 23)—as soon as he began to go forth, he was willing to lay down the human, to let his false sense of identity fall before this glimpse of the Christ.

"Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reproof: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house" (Ezk. 3: 24-27). There Ezekiel identified the fact that before he could deliver his message he himself would have to understand it and be able to use it. It would be unsafe for him to attempt to give it before then. He saw that he couldn't translate his message until it had become absolutely real to him and that he must wait until Principle spoke through him.

You know, the way in which the Science of the Christ-idea has been protected is really marvellous. It came to us during the war, when travel to and from America was difficult or impossible, and so the idea was wonderfully protected in those early stages. If it had started in America, it would have been stifled by so-called "head-quarters." The "powers that be" would have left no stone unturned to destroy it, but as it was they couldn't reach it, especially during the war.

Mrs. Eddy writes: "Jesus' parable of 'the sower' shows the care our Master took not to impart to dull ears and gross hearts the spiritual teachings which dulness and grossness could not accept. Reading the thoughts of the people, he said: 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine'" (S. & H. 272: 13-18).

Ezekiel saw the necessity for protecting the idea. He was told that he must not speak until he fully understood it himself, and then God would tell him what to speak. In the same way we see that the reason we haven't been able to give the idea of Science to mankind is that we haven't understood it sufficiently basically ourselves; it hasn't yet been fundamental enough in our thought. We haven't been able to translate it, and that is our problem. Ezekiel saw that he must take his message into the "plain," where the Christ translates itself

universally. Today you and I are longing to go into that "plain;" we are longing to be able to give this message to mankind, but we haven't done it yet, because we haven't understood it enough, because it hasn't been real and vital enough to us. Ezekiel saw that until he himself understood it, he couldn't deliver it to anyone else, and that is inevitably the case.

The Ordered Analysis of "Jerusalem": Soul as Spirit (1)

We come in Chapter 4 to the tone of *Soul as Spirit*, and it is most interesting and thrilling. Soul had identified the light to Ezekiel, but he also saw that the safety of Soul would protect that light until he himself had seen it fully, that he couldn't give it to Israel until God had told him to give it and how to give it. Just so, we haven't yet been able to give Science to mankind, and it's because we haven't really gone "into the plain." We have got to see, as Ezekiel saw here, that we can't give the message in its absolute essence, but that we must give it in a form generally understandable and therefore we must use simpler symbols. Today you and I are trying to put what we know of Science into the language of the man-in-the-street, and we are seeing that we can't express it in the symbols of pure metaphysics, but that we must express it as best we can through simpler symbols.

There isn't a thing which Ezekiel says that doesn't pertain to you and me. His book is like a great musical composition to a musician, written in order that he may learn more about music; it is Ezekiel's own great composition illustrating the Science which pervades the Bible. As we have seen, he was the impelling force behind the first chapter of Genesis, and his work is really the balance between the Old Testament and the New, as is illustrated by the fact that practically every one of the symbols of Revelation is taken from Ezekiel. So all this is scientific symbolism, and if it wasn't scientific it wouldn't be of any use to you or me. The merely human record of details and historical facts is of secondary importance. What we want, and indeed must have, is the Science behind them.

"Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem;"—you remember Mrs. Eddy's definition of "Jerusalem," and that as a counterfeit symbol it indicates material sense (see S. & H. 589: 12-15). Through Mind Ezekiel had analyzed the situation, he had seen that he must be a messenger; in Spirit he had uncovered it, he had seen that he must be a watchman, and so bring evil to the surface; and now in Soul he was seeing that the error of which Jerusalem was the manifestation would have to be annihilated. Moreover, not only was

he seeing that the material, factual Jerusalem was going to be destroyed, but also that the error of which Jerusalem was a symbol would have to be destroyed in his own thinking before he could accomplish anything at all;—"and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city:"—he was to be absolutely separated from this belief of Jerusalem by a "wall of iron," by something impenetrable:—"and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel" (Ezk. 4: 1-3)—the fact that he had separated himself from mortality would be a sign, a symbol, to the Israelites. He saw that he couldn't tell them the truth in Science, they weren't ready for it. Remember, the theory is that he was speaking to them in about 592 B.C., and Jerusalem was finally sacked and burnt in 586. All the time Ezekiel was telling them that this would happen, but they wouldn't believe him, they just said he was a false prophet. When it did happen, they turned to him. Here he was seeing that he couldn't tell them the metaphysics of the situation, and so he reduced it in this way through a human symbol.

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it:"—the left side is a symbol of Soul, Spirit, and Mind, which are on the left of Principle in the order of Science, and it indicates the analysis, uncovering, and annihilation of evil:—"according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days:"—that was just a multiplied symbol of the "three" of Soul, Spirit, and Mind applied to the flesh:—"so shalt thou bear the iniquity of the house of Israel" (Ezk. 4: 4, 5). So long as you and I are working with just a sense of Mind, Spirit, and Soul in the Word, or Soul, Spirit, and Mind in the Christ, we haven't grasped the full significance of Life, Truth, and Love. We are still dealing with the mortal as real, and so we too "bear their iniquity" in the fight against evil.

"And when thou hast accomplished them,"—when mortal mind has disappeared in the "third degree,"—"lie again on thy right side,"—the right side of Principle, which is Life, Truth, and Love,—"and thou shalt bear the iniquity of the house of Judah forty days:"—the symbol is now the calculus of reality (the "four") applied to the human problem (the "ten"); when we use the divine infinite calculus, victory over evil is quick:—"I have appointed thee each day for a year." Mrs. Eddy indicates that "year" in its spiritual sense

means eternity (see S. & H. 598: 19–2), and so here each day was to become of the nature of eternity—the days of creation were to become numerals of infinity. “Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered,”—the power of Principle shall be unleashed,—“and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege” (Ezk. 4: 6–8)—Ezekiel was to rely wholly on Principle. When your thought is based on Principle, you really have both sides, and so you turn neither to one side nor to the other, because Principle includes both. Principle is the synonymous term for God which includes all seven, and until you see that everything is in and of Principle from everlasting to everlasting, you haven’t attained the consciousness of Science.

Let’s just summarize what Ezekiel has really been saying, because it is close reasoning and needs clear thinking. Ezekiel, seeing that he cannot tell the Israelites of the destruction of Jerusalem and of the working of animal magnetism, because it is more than they can stand, symbolizes it by painting the picture of Jerusalem on a brick or tile, and putting an iron pan to represent the walls. Before he can give his message, he must in his own thinking lay siege to Jerusalem as “Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny” (S. & H. 589: 12–15). Ezekiel knew the divine system well—perhaps better than any of the ancients. Having declared the seven days and the calculus, including the symbol of the “candlestick,” he now shows the practical operation of these symbols. On the left side of the “candlestick”—Mind, Spirit, and Soul—there will be 390 days (“three”—the journey from sense to Soul; “nine”—the resurrected sense of this journey; and “ten”—the demonstration of this in the human). On the right side—Life, Truth, and Love—there will be 40 days, some understanding and application of the divine infinite calculus, which after 40 years brought Israel into the Promised Land and eventually brought forth the Christ-idea (“forty”—the fourfold calculus applied to the human).

Now, take the fact that Ezekiel had gone “into the plain,” that he had begun to understand the calculus or Christ, so that each day had now become a year, it had become eternity. Apply that to our own experience. We began to understand the order of the days of creation, and as we began to understand in some degree what they meant and to love them, we saw that they eventually led up to an understanding of the synonymous terms Mind, Spirit, Soul, Principle, Life, Truth, and Love in the Word order. Then we began to see that Mind, Spirit, Soul, Principle, Life, Truth, and Love must combine

infinitely in various infinite combinations, and at that point we realized that there was another order called the Christ, presenting the translation of divine Principle, Life, Truth, and Love, through Soul, Spirit, and Mind. As we began to understand in a degree that second order, we came "into the plain"—the "plain" or plane of the Christ. But by this time we had begun to see that we would really have to get down to an understanding of the synonymous terms for God; we had begun to see that what we called the days of creation had now become numerals of infinity leading to these synonymous terms. So it was a question no longer of "What is the first day, the second day, and so on?" but of "What is Mind, what is Spirit, and so on?" The days of creation had become to us numerals of infinity. That enabled us, as we came into the plane of the Christ, to see that every order was infinite, that each was of the nature of eternity and had nothing to do with time.

Ezekiel continues at verse 9: "Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches,"—there were six commodities,—"and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof." Just so, at the point of Truth or Christ, of the sixth day of creation, we began to understand something of the synonymous terms in their fulness and infinity. We saw something of what is meant by the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9–10), and we put our sense of the sixth day, as it were, into "one vessel"—the one infinite system. Mrs. Eddy says: "the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all" (Mis. 279: 18–21). "And thy meat which thou shalt eat shall be by weight, twenty shekels a day:"—that "twenty" might be taken to indicate the objective and subjective sense of reality applied to the human, a sense moreover, which must be "by weight," it must be ordered and measured:—"from time to time shalt thou eat it"—in Isaiah's words, "precept upon precept, . . . here a little, and there a little." "Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink" (Ezk. 4: 9–11). So Ezekiel was commanded to partake in an ordered way of both the bread of Truth and the water of Life.

"And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable

flesh into my mouth . . . Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care;"—through system and order;—"and they shall drink water by measure, and with astonishment;"—again the sense of order:—"that they may want bread and water, and be astonished one with another, and consume away for their iniquity" (Ezk. 4: 13, 14, 16, 17).

And so you know and I know that as through the sixth day of creation we reach the sense of the synonymous terms for God as being wholly infinite and we begin to see what they really mean and how they work, we begin to recognize that everything must partake of the nature of divine system, it must be "measured." We eat, or understand, the bread of Truth—these synonymous terms—and as we do understand it, we drink the water of Life, which is the numerals of consciousness. Then, as we use those numerals, as we apply them to that state of mortality indicated by Jerusalem, it is true of us too that we "drink water by measure, and with astonishment." "That they may want bread and water"—don't we long for the bread of Truth and the water of Life? Hasn't that understanding of the bread of Truth—these synonymous terms—and of the water of Life—the numerals of consciousness—been something we have longed for with a very great longing? It certainly has.

To summarize: Ezekiel saw that he could understand and use the nature of God as Soul, Spirit, and Mind. This would lead him to the demonstration of Life, Truth, and Love, and he could then rest on Principle and turn neither to the right nor to the left. He also realized that the bread of Truth and the water of Life must be measured, must be systematized. All else must be to him, as Paul declares, "as dung." He was to behold the appearing of the Christ-idea as Science, and the disappearing of the false so-called calculus of materiality, symbolized by Jerusalem. He also realized that the analysis, uncovering, and annihilation of error, through the understanding of the calculus of reality, would be a bitter experience, even as it was to Jesus and Mrs. Eddy; it would involve eating the bread of affliction and drinking the waters of Marah. But he also saw that whatever experience came, it would be tempered to some extent. From a positive spiritual standpoint, he saw the need for the bread of Truth and the water of Life—true Christianity—which would be despised by the Israelites and would therefore be "defiled bread." But again he realized that the situation would be tempered, and he exemplified this in verse 15. Finally he saw (verses 16 and 17) that there would be some who would take his message in a measure, and also some who would want it but could not take it. It seems to have come to Ezekiel at this point, and in the succeeding chapters, that the working

out of the claim of animal magnetism in his own thinking would follow the same ordered process as the working out of the salvation of Jerusalem. In fact, he realized the Science of the situation and its scientific application to the human.

The One Divine System in Ezekiel

Now, what is it that we've been watching? Mrs. Eddy asks the question, "Is there more than one school of Christian Science?" And she answers, "Christian Science is demonstrable. There can, therefore, be but one method in its teaching" (S. & H. 112: 3-5). Is there more than one school or system of mathematics? There is not. Is there more than one system of music? There is not. There's nothing but the one system of music or mathematics. Now, before the Israelites came into the picture at all, the Chaldeans and other races had had some sense of the one system of being, the system of "Let there be light, let there be development, let there be definiteness, let there be power, let there be exaltation, let there be form, consciousness, and manhood, and let there be fulfilment." That system is in everything. It operates in a calculus of seeking, finding, using, and being, and there is no other system. The Chaldeans saw it in some measure as the seven planets and as the four cardinal points, and then the Hebrews saw its spiritual significance and symbolized it as these days of creation, or revelation, which literally govern the operation of all thought-processes.

So the one system has developed. It pervades the Bible and is in everything; it is vast beyond words, infinite, and of the nature of eternity. Today Mrs. Eddy has epitomized it in scientific terminology as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." All Ezekiel is doing is telling you about this one system. He isn't just recording the historical incident of the destruction of Jerusalem or other factual details, but he is illustrating how this system operates for each one of us. He is taking Jerusalem as a symbol of error—the same error that you and I and all mankind are concerned with—and he is showing how the divine system will analyze, uncover, and annihilate through Mind, Spirit, and Soul everything in human experience that is false and wrong. But he doesn't leave it there; he goes on to illustrate the complete fulfilment of that process through Principle, Life, Truth, and Love, and he shows you that it is a wholly scientific process.

This is a big mouthful, I know, but it is marvellously sweet to the taste. The fact that there is a scientific way of approach to the understanding and demonstration of infinity, of what we call God,

and that it is available to all mankind, is the most wonderful thing in the world. Moreover, it is the only way out for the individual and for mankind. All these things are great compositions of the most beautiful spiritual music, and Ezekiel especially is a composition written specifically to show us how we can understand and use the symbols of God, so that they become quite familiar to us. When you take the record of Ezekiel and you study it quietly, its structure and purpose will be perfectly plain to you. So although it seems a big mouthful, just take it easily.

INTERVAL

You know, it has certainly been burnt into our souls how this idea has come to thought and developed. We began to see first that the days of creation were ordered. Then, when we began to study the days of creation, we saw that they represented those qualities which Mrs. Eddy lists in her third degree of "understanding": "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." We saw that the command "Let there be light" means that you have the *wisdom* to choose the good; that as you choose the good your thought becomes purified; then as you have that *purity* you gain some measure of *spiritual understanding*; as you gain spiritual understanding you attain *spiritual power*, which then brings to you that sense of *love* (with a small "l") indicated in Jesus' words, "Greater love hath no man than this, that a man lay down his life for his friends," and which enables you to put off the mortal; and then we saw that that sense of love brought with it *health*, which really means manhood, or true consciousness; and finally that health involves *holiness*, which means wholeness, perfection, completeness.

Now, we saw all that, but gradually that first faint glimpse of the days of creation began to develop into a much fuller sense. They were still days of creation to us, but we suddenly began to see that our sense of them was constantly swelling and swelling, until eventually we realized that an understanding of the days of creation led to a true estimate of the synonymous terms for God. Then we began to study those synonymous terms. I have often told you how some of us got together for a year and a half every Saturday, and how we took each synonymous term and with the aid of concordances weighed and weighed its use in Mrs. Eddy's writings, till we really began to see something of what Mind is and what Mind does, what Spirit is and what Spirit does, and so on. So the days of creation had now become to us what Mrs. Eddy calls "numerals of infinity." We had

previously seen that the days of creation were represented by thousand-year periods in the Scriptures; as Peter declares, "one day is with the Lord as a thousand years, and a thousand years as one day," and we knew that the Israelitish belief was that it would take seven thousand years for the spiritual idea to unfold, and that at the end of seven thousand years materiality would disappear and there would be righteousness in the world. But now we saw that in reality the days of creation had nothing to do with a time sense of thousand-year periods, but were ever-present numerals, just like the numbers in mathematics or the notes in music. The time sense of them had faded away.

Next we began to see that there must be more than one order of the synonymous terms for God. A mathematics based solely on addition would be of no value as a system, and so we soon realized that Mrs. Eddy gives four distinct orders of the synonymous terms, those four orders with which we are now so familiar and which constitute the calculus of reality. Moreover we realized that it was at the point of Life that thought first gained any definite sense of this calculus. You remember that the fifth day of Life in the days of creation has four distinct tones, which give a sense of the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science. So we began to understand to a degree the operation of the calculus. But when our thought began to go even further than that, and we arrived at what was really a full sense of the sixth day of creation, we began to understand the calculus in its fulness; we saw the synonymous terms operating as the incorporeal Word, the divine Christ, supreme Christianity, and infinite Science. So the system went on developing to us, and eventually we began to see the different levels or categories of Science, with which we are now so familiar—Christian Science, or Science applied to the human; absolute Christian Science, in which you compute absolute spiritual values; and divine Science, in which everything comes from God and is wholly subjective.

That is the way this picture has unfolded to us. Remember, Ezekiel begins his story at the point of the numerals of consciousness. Ezekiel lived in that fourth thousand-year period of Principle when the focus of thought was changing from the Word to the Christ. Isaiah had foretold the coming of the Christ, and Jeremiah was doing so at the same period as Ezekiel. The vision of the Christ was breaking, and Ezekiel exemplified this by lifting the days of creation into numerals of consciousness, into that state of consciousness which both he and later Jesus referred to as the "Son of man."

Before we go on, I would like to give you in as concise a form as possible a summary of these first four chapters of Ezekiel. I feel so

strongly the importance of establishing in thought the fundamentals of Science that, although to some people it may seem to be just repetition, I believe it will be worth it. In Ezekiel's presentation of these fundamentals every single symbol is measured, and I feel utterly convinced that if you grasp the design of it and you see the basis of it, every one of the details will live for you. Moreover, if I summarize it for you in tabular form, I feel it will be a help to the people who aren't so familiar with the divine system as some of us may be.

INTRODUCTION (Chapter 1: 1, 2)

Ezekiel's vision is to be from the standpoint of Soul, Principle, and Life—the numerals of infinity.

MIND (Chapters 1: 3—3: 13)

MIND AS MIND (Chapter 1: 3—12)

Ezekiel becomes conscious of the seven days of creation operating as numerals of consciousness.

MIND (verse 4). The whirlwind and the fire—the action, power, and light of Mind.

SPIRIT (verses 5, 6). The four living creatures—the calculus of Spirit. Four faces and four wings—identity and individuality.

SOUL (verse 7). "straight feet"—the definiteness of Soul.

"the sole of a calf's foot"—sensitiveness to the things of Spirit. "burnished brass"—changelessness.

PRINCIPLE (verse 8). "hands of a man"—spiritual power.

LIFE (verse 9). "joined one to another"—indivisibility. "they went every one straight forward"—the infinite progression of Life.

TRUTH (verse 10). The four faces of a man, a lion, an ox, and an eagle—Christianity, the Word, the Christ, and Science; the full sense of the calculus.

LOVE (verses 11, 12). "stretched upward"—ascension.

"covered their bodies"—protection. "they turned not"—divine purpose.

MIND AS SPIRIT (Chapter 1: 13—28)

Ezekiel's thought now rises from the numerals of infinity to the calculus itself.

THE WORD (verses 13, 14). “like the appearance of lamps”—the (*omnipotence*) days of creation.

“ran and returned”—objective and subjective.

“a flash of lightning”—the Word focuses all things in instantaneous light.

THE CHRIST (verses 15–18). “the wheels”—the eternity and infinity (*omniscience*) of the Christ.

“a wheel in the middle of a wheel”—the idea found in its Principle.

“so high that they were dreadful”—the reaction of human thought to the Christ.

“full of eyes”—omniscient consciousness.

CHRISTIANITY (verses 19–21). The wheels move in exact accord (*omnipresence*) with the living creatures—coincidence and reflection.

SCIENCE (verses 22–28). The firmament above the heads of the (*omni-action*) living creatures—the interpretation of Principle.

“the terrible crystal”—perfect reflection.

The wings straight toward each other—Life toward Soul, Truth toward Spirit, and Love toward Mind.

Each body covered by a pair of wings—a symbol of how the Word, the Christ, Christianity, and Science are each “covered” by their aspects in Science.

“the noise of great waters”—multiplication and identity, Life and Soul.

The man seated on the sapphire throne—manhood reflected, Truth and Spirit.

The fire reaching upwards and downwards from the loins and resembling the rainbow—the sevenfold aspect of Being viewed from Principle and climaxed as Love and Mind.

“This was the appearance . . . of the glory of the Lord”—Principle.

“fell upon my face”—false identity laid down.

MIND AS SOUL (Chapters 2: 1—3: 13)

Ezekiel, having seen the divine system as the numerals of consciousness, and how it will operate as a four-dimensional calculus, now identifies himself as the messenger who will take to Israel the message which has been delivered to him. He is to say to them, “Thus saith the Lord God” (2: 4)—that is, he is to state that his message is from the “incorporeal, divine, supreme, infinite Mind,

Spirit, Soul, Principle, Life, Truth, Love." Moreover, he sees (Chapter 3) that he will have to assimilate the divine system, symbolized by "a roll of a book," and that although it will be sweet to the taste, its operation may be bitter to the flesh. He realizes that his message will be rejected.

SPIRIT (Chapter 3: 14-21)

SPIRIT AS MIND (Chapter 3: 14, 15)

Having analyzed the situation, and having identified himself as God's messenger, Ezekiel now sees that he must uncover the error, he must be a watchman—that is, he must separate and warn.

"I went in bitterness"—he knew what he was faced with, and that his message would be resisted.

"remained there astonished among them seven days"—he told them about that state of consciousness which Jesus demonstrated when he fulfilled the days of creation as numerals of infinity.

SPIRIT AS SPIRIT (Chapter 3: 16, 17)

The prophet is specifically made a watchman.

SPIRIT AS SOUL (Chapter 3: 18-21)

He recognizes that if he uncovers the error, then he has "delivered" his "soul," whether or not the Israelites accept his message, but that if he doesn't uncover it, then the penalty is on him.

SOUL (Chapters 3: 22—7: 27)

SOUL AS MIND (Chapter 3: 22-27)

Ezekiel is now told to "go forth into the plain"—that is, into that plane of thought in which the Christ begins to be seen as universal. He is also told to shut himself in his house—he sees that he can't translate his message until it has become absolutely real to him, and that he must wait until God speaks through him impersonally.

SOUL AS SPIRIT (Chapters 4: 1—5: 17)

In Chapter 4 he realizes that in order to symbolize to the Israelites the workings of animal magnetism in a way which they can understand, he must reduce his message to simpler symbols (the portrayal of Jerusalem on a tile). He also sees that he must first destroy in his own thinking everything of which the material Jerusalem is the symbol, and this he begins to do through the operation of the "candlestick" order, the order of Science (the "left side" of Soul, Spirit, and Mind being the application to the human, and the "right side" of Life, Truth, and Love being the demonstration in some degree of the calculus of reality). He sees, moreover, that he must rest on Principle, and that the demonstration of Principle, though it

would be “defiled bread” to the Hebrews, and would therefore be a bitter experience, would operate in an essentially ordered way to analyze, uncover, and annihilate mortality.

That is as far as we got in the tone of Soul as Spirit, which continues to the end of Chapter 7. Ezekiel goes on to uncover the whole rotten belief of Jerusalem and the temple. He sees fulfilled the breaking of the staff of bread in Jerusalem, and the drinking of water “by measure, and with astonishment.” It is all the most wonderfully scientific story.

More and more clearly I realize that at Oxford this year the Gospel of Matthew really gave us an inspired and scientific sense of the Word of God; the Gospel of Mark an inspired and scientific sense of the Christ; the Gospel of Luke an inspired and scientific sense of Christianity; and the Gospel of John an inspired and scientific sense of Science. Those four divine processes are symbolized in countless ways, and here they are represented by the four living creatures. As we go on, you will see that Ezekiel himself changes the symbol from those four living creatures to the four cherubim, whose position in the temple was supposed to represent the actual dwelling-place of God. Today in Christian Science we symbolize the calculus as “incorporeal, divine, supreme, infinite”; then, as we begin to think in the realm of absolute Christian Science, we symbolize it as four cardinal points; and finally, as we rise to divine Science, we symbolize it just as the Word, Christ (not even *the* Christ), Christianity, and divine Science. All the time thought is rising: first to the days of creation, then to the numerals of infinity, then to the synonymous terms for God, then to the blending of those terms in the four orders, and so on. Our symbols rise constantly, but remember, they are all symbols of Science, they are not just historical or personal records. There is one infinite system. The master mind Ezekiel impelled the putting of that system into the first chapter of Genesis. He also balanced the story of the Old Testament and the story of the New Testament, and thus prepared the way for that wonderful scientific climax to the New Testament, the Book of Revelation. And so the story of the Bible is one story, it is “the chain of scientific being reappearing in all ages” (S. & H. 271: 2-3), and that is the way it has appeared to us.

In all these things, remember that we are listening to great spiritual compositions in the realm of the Science of reality. That statement by Dr. Cook quoted in “The Times”, which I read you last week, is just one illustration of how thought is beginning to grasp the deep significance of this prophetic era and of the Old Testament as a whole. Now, because we understand the symbols, we are able to appreciate the compositions. And then what do they do for us? They enrich our

sense of Mind, Spirit, Soul, Principle, Life, Truth, and Love; of the Word, the Christ, Christianity, Science; and of Christian Science, absolute Christian Science, and divine Science, so that these become to us perfectly natural and just flow in our thought spontaneously. Moreover, when they flow like that, they heal like that. So we are really becoming musicians on a spiritual basis. The chords and the harmonies of divine reality are just coming into our thought through these symbols of the Bible and of the Christian Science textbook.

TALK NO. 77

(October 21st, 1949)

EZEKIEL—III

Chapters 5: 1—10: 22

The Importance of the Bible

Remember that Mrs. Eddy found Christian Science through her study of the Bible; and I am more and more convinced that no one can understand Christian Science fully without a real understanding of the Bible. We have often realized, whilst we have been studying the Scriptures, that we have been travelling along the way, the line of thought, which Mrs. Eddy travelled before us. Today, therefore, I am more certain than ever before that unless we are real students of the Bible, we shall not truly understand "Science and Health;" but in proportion as we understand "Science and Health" on a spiritual and scientific basis, it will interpret the Bible for us in a more definite way. The time has come when we've got to face that fact.

Many Christian Scientists have spent their whole lifetime studying their textbook, but have not gained a full understanding of Science because of their lack of appreciation of the Bible. We shall never succeed in bringing Science to mankind without first having a very definite and positive understanding of the Bible. Mr. Adam Dickey stated in his records that Mrs. Eddy wanted to change the title of her textbook to "Science and Health *the Key to the Scriptures*," but lawyers advised her not to do it because the alteration of the title might have raised some question as to the validity of the copyright. Mrs. Eddy never changed the title, but the record is that she definitely wanted to change it.

Mrs. Eddy's Estimate of the Bible

It is very interesting indeed to consider what Mrs. Eddy says about the Bible; she makes a great number of statements about it. I have a note of them all here, and I would like to read you a few.

Speaking of herself she writes: "As early as 1862 she began to

write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher" (S. & H. viii: 28–30). She also says: "The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth" (S. & H. 126: 29–31). "Divine Science derives its sanction from the Bible" (S. & H. 146: 23)—how, then, can anyone understand Science without first having a real understanding of the Bible? For many years I studied the Christian Science textbook as few people have studied it, and I gained an understanding of it which was a great help to me and which I appreciated very deeply; but I didn't have that inspired understanding of it which came to me when I studied the Bible. Before, there was something missing. So if we study one of our textbooks without studying the other, there will always be something missing. If we confine our study to the Bible, we shall not have the fundamental, scientific interpretation of the Bible which the Christian Science textbook gives; and if we confine our study to the Christian Science textbook, we shall not have that inspiration which leads thought up to the point where it can understand the textbook. The two books cannot be considered separately.

Mrs. Eddy writes: "The central fact of the Bible is the superiority of spiritual over physical power" (S. & H. 131: 10–11). Also: "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of the spiritual meaning of the Bible" (S. & H. 319: 21–24). "Metaphors abound in the Bible, and names are often expressive of spiritual ideas" (S. & H. 320: 4–5).

Then, after giving the scientific sense of the first record of creation, she says: "Subsequent Bible revelation"—from the second chapter of Genesis to the Book of Revelation—"is coordinate with the Science of creation recorded in the first chapter of Genesis" (S. & H. 537: 22–24). That is a very important statement.

In "Miscellaneous Writings" she states: "Persons contemplating a course at the Massachusetts Metaphysical College, can prepare for it through no books except the Bible, and 'Science and Health with Key to the Scriptures'" (Mis. 64: 12–15). "Teachers must conform strictly to the rules of divine Science announced in the Bible and their textbook, 'Science and Health with Key to the Scriptures'" (Mis. 114: 10–13).

"Within Bible pages she had found all the divine Science she preaches"—you can't find divine Science without the Bible. It will lead you, as it led Mrs. Eddy, to a consciousness of divine Science. You remember that Luke says of Jesus: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Now, if Jesus, immediately after his

resurrection, interpreted the Scriptures to his disciples, surely it is necessary for us to study the Bible and learn the same lessons. I can't say too much to impress upon you the vast importance to us today of a real understanding of the Bible. If we understand and interpret the Bible in today's idiom, mankind will listen to us. We shall succeed because mankind has reached the point at which it is ready to receive the story of the Bible. Mankind is asking for an intelligent exposition of the Bible, and as we search the Bible and interpret it through the Christian Science textbook that exposition will seem perfectly natural to us and to the world. "Within Bible pages she had found all the divine Science she preaches; noticing, all along the way of her researches therein, that whenever her thoughts had wandered into the bypaths of ancient philosophies or pagan literatures, her spiritual insight had been darkened thereby, till she was God-driven back to the inspired pages" (Mis. 169: 1-6). I have mentioned several times recently that any theory which makes a man believe that he can through emotion and sentiment, religious or otherwise, become at one with the infinite, is a type of Eastern philosophy. The Buddhist, for instance, believes that through a state of Nirvana he can unite with his god and so escape from the material universe. Mrs. Eddy showed that no man-made system is to be compared to the divine metaphysics revealed in the Bible, which she discovered and gave in its system and Science in her textbook. Through this divine system we can begin to understand the ideas of God in pure Science more definitely than we can lay hold of the ideas of any human subject, and then we can use those ideas with the utmost spirituality and intelligence to analyze, uncover, and annihilate the beliefs of the human mind definitely and specifically. But that which tempts us into trying to associate ourselves with God, or with any so-called god, through religious zeal or emotion, and then into saying that the material universe doesn't matter, is a very different thing. To say that God is Love, and not attempt to prove it, is to ignore completely what Mrs. Eddy calls "practical, operative Christian Science" (Mis. 207: 5-6). And so she says that whenever she turned to any except the Biblical writings, her vision was darkened, and she was driven back to them.

Mrs. Eddy says so many very interesting things about the Bible. This extract comes from a report of one of her sermons: "The material record of the Bible, she said, is no more important to our well-being than the history of Europe and America; but the spiritual application bears upon our eternal life" (Mis. 170: 19-22). She says, "Students who strictly adhere to the right, and make the Bible and Science and Health a study, are in no danger of mistaking their way" (Mis. 284: 10-12). "The Bible is the learned man's masterpiece,

the ignorant man's dictionary, the wise man's directory" (Mis. 363: 27-29). Then again: "If the Bible and 'Science and Health with Key to the Scriptures' had in our schools the time or attention that human hypotheses consume, they would advance the world. True, it requires more study to understand and demonstrate what they teach than to learn the doctrine of theology, philosophy, or physics, because they contain and offer Science, with fixed Principle, given rule, and unmistakable proof" (Mis. 366: 1-8). Of course this subject requires more study than human subjects—it's the subject of infinity!

Again, she writes, in speaking of her discovery of Christian Science: "The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue" (Ret. 25: 3-5). "I wrote also, at this period, comments on the Scriptures, setting forth their spiritual interpretation, the Science of the Bible, and so laid the foundation of my work called Science and Health, published in 1875" (Ret. 27: 1-4). Mrs. Eddy found her way to the Science she has given us in "Science and Health" through the Bible, and I don't think there is any other way to Science. I don't believe we can ever use "Science and Health" as it should be used until we find our way to it through the Bible. She says, "Our thoughts of the Bible utter our lives. As silent night foretells the dawn and din of morn; as the dulness of to-day prophesies renewed energy for tomorrow,—so the pagan philosophies and tribal religions of yesterday but foreshadowed the spiritual dawn of the twentieth century—religion parting with its materiality. Christian Science stills all distress over doubtful interpretations of the Bible; it lights the fires of the Holy Ghost, and floods the world with the baptism of Jesus" (Mess. '02, 4: 28-8).

"Mrs. Eddy insisted that her students make, every day, a prayerful study of the Bible, and obtain the spiritual understanding of its promises" (My. 48: 10-13). "I consulted no other authors and read no other book but the Bible for about three years" (My. 114: 15-16). "Jesus gave his disciples (students) power over all manner of diseases; and the Bible was written in order that all peoples, in all ages, should have the same opportunity to become students of the Christ, Truth, and thus become God-endued with power (knowledge of divine law) and with 'signs following'" (My. 190: 22-27). I could read you many more quotations, and they all bring out that the Bible is invaluable.

Dr. Dodd: Spiritual Themes Behind the Gospels

I wonder if any of you have listened to Dr. C. H. Dodd's sermons entitled "How to Read the Gospels"? He has broadcast four times

recently, and his last lecture has been reprinted in "The Listener." It is extraordinarily interesting to read what he has to say. At my Oxford Summer School this year, when we considered the four Gospels, we saw the wonderful blending of great spiritual tones, definite tones of the divine nature, and we perhaps thought that we were the only people seeing those things. Well, it is probably true that we are the only people seeing what the actual tones are, but it is clear that Dr. Dodd sees that there must be divine tones there, and that they must strike chords and produce something analogous to a musical composition, although he doesn't know what the tones themselves are. We do, thank God, because of the Christian Science textbook.

This is what Dr. Dodd said:

You will recall the scene in Mark where Jesus fed a multitude of people with bread in the wilderness. Mark observes, with some emphasis, that there was something about it which no one understood at the time. John re-tells the story in his own way; but instead of leaving it with a cryptic hint of a secret not divulged, he appends a long discourse on the theme of "bread of life"; by which he means the invisible, divine powers that nourish the spiritual life of men. The secret, he says, is that Christ opened up fresh sources of spiritual nourishment; or rather, that Christ is himself the source of spiritual nourishment. The reader is thus encouraged not to think so much about what happened by the Sea of Galilee one evening in March about A.D.30, but to consider what it is to be spiritually starved, and to learn how Christ satisfies the hunger of the soul. In a word, the incident has become what John calls a "sign," or symbol, of something which is true always and everywhere, and which the reader, whoever he is, can prove in his own experience.

He sees exactly what we have been seeing all the way through our Bible study—that all the incidents are used to symbolize the divine idea, which is itself ever present and ever available to all men.

In this way, all the actions of Jesus that John records—and he gives only a small selection compared with the wealth of incident in the other gospels—are treated as "signs," or symbols, of some deeper truth. When Christ cleanses the temple, it is a sign that the old way of religion, with its sacrifices and ceremonies, gives place to the worship of God "in spirit and in truth." When he gives sight to a blind man, it means that he enlightens the spiritually blind with the light of truth. When he raises dead Lazarus to life, it stands for the awakening of the spiritually dead to a life worthy of the name.

To say that these events are symbolic does not, of course, mean that they are imaginary, or that they never happened as events in history. You will remember that I called attention to the "mysterious undercur-

rent" that runs beneath Mark's simple story and not only Mark's story; in all forms of the living tradition, as far back as we can trace it, the story always moves on these two levels. It is about what happened "under Pontius Pilate," and it is about what God has done for mankind . . . Possibly he (John) read the other Gospels, though I see no compelling reason why he should have done so. Gradually, as he meditated, over a period of years, one incident and another became transparent, and he saw the underlying pattern behind the mere occurrences as tradition reported them. And so, in composing his Gospel, he has re-told these incidents in such a way as to bring out the inner meaning of each of them separately and of the story as a whole. He has done this by a combination of three methods; partly by re-shaping the stories themselves in detail, partly by arranging them in a special order, which is not necessarily the order of time in which they happened, and partly by placing alongside a story a discourse which expounds its deeper meaning. Mark was always hinting at a secret — the mystery of the Kingdom of God. John has told the secret perhaps as fully as it can be told.

What he gives us is no ordinary narrative, where one thing follows another in a simple succession. The links that connect one episode with another are extremely subtle. It is rather like a musical fugue. A theme is announced, and developed up to a point, then a second theme is introduced, and interwoven with the first, then perhaps a third, with fresh interweaving, until an intricate pattern is evolved, which yet has the unity of a consummate work of art. The Fourth Gospel is more than any of the others an artistic and imaginative whole. The thought that runs through it all is gathered up in brief in the preface or prologue (chapter i, 1-14). The prologue is about God's self-revelation. . . .

Now we understand why John insists that we shall pause over every single incident as we go through the story, until we have got below the surface and seen what it means. Each incident is a place where we may hear the eternal Word spoken, which interprets to us our own lives and the whole universe of our experience. In one sense, each several incident contains the whole truth of the Gospel, as John unfolds it; and yet as we read, we are aware of movement and progression. We are being led step by step towards a climax. The climax comes in the latter part of the book, where the author tells once again the story of the sufferings, death and resurrection of Jesus Christ, and sets forth after his own manner the meaning of these momentous events.

When we considered the Gospels, we saw exactly what Dr. Dodd says there. In Matthew, for instance, we saw that the overtone was Life, Truth, and Love—that was the basic theme of the whole Gospel. Then we saw another theme coming in—the theme of Mind in three tones, Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, Truth in seven tones, and Love in two tones—and we saw those two themes interweaving and blending so that they mounted up into one grand story, just like a fugue, as Dr.

Dodd says. Then we saw the same thing in Mark, only the themes were different. Then again in Luke and in John. And, of course, we are seeing the same kind of pattern in the Book of Ezekiel.

The Important Points of the Book of Ezekiel

Now, remember the three outstanding facts which I pointed out to you about Ezekiel's book. First, it is certain that Ezekiel was the master mind behind the first chapter of Genesis; second, the Book of Ezekiel is regarded as the pivot on which the Old Testament and the New Testament balance; and third, the Book of Revelation has many symbols taken from Ezekiel. The influence of Ezekiel's master mind runs throughout the Bible record.

I have been over the first four chapters of Ezekiel very carefully with you, to show you their exact Science. They give the very definite outline of Ezekiel's whole book, and we must get hold of that outline very clearly. He begins by establishing his standpoint, which is that of the Son of man. He is showing us how, at the point of Soul, Principle, Life, the days of creation become numerals of consciousness. He begins by recording that state of thought, and he introduces it again and again. For instance, we saw last week that the Son of man state of thought must come into the "plain"—it must become of the nature of the Christ. After three verses of introduction, he introduces the tone of Mind as Mind, and he uses the symbol of the four living creatures to illustrate the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love—all in the tone of Mind as Mind. Then, in Mind as Spirit, he gives the calculus: he symbolizes the Word by the lamps, just as John does in Revelation; next he symbolizes the Christ by the wheels; he gives the absolute coincidence of the wheels and the living creatures as a symbol of Christianity; and the picture climaxes with Science, where he gives an illustration of the "candlestick" symbol. Then, in the tone of Mind as Soul, he is identified as a messenger.

In the whole tone of Mind, therefore, we see the sense of analysis. Ezekiel comes face to face with the frightful state of Jerusalem, which is hideous beyond words. In his time it had even sunk well below the nations around in false worship, greed, sex, and so on. Ezekiel sees the picture plainly, and moreover he realizes that he has got to be God's messenger. Mind forces him to that conclusion; and as a messenger he must be able to analyze the situation. Then in the tone of Spirit he sees that he must have that firmament, that understanding, of Spirit which will uncover the whole situation and bring about true separation. Then he brings us to the tone of Soul and shows that all that Jerusalem symbolizes negatively must be

annihilated, and only a “remnant” will remain. In the tone of Principle, he goes on to introduce the divine system, and shows how it will destroy all that is unlike itself. Then he brings us to Life, Truth, and Love, which eventually he focuses in his sense of the “city foursquare.” His book is the most complete and scientific book. It teaches us how to use the Christ-idea in the scientific translation of mortal mind spiritually and intelligently; and until we learn that process we shan’t have “practical, operative Christian Science.” Moreover, Ezekiel makes it perfectly clear that it is the coming of the Christ-idea which causes that scientific translation. In studying his book we must bear in mind that every incident brings out something which is an integral part of the complete whole, and so there’s nothing we can afford to slur over or be casual about.

The Complete Destruction of Jerusalem Foretold: Soul as Spirit (2)

Ezekiel has given the sense of analysis through Mind, and of uncovering through Spirit, and here, in the tone of Soul, he is illustrating annihilation. We finished last week, you remember, in the middle of the tone of Soul as Spirit, which started with Chapter 4 and which has so far illustrated the inevitable destruction of Jerusalem. Ezekiel was told to take a “tile” and portray Jerusalem upon it, and to lay siege against it, and so on, symbolizing the coming desolation of the city. Then he gave the sense that everything he ate and drank had to be measured—a very definite sense of the order of Spirit.

So let’s continue with this tone of Soul as Spirit. It is a very wonderful tone, showing the purity and order of Spirit made definite and identified in Soul—the identity of divine order.

“And thou, son of man, take thee a sharp knife, take thee a barber’s razor, and cause it to pass upon thine head and upon thy beard;”—it was a rite of the Nazarites that they would not have their hair cut, either on their face or on their head. Their long hair indicated their special consecration to Jahweh, and the cutting of it meant that they had disobeyed His statutes. Ezekiel is beginning to tear the hide off all the false systems of his day. In Chapter 4 he was told to perform all kinds of rites he was unaccustomed to in preparing his food, and he deplores them. Now he is considering this belief of the Nazarites. He is beginning to recognize that the whole system of worship is rotten from top to bottom, and he takes these beliefs one by one, shows that they are rotten to the core, and then annihilates them. Through the order, the firmament, of Spirit, he is separating and showing what is pure and what is impure, and at the same time he is showing the operation of Soul in the burning of the tares—the

destruction of impurity—and the gathering of the wheat into the barn:—"then take thee balances to weigh, and divide the hair" (Ezk. 5: 1). A wonderful blending of Soul and Spirit. The balances, and the rising and falling of the scales, and the weighing always symbolize Soul, and everything to do with dividing or separating is a symbol of Spirit. So look at the beauty of this: "take thee balances to weigh,"—there is the sense of Soul,—"and divide the hair"—there is the sense of Spirit, of the firmament which separates.

"Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled:"—Soul burns the tares:—"and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts"—they hid things in their skirts for safety, symbolizing the gathering together of ideas in Principle. So again you get the order Soul, Principle, and now you get Life: "Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel" (Ezk. 5: 2-4)—the laying down of the mortal sense in the fifth day of Life, which Jesus described thus: "Greater love hath no man than this, that a man lay down his life for his friends." So there again Ezekiel gives the tone of the Son of man—Soul, Principle, Life—which is the Word operating as the Christ. Jesus demonstrated this when he fulfilled the days of creation as identified numerals of consciousness. So Ezekiel gives those three tones there. First he gives the sense of Soul through the "third part," and through the burning of the tares. Then he indicates Principle when he says: "Thou shalt also take thereof a few in number, and bind them in thy skirts"—all ideas must be gathered into the one Principle. Then he gives the laying down of the mortal sense; it is as though the waters were bringing forth abundantly, but in the wrong way—the opposite of the true multiplication of Life.

"Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations,"—Soul is changeless, and Spirit is infinite good,—"and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them"—he is just tearing the hide off all Israel's sins. "Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute

judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers;”—if we have spiritual ideas and we misuse them, then we eat our own sons; and, moreover, that distorted view in turn temporarily destroys our spiritual sense;—“and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds” (Ezk. 5: 5–10). Remember that Ezekiel is speaking before Jerusalem was finally destroyed, and he is foretelling that coming destruction. But he is doing more than that: he is telling you and everyone what will happen under these same circumstances. We are given the most wonderful privilege of knowing God; the spiritual ideas of God come to us and we are fathers to those ideas, but if we let them go fallow, or if we attempt to use them for material gain in any way, then in effect we eat our own children and destroy our own spiritual sense.

So it isn’t only that Ezekiel foretold a historical event, but that he used Jerusalem as a symbol, at this point a symbol of animal magnetism, and he showed the way in which each one of us can work our way out of materiality. It is just as Dr. Dodd explains about Jesus feeding the multitude; the historical fact that a multitude was fed with a few loaves is of little moment today, but the fact that Jesus established teaching which every man can use everywhere in all ages is of vast importance and significance. Ezekiel is using exactly the same technique as the Gospel writers. Although he is writing of the destruction of Jerusalem, which was an actual historical happening, he has shaped the story into a very wonderful illustration of spiritual fact.

False Theology Annihilated: Soul as Spirit (3)

Now we come to the annihilation, the absolute destruction, of false religion. Up to now, Jerusalem has been considered in a physical sense, but now Ezekiel turns his thought to something very much more subtle—false theology—and we shall see how he uses the temple, and all that happens in the temple, to illustrate his point.

“Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I

will draw out a sword after them" (Ezk. 5: 11, 12). The "pestilence" destroys life, it is the opposite of Life; the "sword" is the operation of Truth, which destroys error; and the "famine" is the opposite of the fulfilment of Love. So there you see the tones of Life, Truth, and Love.

Don't be tempted to think, "I can't believe that Ezekiel really meant all this by his writings." Remember that Ezekiel knew more about his subject than you and I dream of. That is why the Book of Ezekiel has lived for 2,500 years, that is why the first chapter of Genesis and the Book of Revelation have lived. We are only gaining a glimmer of how this master mind blended his metaphysical tones, so don't let's doubt that Ezekiel knew something about Science and the way to symbolize it.

He goes on: "Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them" (Ezk. 5: 13). Up to this point there has been no sense of salvation, there has only been the destruction of the tares. Ezekiel has told the people that it is the Lord who vents His fury upon them, but he soon introduces the "remnant," the wheat which Soul gathers into the barn. Ezekiel continues to the end of Chapter 5 telling Israel what terrible things the Lord will do to her. He speaks of a fearful famine which will come upon the people. The worst famine that can come upon a man is a famine of spiritual things—it is the worst thing that can happen to anybody. He says plainly, "If you don't reform, there will be no vision of Truth, there will be nothing but the emptiness of mortality." That ends the tone of Soul as Spirit, and also the aspect of the Word in its own office.

A Remnant Shall Be Saved: Soul as Soul

Now we come to Chapter 6, and we begin the tone of Soul as Soul. The minute Ezekiel's thought touches that tone, the aspect of the Word reflecting the Christ begins to be seen. He brings in the symbol of the "remnant" which shall be spared from the destruction. Remember, in the whole tone of Mind, Ezekiel sees that he must analyze the situation; he sees the state to which Israel and Judah have fallen, and the hideousness of that state. Then, in the tone of Spirit, he begins uncovering the situation, he sees that he must be a watchman and realizes that he must tell the people about their sins. If he tells them and they don't hear, the responsibility is not on him, but if he doesn't tell them, then the responsibility is on him. The sin must be uncovered. Then he gives the sense of annihilation through Soul as Mind and Soul as Spirit. Now, in Soul as Soul,

continuing this process of annihilation, the tone changes and the sense of the Word reflecting the Christ—Soul, Principle, Life (the Son of man)—comes to the fore.

“And the word of the Lord came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys;”—to all measures of mortal thought;—“Behold, I, even I, will bring a sword upon you, and I will destroy your high places . . .” Ezekiel continues, giving a very vivid description of the coming desolation, but in verse 8 he says: “Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries” (Ezk. 6: 1–3, 8). The “Scientific Translation of Immortal Mind” is the impulsion of the Christ, and the Christ is the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583: 10–11), but when that destruction of incarnate error takes place, it doesn’t destroy anything that is not wholly evil; the good always remains as a remnant. As Mrs. Eddy says: “Metaphysics . . . exchanges the objects of sense for the ideas of Soul” (S. & H. 269: 14–16). So Ezekiel is illustrating that every state of mortal thought—the mountains, the hills, the rivers, the idols, the altars and so on—however firmly entrenched, will be destroyed by the Christ, but all that is good will be saved.

“And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols; and they shall lothe themselves for the evils which they have committed in all their abominations. And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them. Thus saith the Lord God; Smite with thine hand, and stamp with thy foot,”—be definite; when one stamps with one’s foot (puts one’s foot down), it means that one is being absolutely definite,—“and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence” (Ezk. 6: 9–11). There you get the “sword,” the “famine,” and the “pestilence” again, symbolizing Truth, Love, and Life. Ezekiel uses those three symbols in many different ways.

“He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them” (Ezk. 6: 12). Ezekiel is symbolizing the destruction of animal magnetism, of which Jerusalem is the symbol, but now that we have touched

Soul as Soul we see that there must be a remnant. He goes on to describe the destruction in more detail, and ends this tone by saying (verse 14) that then "they shall know that I am the Lord." The tone of Soul as Soul ends there.

In the tones of Soul as Mind and Soul as Spirit, we saw the coming annihilation of Jerusalem, but in Soul as Soul, where thought begins to touch the hem of the Christ, we see that there will be a remnant, which is a sense of the salvation which Soul brings.

I want to read you a reference from Mrs. Eddy's writings about the destruction of error, because it is such a very vital point. She says: "Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding . . . The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth" (S. & H. 96: 21-23, 15-20). That famine is primarily a spiritual famine, and it is rampant in the world today. The politicians talk about a famine and lack of so-called material essentials; but what is basically wrong? There is no vision, no spirituality, no sense of a fundamental Principle, no sense of government of the individual by that Principle. Many people realize in some measure that that is what is wrong with the world; but they don't realize that the fear, hate, greed, jealousy, envy—the so-called powers that are destroying men—must be dealt with on a wholly spiritual basis through a scientific process of analysis, uncovering, and annihilation. Mankind must see the basic error, turn and look it in the face, and analyze it, uncover it, and annihilate it, just as Ezekiel is doing here with Jerusalem.

We must apply the truth of Science to the human problem persistently. Nearly the whole of the Christian Science textbook and almost all the Bible are concerned with the application to the human. Putting the human aside and saying that it doesn't exist is a very grave mistake. Without the intelligent and spiritual application of the Christ-idea to human errors, through the scientific translation of mortal mind, you can forget the Bible and very nearly all "Science and Health." *Christian Science* is concerned with the application of Truth to the human, and the intelligent interpretation of the Bible shows that this book is entirely concerned with the standpoint of Christian Science. In every single case that Jesus healed you can see an intelligent analysis, uncovering, and annihilation of the error. When we receive the Christ through the scientific translation of immortal Mind, and we learn through Soul, Spirit, and Mind to analyze, uncover, and annihilate the carnal mind scientifically, in

every one of its details, then we shall be able to show men how to bind animal magnetism. This is the central theme of Ezekiel's book, and it is super-important. I don't believe that anybody will understand Science until he understands this process of the application of Truth to the human through the scientific translation of mortal mind, as well as of immortal Mind.

"I Am the Lord that Smiteth": Soul as Principle

Now we come to the tone of *Soul as Principle*. Here we are going to see the identification and translation of Principle, which brings an end to mistakes. You remember that Mrs. Eddy says: "divine Principle never pardons our sins or mistakes till they are corrected" (S. & H. 11: 12-14). In the tone of Principle itself we shall see the divine system introduced, but here we are concerned with the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error," and at the same time we are seeing the operation of Soul-sense in the translation which brings about the salvation of the remnant.

"Moreover the word of the Lord came unto me, saying, Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land." There is to be an end to the so-called calculus of human thought, an end to animal magnetism in every one of its phases and attempts to counterfeit the divine infinite calculus. Ezekiel shows that this must come about through Soul as Principle. When you identify that Principle which never pardons mistakes until they are corrected, then you see that Soul translates it, thereby exchanging "the objects of sense for the ideas of Soul," through scientific analysis, uncovering, and annihilation of error. "Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways,"—a wonderful sense of Principle,—"and will recompense upon thee all thine abominations" (Ezk. 7: 1-3)—"Whatsoever a man soweth, that shall he also reap."

The other day I was talking to a woman who is a good religionist and a good citizen. Although she knows something about Christian Science, she is absolutely convinced that if you've sinned you must suffer—you can't get out of it. It was very clear to me that this woman is entirely under the Mosaic law; she believes the doctrine of "eye for eye, tooth for tooth, hand for hand, foot for foot." She doesn't seem to know anything about the gospel, or about the Mind of Christ, which forgives sin, and yet she is a very intelligent person and a good religionist. We know that in the process of analysis, uncovering, and annihilation we are dealing solely with animal

magnetism; we are not dealing with people, or events, or circumstances. Ezekiel was using Jerusalem as his symbol of animal magnetism, and he was analyzing, uncovering, and destroying it in every one of its phases—its mountains, its false worship, its hills and valleys—but the remnant was going to be saved.

“And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord”—you will identify Principle. “Thus saith the Lord God; An evil, an only evil,”—the opposite of the one Principle,—“behold, is come. An end is come, the end is come: it watcheth for thee; behold, it is come. The morning is come unto thee,”—not the breaking of the light, but the opposite of that,—“O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains” (Ezk. 7: 4–7).

“Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.” But we know that there is only one way, and that is the way of Life. The scientific fact is that Life, Truth, and Love constitute the realities of all being. “And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth” (Ezk. 7: 8, 9). When we realize that the Christ-idea “comes to the flesh to destroy incarnate error,” it’s a good thing, although it uncovers error; but the Christ never destroys mankind, it destroys error and so frees mankind.

That is the end of the tone of Soul as Principle. It shows that when you identify Principle and the translation of it, in which Soul destroys the tares and gathers the wheat into the barn, it doesn’t matter what experience you have, because through that experience “ye shall know that I am the Lord that smiteth”—you will find that Truth destroys error, but frees mortal man.

Learning the Lesson of Ezekiel

Perhaps there are few books in the whole of the Bible which show more clearly than does Ezekiel the analysis, the uncovering, and the annihilation of error. Isaiah had preached the Christ-idea, Jeremiah was preaching it at the same time as Ezekiel, and Ezekiel took that Christ-idea and applied it to the human through the scientific translation of mortal mind. That is why it seems so natural that Ezekiel should have been the genius behind the first chapter of Genesis, and it is also why the symbols of his book permeate

Revelation. Ezekiel saw, as Mrs. Eddy saw, that unless Truth operated not only in the realm of reality but also in the realm of unreality, it wouldn't be truly omnipresent. Truth must operate in the realm of Truth, in the realm of belief, and at all times and under all circumstances, or it would be neither omnipresent nor omnipotent. Ezekiel's theme is the most striking illustration of what I have preached to you so many times—the necessity of handling daily the claims of evil through the scientific translation of mortal mind. Mrs. Eddy describes Christ in many ways, as "the divine message from God to men" (S. & H. 332: 10), as illustrating "the coincidence, . . . between God and man" (S. & H. 332: 32-1), as "the divine idea" (S. & H. 332: 20), as "the ideal of God" (S. & H. 361: 5), and so on. But the Christ, when it first comes to us in Christian Science, is the "divine manifestation of God, which comes to the flesh to destroy incarnate error," and the fact that today we don't heal better than we do is because we don't know how to handle error properly through that aspect of the Christ. Mrs. Eddy says, "I never knew a student who fully understood my instructions on this point of handling evil,—as to just how this should be done,—and carried out my ideal" (Mis. 292: 28-1). So you see how essential it is for us to use this "divine manifestation of God, which comes to the flesh"—to use the scientific translation of mortal mind, which Ezekiel here illustrates in the most masterly way.

Even the clearest thinkers are apt to concentrate on the lovely, positive metaphysics of, say, the four Gospels, and to sidestep this issue. But if you didn't understand the message of Ezekiel, the Gospels wouldn't mean so much to you. If you took the scientific translation of immortal Mind and you left it at that point, without seeing that it necessarily involves the scientific translation of mortal mind, you wouldn't go anywhere. We've got to be in earnest about this issue, and I believe, in the light of my own experience, that there is nothing which gives a man so much confidence and such a sense of the dominion of manhood as the ability to take animal magnetism, to analyze it, uncover it, and annihilate it in any particular instance. Then he can say in a small degree, "the prince of this world cometh, and hath nothing in me." We Christian Scientists must be willing to get down to this scientific, metaphysical, and spiritual analysis, uncovering, and annihilation of error, and so use the ideas which come to us in pure spiritual Science. If we don't, we just won't heal, we won't be able to forestall error in its attack upon mankind, and we won't be able to serve mankind. What does our world need today? Our world today needs men and women who with the Mind of Christ can analyze an erroneous situation, bring the error to the surface and so annihilate it. It needs what Mrs. Eddy calls "practical,

operative Christian Science," and there are few books in the Bible which illustrate this more definitely than Ezekiel.

The Utter Annihilation of Materiality Foretold: Soul as Life

Now we come to the tone of *Soul as Life*. I feel that all these illustrations of Ezekiel are wonderful examples of the infinite blending of the divine tones. Moreover, if you compare these tones with their counterparts in the days of creation, you will see how exact is the correlation. Later on I want to show you one or two examples of this which have struck me very forcibly.

"Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded"—the pride of life. "Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them. The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold,"—even the desire to "get one's money's worth," which is one of the strongest human impulses, was to fade away, because error was so rampant,—"although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; . . . for my wrath is upon all the multitude thereof" (Ezk. 7: 10-14). There has hardly ever been a description of the annihilation of animal magnetism and of the saving of the remnant such as Ezekiel gives. It's a most poetic description, and yet at the same time it's most comprehensive and practical. "The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him . . . All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads" (Ezk. 7: 15, 17, 18).

If you and I today had as much of the Mind of Christ as Ezekiel had, we'd tell the world some things. Today the world is facing the problem of gross materiality. Matter is fading away, breaking up, crashing before our eyes; the time has come when it is of so little importance that it can be exploded at will. The physical scientists don't even know whether the process of exploding the atom may not one day explode the whole planet. I talked the other night to a scientific thinker, who told me that in his lifetime he expects men to fly to the planets. Space is gone and time is gone. To the advanced physicist they mean nothing at all; they are just something to be overcome. But if today there were people like Ezekiel, they would

tell the world what he told the Jewish nation, that unless it returns to fundamentals, it is finished. That is true. Unless men get back to spiritual fundamentals, and unless they have enough of the Mind of Christ to analyze, uncover, and annihilate animal magnetism, not vaguely, but specifically and in detail, they will become the tools of it, because, as Mrs. Eddy says, "Ignorance of the error to be eradicated oftentimes subjects you to its abuse" (S. & H. 446: 31-32).

The attempt to solve the problems we have before us merely by political and social means, and so on, is just a waste of time. There isn't anything today which is going to solve the problems of this world but scientific Christianity, and the world can't get it too soon. The thing which is called Christianity, which at one time had a lovely meaning in the minds of people but no Science, has become pulseless. Nobody wants it, because it cannot demonstrate its standard; it has no power. Nothing today has power unless it has a real standard, and therefore the laying hold on scientific Christianity, which reveals scientifically and systematically to all men the ideas of God—the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love—and shows us how to utilize those ideas intelligently in the scientific translation of mortal mind, is super-important.

This is the message of Ezekiel. Why has it lived as it has done, when countless other writings have faded into oblivion? Because it is Science, and you can't destroy Science. You can destroy anything human, but you can never destroy anything which is divinely scientific.

INTERVAL

Someone was telling me just now that when a well-known physical scientist was reminded that the explosion of the atom might explode the planet, he said, "Well, what of it? It isn't a major planet." That's what matter has come to; it is disappearing before our eyes. One of our famous scientists says that matter, time, and space are all the same substance. But there must be something to take the place of matter, otherwise there would be a vacuum, and the only thing which can replace it is idea. So if matter is going to disappear, for goodness' sake let's have it disappearing in an intelligent way, so that it doesn't involve chaos and suffering. Matter is just mortal thought, that's all it is. Du Noüy calls it "perfect disorder," and we should be able to experience its disappearance in an ordered and intelligent way, just as a mathematician eliminates mistakes in mathematics naturally and intelligently, through understanding his subject. As we are

seeing, this is the whole theme of Ezekiel, which he develops in the most ordered, intelligent, and metaphysical way.

He continues in this tone of Soul as Life: "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: . . . As for the beauty of his ornament, he set it in majesty:"—this refers to Jerusalem:—"but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them . . . Make a chain:"—one of the commentaries says very interestingly that the chain is a type of the miserable captivity of the Hebrews. Whenever we submit to animal magnetism, we "make a chain" for ourselves, we're just captives, and if we knew how to analyze, uncover, and annihilate error, we would have the scientific translation of mortal mind, which would free us from that chain:—"for the land is full of bloody crimes, and the city is full of violence . . . Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients . . . I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord" (Ezk. 7: 19, 20, 23, 25-27).

And so through this translation of mortal mind, through the analysis, uncovering, and annihilation of error, they were to "know that I am the Lord." Speaking of the fulfilment of this translation, Mrs. Eddy writes: "In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be,—all-inclusive" (S. & H. 116: 4-10). Every time you intelligently apply your knowledge of Science to the human belief, to what is called animal magnetism, or the so-called calculus of materiality, and you apply it intelligently through the three degrees of the scientific translation of mortal mind, you demonstrate the fact that there is only one thing ever going on—the all-inclusive, infinite good.

That ends the whole tone of Soul, which has illustrated in the clearest way the annihilation of error. But it has also shown, from the point of Soul as Soul onwards, that there will be salvation, that "they shall know that I am the Lord," because Soul not only destroys the tares, but also gathers the wheat into the barn.

Metaphysics Uncovers the Hidden Methods of Evil: Principle as Mind

Now we come to the tone of Principle, which is in five sections according to the design of the fourth day of creation—Principle as Mind, as Spirit, as Soul, as Principle, and as Life. The whole tone runs from Chapter 8: 1–33: 21. First, we have *Principle as Mind*, and you remember how we epitomized this in the days of creation as *metaphysics* and *spiritual power*. Watch here how Ezekiel begins by giving exactly that sense.

“And it came to pass in the sixth year, in the sixth month,”—Mrs. Eddy says, “the six days are to find out the nothingness of matter” (Mis. 279: 18–19),—“in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me”—Ezekiel begins every one of his seven tones with that statement. “Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber” (Ezk. 8: 1, 2). You remember that from the loins downward and upward symbolizes the order of Science, with Principle in the centre; Soul, Spirit, and Mind on one side; and Life, Truth, and Love on the other. The “fire” indicates the analysis, uncovering, and annihilation of error through Soul, Spirit, and Mind; and the “amber” indicates the perfect reflection of Life, Truth, and Love. So straightaway Ezekiel is telling you of the metaphysics of Principle and the operation of that with spiritual power.

“And he put forth the form of an hand,”—the power of Principle again,—“and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain” (Ezk. 8: 3, 4). You remember that Ezekiel had already been told to come into the plain, which was a symbol of the universal translation of the Christ-idea. The “image of jealousy” was really the Mosaic concept of God as “a jealous God,” a cruel tribal god of war, and Ezekiel had here arrived at the point where he saw that this Hebrew God of jealousy was anathema, it was just a limited national concept which was no good to anybody at all.

“Then said he unto me, Son of man, lift up thine eyes now the way toward the north”—toward the Word sense of things. “So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.” He saw

that the limited sense of the Word of God entertained by the Hebrews was just horrible. “He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, behold a hole in the wall” (Ezk. 8: 5–7). In Revelation, you remember, the wall is used as a symbol of the Word, and here there was a hole in it—a false sense of the Word.

“Then said he unto me, Son of man, dig now in the wall:”—that’s what you and I have got to do, we’ve got to dig down into the Word, and the ordinary religionist doesn’t like digging. He likes effervescing, but not digging, and therefore he doesn’t get anywhere:—“and when I had digged in the wall, behold a door.” When you dig in the wall you find a door, and that door is the Christ, but you must dig to find it. You’ve got to see that the false sense of the Word has a hole in it, and then you must dig for the true sense of the Word in order to arrive at the Christ. “And he said unto me, Go in, and behold the wicked abominations that they do here.” The Christ “comes to the flesh to destroy incarnate error” through analysis, uncovering, and annihilation. “So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth” (Ezk. 8: 8–12).

Here Ezekiel is using Jerusalem as a symbol, but he is showing that all these abominations and so on are just what is going on with each one of us in the “chambers of [our] imagery.” For instance, what is this creeping thing? It’s deceit, it’s lying, it’s subtlety, it’s animosity. What is the beast? It’s sex, hate, jealousy, envy, malice—all those are the beast. And self-love, self-importance, the love of money, the lust for power, and so on are the “idols of the house of Israel,” and they are portrayed “upon the wall round about,” upon the false sense of the Word of God. The “seventy men” symbolize the false sense of manhood, and the “thick cloud of incense” is the cloud which hides everything good.

We can’t sidestep these things and just say that they happened in Jerusalem. You and I have to face them all, and face them, moreover, “in the chambers of [our] imagery.” This jealous God, this imagery

of subtlety, animal passions, and so on, all goes on in the hidden recesses of the carnal mind. If we are going to help mankind, the first thing we've got to do is to help ourselves. We must learn that our birthright is the Mind of Christ, and we must begin to understand and use the ideas of God in universal Science, and through analysis, uncovering, and annihilation of evil apply them to our problems. Then we shall be able to help mankind. It is said that charity begins at home, and the place to start is always within our own consciousness. Charity, moreover, in its highest sense is the love which lays down the mortal concept, and does so through the scientific translation of mortal mind. The analysis, uncovering, and annihilation of error, which comes about through a grasp of the scientific translation of mortal mind, is the first and most important step in Christian Science practice. As you understand the ideas of God through an understanding of what Mind is, what Spirit is, and so on, and how these operate in the Word, the Christ, Christianity, and Science, you begin to see the divine design, and then you begin to see these ideas of God analyze, uncover, and annihilate the errors which are their suppositional opposites. As this cultivated spiritual understanding comes to you, so you really begin to be a Christian Scientist. You may rhapsodize and effervesce as much as you like, but until you bring your vision down to the human plane and so translate the objects of sense into the ideas of Soul, you won't be able to heal, and you won't go anywhere spiritually.

"He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." Tammuz, the Greek Adonis, was a Babylonian deity representing the beauty of youth cut short in its prime, and here it symbolizes the beauty or pride of mortal manhood. "Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men,"—the false sense of Life,—"with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." Instead of seeing the Christ in the east, they saw the sun; it was sun worship. "Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? . . . Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them" (Ezk. 8: 13–18).

We may not worship the sun, but look at the things we do worship. Something becomes paramount in our lives, something in the way of ambition, money, sex, and that is our sun. We turn our back on the temple of Life, Truth, and Love, and we worship the particular aspect of materiality which is uppermost in our thought. Sometimes it's another human being—a mother often becomes so absorbed in the worship of her child that she can't see anything else and, of course, she doesn't really do anything worth while for her child. You know, the most difficult thing a Christian Science practitioner has to do when somebody comes to him who really has played the fool—he has worshipped some material god or other—and who is suffering from the outcome of playing the fool, is to forgive him that sin, and through Christ, Truth, to wipe it out. The thought nearly always comes, "Serve him right," but if you let that into your thinking, you won't heal him in a thousand years. Only if you can demonstrate for him the calm of sin forgiven, which is Soul-sense, can you heal him. Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S. & H. 476: 32-2), and that was what enabled him to forgive sins.

That ends the tone of *Principle as Mind*, and it is very interesting, if you look at it, how close is the correlation with the same tone in the fourth day of creation and Mrs. Eddy's commentary on it. In this eighth chapter Ezekiel leads thought right back to the metaphysics of *Principle*, and Mrs. Eddy writes in her exegesis: "Knowing the Science of creation, in which all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: 'Ye can discern the face of the sky; but can ye not discern the signs of the times?' How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense!" (S. & H. 509: 29-4). That is exactly what Ezekiel here points out. He shows how the whole thought of the Hebrews is centred on the "objects of sense," on everything unlike the spiritual.

The Irresistible Separation of Spirit and Matter: Principle as Spirit (1)

Now we come to the tone of *Principle as Spirit*, which in the days of creation we epitomized as *government* and *demonstration*. The text there reads: "And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so." Mrs. Eddy comments on that: "Truth and Love enlighten the understanding, in whose 'light shall we see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false

material sense" (S. & H. 510: 9-12). In Principle as Mind Ezekiel begins to indicate some measure of the divine system, but now in Principle as Spirit he shows, just as Mrs. Eddy does, the system in operation, and he shows what it will do both to the mortal Jerusalem and to the real Jerusalem. He discerns something of the operation of the two great lights, Principle and its idea, which in the fourth day of creation were to rule over the day and over the night.

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand." We are going to see here a wonderful illustration of purification and separation. "And, behold, six men came from the way of the higher gate, which lieth toward the north,"—the Word,—"and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar" (Ezk. 9: 1, 2). Remember that we are seeing here the operation of Principle as Spirit in government and demonstration. Those "six men" are a symbol of the first six days of creation, which Mrs. Eddy says "are to find out the nothingness of matter," and the one man among them "clothed with linen, with a writer's inkhorn by his side," represents the purity of Spirit.

"And the glory of the God of Israel was gone up from the cherub"—at this point the symbol of the four living creatures disappears and is replaced by that of the cherubim, which gives a higher sense. The four living creatures, which gave primarily a sense of activity and movement, become the cherubim, whose place in the temple was at either end of the mercy seat and was supposed to be the actual dwelling-place of God. In the ark itself there were only two cherubim, but here Ezekiel makes them four. In the building of the temple and of the ark the Hebrews had had some sense of the Word and some sense of the Christ, but Ezekiel's whole sense was of the divine infinite calculus of the Word, the Christ, Christianity, and Science, and so for him there had to be four. "And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;"—now you will see the perfect separation of Spirit and matter;—"and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof"—those who saw the light were to be separated from the others. "And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and

women: but come not near any man upon whom is the mark;”—the separation of Spirit in Principle;—“and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city” (Ezk. 9: 3–7). Ezekiel saw that the whole picture of commercialism, of the God of jealousy, of false worship, and so on, all had to perish in thought, as it must do in each one of us, through the process of analysis, uncovering, and annihilation.

“And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me” (Ezk. 9: 8–11). Nothing that was of Principle could be touched. But everything that was of animal magnetism was ripe for destruction. It is the same with us today.

The Operation of the Calculus in Divine Metaphysics: Principle as Spirit (2)

In Chapter 10, which is a most important chapter, Ezekiel reiterates his platform of metaphysics, but this time he shows it in operation. “Then I looked, and, behold, in the firmament”—you remember that the firmament represented Principle—“that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne”—it was the reflection of Principle. “And he spake unto the man clothed with linen, and said, Go in between the wheels,”—here in this chapter we are going to see not just the nature of the Word, the Christ, Christianity, and Science, but how they operate through purity and divine order, through the demonstration of all that Spirit is,—“even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.” The way we go in is through Spirit, through purity and divine order. “Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.” The cherubim stood on the right side of Principle, which is Life, Truth, and Love. “Then the glory of the Lord went up from the cherub, and

stood over the threshold of the house; and the house was filled with the cloud,"—until thought touches the Christ, there is always some obscuration,—“and the court was full of the brightness of the Lord’s glory. And the sound”—the identity of Soul—“of the cherubims’ wings”—the individuality of Life—“was heard even to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, that when he had commanded the man clothed with linen,”—we are that man, if we have the purity of divine order,—“saying, Take fire from between the wheels, from between the cherubims;”—from the coming of the Christ-idea;—“then he went in, and stood beside the wheels”—beside the Christ. “And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out” (Ezk. 10: 1–7).

That is all really a sense of the Word, of the “let there be light” which analyzes, uncovers, and annihilates the darkness; but it is from the standpoint of the numerals of infinity. When we touch those numerals of infinity, then the destroying fire comes, and Ezekiel’s words are true, “and the court was full of the brightness of the Lord’s glory.” Mrs. Eddy expresses exactly the same idea when she writes: “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). The numerals of infinity enable us to deal with error of every kind. They eliminate time and enable us to identify the laying down of the mortal concept of life as “Greater love hath no man than this, that a man lay down his life for his friends.” Life identified as Soul, whereby the translation from the mortal to the immortal takes place through the numerals of infinity, is an absolute and inescapable fact, and that is what Ezekiel is here pointing out.

And so the prophet is returning once more to the metaphysical platform with which he began, only the symbol is now the cherubs instead of the living creatures, illustrating the operation, not the nature, of the divine system. Now he indicates the operation of the Christ. “And there appeared in the cherubims the form of a man’s hand under their wings”—the sense of the power of Principle. “And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone”—the beryl, you remember, is hard and, as we saw before, indicates changelessness. “And as for their appearances, they four had one

likeness,”—one Christ,—“as if a wheel had been in the midst of a wheel”—the idea found in Principle, God the centre and the circumference. “When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes”—omniscience—“round about, even the wheels that they four had” (Ezk. 10: 8–12). There is nothing which describes the four living creatures and the four cherubim better than the four terms: omnipotence, omniscience, omnipresence, and omni-action. Here you see the omniscience of the Christ. The Word is omnipotence, Christianity is omnipresence, and Science is omni-action.

“As for the wheels, it was cried unto them in my hearing, O wheel.” I love this. How often have we said, “O Christ, O divine Christ!” As Mrs. Eddy says, “Dear Christ, forever here and near” (Po. 29: 5). You know, the artistry of Ezekiel’s description is beyond words. The glory of the Christ is so apparent to him, and he just makes that simple statement. And how mankind turns to the Christ-idea, and sometimes its whole thought is “O Christ.” Today, thank God, we know Christ, not as an individual, but as the divine infinite calculus of God’s ideas, the whole truth about every one of God’s ideas. “And every one had four faces:”—they all reflected each other; every one had full identity:—“the first face was the face of a cherub,”—the cherub has taken the place of the ox as a symbol of the Christ,—“and the second face was the face of a man,”—Christianity,—“and the third the face of a lion,”—the Word,—“and the fourth the face of an eagle”—Science. “And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar” (Ezk. 10: 13–15). This last statement, connecting what Ezekiel sees here with the earlier vision “by the river of Chebar,” occurs in slightly differing forms three times in this chapter, at the end of the Christ, the Christianity, and the Science sections.

Next Ezekiel describes the operation of Christianity. “And when the cherubims went, the wheels went by them:”—that was the coincidence in Christianity of the Christ-idea with its Principle:—“and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them”—notice that he still uses the symbol of the living creature. “Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims”—Principle in Christianity is over everything. “And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the

wheels also were beside them, and every one stood at the door of the east gate of the Lord's house;"—the east gate is the Christ-idea;—"and the glory of the God of Israel was over them above. This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims" (Ezk. 10: 16-20). That is all the sense of Christianity, and when we really understand Christianity, which is the using of the Christ-idea, then always the "spirit of the living creature" will be in the wheels.

Finally, the prophet indicates Science. "Every one had four faces apiece, and every one four wings;"—they all had complete identity and complete individuality;—"and the likeness of the hands of a man was under their wings"—the power of Principle. The faces, the hand, the wings indicate yet again Soul, Principle, and Life—the Son of man state of consciousness. "And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward" (Ezk. 10: 21, 22).

In that chapter, which has the tone of Principle as Spirit, Ezekiel takes the whole divine system and illustrates its ordered operation. He sees the operation of Principle and its idea in a four-dimensional calculus—the signs, seasons, days, and years of the fourth day of creation. When Mrs. Eddy saw this same vision, she wrote, "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). The Christ came to Ezekiel in the pictorial form by which he describes it. Later the Christ came through Christ Jesus as Truth, and today it has come through Christian Science as the divine infinite calculus of reality.

It has been said of the Book of Ezekiel that it is hyper-systematic. This is absolutely true, because it is scientific, and therefore must be systematic. Ezekiel with meticulous care follows his symbols through to their logical conclusion, and in this tenth chapter, the contents of which are viewed from the east gate of the Lord's house, he illustrates the fourfold calculus of Spirit made manifest as Truth. His first vision of the calculus, symbolized by the living creatures and the wheels (Chapter 1), is simply of the nature of revelation, but here it is recorded as affecting Jerusalem. The fire from the altar is to be spread over the city—the Christ is coming to the flesh, or rather the calculus is operating through the Christ. Principle is seen to be interpreting itself through system or idea—the Christ, the calculus of reality.

That chapter is super-important, and next week, when you have thought about it, I want to go over it with you again, because it contains the whole secret of Ezekiel. Remember that in his earlier

vision Ezekiel really saw the *nature* of the calculus, whereas here he sees its *operation*. Before, the symbols were the lamps which went up and down; the wheels; the coincidence of the wheels with the living creatures; and the firmament as Principle. But now the lamps have become the destroying fire; the wheels are fully operative ("O wheel"); the coincidence of the wheels and the cherubim has become the demonstration of the Christ-idea, with Principle always above it; and the firmament has become the power of Principle in operation (the four faces, the four wings, and the hands of a man).

That is the vision which Ezekiel saw at Chebar, and it just permeates the whole of his book. Moreover, it was the Son of man state of consciousness, the numerals of infinity, which enabled him to see it. Now, let's get these symbols so that they are not abstract or unreal to us, but living, vital, and intelligent. The human mind will say that we can't grasp them, but that isn't true. I have a friend who is a very well-known aeronautical engineer, and when I look at his calculations and drawings and blueprints, I think, "How on earth does that fellow ever do that?" But then he says to me, talking of metaphysics, "You know, I don't know how one gets hold of it." Yet to me these things are as clear and simple as his blueprints are to him. And if we will only understand Mrs. Eddy's symbols of Mind, Spirit, Soul, Principle, Life, Truth, and Love, of the incorporeal Word, the divine Christ, supreme Christianity, and infinite Science, from that moment we can understand and translate these symbols of Ezekiel. Why does the human mind say it can't do this? Because it has never been educated to think scientifically about God. But it's got to learn, and if it doesn't, it will sink. It has always been the answer that the things of God are the most exact, the most understandable, the most demonstrable, the most attainable things in all the world, and the human mind has got to accept the fact that in order to get them it is essential to "study thoroughly the letter and imbibe the spirit" (S. & H. 495: 27-28). Because Science is the vastest subject in the world, it will naturally take more effort to grasp it than any human subject.

So Ezekiel is a marvellous book, and as we go along with it, let's become familiar with its symbols; don't let's have them "over there," but let's have them living and real. Then we won't say, "Oh goodness, here are those wheels again," but rather, "O wheel," because the symbol means something to us.

TALK NO. 78

(October 28th, 1949)

EZEKIEL—IV

Chapters 11: 1—14: 23

I had a letter from someone asking me to go more slowly with Ezekiel. There is nothing that would give me greater joy than to go very slowly with Ezekiel. Every time I consider it I start from the first chapter, just as I did when I was considering Isaiah, because I'm determined to see the story as a whole. And every time I look at it, it's more wonderful. It really is a marvellous story. Sometimes I am tempted to hurry it a little, but Ezekiel can't be hurried.

Ezekiel laid down the fundamentals, or the ABC, of the Bible in the first chapter of Genesis. Then, in his own book, he laid out the whole metaphysical system, and his symbols are predominant in the Book of Revelation. Someone suggested that Ezekiel is to the Scriptural record what Bach is to music, and I think that it is a very good analogy. It's astounding what that master mind has woven into the story.

A Recapitulation of the Tones of Mind, Spirit, and Soul

You remember that Ezekiel begins by saying that he was in the state of thought represented by Soul, Principle, and Life, which is the state of thought of the Son of man. Jesus demonstrated this same state of thought by fulfilling the days of creation as numerals of infinity. Ezekiel symbolizes Soul through the "thirtieth year," Principle through the "fourth month," and Life through the "fifth day of the month." That is the introduction, as it were, and it gives the standpoint of his message.

Now, Ezekiel's object wasn't to describe the Son of man, it was to describe the divine system from the standpoint of the Son of man. You know, one of the great things we've got to remember is this: There is one divine system which interprets the one Being. For instance, we mustn't have our concepts of the Word, the Christ, Christianity, and Science in watertight compartments; nor must we

think of divine Science, absolute Christian Science, and Christian Science in that way, because they are all different aspects of *one* infinite system. When Mrs. Eddy uses the term "divine Science" you will find that she often shows its operation in the human, which is Christian Science; and when she uses the term "Christian Science," time and time again she takes her statement back to the absolute fact. So these various terms indicate different aspects of one system, just as addition, subtraction, multiplication, and division are different operations of one mathematical system. Remember, there is only one system. Mrs. Eddy asks the question: "Is there more than one school of Christian Science?" and her reply is: "Christian Science is demonstrable. There can, therefore, be but one method in its teaching" (S. & H. 112: 3-5). So there is one infinite divine system, the system which is in the Bible, which Mrs. Eddy found in the Bible and stated in scientific terminology in "Science and Health." So don't try to put these divine aspects of the infinite into watertight compartments, for they all reflect each other as categories of one infinite system.

You remember that in Mind as Mind Ezekiel gives the tones of the seven days of creation, of the light of creation breaking on the darkness. In Mind as Spirit he gives a sense of the light of the calculus of reality breaking. Here Ezekiel is merely describing the calculus—the four living creatures; later on, beginning at Chapter 10, he illustrates their operation, so I want you to remember this description. First he gives the Word sense, "As for the likeness of the living creatures, their appearance was like burning coals of fire,"—note that carefully, because Ezekiel uses the "coals of fire" again,—"and like the appearance of lamps:"—the days of creation, the Word of God:—"it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning"—direct action. "And the living creatures ran and returned as the appearance of a flash of lightning." You remember that Matthew says, "as the lightning cometh out of the east, . . . so shall also the coming of the Son of man be"—there will be no more time at all.

Then he describes the Christ: "Now as I beheld the living creatures,"—symbolizing the fourfold calculus,—"behold one wheel upon the earth by the living creatures, with his four faces." The "lamps" and the "coals of fire" symbolize the Word, and the "wheels" symbolize the infinity and eternity of the Christ. "The appearance of the wheels and their work was like unto the colour of a beryl:"—they were unchangeable:—"and they four had one likeness:"—the likeness of the spiritual idea or true manhood:—"and their appearance and their work was as it were a wheel in the middle

of a wheel”—the idea is in Principle. “When they went, they went upon their four sides; and they turned not when they went”—when you consider the Word of God you are also considering the Christ, Christianity, and Science, because they all reflect each other; you can’t consider any of them without the others. “As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four”—the “eyes” symbolize consciousness.

Then Ezekiel describes Christianity by the perfect coincidence of the living creatures and the wheels, of Principle and its idea—a wonderful sense of the reflection of Christianity.

Finally, in Mind as Spirit, he describes Science in the order symbolized by the candlestick. First he symbolizes Principle: he says, “the likeness of the firmament”—interpretation through understanding—“upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above”—Principle is always “above.” Then he describes Life and Soul as the “wings,” the exalted sense, and the “voice,” a sense of identity. Next he describes Truth and Spirit as “the likeness as the appearance of a man”—the reflection of true manhood, or the Christ. Next, he describes Love and Mind, and he brings in the “bow,” symbolizing the seven tones of the Word order, and he makes the statement, “from the appearance of his loins even upward, and from the appearance of his loins even downward, . . .” If you consider the Word from Principle, its centre (symbolized by “loins”), and you look upward, you see Life, Truth, and Love, and your thought climaxes in Love; and if you look downward you see Soul, Spirit, and Mind, and your thought climaxes in Mind. And so if you look upwards and downwards you see Love and Mind. Finally he gives the sense of Principle again.

After laying out that picture of the Word, the Christ, Christianity, and Science in the tone of Mind as Spirit, he brings you into the tone of Mind as Soul, where he sees that he’s got to be a messenger, because his message must be identified. He also sees what it will mean to be a messenger: Israel are a very rebellious people, and they will hate him because of what he has to say, but he realizes that whatever happens, he must deliver the message. Jehovah says to him, “Open thy mouth, and eat that I give thee. And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: . . .” (Ezk. 2: 8–10)—written “within and without” denotes the subjective and the objective. You remember that the “little book” in Revelation had seven seals which had to be opened—the claims of animal magnetism which had to be broken—and it’s that at which the human mind jibs. It says, “art thou come hither to torment us

before the time?" But when you are handling the claims of evil you are delivering yourself from mortality. So Ezekiel saw that they would resist it; but God told him: "be not . . . afraid of their words, though briars and thorns be with thee." Then he saw that he must eat the "roll," which, like the "little book" with its seven seals, was a symbol of the operation of the seven days of creation. Then he says, "So I opened my mouth, and he caused me to eat that roll" (Ezk. 3: 2). It was sweet in his mouth, you remember, but bitter in his belly. The bitterness is in learning to handle evil; but when you have learnt scientifically and metaphysically, with a real understanding of God, to handle the problems of evil, the bitterness goes, and it is sweet to the taste and sweet in the belly.

Then we came to the whole tone of Spirit. In Spirit as Mind, Ezekiel goes to sit with the captives for "seven days"—he begins to show them the light of the divine order. Then, in Spirit as Spirit, he sees that he's got to be a watchman, he must have that understanding of Spirit which always watches and separates. And in Spirit as Soul he sees that if he watches with them, and shows them the divine system by which they can analyze, uncover, and annihilate error, then he will have no penalty to bear for their ignorance on the subject. But if he doesn't show them, then he will be to blame. In fact, he sees that that work *must* be done because the Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11).

Then we considered the whole tone of Soul, in which Ezekiel begins to identify his message. You remember that he was told to take a tile and portray Jerusalem on it. He sees the absolute annihilation of all the evil that Jerusalem stands for, but he also sees that a remnant will be saved.

So the story brought us to the whole tone of Principle. I want you to remember the beginning of Ezekiel very clearly, because in Chapter 10, which I want to go over again, Ezekiel gives a very ordered sense of the operation of the divine system which he describes in the first chapter. It's a wonderful book, Ezekiel, it thrills me.

The Operation of the Infinite Calculus: Principle as Spirit (2) Recapitulated

We have reached the tone of Principle as Spirit, you remember—Principle operating through the divine infinite calculus of Spirit. This tone began with Chapter 9 with the separation of Spirit and matter, and now we come to Chapter 10, where Ezekiel illustrates the Word, the Christ, Christianity, and Science, and he begins by illustrating the operation of the *Word*.

"Then I looked, and, behold, in the firmament"—the "firmament" hasn't been mentioned since the first chapter, where it symbolized Principle—"that was above the head of the cherubims"—the four living creatures have now become the four cherubim, a symbol of a higher order. In the temple, the cherubim were over the mercy seat, and they were supposed to represent the very essence of the divine nature. Remember also that Principle is "above"—"there appeared over them as it were a sapphire stone,"—perfect reflection,—"as the appearance of the likeness of a throne" (Ezk. 10: 1)—so frequently used as a symbol of Principle. And so he shows that at this point you begin to see the perfect picture of Principle reflecting upon itself.

"And he spake unto the man clothed with linen,"—you remember that the man clothed with linen was told to mark all those who saw the error, but no one else, and those who were not marked were to be killed. If we learn to handle the claims of evil intelligently and metaphysically, through an understanding of the divine infinite calculus of God's ideas, then we shall be sealed, we shall be separated, by the purity of Spirit, the firmament of Spirit, and the baptism of Spirit, in just the same way,—"and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city"—you remember that the "coals of fire" came in the Word sense before. "And he went in in my sight" (Ezk. 10: 2).

"Now the cherubims stood on the right side of the house, when the man went in;"—on the "right side of the house," on the right side of Principle, you always find Life, Truth, and Love. Life, Truth, and Love appear in this chapter in the Word, the Christ, and Christianity, but in Science only Principle appears. That in us symbolized by the man clothed in linen—the sense of the order of Spirit, the purity of Spirit, the birth of Spirit, the development, the firmament, the understanding, of Spirit—always emanates from Life, Truth, and Love. The cherubim always stand "on the right side of the house" and Life, Truth, and Love are then uppermost in consciousness;—"and the cloud filled the inner court" (Ezk. 10: 3). The inner court in the temple was where only the Hebrew people were allowed; people of other nationalities were allowed only in the outer court.

"Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory" (Ezk. 10: 4). The Scriptures very often give that sense of the cloud obscuring the divine idea when it first comes to us. Mrs. Eddy indicates the reason for that in this passage: "Apart from the usual opposition to everything new,"—there's the coming of the idea,—"the

one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery" (S. & H. 114: 32-8). Whenever a new idea comes to you humanly, it comes through language, through symbols, and to begin with it may not be absolutely clear to you, it is "clothed with a cloud." If an idea comes through pure inspiration, however, there need not be the same difficulty. But remember, this "cloud" applies to the Word, the creative sense, which we are concerned with here. If the coming of the idea is of very great significance and is very wonderful, then the "house" is likely to be filled with the cloud for a while. "And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh"—that exalted sense of things is heard even in the "outer court," where humanity dwells. "And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels." The "wheels" symbolize the Christ, you remember, and so he was to take that "fire," which is the destruction of error, from the very heart of the Christ. This is the subjective sense now. You know, we don't fully understand the Word until we touch the Christ, because until then it isn't subjective. "And one cherub"—the Word sense, *one* cherub—"stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out" (Ezk. 10: 5-7). So it is with us. We begin by learning something of the Word of God, but soon we get a higher sense of it, and it comes to us subjectively from the Christ-idea; but then we know that we must go on. So it says that he "took it, and went out"—he left the Word for the Christ.

The fellow who attempts to stay in the Word sense only, fails to accomplish anything. He stops at the "three-and-a-half days," or 1260 days, or half a week, which the Scriptures use as symbols of this. In that Word sense, therefore, you have the "fire," the destruction of error, taken from between the "wheels," the Christ. But remember, the whole operation is dependent on the four cherubim, representing the divine infinite calculus. It is because there is that divine infinite calculus that you can take "the fire," that is, destroy error. When you accept that calculus you can use it, but first you must be clothed with linen, you must have that sense of the order and purity and birth of Spirit.

Now we come to the illustration of the *Christ*: “And there appeared in the cherubims the form of a man’s hand under their wings”—a sense of Principle; you remember, in Mind as Mind, Principle was symbolized by the “hands of a man,” spiritual power, and here in the Christ sense there is the same symbol used to indicate Principle. Then Ezekiel goes on: “And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone”—they were hard, you couldn’t alter them. “And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel” (Ezk. 10: 8–10)—the idea in Principle.

“When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went”—that is the way of Life; Ezekiel gives the tones of Life, Truth, and Love again here. “And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had”—there the “eyes” symbolize the consciousness of Truth; so there is Life and Truth, and now you come to Love: “As for the wheels, it was cried unto them in my hearing, O wheel”—you remember that wonderful sense of the fulfilled Christ. Mrs. Eddy wrote: “Dear Christ, forever here and near” (Po. 29: 5) and Ezekiel gives just that sense of Love.

Ezekiel depicts Life, Truth, and Love in his illustration of the Word, the Christ, and Christianity here in this chapter. Remember, the Word is the arrival at Life, Truth, and Love; the Christ is the translation of Life, Truth, and Love; Christianity is the demonstration of Life, Truth, and Love; and Science is Life, Truth, and Love identified, reflected, and made manifest—it is Life, Truth, and Love based on Principle. Ezekiel continues: “And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubims were lifted up.” There you have the same sense of the calculus as is given in Revelation and in Daniel, except that here the cherub has taken the place of the ox as the symbol of the Christ. “This is the living creature that I saw by the river of Chebar” (Ezk. 10: 11–15). There he ends the Christ sense.

So remember, we are seeing the operation of the fourfold calculus in this tenth chapter. Ezekiel starts with Principle, the “firmament.” Then he introduces the Word, and tells how the “coals of fire” had to be taken from between the wheels; and he says that the cherubim stood on the “right side” of the house, the sense of Life, Truth, and Love. Next he brings you to the Christ sense, and he illustrates the

way of Life when he says: "they turned not as they went." Then he illustrates Truth by the "eyes" round about—the consciousness of Truth, of the Christ-idea. And finally he gives the sense of Love when he says: "It was cried in my hearing, O wheel"—"O Christ."

Now we come to *Christianity*. We are seeing the same symbols as we saw in the first chapter, except that now we are seeing the operation of the divine system where before we had the description of it. "And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them. Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims." There again you have the sense of Principle at the beginning. Now you have the sense of Life, Truth, and Love again: "And the cherubims lifted up their wings, and mounted up from the earth in my sight:"—the exalted sense of the fifth day of creation, Life:—"when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house;"—the "wheels" and the "east gate" both symbolize the Christ, Truth. Now you have the sense of Love: "and the glory of the God of Israel was over them above." So in this Christianity sense you again have Life, Truth, and Love symbolized. "This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims" (Ezk. 10: 16–20).

So Ezekiel there describes the operation of Christianity. Before, he described Christianity as the absolute coincidence between the wheels and the living creatures, but here it is between the wheels and the cherubim. Moreover, here you see their operation, and he brings in the sense of Life, Truth, and Love.

Then Ezekiel gives the sense of *Science*: "Every one had four faces apiece, and every one four wings;"—the completeness of the divine calculus;—"and the likeness of the hands of a man was under their wings"—the "hands" symbolize the spiritual power of Principle. Remember, the Word is the revelation of Life, Truth, and Love; the Christ is the translation of Life, Truth, and Love; Christianity is the demonstration of Life, Truth, and Love; and Science is the interpretation of Life, Truth, and Love. And if you look at the Matrix, you will see that every aspect has "four wings"—each of these divine offices reflects the others fully. The Matrix gives the whole picture perfectly, and it climaxes, in Science, with Principle, the "hands of a man" under the wings. In the beginning of his book, Ezekiel laid out the whole divine system, but here he is explaining its operation. "And the likeness of their faces was the same faces which I saw by

the river of Chebar, their appearances and themselves: they went every one straight forward" (Ezk. 10: 21, 22)—there was absolute purpose in their operation.

So in that tenth chapter Ezekiel gives a description of the system, just as he gave at the beginning of his book, but it is amplified and glorified. He gives the most perfect sense of the Matrix when he shows that the Word, the Christ, Christianity, and Science all reflect each other and all rest on Principle. Remember, there is one system, and it includes everything. Whether we are considering Christian Science, absolute Christian Science, or divine Science, we are considering the one infinite system. There are many different categories in that system, which enable us to look at it from different aspects.

This is all the tone of Principle as Spirit, it is all to do with the divine order. When we speak of the divine order, it may be in terms of the days of creation, or the Word, the Christ, Christianity, and Science, operating in Christian Science, in absolute Christian Science, or in divine Science. All those aspects are part of the infinite divine order.

The Demonstration of Spirit Destroys the Flesh: Principle as Spirit (3)

Now we come to Chapter 11, and it is still in the tone of Principle as Spirit.

"Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward:"—that is the sense of the Christ:—"and behold at the door of the gate five and twenty men;"—the "five and twenty men" are a symbol of the five physical senses;—"among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:"—the five physical senses are always criminal:—"which say, It is not near; let us build houses: this city is the caldron, and we be the flesh" (Ezk. 11: 1-3)—we are the importance of it. The physical senses say, "We'll have to deal with error, we'll have to face the issue sometime, but there's no need to bother now, it isn't near," and they've been saying that for ages, although goodness knows it's been near enough all through the world's history.

"Therefore prophesy against them, prophesy, O son of man. And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them. Ye have multiplied your slain in this city, and ye have filled the streets thereof

with the slain. Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel: and ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you" (Ezk. 11: 4-12).

"And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel? Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come" (Ezk. 11: 13-16). Now, Ezekiel had seen the operation of the divine infinite calculus of God's ideas, which is the Christ as it comes to us today, and he had placed himself at the "east gate," symbolizing the Christ, which was his standpoint. At first his standpoint was the Son of man, but then he saw that it would have to come into the "plain"—it would have to develop into the Christ-idea.

So Ezekiel, having seen the development of this divine infinite calculus of ideas, immediately realizes that Principle as Spirit will, through metaphysics and through the divine infinite calculus, expose the whole situation, but maintain the remnant. And so it is with you and me. We begin to understand the operation of the symbols Mind, Spirit, Soul, Principle, Life, Truth, and Love, as the Word, the Christ, Christianity, and Science, and we begin to understand the simplicity and naturalness of that operation, so that Mind brings to us the ideas of the creator, cause, divine law, action, of infinite light, infinite wisdom, infinite intelligence, the infinite All of God; Spirit brings to us the sense of the divine substance, the divine reality, the divine order, the divine purity, the divine baptism, the fruit of Spirit, the strength of Spirit, the infinite good of Spirit; Soul brings us the sense of identity, of sinlessness, of incorporeality, the sense of the

safety of Soul, the sanctity of Soul, the satisfaction of Soul, the permanence of Soul, the joy, the bliss, and the freedom of Soul, the calm and the balm of Soul, and the beauty of Soul; and so on with all the synonymous terms for God. Then as we begin to see what these synonymous terms mean, we also begin to understand how they blend, and we begin to use them. As our understanding of these ideas grows, we see that they blend in the revelation of the Word of God, in that process of seeking which is God's revelation of Himself. Then we see that they blend, or combine, in the translation of the Christ, and we begin to realize that these ideas operate in a divine calculus: order, divine order, inexorable order, infinite order. Then we begin to see these ideas blending in the demonstration of Christianity, where that divine order has become power, the power of demonstration and reflection. Finally our thought reaches Science, and we see that from everlasting to everlasting there is never anything going on but the infinite, and that all we've got to do is to reflect that infinite.

You know, I use that sense of Science time and time again. If I'm trying to help people, and I find my thought becoming pressed, or if I feel that I've got something to do, I stop and I say to myself, "Now, John, who runs the universe? Is it your job to straighten out God's universe?" And the minute I settle down and see that there is nothing going on but the infinite, then my thought has touched Science, and inevitably out of that comes demonstration, or Christianity, and when that demonstration comes I see the glory of the Christ, of that divine order which we know as the divine infinite calculus, and then I feel the touch of revelation, God's revelation of His own nature.

And so we are beginning to see what Ezekiel was really driving at. At first his vision was from the standpoint of the Son of man. Then we saw that he had to go further, he had to bring his vision down into the "plain," he had to put on the Mind of Christ in its Christianity. So he put on the Mind of Christ, and he maintains that standpoint all the way through his book. Today our standpoint is not only the Mind of Christ, but also Christianity. I don't think we've yet begun to conceive what it really means to look from the standpoint of Science. Humanly I think we have to some extent, but not divinely. The point at which we are today is the point of Christianity. We're beginning to see the infinite relationship of every idea to God and therefore to every other idea. We're beginning to see that everything is fundamentally in Principle, and that Principle is that which forever demonstrates itself irresistibly.

So Ezekiel has just shown us, in the tenth chapter, the operation of the Word, the Christ, Christianity, and Science. In the *Word* sense we saw how the man clothed with linen, the sense of the purity

and the reality of Spirit, was told to go in between the wheels to get the coals of fire, to use the Christ to purify the whole situation. The cherub put the coals of fire into his hands, and when he took them, he went out—he went forward out of the Word sense. Also remember that Ezekiel shows that it is the operation of Life, Truth, and Love—"the cherubims stood on the right side of the house." Then he brings in the sense of the *Christ*, which he illustrates through the wheels and the "wheel . . . in the midst of a wheel"—the Christ-idea in its Principle. Again he brings in the sense of Life, Truth, and Love: Life through the undeviating way of Life; Truth through the "eyes," the symbol of consciousness; and Love through that wonderful sense of the ever-presence of the Christ-idea, "O wheel." Also he gives the calculus as the face of a cherub (the Christ), the face of a man (Christianity), the face of a lion (the Word), and the face of an eagle (Science). Then he gives the *Christianity* sense of the coincidence of the wheels and the cherubim, and again brings in Life, Truth, and Love. Finally he brings you right back to Principle, or *Science*, in which Principle is One and All, and is power. The cherubim each have four faces and four wings—they all reflect each other because the divine system is one.

Having given that sense of the operation of the divine system, Ezekiel at once starts to show you what the operation of one infinite Principle in divine metaphysics will do to the flesh and the five physical senses, what it will do to that state of thought which the "caldron" and the "city" symbolize. This is the mortal sense of the city, it is a false consciousness which says, "I am mortality, and with the five physical senses I am the flesh, the essence of that mortality." Then he shows you how the destruction of "the flesh" is bound to come; but he doesn't leave it there, because he's got that picture of the Christ-idea. When you know something of the Christ, you aren't satisfied with the mere destruction of error, you must see the establishment of the remnant. When you have arrived at the point of Principle as Spirit, and in divine metaphysics you have understood the divine infinite calculus, and you have seen that it's one story all resting on Principle, then you foresee the inevitable destruction of the flesh and the saving of the remnant. Ezekiel saw this from the viewpoint of the Christ-idea, from the "east gate." Today I think we see it from the viewpoint of Christianity, of demonstration. Because of Christ Jesus' demonstration, and because of the coming of Christian Science, we are enabled to see it in some measure from the standpoint of Christianity.

"Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they

shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence" (Ezk. 11: 17, 18). You know, I'm beginning to see that what we call sin, which is the most difficult thing in human belief to heal, is as thin as tissue paper. When you put it up to the light of the Christ-idea, it just shrivels up. "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." When you understand the divine Principle operating from everlasting to everlasting as an infinite calculus of divine ideas in pure Science, it doesn't matter what the sin is, it doesn't matter what mortal mind says, it is as nothing and it just vanishes. It is as Mrs. Eddy says, "The greatest wrong is but a supposititious opposite of the highest right" (S. & H. 368: 1-2). Whereas we sometimes used to think, "This fellow's a pretty bad character," and we used to pin all sorts of awful qualities on him, and we would try to correct that, now our sense of Science is that there's nothing going on but reality, and it just takes the lie called sin and sweeps it away, it blows it to bits. When we begin to see the Science of the Christ, sin becomes just a very poor attempt at deception, and we begin to see that the remnant, that in us which is good, will always be saved, and it will never fail to bring us through.

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompence their way upon their own heads, saith the Lord God. Then did the cherubims"—the fourfold calculus—"lift up their wings,"—the sense of Life,—"and the wheels beside them;"—Truth, the Christ-idea;—"and the glory of the God of Israel was over them above"—Love. The sense of Life, Truth, and Love comes in continually. That is the picture Ezekiel is showing you: the revelation of Life, Truth, and Love in the Word, the translation of Life, Truth, and Love in the Christ, the demonstration of Life, Truth, and Love in Christianity, and then the finality of Life, Truth, and Love in Science, with the climax in Principle. This is the climax of Principle as Spirit. "And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." You remember Daniel's description of the stone which "became a great mountain, and filled the whole earth." That great mountain is the divine infinite calculus. "Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then

I spake unto them of the captivity all the things that the Lord had shewed me" (Ezk. 11: 19-25). There Ezekiel is showing you the tone of Principle as Spirit—the sense of system and order. It is permeated with Principle, Life, Truth, and Love, and with a sense of the Word, the Christ, Christianity, and Science.

You know, the books of the great prophetic writers—Isaiah, Jeremiah, Ezekiel—and the Gospels are just like great musical compositions. But what are they for? To show us how to use our symbols. Consider the first twelve or fifteen chapters of Ezekiel and pore over them, because the sequence of them, the order, the naturalness, the beauty, and the power of them, are beyond words.

The Journey from Sense to Soul Imperative: Principle as Soul (1)

Next we come to *Principle as Soul*, and the change in tone is obvious right away. In the whole of Principle as Spirit we have been seeing the order of the calculus and the operation of it, and it's wonderful. Now we are going to see Principle operating as Soul to uncover the sin of the situation and to identify the divine system.

"The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; it may be they will consider, though they be a rebellious house" (Ezk. 12: 1-3). Whenever the Israelites were taken into captivity, which was not infrequent, they brought out their belongings to be taken away. So Ezekiel is using that as a symbol of the journey from sense to Soul, in which you have to take the little you have that is worth preserving. He is showing that this journey is essential—you've got to take it, you can't sidestep it. When you begin to understand God as Principle, and you begin to understand that Principle is identified through Soul and you see what that means, then you've got to take that journey from sense to Soul; and moreover nothing can stop you from taking it.

"Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby." As you know, the wall is often used in the Bible as a symbol of the Word. Later on we shall see that they daubed the wall with mortar—it was a false sense of the Word—and Ezekiel saw that that false sense had to be broken down. "In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face,"—don't attempt to do it through

the physical senses,—“that thou see not the ground:”—you don’t regard the physical at all when you’re taking the journey from sense to Soul—“for I have set thee for a sign unto the house of Israel. And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight. And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them” (Ezk. 12: 4-10). Ezekiel was telling them that Jerusalem would be captured, that Zedekiah, who was then ruling, would be blinded and taken into captivity, which actually happened when Nebuchadnezzar came to Palestine. But at the same time Ezekiel is using that whole story as a symbol. He illustrates the blindness of everything except spiritual sense; he shows that we’ve got to be willing to take with us into “captivity” whatever we have that is worth while; we’ve got to be willing to dig through the wall—that Mosaic sense of the law which says, “An eye for an eye, and a tooth for a tooth,” and which teaches us of a cruel God taking vengeance on his people. Ezekiel was using the whole picture to show that Principle as Soul made the giving up of all mortality imperative, but that it would preserve the remnant even in captivity.

“Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity” (Ezk. 12: 11). The Israelites were taken down to Babylon, where they learnt the days of creation and did the greatest thing the Jewish race has ever done—they wrote the first chapter of Genesis, and they re-wrote the Hexateuch. These writings that we spend so much time on today nearly all owe their spiritual message to the work that the Jews did in captivity. Ezekiel, like Jeremiah, saw that this captivity, therefore, was essential. Now, what is Ezekiel telling us? Unless we are willing to take the journey from sense to Soul in the way Principle points out, and to take with us all that is worth while, there will be no real salvation to any situation.

“And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there” (Ezk. 12: 12, 13). Ezekiel was symbolizing that even in captivity many of us still do not learn the lesson, and so do not recognize the way out.

Nothing can ever bring us out of captivity but the understanding of the scientific story of the Bible.

“And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence” (Ezk. 12: 14–16)—there he uses the “sword” and the “famine” and the “pestilence” again; the sword symbolizing Truth, the famine symbolizing the lack of the fulfilment of Love, and the pestilence symbolizing death, the opposite of Life. He uses those three symbols continually, put often in a different sequence, to indicate different aspects of Life, Truth, and Love.

So remember the picture. We have learnt the infinite ideas of Mind, and they have led us to understand something of the symbol Mind, the infinite ideas of Spirit have led us to understand Spirit, the infinite ideas of Soul have led us to understand Soul, and so on. Then, as this revelation came to us and we sought it, we began to blend those symbols, at first in the Word, the way of seeking, of revelation; and then the Christ broke upon us, and we began to blend them in an infinite calculus—with divine order, absolute order, inexorable order; and then, because of that divine order, Christianity came to us, and we began to use the Christ with power, with demonstration and reflection; and then in some measure Science came to us, and we began to see that God’s work is done, and that all we have to do is to “let this mind be in [us], which was also in Christ Jesus.” But remember, when the Word sense comes to you, take it, and then “go out”—begin to use it—and then it will develop into the Christ. As you begin to get that Christ sense of the operation of Life, Truth, and Love, it will develop and you will see that the way is the straight way of a four-dimensional calculus and that you can’t turn aside for one moment. Then you come to Christianity, and you see the coincidence of the cherubim and the wheels, and you see operation, the demonstration of Life, Truth, and Love. Finally your thought touches Science, and then you see the whole picture.

So it is true that this whole system is growing on us, is becoming real to us, and when we consider a book like the Book of Ezekiel, where the tones are repeated and repeated, it burns them into our thought. Here we are seeing that Principle as Soul will identify the operation of Principle, and will force us to take that journey from sense to Soul, and to take with us whatever is worth preserving. It shows us that we shall have to travel not by physical sight, but by spiritual sense. We shall have to prove that “by reversal, errors serve as waymarks to the one Mind” (S. & H. 267: 24)—that even the

captivity which we have brought ourselves into by our own material thinking can help us to find the way to the divine infinite calculus of reality. Before the coming of the Christ-idea as Science, the whole problem of sin, disease, and death is becoming very thin, and if we push forward and are faithful, and we hear these great compositions of spiritual music, and we understand them, then they will lead us to Science, to the Christian Science textbook. Moreover, we can then use the Christian Science textbook to interpret these writings, and we shall be putting on the Mind of Christ, the only thing that's worth while.

INTERVAL

“The Days Are at Hand, and the Effect of Every Vision”: Principle as Soul (2)

We are still considering the tone of Principle as Soul, and at verse 17 Ezekiel continues: “Moreover the word of the Lord came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness” (Ezk. 12: 17, 18). The day will have to come to us, and in fact has come to us already, when we do eat our bread with “quaking” and we do drink our water “with trembling and with carefulness.” That bread is the bread of Truth, and that water is the water of Life, and we know today that the Word which is Life and the Christ which is Truth are essentially ordered, and must therefore be assimilated through “precept upon precept . . . here a little, and there a little.”

“And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord”—that is the thing which really matters. “And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease,”—time was to disappear; Ezekiel is illustrating the fact of eternity, in which time has no part,—“and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to

pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." That was true. Ezekiel gave absolute Science to the Hebrews, even in that day. "Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." That is what the human mind says—salvation always in the future, never in the present. "Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God" (Ezk. 12: 19-28).

I went to see somebody a few days ago, somebody about 85 years old, who had been given only two days to live. I said, "Are you afraid?" and this person replied, "Not in the slightest. You know, once a very dear relative of mine who was just about to pass on, said to me, 'Dear, promise me that we'll never be parted.' So I said, 'Of course we won't. Throughout eternity we'll just be closer and closer.' Then he said, 'Well, put your arms round me,' and I put my arms round him and he put his head on my shoulder, and the sweetest smile came over his face, and that was the end. How could I believe in death after that? There just isn't any such thing, and I don't believe in it. I haven't the slightest fear. There's one Life, and I'm in it, and that's all the Life there is." You know, that little incident gave me such a wonderful sense of the eternal nowness of Life and Love, and Ezekiel here is showing exactly the same thing. Life isn't something in the future, something far off, it's now, it's the only. The thing that is far off is mortality, and it's always far off. Even its so-called pleasures become pains, and it just has no stability or permanence whatever. But the thing which is real eternally and everlasting, the thing which is the only, is Life, Truth, and Love, and that Life, Truth, and Love is Principle. Because it is Principle, it is forever interpreted, forever demonstrated, it is the one and the only; it is of the nature of omnipotence, omniscience, omnipresence, and omni-action.

When humanity discovers that it can understand Life, Truth, and Love through a divine infinite calculus, and that it can use the infinite ideas of Life, Truth, and Love in pure Science, then the beliefs of sin, disease, and death will grow very thin, very pulseless, very powerless; they will just disappear into their native nothingness. This vision we are seeing today isn't "for many days to come," it is eternally fulfilled right now. Ezekiel started at the point of the Son of man with an awareness of this very fact. The Son of man is that state of consciousness in which the days of creation become numerals of infinity. Ezekiel first became conscious of the numerals of infinity,

and then he came “into the plain”—into the universal sense of the Christ-idea—where he saw how those numerals of infinity operate in a divine infinite calculus of ordered and inspired thought.

False Prophecy Uncovered: Principle as Soul (3)

Now we come to Chapter 13, still in the tone of Principle as Soul. “And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord” (Ezk. 13: 1, 2). Ezekiel was now seeing that the identification of Principle would uncover the error of false prophecy, with which Israel was simply riddled. You remember Mrs. Eddy’s definition of “Prophet,” which has to do very much with Soul-sense: “A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth” (S. & H. 593: 4–5). So prophecy illustrates the translation from sense to Soul, the exchanging of “the objects of sense for the ideas of Soul” (S. & H. 269: 15–16). Here Ezekiel shows how an understanding of Principle as Soul, of Principle identified through true prophecy as sinless, definite, and identified, will destroy all false prophecy. Today you and I, as we look out on the world and say, “We’re going to have war, there’s going to be a crisis,” and so on, are just being false prophets. There is only one thing going on, and that one thing is Life, Truth, and Love, and our thought should be full of that and that only. The amount of false prophecy involving condemnation, hate, jealousy, envy, and criticism which the average human being indulges in is unbelievable, and we don’t fully realize it till we mingle with the world. True, there is a process by which an understanding of divine reality forces you to identify error, to analyze, uncover, and annihilate it; but this constant prophesying of evil and destruction is an entirely different proposition. The first process comes to you because you understand reality, but the other is just a human process of accepting whatever comes, whatever the carnal mind likes to put into your thought.

“Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts”—they went up and down and round and got nowhere. “Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord”—they did nothing to strengthen the situation. “They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord

saith it; albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God" (Ezk. 13: 3-9). As we have seen time and time again, Ezekiel was taking this whole problem of Israel and Jerusalem and using it as a symbol of the uncovering of sin, in order to show the individual how to help himself and to show mankind how to do so. If his book wasn't for that purpose, and if it wasn't ordered and intelligent, it would not be of any practical use to us today. As a historical record, it would avail little; but as a symbol of the most highly spiritual and scientific process, written to show men the operation of the spiritual idea and its ability to analyze, uncover, and annihilate error, and also to illustrate the inevitable destruction which follows if men allow themselves to become the tools of animal magnetism, it is the most amazing and wonderful document. Each one of us can take it and use it to make ourselves skilled metaphysicians.

"Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall,"—the false sense of the Word, the Mosaic doctrine of "an eye for an eye, and a tooth for a tooth,"—"and, lo, others daubed it with untempered morter; say unto them which daub it with untempered morter, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it" (Ezk. 13: 10-13). The doctrine of the Word as they knew it was that God was a cruel God of vengeance and of war. But the doctrine of the Christ is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and "Be ye therefore perfect, even as your Father which is in heaven is perfect." This doctrine of "An eye for an eye, and a tooth for a tooth," which the world has in many cases called morality, but which is really utterly unlike the divine sense of morality, is the wall "daubed with untempered morter." Today that "wall" has been translated for us into a true sense of the Word of God as the continual revelation of God's nature as Mind, Spirit, Soul, Principle, Life, Truth, and Love. The Word is the continuous, infinite, and progressive revelation of the divine way, whereby we can always find our way to Life, Truth, and

Love. It is the continuous revelation of divine order—the light breaking, the light developing, the light being identified, the light becoming power, the light seen as exaltation, the light taking form, and the light being fulfilled. That is no wall daubed with untempered mortar, it is the way of the Word, the way by which all who seek can always find Life, Truth, and Love.

“So will I break down the wall that ye have daubed with untempered morter, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered morter, and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God” (Ezk. 13: 14–16). There is never any peace in that doctrine of “an eye for an eye, and a tooth for a tooth.”

Next, Ezekiel takes the prophetesses, still in the tone of Principle as Soul. You remember that a sense of the female gender really appears for the first time in the third day of creation, and that Mrs. Eddy indicates that when she speaks in her exegesis at this point of the “intelligent individual idea, be it male or female” (S. & H. 508: 23–24). “Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, and say, Thus saith the Lord God; . . . Because with lies ye have made the heart of the righteous sad, whom I have not made sad;”—Soul brings joy, not sadness;—“and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord” (Ezk. 13: 17, 18, 22, 23).

When you and I begin to identify, through Soul, the operation of Principle, we see that it takes away the law of penalty. There is no sin in Soul, and therefore no penalty. If we understood the nature of God as infinite Soul, as that which is infinitely sinless and incorporeal, that which knows only one identity—the identity of divine Principle, Life, Truth, and Love—that which is always of the nature of safety, sanctity, and salvation, and is always the beauty of holiness, sin would be bound to disappear. And so here through Principle as Soul Ezekiel was uncovering this sin of false prophecy, and showing how it would inevitably disappear.

Now we come to Chapter 14, still in the same tone. “Then came certain of the elders of Israel unto me, and sat before me. And the

word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away”—the sense of repentance—“your faces”—the sense of identity—“from all your abominations” (Ezk. 14: 1–6). The tone of Principle as Soul in this passage, brought out through the ideas of repentance, identification, and so on, is amazingly clear.

“For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself:”—Ezekiel saw that the operation of Principle as Soul would always identify the power of demonstration, the power of government, the power of Science, the power of system, and that it would irresistibly destroy all that was unlike it. And so the answer would come from Principle itself. “And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God” (Ezk. 14: 7–11)—the identification of the idea with its Principle.

Salvation Must Be Individual: Principle as Soul (4)

“The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine”—the opposite of Love, remember—“upon it, and will cut off man and beast from it: though these

three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." The belief about Noah was that he saved the world; the belief about Daniel was that he saved Israel, he saved his nation; and the belief about Job was that he saved himself and his family. What Ezekiel was really saying was that there can never, never be any real salvation except as the outcome of individual effort and consecration. You can make yourself a musician or a mathematician, and then you can help other people to be musicians or mathematicians by showing them how to become these by their own efforts, but no amount of blind belief or faith will bring about that result. What we have each of us got to do, through Principle as Soul, is to identify ourselves with Principle, and as we do that, we can help mankind, but not otherwise. "If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:"—those beasts are hate, jealousy, envy, greed, lust, and so on, they are all the opposite of Love:—"though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate" (Ezk. 14: 12-16). If the opposite of Love is operating in your consciousness, you have got to work that out individually. When the beasts of hate, jealousy, envy, and malice, and all those things, are rampant in consciousness, then before you can do anything at all to help the world, like Noah, to help the nation, like Daniel, or to help the individual and his family, like Job, you must first deal with them in your own thinking. The "land" here is just a symbol of a state of consciousness.

"Or if I bring a sword"—the sword of Truth—"upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves." You can't do anything unless you have the sense, "And I, if I be lifted up from the earth, will draw all men unto me." You can't begin to attain to anything that even looks like Noah or Daniel or Job until you begin with yourself, and lift up your own sense of things. Principle as Soul forces each one of us to identify himself individually with Principle. "Or if I send a pestilence"—the operation now of Life—"into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence,

to cut off from it man and beast?" (Ezk. 14: 17-21). We saw that the sword indicates the operation of Truth, the famine and the noisome beast the operation of Love, and the pestilence the operation of Life; but those "four sore judgments" really indicate the misinterpretation or misunderstanding of the Word of God, of the Christ, of Christianity, and of Science. When you believe in a calculus of materiality rather than in the divine infinite calculus of God's ideas, you are really laying yourself open to those judgments.

"Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their ways and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it." When you begin to understand Principle as Soul and you can identify Principle, when you can see that Principle includes every idea, and that as Soul it is absolutely sinless, it forever translates itself, it has infinite identity, it is sanctified and of the nature of salvation, then, though that brings destruction to everything that is unlike Principle, it is still true that "ye shall be comforted concerning the evil that I have brought upon Jerusalem." "And they shall comfort you, when ye see their way and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God" (Ezk. 14: 22, 23).

Translating the Symbols of Ezekiel

You know, Ezekiel was talking in the metaphors and the symbols of lamps and wheels, living creatures, cherubim, the firmament, and so on; that was his language. But what is our language today? You and I are talking in the language of Mind, Spirit, Soul, Principle, Life, Truth, and Love, of the Word, the Christ, Christianity, and Science. If you want to go somewhere in the understanding of reality, you will have to learn that language and more and more talk in it, because it is the perfect symbolization of the ideas of God. Suppose you say that you don't like the symbols of music, you don't like the symbols of mathematics, and you would rather invent your own, how far are you going to get in those subjects? Nowhere at all! So what we've got to do is to teach mankind the meaning of the answer to that question, "What is God?"—"God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 8-10).

Often I sit by the hour and think about what those terms really mean. Suppose, for example, I think about Life. I ask myself, What is Life? And I know that all the Life there is is the one Life, the Life

which is fatherhood, maintenance, sustenance, infinite individuality, exaltation, inspiration, eternity, the Life which is deathless, immortal, neither young nor old. As you think about these things, and then about how they operate in the Word, the Christ, Christianity, and Science, what are you doing? You are praying in the truest way, with the prayer of Soul. You are simply translating material language into the "new tongue," the language of Spirit. And if we want to help mankind, we've got to be able to translate our symbols—these symbols of Ezekiel and so on—into the language which ordinary people can understand. Suppose you understand the symbols of music; you can then translate music to other people, and you can translate even discords into harmony. But you can't do a thing with discords unless you understand the symbols of music, and that is true of any subject.

And so, as far as I'm concerned, the symbols which we have to be able to interpret to mankind in an ever purer, more scientific, and more Christlike way are these symbols of Mind, Spirit, Soul, Principle, Life, Truth, and Love; and as we do that, mankind will be able to read the Bible just as we do, and they will be able to see what it means. They will be able to see, for instance, what Principle as Soul means, and when men touch Principle as Soul, all the false prophecy, this constant looking forward to disasters, to death, and so on, will just disappear. Principle as Soul will enable all men to identify themselves with that divine Principle which is Life, Truth, and Love, and so to translate their thinking out of the belief of death, out of the false sense of manhood and Christhood, out of the belief of incompleteness, into the true sense of Life, Truth, and Love. Just think of this one tone of Principle as Soul, and then realize its infinite scope. It means that the divine government, real government, is unchanged, eternally identified, safe, and balanced; it means that the demonstration of Principle in Soul is forever permanent, belongs to all men, and knows no divided interests. As you realize the infinitude of that aspect of God, you are considering something which is of the nature of power; you are considering God through the ideas which express Him, and you are considering Him infinitely.

And so the great thing about all these illustrations is that they are teaching us how to know our symbols and how to use them, so that they become part of our thinking, part of our very being. Here, through that sense of "I the Lord will answer him," Ezekiel was uncovering false prophecy as the opposite of Principle as Soul. He was showing that, in spite of that condition, Principle would manifest itself; it would finally force every man to accept its demands, to express the nature of Principle. Neither Noah, Daniel, nor Job,

however much each achieved, could ever relieve the individual of his own responsibility to Principle.

Let's get more and more into the habit of thinking out what these things teach us. Historically they have little real value to anyone, and even symbolically they wouldn't mean much unless they taught us a lesson. The fact that Ezekiel was telling the Hebrews that Zedekiah would be taken into Babylon but that he would never see Babylon because he would be blind, has no practical significance to us, but if we can see that Ezekiel was pointing out that we can only take a progressive step through spiritual sense, that it can't be done through the blindness of the physical senses, and that it is only when we give up our belief in the physical senses that we are enabled to learn the lesson which Babylon teaches, then we are learning something really worth while. We are learning to find our thinking "hid with Christ in God"—with the divine infinite calculus of God's ideas in Mind, in Spirit, in Soul, in Principle, in Life, in Truth, and in Love. When we have found that, then we know the way, and we turn neither to the right nor to the left. We have the way of Life—the Word—and as we have the way of Life, we have the exaltation and translation of the Christ; and then, as we find the Christ, we reach that goal we all long for, the goal of demonstration. There isn't one of us who is in earnest who doesn't feel morning, noon, and night, "If I could only demonstrate this idea with power, and demonstrate it as the eternal 'now,' not something which comes over a long period of time!" Now, we prove in a degree what we know, but that isn't enough. What we want is real proof, instantaneous proof, and if we could identify ourselves with Principle we would have it. In real proof Principle would show us that even Babylon can become a victory, because even in Babylon Soul will operate to exchange "the objects of sense for the ideas of Soul." When you touch Principle as Mind, you see the operation of Principle as the power and light of Mind; when you touch Principle as Spirit, you see that operation as the calculus; but when you touch Principle as Soul, you see the translation of Principle, you see the sinlessness of Principle, you see the infinite identity of Principle, and so you see that even the experience of Babylon can be turned into a victory. Then Ezekiel's words are true of you too: "And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God."

With this whole story of Ezekiel, I try in a few hours here to give you a dim outline of it, but that isn't the important thing. The important thing is to take it yourselves, to go over and over it, and so to touch it and feel it. At first it comes to you through that fire which destroys all your false sense; then through those wheels which

never cease to turn, that translation which is forever going on; then as that coincidence of the operation of the Christ with the fundamental fact of the living creatures or the cherubim, the divine nature of Life, Truth, and Love; and finally as the firmament, the everlasting fact of Science. So you begin to know your symbols—the symbols which are going to turn the world from the idolatry of matter, hate, division, jealousy, envy, false prophecy of every kind, to the comfort of knowing God, of being able to say with absolute consciousness, "I and my Father are one." When you can say, "I and my Father are one," you know something about Principle as Soul. You have identified yourself as one with the infinite, and you can face any phase of mortality whatever and go through it unscathed. Principle is demonstrable and it is sinless, and when you touch the hem of it and identify yourself with it, it will take you through anything; it will eradicate sin, it will overcome disease, and it will destroy death.

These things are power, they are being, they are reality. These symbols which you and I are talking about today are some day going to be known and used by mankind universally. And they will be used in the only way possible, through the revelation of God's nature, the translation of God's nature, the demonstration of God's nature, and the being of God's nature—through the Word, the Christ, Christianity, and Science. When you have the opportunity, just go back and start at the beginning of Ezekiel quietly; follow the perfect sequence of it, and see how the tones blend and change. Watch how that great thinker, who was mainly responsible for the design of the days of creation, tells his story in exact accordance with that same design. The days of creation are the basis of the symbol we call the Matrix, and when the meaning of the Matrix is burnt into our thought, we shall be ready to go on to higher things, because it presents the picture of *Christian* Science, which is Science applied to the flesh. What you and I need today is that aspect of Science which will enable us to heal the sick and the sinner and even raise the dead, and it all comes through knowing, because God is divine Mind.

TALK NO. 79

(November 4th, 1949)

EZEKIEL—V

Chapters 15: 1—19: 14

Eastern Philosophy a Present Danger

I have mentioned Eastern philosophy, and especially Buddhism, once or twice recently, and so I thought I would say something more about it tonight, and also read you some extracts on the subject. Remember, that in books on comparative religions the point of view of each religion is usually given by one of its adherents; but if you look in the *Encyclopædia Britannica* or Webster's Dictionary (and I am going to read you extracts from both of them), you will see that they don't usually rely on one person's view, but they appoint a committee to decide what shall be stated.

I am mentioning this whole question of Eastern philosophy for this reason: Eastern philosophy looks to the absorption of the individual in his deity, whereas Christianity looks to the individualization of every idea. What is called Nirvana is really an attempt at the absorption of the individual, and that belief, in some form, is in a great measure what is sweeping over the world today. Mrs. Eddy once said that most human systems are fairly harmless when compared with Eastern superstition, because it involves the annihilation of the individual. Before I read you anything about Buddhism, let's remember what Mrs. Eddy is reported to have said: "Within Bible pages she had found all the divine Science she preaches; noticing, all along the way of her researches therein, that whenever her thoughts had wandered into the bypaths of ancient philosophies or pagan literatures, her spiritual insight had been darkened thereby, till she was God-driven back to the inspired pages." I have found that to be absolutely true. The only way of salvation is through the Bible and the Christian Science textbook; I have found that whenever anyone starts studying Eastern philosophies they go off the track immediately, and I have seen many striking instances of that. They are led to adopt a moral and philosophical standard and to think that that is the way out, but the ideas of Deity coming from Deity and

returning to Him, constituting the very presence and power of God, don't enter their thought. Their reasoning is not based on the one infinite, yet that is the basic demand which makes true Christianity so entirely different from all other religions. "Early training, through the misinterpretation of the Word, had been the underlying cause of the long years of invalidism she endured before Truth dawned upon her understanding, through right interpretation. With the understanding of Scripture-meanings, had come physical rejuvenation. The uplifting of spirit was the upbuilding of the body" (Mis. 169: 1-13).

Now let's read something about Buddhism, bearing in mind that the purpose of Christianity is to teach the individual to find out for himself that he is the son of God—to find his life "hid with Christ in God." The founder of Buddhism was Gautama Buddha, who lived during the 80 years immediately following the prophecies of Jeremiah and Ezekiel. The *Encyclopædia Britannica* says:—

We are fortunate in having preserved for us the official report of the Buddha's discourse, in which he expounded what he considered the main features of his system to the five men he tried to win over to his newfound faith . . . A few words follow as to the threefold way in which the speaker claimed to have grasped each of these Four Truths. That is all. There is not a word about God or the soul, nor a word about the Buddha or Buddhism.

The *Encyclopædia* enumerates those four truths, and they are supposed to be reported verbatim. If you read them, you will notice that they are moral and ethical—there's no mention of God. If a thing isn't from God, and in God, and of God, and to God, it isn't of the nature of Spirit, although it may be ethical and philosophical. That which is of the nature of Spirit emanates from God and returns to God, and nothing else is of the nature of Spirit. Buddha himself didn't mention God at all; after his death his followers made him the god, which is the kind of thing that nearly always happens in religious sects. The *Encyclopædia* continues:—

It seems simple, almost jejune; so thin and weak that one wonders how it can have formed the foundation for a system so mighty in its historical results. But the simple words are pregnant with meaning. Their implications were clear enough to the hearers to whom they were addressed.

Webster's Dictionary says:—

The Great Enlightenment consisted in a perception of the causes of suffering and of the way of salvation from suffering. Buddhism teaches

that *nirvana* (*nibbana*), release from liability to suffering, from mortality, is the highest goal attainable, now or hereafter. All beings, gods and men alike, are in need of such salvation. Scholars are not agreed as to whether *nirvana* in Buddhism implies extinction or annihilation of consciousness; . . . The teaching (*dharma*) as to the way of salvation is embodied in the "Four Aryan (or Noble) Truths"; . . . Buddhism has developed and still embraces many sects. In the latter [phase of Buddhism] the Buddha is deified.

When I was in the Far East, I spent some time trying to find out what the teaching of Buddhism really is. I asked many people in Japan, including Buddhists, but I didn't find out very much. It is often true that you can't discover the teaching of a sect from the followers of that sect. The religion of Japan is Shintoism, or imperial ancestor worship; Buddhism grew so fast there that it was decided that Buddhism and Shintoism should be considered identical. I used to ask the Japanese if they could tell me the difference between Shintoism and Buddhism, knowing that there was a great deal of difference, but they always told me that there was no difference! They apparently weren't aware of the difference. When I was in China, however, I spoke to some thinkers about Buddhism, and to my surprise they told me that Buddhism recognizes that God is Mind. So I said, "Well, that's very interesting, but what does that Mind create?" and they said, "Everything, everything you see." I said, "Do you mean to say that Mind creates the table?" and they said, "Yes, of course, He creates everything." The result is that in China they have thousands of gods—a god of the carpenter, a god of the kitchen, a god of the engineers, and so on, and Nirvana is supposed to be the only way of salvation for men or gods.

You know, there are only three monotheistic religions: the Christian, the Jewish (Mosaic), and the Mohammedan; but there is only one religion that has a Christ of the nature of Truth, and that is true Christianity. (See Pan. 7: 13-12.) Christianity alone has accepted Truth as its Christ, and although Christianity teaches that Jesus fulfilled the Christ, still it recognizes that the individual must attain in some measure to the Mind of Christ in order to accomplish anything; but, of course, it hasn't yet realized the scientific nature of the Mind of Christ. The whole trend of Christianity is to trace everything through Christ, or Truth, back to God, not in order that it shall be absorbed in Deity, but in order that it shall be individualized in Deity.

So the attempt of Eastern philosophy is to absorb the individual in his deity. We, on the other hand, are looking for the identification and the individualization of man, because man is in and of the infinite One, which has infinite identity and infinite individuality. To

the Christian, absorption or annihilation of individuality is anathema. It has nothing whatever to do with God.

I am convinced that the attempt on the part of many Christian Scientists even to heal disease through what is really no more than a moral and ethical code, is a throwback to Eastern philosophy. The four Noble Truths, as they're called, which Buddha is supposed to have originated, claim to show how one can avoid suffering and sorrow and a certain measure of mortality, on a purely ethical basis. But that isn't what we are looking for. The Christian Scientist is seeking the ability to understand and demonstrate the one infinite through the ideas which express that infinite. Those ideas, which are the infinite expression of the infinite, are his Christ, the divine idea which God has of His own creation, including every one of His ideas. There is no religion in the world which has that sense of the Christ but true Christianity.

The Importance of Individual Study

I want to read you part of a letter I received recently about Ezekiel. To me the Book of Ezekiel is marvellous, and this letter gave me great comfort, because this person is beginning to see the wonder of Ezekiel too. She writes: "During the last days we've been going over Ezekiel a bit, and honestly I think it's the most exciting thing we've ever done. You can't really compare it to anything except, of course, the days of creation and the Book of Revelation. It's like the most delicate and incredibly beautiful mosaic brooch. Every tiny piece is essential to the whole pattern. I think that it is the most astonishing thing about Ezekiel that there just isn't a superfluous word or syllable in it. It's so incredibly exact, but exact in the most beautiful way. As I was writing to you, I'm afraid I couldn't resist enclosing some notes on a few points that came up when I was studying Ezekiel yesterday."

These are the notes: "Firstly, in Mind as Mind, Ezekiel gives a complete picture of all seven days. Surely Mrs. Eddy also does this in her exegesis of the first day in Genesis: 'Immortal and divine Mind presents the idea of God: *first*, in light;—there's the perfect sense of Mind;—*second*, in reflection;—the tone of Spirit;—*third*, in spiritual and immortal forms of beauty and goodness—the tone of Soul. 'But this Mind creates no element nor symbol of discord and decay—a sense of the harmonious Principle. 'God creates neither erring thought, mortal life,'—Life is immortal,—'mutable truth,'—the opposite of Truth,—'nor variable love' (S. & H. 503: 20-25)—the opposite of Love." A perfect sevenfold statement. "In fact, Mrs. Eddy indicates the completeness of her statement by the marginal heading 'Mind's idea faultless.' Webster defines faultless

as 'perfect,' meaning 'having all the properties or qualities naturally belonging to it; complete,' and it must be sevenfold to be complete.

"Secondly, (Chapter 1, verse 28), the sense of Love and Mind: 'As the appearance of the bow that is in the cloud in the day of rain.' Mrs. Eddy writes: 'Through God, who gave that word of might Which swelled creation's lay: 'Let there be light, and there was light.' What chased the clouds away? 'T'was Love whose finger traced aloud A bow of promise on the cloud' (Mis. 388: 1-6). Isn't that absolutely the tone of Love and Mind?"—it certainly is.

"Thirdly, (Chapter 3, verse 1), Ezekiel brings in the 'roll.' According to Webster, the word 'roll' comes from the Latin 'rota,' a wheel. Surely what Ezekiel had to digest and to give to the Israelites was a 'wheel,'—the Christ, as you say in *Verbatim Report No. 76*. Ezekiel lived in the fourth thousand-year period of Principle, when the focus of thought was changing from the Word to the Christ, and at this point he must have seen it as his job to gain the Christ for himself ('Eat that thou findest'), and also to give this sense of the Christ to the Israelites ('Go, get thee unto the house of Israel')."

You know, if we people really begin to study these writings in that thoughtful way, we shall gain not only a certainty of our symbols but also a spiritual animus, and that is so important. We must all be convinced of the Truth in order to win through, and if we would give time and thought to these things we would gain that conviction. I can talk to you about Ezekiel and give you an outline of it, but what really counts is your own individual study of Ezekiel and the spiritual understanding which results from it. If we grow into a body of people who really understand the Christ-idea in its Science and system, and let these divine tones just pulsate in our thinking, then we shall really attain something.

The other day I was talking with quite a well-known man, who used to be a Christian Scientist, and he said to me, "I just felt I had to give up Christian Science, because so much was made of physical healing that you'd have thought that knowing God was a very secondary consideration." We don't want the sense that demonstration is confined to physical healing; we want a sense of demonstration which touches the hem of the "undivided garment"—heals the sick (which is only the beginning of it), reforms the sinner, and raises the dead (those asleep in human beliefs). You and I are seeking to know, to understand, and to demonstrate these divine tones in their fulness.

A Recapitulation of the Tones of Mind and Spirit

As we consider these writings, let's see the beauty and the grandeur of the Science of the Christ. You know, the Book of Ezekiel is

exquisite, and I am so anxious that you should see not only its accuracy, but also its beauty and its grandeur. As we go on with the story, we shall find that Ezekiel takes different phases of error and deals with them in the most definite, careful, and scientific way. Remember, he is using Jerusalem as a symbol of materiality and mortal man all the time, and so the things that he says about it pertain to you and me. The whole story that we are watching unfold has to do with the eternal "now;" it isn't just past history or prophecy for the future, because it is essentially concerned with the eternal "now," since it is Science, and so we can see that it concerns us all very deeply.

Let's just look back at the story Ezekiel has told us. He began, you remember, with the "thirtieth year," and the "fourth month," and the "fifth day of the month," symbolizing Soul, Principle, and Life; his standpoint, at first, was that of the Son of man. Then, in the tone of *Mind as Mind*, he gave the perfect order and sequence of the days of creation. Immediately after that, in *Mind as Spirit*, he gave the fourfold calculus, and it is therefore evident that from his standpoint the tones of the days of creation were becoming numerals of consciousness. You remember that in his description of the Word he used the symbols of the coals of fire and the lamps; in his illustration of the Christ he used the wheels; Christianity he symbolized by the coincidence of the wheels and the living creatures; and Science by the firmament which was above everything, symbolizing Principle. So in the first chapter he symbolized the days of creation and then indicated that they become numerals of consciousness and operate in a calculus of spiritual thought. Next, in *Mind as Soul*, he showed that he had to be a messenger, no matter what the cost. When the light becomes identified to us, we see that we have to give it to mankind. Ezekiel was told to eat the "roll," and it was sweet in his mouth, but evidently bitter in his belly. Then he was told: "get thee unto the house of Israel, and speak with my words unto them."

Then we came to the tone of *Spirit as Mind*, where Ezekiel saw that he had to separate. He said, ". . . I sat where they [the Israelites] sat, and remained there astonished among them seven days." Next he introduced the tone of *Spirit as Spirit*; he saw that he had to be a watchman, and warn the Israelites of the danger: "And it came to pass at the end of seven days,"—when the days of creation "end," they become numerals of infinity, with no time element whatever,—"that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: . . ." And in *Spirit as Soul* he saw that if as a watchman he gave due

warning to sinners he would not be penalized, but that if he didn't give warning then he was to blame if they did not reform.

A Recapitulation of the Tone of Soul

Then we came to the tone of Soul. And here, at the point of *Soul as Mind*, Ezekiel said: "And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain." First Ezekiel saw the picture from the standpoint of the son of man, where the days of creation become numerals of consciousness and thought realizes that there is no time, because there is only eternity; but then his standpoint rose higher, and, the son of man merged into the calculus of divine thought in Spirit, and became identified with it in Soul. At that point the Son of man is the demonstration of the Christ at the point of Life, and Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). So we find Mrs. Eddy saying: "... Life is Christ, and Christ, as aforetime, heals the sick, saves sinners, and destroys the last enemy, death" (My. 185: 19-21). When Ezekiel took his message into the "plain," therefore, his vision advanced from the son of man to a glimpse of the Christ as the Son of man (with a capital "S"). With Jesus, of course, it was always the Son of man, and John, in Revelation, makes it quite clear that his standpoint was that of the Christ. You know, we have come by the same path: first, we began to study the days of creation, then we saw that they led us to numerals of consciousness, and then, at the point of Life, we began to see how we could use those numerals of consciousness with power in a four-dimensional calculus of thought. Our thought was still in the Word, but we touched the calculus at the point of Life.

So immediately the tone of Soul as Mind began, Ezekiel was told to go into the "plain," but he was not to speak until God told him to. Next, in *Soul as Spirit*, he gave the story of how he had to take a tile and portray Jerusalem on it, but he also had to put an iron pan between himself and Jerusalem—he had to remain absolutely separate from it. Remember, one of the important points to bear in mind when considering Ezekiel is that both Jeremiah and Ezekiel were convinced that the time had come when Jerusalem must be destroyed and the Israelites taken into captivity. They both realized that God was using Nebuchadnezzar, king of Babylon, for this purpose. It must have seemed a very hard way out, but it was for the best. Now, it's the same in our ordinary human affairs; when we want to demonstrate Truth, we have to separate, and sometimes we find that the best way out is not exactly the way we might have chosen for ourselves, but it's Principle's way, it's wisdom's way; we've

got to have enough of real prophecy, of the Mind of Christ, to accept the right way and reject the wrong way. As we go on, we shall see that the materiality of the Jews prevented them from seeing what was happening and from taking full advantage of the situation. After Ezekiel had seen that Jerusalem must be destroyed (Chapter 4), he described in the next chapter, still in the tone of Soul as Spirit, how he was told to take a sharp knife, cut off his hair, weigh it, and divide it. That was merely a symbol to show him that all the old beliefs had to be given up—everything involved in that material belief which Jerusalem symbolized had to go, because Soul as Spirit was separating and identifying.

Then we came to *Soul as Soul* in Chapter 6, and at that point the Word reflecting the Christ was introduced, and for the first time in the record Ezekiel mentioned the remnant, that was to be saved. At verse 8 he said: "Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries." Then he went on to say: "Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence." He saw that there was to be a remnant; he was separating through identification.

Next we came to *Soul as Principle*, and he described the irresistible destruction which was coming. He said, "Now is the end come upon thee, and I will send mine anger upon thee." Then, in *Soul as Life*, he gave a similar sense of things: "Make a chain: for the land is full of bloody crimes, and the city is full of violence." He saw that the right way of salvation must be identified, and all sin destroyed.

Just think of the way Ezekiel has led us: the seven tones of the days of creation; those seven tones leading to the "four" of the Word, the Christ, Christianity, and Science; immediately following that, the realization that he had to be a messenger; that was all in the tone of Mind. Then, in Spirit, he saw that he had to be a watchman, to separate and to warn; in fact, he couldn't be a messenger until he did those things. Part of the crime of Israel was their inability to discern purely—to separate. You and I have to use that process of separating all the time in our practice of Christian Science and in our daily lives. When you are demonstrating Christian Science in the human, remember that in every situation there will be one human way which is according to Principle, and you have to discern that way. The question is: Have you enough understanding, enough of the "firmament," to separate intelligently and so recognize the right human way? If you know what the firmament really means, if you understand Spirit, the divine order, if you know the purity of that

divine order, if your thought is absolutely pure, then you can't possibly go wrong. "Blessed are the pure in heart: for they shall see God."

After that sense of Spirit, Ezekiel went on to give the tone of Soul, which we have just summarized.

A Recapitulation of Principle as Mind and as Spirit

Then Ezekiel arrives at the tone of *Principle as Mind*, which begins at Chapter 8, where he writes: "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber." There he gives the sense of Life, Truth, and Love (upward from the "loins") and of Soul, Spirit, and Mind (downward from the "loins"); the accent is on Principle, which is in the centre. He goes on to show that the "wall"—the Mosaic sense of the law—must be "digged into," and when he digs into it he finds a "door"—the Christ.

Next, at Chapter 9, we come to *Principle as Spirit*, and Ezekiel introduces the man clothed with linen; he has an inkhorn, and marks all those people who have seen the error of the situation—a very distinct sense of separation. In the tone of Soul, you remember, Ezekiel was separating through identification; here he is separating through demonstration. He has gained a true basis of thought now, and he is using it to separate; unless we gain that basis and use it continually, we become mere tools of animal magnetism.

Then he brings us to that wonderful tenth chapter, in which he shows the operation of the system, which he has already described in the first chapter; he shows the actual operation of the Word, the Christ, Christianity, and Science. You remember that he says: "Then I looked, and, behold, in the firmament that was above the head of the cherumbims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne"—he begins with a sense of Principle. Then he gives the sense of the Word in operation, where the man clothed with linen goes between the cherubim to get the coals of fire; he gives the sense of the Christ in operation when he describes the four wheels, appearing as "a wheel . . . in the midst of a wheel;" he gives the sense of Christianity in operation by describing the coincidence between the wheels and the cherubim; and he gives the sense of Science in operation by showing that each divine office reflects the others—"Every one [cherub] had four faces

apiece." The sense that he gives there of the divine calculus in operation is a full-fledged sense of the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error."

Ezekiel goes on, still in the tone of Principle as Spirit, to deal with Jerusalem. You remember Mrs. Eddy's definition of Jerusalem in its negative sense, which we need to bear in mind time and time again: "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny" (S. & H. 589: 12-15). Here he sees five and twenty men—the five physical senses—worshipping images, animals, sun gods, and so on, and he realizes that it is idolatry of the worst kind; but here again, in the most remarkable way, he shows that there will be a remnant. In Principle as Spirit the divine infinite calculus always preserves the remnant. He says of that remnant: "Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel . . . And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh"—you can't have that gathering of people with "one heart" without divine order and system, a divine infinite calculus. Without divine order and divine system it can't be accomplished. Leibniz realized that, and so he tried to decide on a few fundamental "root-notions," so that he could put them in a calculus. If mankind can agree on a few fundamental "root-notions" of reality, and then symbolize them intelligently as Mrs. Eddy has done through the terms Mind, Spirit, Soul, Principle, Life, Truth, and Love, and then put them into a calculus of thought (the divine infinite calculus of the Word, the Christ, Christianity, and Science), then mankind will have "one heart" and a "new spirit." But that will never be attained without an understanding of those fundamentals and that calculus. Remember, we are still considering Principle as Spirit; we are seeing how the calculus of Spirit shows you what is born of God and what is born of mortality; it shows you how to separate the one from the other intelligently, and it's essential to do so. Without that process of separation our efforts will be fruitless; we shan't have begun to practise Christian Science.

"Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above"—there you have the sense of Life, Truth, and Love: the cherubim "lift up their wings,"—the Life sense,—"and the wheels were beside them;"—the sense of Truth;——"and the glory of the God of Israel was over them above"—the glory of divine Love encompassed them.

A Recapitulation of Principle as Soul (1-4)

Then we come to the tone of *Principle as Soul*, and Ezekiel uses the removing of his belongings for captivity as a symbol of the journey from sense to Soul. Also he continually brings in the sense that the “wall” must be digged through—the obsolete sense of the Word must give way to a more spiritual sense. He later describes that false sense as a “wall daubed with untempered morter.” The wall was often used as a symbol of the Word. Here he is told that he has got to dig through the wall—he has got to show the Israelites that their sense of the Word is no longer a protection, and that they’ve got to realize that they must go into captivity and, moreover, that they must accept the operation of Principle. They will have to get ready only those things which are of real value, and be prepared for the captivity. We have seen refugees, during the last war, with a few belongings on a cart, trying to save enough to keep alive; well, Ezekiel was telling these people, through just such a symbol, that they must preserve their spiritual sense. He told them that to go into captivity was God’s way of salvation, and of course it proved to be the salvation of mankind. In captivity the Hebrews re-wrote the Hexateuch, and crystallized the system which is symbolized in the Bible.

You know, this is so lovely and so exact: the minute the tone of Principle as Soul begins—the sense of Principle absolutely identified—Ezekiel shows that the journey from sense to Soul, of which the going into captivity was just a symbol, is imperative. The Hebrews had to come out of corporeal sense, prepare their things (their thoughts) for “captivity,” and be willing to relinquish materiality. You and I have got to come out of our false sense of things; we’ve got to be willing to follow God’s direction in human experience. Many of us have done that already in some measure, and it may have involved what seemed to be a great sacrifice of friends and customs, but what have we brought with us? We have brought the things we really value. But the “captivity” is inevitable, and it can’t be resisted. The people who see it and turn back are a pathetic sight; they just find themselves at a dead end. The result of our willingness to accept the “captivity” is that we see this wonderful picture of pure Science, and we see that the world must have it; we know that it is coming to the world and that nothing can resist it. It is only a matter of time before it breaks on world thought, because it is so true, so basic, so fundamental, so logical. But the only way to find it is the way of demonstration, which involves “captivity,” and so we have had to take that way. Here, in *Principle as Soul*, Ezekiel was identifying for them the way of Principle, but that was not the way

they wanted to go at all. It's often the same with us: we would like to go another way, but only God's way succeeds.

So this was the situation. Here was Ezekiel, a Jew, uncovering the awful situation in Jerusalem and showing exactly what the trouble was. It is just as if some great thinker should arise today and say to our outworn forms of government and religion, which the world worships: "Your methods can't succeed in this age; they just can't do the job," and said it morning, noon, and night, no matter what anybody thought. In Ezekiel's day Jerusalem was the pinnacle of everything the Jews worshipped, it was the hope of Israel, so it must have been amazingly courageous for Ezekiel to say what he did.

In this tone of Principle as Soul, therefore, Ezekiel shows them that they will have to bring out their belongings and prepare for captivity, and they will have to dig through the "wall." Then he shows how definite it all is: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision." We can say that today because we have touched the hem of Science. Time doesn't enter into Science. These things that Ezekiel wrote, and all the writings in the Bible, are not for a particular period, past, present, or future; they are for eternity. "The days are at hand,"—the days of creation are operating today, they've always operated, and always will operate, they can't ever be "prolonged,"—"and the effect of every vision"—our spiritual vision of them can never fail. "For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

"Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." I sometimes think of that when somebody says to me, "You know, this idea of pure Science is going to take a long time to put over to mankind." That is what the human mind wants us to believe; but there's no reason why it should take a long time, because Science is eternally and irresistibly true. The only thing that would make it take a long time to put over is our insufficient understanding and demonstration. Nothing else could hold it back. "Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God." Ezekiel's thought was embedded in infinity and eternity. With him there was no "going to be," there was only "is."

We've got to get to that point; we've got to see that there is nothing going on but divine Principle, Life, Truth, and Love, in the eternal "now." Then we'll put off the beliefs of age, prolonged demonstrations, disappointment, and so on. In human experience we are seeing the limitations of time overcome; why not in the demonstration of reality?

So we come to Chapter 13, where there is a very definite sense of the omni-action of Principle. Ezekiel turns his attention to the sin of false prophecy, and foretells its destruction. It is interesting to see how each point he makes follows on from the one before. He has just been talking about fatalism, time, and prolonged demonstration, which is all false prophecy, and now he considers the false prophets and prophetesses themselves.

"Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered morter:"—the "wall" was the false sense of the Word, the belief in a jealous and revengeful God:—"say unto them which daub it with untempered morter, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?" The whole belief of mortality, hidden by false prophecy, was going to be destroyed. Real prophecy is the ability to exchange the "objects of sense for the ideas of Soul" (S. & H. 269: 15–16), whereas false prophecy is judging from the testimony of the physical senses. So, in that passage, Ezekiel uncovers false prophecy very thoroughly. He continues, "Repent, and turn yourselves from your idols; and turn away your faces from all your abominations."

Then he turns to individuality. How wonderful individuality is! As you draw nearer to Principle, you are going to become more individual, you are going to have greater power, a greater sense of Life, a greater sense of manhood, a greater sense of Christhood, but you aren't ever going to be absorbed in anything. Because man is indivisible from God, that doesn't mean he is absorbed in God, but that he is individualized. Mrs. Eddy writes: "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace" (S. & H. 265: 10–15). So Ezekiel begins to show the true sense of individuality, and he uncovers the sin of attempting to gather, or absorb, everyone into a nation, or a family, or a false sense of Deity. He speaks of Noah, Daniel, and Job. It was believed that it was Noah

who saved the world; the Noah in you and me saves the world through the days of creation. Daniel, it was thought, saved the nation, Israel. And Job saved himself and his family. But Ezekiel makes the point that it is the individual who must save himself through his own understanding and demonstration. He ends Chapter 14: "Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God." When we see the way of Principle, and we are willing to follow that way, no matter what it means, whether it means going into captivity or anything else, then we have arrived in some measure at the demonstration of Principle as Soul.

We finished at that point last week. I feel that in doing Ezekiel I must go back over it time and time again so that we see the order of it and it becomes really embedded in our thought. When we finish it, I want to do what I did with Isaiah: take the whole book and go right through it in one talk, bringing out all the most important points, so that you see the theme running through the entire story and see the perfectly ordered development of the whole.

You know, if we see what individuality means, and refuse to be organized in any way, we're bound to win. If we can build up a body of men and women who are determined to seek, and know, and demonstrate God in a truly individual way, and who utterly and completely refuse to be organized, except individually, we'll be bound to win. That body of men and women will go out into the world, each one of them reflecting Life, Truth, and Love individually, and giving their individual sense of it to mankind. The result will inevitably be multiplication and abundant inspiration. We can't place too much stress on true individuality. But remember, individuality involves not only the individual but also the collective and the universal. The individual attains to the collective in the compound idea man, which is not attained through organization, but is based on the Science of being. That leads in turn to the universal, in which everything is seen to be in and of divine Principle, Love. The importance, though, at the present time, lies in a true sense of that individuality which will not be organized and will not try to organize spiritual things, but just allows every individual to do what God tells him to do. In human experience it is essential to have a certain amount of organization, but let it be individual, and then it won't lead to the destruction of the spiritual idea behind it. If we can place

on the individual the sense of responsibility—that it's up to him to know God, it's up to him to be like God, it's up to him to prove God, it's up to him to reflect and explain God to the other fellow—then we'll attain something. The only job any one of us has is to get right with God. We sometimes think we've got to heal disease, or overcome poverty, or stop war, and we think we've got to do this, that, and the other. But there's one thing, and one thing only, that we've got to do, and that is to find our right relationship with Principle. If anything unlike the infinite good comes onto the horizon of thought, there's only one remedy for it, and that is for the individual to get right with his God. If you get right with God, then the demonstration of Principle as Spirit will separate wisely and will show you the right human procedure, though the best way isn't always the easiest.

Something happened some time ago which gave me great encouragement. A business man had certain obligations to fulfil. His business was doing well, but these obligations were an inconvenience; other people were pressing him for money, and at times the situation was a little difficult. A friend of his, who had a great deal of influence, said to him: "Look here, you need to raise a certain sum of money. I believe I can get a very substantial loan from the bank for you; in fact, I've already sounded them on the matter. That would enable you to clear up all your difficulties and make a clear start." But this business man said, "No, I don't want that. I want to meet my difficulties one by one as I am able to. All my employees are aware that we have difficulties at the present time, and in consequence they are really putting their backs into their work. These difficulties have got to be met at some time. If I borrow a large sum of money and settle my difficulties, my employees will take things easy. Besides, I want to meet those difficulties and work them out on the best basis I know." Now, that was the way of Principle. It would have been easy for him to say, "Yes, I'll take the money," but it would almost certainly have resulted in unnecessary extravagance. Instead he said, "No, I won't borrow any money." It was a fine example of the firmament in operation.

In the same way, it was right for the Israelites to go down into captivity. All they took with them was their religious instinct, because what they knew about God was all they had left. Through the demonstration of Principle as Spirit, Ezekiel was able to show them that they *had* to go into captivity, and that the only thing they could take with them was their religious and spiritual sense. As Paul says, "he is not a Jew which is one outwardly; . . . But he is a Jew, which is one inwardly." So we must learn to interpret these symbols and understand them spiritually and scientifically. Ezekiel was the master mind of exact spiritual symbols.

The Symbol of the Burning Vine: Principle as Soul (5)

Now we come to Chapter 15, and here Ezekiel symbolizes Jerusalem by the vine. In the section we have just done, he was showing that the salvation of Principle is always definite, that there is nothing casual about the identified demonstration of Principle. It is always scientific, systematic, and exact. When we understand the nature of God as Principle and we can identify it as Soul, then our demonstration will be absolute. We shall be able to “smite with [the] hand, and stamp with [the] foot” in the destruction of evil.

If you look at the record from the time the Israelites left Egypt, you will notice that Jerusalem is often identified as the vine. You remember that Jesus used the vine in a higher sense to symbolize Principle: “I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit.” Moreover, it was considered the pinnacle of achievement in those days for a man to have a vineyard; and also, on the other hand, one of the great sins of Israel was drunkenness. So the vine was a very important symbol.

Here Ezekiel begins to show them the destruction of the vine, because here it isn’t the positive sense of the vine. “And the word of the Lord came unto me, saying, Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?”—the sense of the herb and fruit tree in the third day of Soul. “Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?” (Ezk. 15: 1–4).

“Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord God” (Ezk. 15: 5–8). The vine symbolizes our material corporeality: it’s ourselves, as we call it. But if we don’t translate that sense of corporeality out of corporeality into incorporeality, it will have to be destroyed, just as the vine was burned. In the positive sense, the vine was the highest symbol of Jerusalem; it indicated that which identified the true Jerusalem. Here Ezekiel was indicating that Principle as Soul would show them the true Jerusalem, and in doing that it would inevitably destroy the false Jerusalem.

INTERVAL

The Harlotry of Jerusalem Uncovered: Principle as Soul (6)

Now we come to Chapter 16, still in the tone of Principle as Soul. Soul is sinless, and here Jerusalem's sin and harlotry is identified as ripe for destruction. Ezekiel uncovers it down to the bone. Of course, the Jerusalem he was talking about is what Mrs. Eddy defines as "Mortal belief and knowledge obtained from the five corporeal senses," which is a perfect description of the material Jerusalem at that time. Ezekiel saw that it couldn't be redeemed, that it would have to go into captivity, and he also saw that the Hebrews would have to take with them that which they valued—their spiritual sense. All you and I can ever take with us when we go into "captivity" is our spiritual sense.

Someone telephoned me this afternoon, who on a material basis has everything he could possibly wish for, and yet he told me that he can't be happy. Why? Because he's trying to get along without spiritual things, and it just can't be done. It is the same trouble with the world. Spiritual things have been represented as so vague, so mystical, and so unreliable that the world says, "Why bother with them?" The world is trying to get along without spiritual things, and so it's in captivity. But the world always has with it a remnant which is its spiritual sense, and so it is going to do exactly what the prophets in Babylon did—it's going to turn and see the handwriting on the wall, it's going to see the Science of reality. It is in captivity, in bondage to its own materialism, but it's going to see the answer, and we've got the answer which it wants.

There are a great number of lovely people who have been studying this idea and loving it with all their heart and soul for years and years, and often you hear them say, "If only I could give it more to the other fellow!" Well, their time is going to come. If we can break through to mankind and give them the answer, we shall have so much to do that we'll hardly know which way to turn. Every step of the way I have seen what this idea would do, and so I know that this is true. We just have to recognize that "they also serve who only stand and wait."

Ezekiel was told to keep quiet until the right time, and just so we haven't been able to give Science to the world so far, because we haven't known it enough. When you know a thing, then you can translate it into any tongue, but not before. Now at last many of us really know something of Science, and we love it beyond words, and so it is up to each one of us to help break through to mankind. I have no doubt whatever that we will, and I believe that my own book,

“God and Science,” will be followed by countless others, all written to tell mankind of the Science of Christianity and all destined to bear their fruit. None of these books will be just for today. Every year they will have a greater circulation. Ezekiel, through his vision, could deliver his message to the Hebrews, and he had no difficulty in translating it. We’ve got to have that sense of infinity which he had, that sense of the oneness and being of divine Principle, Life, Truth, and Love, which alone will enable us to translate the message of Science.

“Again the word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.” The Amorites and the Hittites were both supposed to be descended from Ham, and you remember Mrs. Eddy’s definition of Ham: “Corporeal belief; sensuality; slavery; tyranny” (S. & H. 587: 21–22). The material Jerusalem is a symbol of corporeal knowledge in every one of us, and it is born of “corporeal belief; sensuality; slavery; tyranny.” “And as for thy nativity, in the day thou wast born . . . none eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live;”—this illustrates wonderfully the exchanging of the objects of sense for the ideas of Soul:—“yea, I said unto thee when thou wast in thy blood, Live” (Ezk. 16: 1–6).

In the following verses Ezekiel continues to uncover in great detail the harlotry of Jerusalem. He writes, for instance, after developing the symbolism of a beautiful woman: “But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.” Again, he says: “How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; but as a wife that committeth adultery, which taketh strangers instead of her husband!” The climax is reached when the prophet writes: “Wherefore, O harlot, hear the word of the Lord: . . . behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness . . . And I will also give thee into their hand, and they shall throw down thine eminent place, and shall

break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare . . . And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry" (Ezk. 16: 15, 30-32, 35, 37, 39, 41, 42).

There is only one thing in all the world which can uncover error, and that is Truth. The serpent never uncovers itself. Truth alone can uncover error in a Christian way, scientifically and metaphysically; and the ability to prove the nothingness of error by analyzing, uncovering, and then annihilating it is the very highest Christian virtue.

At verse 48 Ezekiel continues: "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy . . . Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done . . . When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them" (Ezk. 16: 48, 49, 51, 53, 54). When you handle error fundamentally, you handle every manifestation of error. The sins of Sodom and Samaria (Samaria was the capital of the Northern Kingdom of Israel, which had already been taken into captivity) were less in Ezekiel's eyes than those of Jerusalem, but he was showing here that the redemption of Jerusalem would extend to Sodom and Samaria, because redemption is universal. You can't want to deliver only yourself from error, and not mankind also. "Jesus," Mrs. Eddy says, "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S. & H. 476: 32-2). He couldn't make divine facts operate just for himself, and he saw that salvation must be universal.

The chapter ends: "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy

covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God" (Ezk. 16: 60–63). That last verse is very interesting. It is most important, when you have uncovered error, to pass through that stage quickly. You analyze error, and then you bring it to the surface, but when you have done that, don't make a reality of it, don't "open thy mouth any more because of thy shame," but pass on quickly and annihilate it with the right idea. You can't annihilate it except with the right idea, and when you do annihilate any particular error, it's over and done with. One of the most difficult things that a Christian Science practitioner has to do is to forgive sin. He has to uncover that thing which calls itself a sinner, but he also has to turn away from it and see the son of God, and only if he can do that can he always heal the sick.

The Only Way of Salvation: Principle as Principle (1)

Now we come to the tone of *Principle as Principle*, and here Ezekiel shows how the salvation of Principle must always be individual. The next few chapters give the loveliest sense of how individual salvation is and, moreover, the whole sense of individuality has so much to do with Christianity, in which every idea comes from Principle and returns to Principle. In Christianity, Principle says, "All ideas are my ideas, the ideas of Mind; as Soul, I identify all those ideas as my ideas; and as Spirit, I reflect them—that is, I give them diversity, classification, individuality—and bring them all into the one reflection of Life, Truth, and Love." Or, if the order of Christianity is inverted, the one reflection of Life, Truth, and Love is diversified, classified, and individualized in Spirit, identified in Soul, lifted into the realm of metaphysics in Mind, and so united with Principle. Whichever way you regard it, Christianity involves relationship—the infinite, ordered, indivisible, conscious, and fulfilled relationship of every idea to its Principle, and consequently the relationship of every idea to every other idea. That is why in Christianity you see what is really the compound idea man, and Ezekiel gives a very wonderful sense of that in this tone. Many of his statements about individuality have become proverbial in human history.

Chapter 17 introduces the parable of the two great eagles, which, historically considered, symbolizes the events which led up to the final destruction of Jerusalem in 586 B.C. One eagle stood for Babylon and the other for Egypt, the two rival powers between which

the Hebrews were constantly vacillating, even after the first deportation from Jerusalem in 597 B.C. Ezekiel was showing that the way of demonstration would have been for the Hebrews to have maintained their allegiance to Babylon, instead of revolting under Zedekiah and joining forces with Egypt, but of course the illustration is timeless and applies just as much to you and me.

“And the word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord God; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.” That was Jehoiachin, who was carried away to Babylon in 597 B.C. with a large number of the Hebrews, Ezekiel among them. “He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs” (Ezk. 17: 1-6). Ezekiel was giving here the story of the earlier captivity in Babylon, which he saw was according to Principle, and he was also pointing out the good which came to the Hebrews who were left at Jerusalem, so long as they maintained their allegiance to Babylon.

“There was also another great eagle with great wings and many feathers:”—this was Egypt:—“and, behold, this vine”—which was Jerusalem under Zedekiah—“did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew” (Ezk. 17: 7-10).

You know, that same illustration applies to you and to me whenever in our human experience we have to choose what is nearest right in the way of demonstration; and by “nearest right” I mean that which is nearest the standard of Principle. So often we come to the point where we must face up to a problem, and in the working out of that problem we sometimes have to submit to something which looks like captivity, though it’s the right way. But sometimes it also looks as

though by some human process we can avoid that captivity, which is what is symbolized here by Egypt, and of course that side-stepping doesn't help at all. Ezekiel was showing that it was right for Jerusalem to go into captivity, and of course history has proved that it was the most remarkable occurrence, but instead of recognizing this, all the time the Jews in Jerusalem were turning to Egypt, and eventually the Chaldeans came and utterly destroyed Jerusalem.

"Moreover the word of the Lord came unto me, saying, Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof,"—Jehoiachin,—"and the princes thereof, and led them with him to Babylon; and hath taken of the king's seed,"—Zedekiah,—"and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape" (Ezk. 17: 11-18). That is all a wonderful sense of Principle. Zedekiah was blinded and taken captive in 586 B.C., and that was the proof that Principle permits no hypocrisy and no dishonesty; it demands absolute obedience to the highest right.

Now you see the salvation of Principle: "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:"—that is what happened in Babylon: Principle took the inspired sense of the Hebrews, which had always been theirs, and planted it upon a high mountain, that mountain which Daniel says grew from a stone—the calculus—and filled the whole earth:—"in the mountain of the height of Israel will I plant it" (Ezk. 17: 22, 23)—in that exalted consciousness they had of the one God. I have a very strong feeling that when the Jewish people accept Christianity—and I'm convinced they're going to—something is going to happen in the world which will be very wonderful. I was recently talking to someone who is a Jew, and this person said that the great majority of the Jewish people today

would admit that in the back of their minds they realize that Jesus is the fulfilment of all Israelitish prophecy, but they cannot accept that Jesus is God. Today only the people who are steeped in this belief that Jesus is God are afraid to give it up. But every man has an absolute right to see what is right and to think and act accordingly. Ezekiel saw what was right, and so we, if we understand the Christ-idea, can see how the human problem will inevitably have to be worked out.

"In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing;"—all exalted thoughts;—"in the shadow of the branches thereof shall they dwell. And all the trees of the field"—every idea in the system of Principle—"shall know that I the Lord have brought down the high tree,"—the pride of life,—"have exalted the low tree,"—humility,—"have dried up the green tree,"—that which humanly appeared good,—"and have made the dry tree to flourish: I the Lord have spoken and have done it" (Ezk. 17: 23, 24). That "dry tree" was Israel in captivity, and it certainly did flourish.

Individual Responsibility: Principle as Principle (2)

Next we come to this very wonderful Chapter 18, which is the epitome of Ezekiel's teaching of individuality. "The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?" That was revolutionary teaching when you remember that in Israel the son just belonged to the father, he was often called by the father's name, and was identified with everything the father did. Ezekiel was here uncovering that fundamental Israelitish belief that the family was subordinate to the father. "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, . . . he that hath not given forth upon usury,"—that is, at an exorbitant rate of interest,—"neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that

doeth not any of those duties, . . . shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him" (Ezk. 18: 1-6, 8-11, 13). Remember, the Mosaic sense was, "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," and this was the exact opposite.

"Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, . . . that hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die" (Ezk. 18: 14, 17-20). This was a very different proposition from the old conception; it was something entirely new, and the fact of the matter is that when you begin to see Science and system, when you begin to see a divine calculus of ideas, you begin to see that nothing can possibly demonstrate it but the individual. Science demands primarily individuality; then it demands collectivity—it demands that all ideas reflect each other, while remaining individual; and then it demands universality. You can't have adulteration or mingling or personal sense of any kind in Science, it's an impossibility, and so that primary demand for individuality is inescapable. Ezekiel, when he made these statements, was certainly doing something for mankind, something which needs to be recognized today. The materialistic systems of the world today, under the impulse of Eastern philosophy, are trying to engulf men in forms of relationship and forms of government which utterly deny individuality. They involve mass thinking, which is just absorption. And so the fight for individuality is a thousand times more important today than it was at the time of Ezekiel.

Now, how do you demonstrate individuality? As you understand the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, as you conform to that nature and you live it, love it, and demonstrate it, that is true individuality, because you are touching Principle, which infinitely classifies, infinitely diversifies, and infinitely individualizes. The minute your thought comes into contact with Principle, it is bound to become individualized in the one infinite Life; you see that all the ideas of Life are essentially individual. Then you arrive at Truth, and you see that there is just one compound idea, one calculus of reality, which is the collective sense of things.

Finally you reach Love, and you find that every idea is in and of divine Love, thus illustrating universality. And so the nearer you draw to divine Principle, Life, Truth, and Love, the more individual, the more collective, and the more universal you will become; but remember that individuality always comes first.

Individuality doesn't mean the exercise of the human will, or getting your own way, at all; it means indivisibility from God, and the minute you understand that man is indivisible from God, that he is God's own idea of Himself, and you begin to put that into practice in your life, you do become individual—individual in grace, in power, in holiness, in being, in manhood, in dominion. But there is no other way to gain individuality except through Science, and humanity cannot gain the individual, collective, or universal demonstration of reality until it understands Science. Until humanity understands Principle as Principle, and it sees that the infinite Principle has one infinite idea, which operates according to infinite system, and until it begins to face up to the demands of Principle, it won't solve its problems.

So Ezekiel says: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes,"—come into accord with Principle,—"and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live" (Ezk. 18: 20–22). I think that the two errors of the human mind which we have to deal with most are fear and heredity. Fear is the essence of mortality, and heredity is the belief that man is a creator, and without the ability to deal with those two beliefs, I don't believe anyone will ever be successful in his practice. In order to deal with them rightly, it is essential to see that there is only one Principle, that every idea is an idea of that Principle, comes from it and returns to it; that is the primary demand of Christianity. When you see every idea as emanating from Principle and reflecting the nature of Life, Truth, and Love, and you see that every idea, because it reflects Life, Truth, and Love, returns to Principle and forever abides in Principle, then you have the sense of Christianity as infinite relationship—the relationship of man to God and of men to each other, the infinite relationship of divine fatherhood, sonship, and motherhood. In that relationship there can be no fear, and, because it demonstrates infinite individuality, no belief of heredity.

"Have I any pleasure at all that the wicked should die? saith the

Lord God: and not that he should return from his ways, and live?" We've got to see that there is no value whatever in anybody's suffering or dying, that this is no part of God's law. Evil punishes itself. You can't say that because an engineer does bad work and gets bad results, therefore engineering punishes his mistakes. Not at all. His own mistakes punish him, and just so, evil punishes itself, and God has nothing to do with it. God is divine Love, which knows no punishment. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?" (Ezk. 18: 23-25). I love that sense of Principle being "equal." It means that it is absolutely impersonal. $2+2=4$ is "equal," or impersonal, because it operates in exactly the same way for all men. The man with fifty billion pounds couldn't get $2+2=4$ to do one thing more for him than for the man without a penny.

"When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul"—his identity—"alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God . . . Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezk. 18: 26-32). That is a wonderful sense of Principle, of the infinite classification of Principle, which has infinite identity, infinite Soul-sense, and infinite individuality. How could your Soul-sense die? That classification in Principle gives true identity and true individuality, so that the soul, or true identity of everyone, lives for ever.

False Motherhood Uncovered: Principle as Principle (3)

Next we come to Chapter 19, in which Ezekiel, having just dealt with the hereditary belief of father and son, now shows how the

princes of Israel were destroyed by a false sense of motherhood. Their mother was a false sense of Jerusalem, which is what destroys us all as mortals. Our parent is the carnal mind, and this sense of Jerusalem is just the symbol of that. The Israelites' father was a cruel god, a god of vengeance; it was the physical senses, greed, lust, sex, and paganism of every kind.

“Moreover take thou up a lamentation for the princes of Israel, and say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions”—all the animal qualities. “And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.” That was Jehoahaz, who succeeded Josiah as king of Judah, but was immediately deposed by Egypt. “The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.” That was Jehoiachin. “And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring. Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel” (Ezk. 19: 1-9).

“Thy mother”—Jerusalem—“is like a vine in thy blood, planted by the waters: she was fruitful and full of branches”—full of physical life—“by reason of many waters”—through many beliefs. In the material Jerusalem the “waters” brought forth abundantly, but in a wrong way. “And she had strong rods for the sceptres of them that bare rule,”—in Jerusalem the rod was the rod of vengeance and cruelty, not the measuring rod of Principle,—“and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.” But the rod of iron, the measuring rod which we so often read of in the Scriptures, is never broken. When a man learns of the days of creation, the numerals of infinity, the synonymous terms, the Word, the Christ, Christianity, and Science, when he learns of Christian Science, absolute Christian Science, and divine Science, he has a rod which can never be broken. The rod of Science is the most absolute, demonstrable, and exact thing in all the world. It

surely is Principle as Principle—that which is system, that which is one, that which demands obedience, that which interprets itself and always demonstrates itself, that which is inexorable. “And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation” (Ezk. 19: 10-14).

All this shows so clearly that the only patient that you ever have to deal with is the carnal mind. You don’t treat *man*, because man *is* the son of God. You treat the lie about man, the lie which originated in the carnal mind. You handle the carnal mind, which is the rod of iniquity, and you handle it with the rod of Science, the rod which is unbreakable. And so you see, individually there’s only one thing for us to do, and that is to obey the demand, “Acquaint now thyself with him, and be at peace.” That acquaintance comes to us through our symbols, which symbolize to us in perfect order the infinite ideas of divine Mind. The ideas of God must always come into our thought, just as do the ideas of music or mathematics, through symbols, but they themselves are by reflection omnipotent, omniscient, omnipresent, and omni-active; they are the very presence and power of God. A right idea is Immanuel—“God with us;” it operates infinitely, with infinite power and infinite intelligence. And when right ideas begin to multiply in your thought, and you begin to see the infinity, grandeur, beauty, and holiness of those ideas, then you have a measuring rod which will break the rod of material sense, so that it withers and the fire burns it up. But remember, you always use that rod *from* God, as God’s idea, and with it you handle the carnal mind, not people.

Always the thing that matters is your individual contemplation of this idea. As you take it, understand it, live it, and love it, you are it, and, divinely speaking, you were it “before Abraham was.” And so let’s do this; it matters so much.

TALK No. 80

(November 11th, 1949)

EZEKIEL—VI

Chapters 20: 1—23: 19

Spiritual Education: The Only Way of Salvation

Someone has sent me this cutting: "Asked the secret of his power as a preacher, a coloured minister in Washington declared: 'It's simple. I reads myself full, I thinks myself clear, I prays myself hot, and then I lets go.' Very amusing, but there's a lot of truth in it.

Someone else sent me this very interesting extract from what Walt Whitman wrote in "Democratic Vistas":—

I say the mission of government, henceforth, in civilized lands, is not repression alone, and not authority alone, not even of law, nor by that favorite standard of the eminent writer, the rule of the best men, the born heroes and captains of the race, (as if such ever, or one time out of a hundred, get into the big places, elective or dynastic)—but higher than the highest arbitrary rule, to train communities through all their grades, beginning with individuals and ending there again, to rule themselves . . . The local considerations of sin, disease, deformity, ignorance, death, etc., and their measurement by the superficial mind, and ordinary legislation and theology, are to be met by science, boldly accepting, promulgating this faith, and planting the seeds of superber laws—of the explication of the physical universe through the spiritual—and clearing the way for a religion, sweet and unimpugnable alike to little child or great savant.

A very far-sighted statement, considering that it was written nearly 70 years ago; and it is beginning to be realized today. There isn't any question about it, the time is ripe. You notice that Walt Whitman indicates that the way is through education. The only way to a scientific understanding of God is through consistent spiritual education. There's no quick way, no arriving there by some extraordinary performance. This education in exact spiritual values is going to "overturn, overturn, overturn, . . . until he come whose right it is." It will bring us "the explication of the physical universe through the

spiritual," because as we understand the spiritual universe, and the right idea of God and man is translated to us by the Christ, the only "explication of the physical universe" comes to us through the analysis, uncovering, and annihilation of evil.

Ezekiel Illustrates the True and the False Records of Creation

During the last few days I've seen a wonderful thing about the Book of Ezekiel, and that is that Ezekiel illustrates both the true and the false records of creation. Of course, in Ezekiel's mind the true record and the false record of creation were as clear as anything could be. You can see all through his book how he has followed them just as we saw them and which are laid out in the Summary of Talks 2-10. So his book is a perfect symbolization of those two records put side by side.

For instance, to show you how clear this correlation is: When I was considering the tone of Principle as Principle, I asked myself: Why does Ezekiel give so much of the unveiling of error? Then I noticed that in Principle as Principle in the false record the serpent appears—animal magnetism comes into the picture. And in the tone of Principle as Life in the false record of creation, you remember, Eve misinterprets Principle. Here Ezekiel symbolizes Judah and Israel by two sisters, Ahola and Aholibah (although they were nearly always regarded as typifying the male and the female), and he begins to show you the whoredom of Ahola and Aholibah. It brings out the same sense as the story of Eve and the serpent. He takes as his symbol the mortal concept of the female, and illustrates how the subtlety of the serpent operates through it. If you have a chance to compare Ezekiel with the Genesis record, you'll see how close the correlation is. When I have finished Ezekiel, I shall take one evening to go over the whole of his book briefly, and we shall see how Ezekiel follows both the true and the false records of Genesis perfectly. It's the most exact story you can imagine. As we understand these divine tones, as we see what these symbols really mean, this understanding is going to be like a sword in our hands, a sword which will enable us to analyze error, uncover it, and get rid of it.

A Recapitulation of the Tone of Principle as Principle

Now, I just want to go back to Chapter 17, the beginning of the tone of Principle as Principle, and run over the ground again. You remember that Ezekiel brings in the symbol of the two great eagles. The "eagle" is often typical of Principle and Science. The first eagle represents Babylon, which, for the Israelites at that time, Ezekiel

considered as providing the way of demonstration. The second eagle represents Egypt, or animal magnetism. There is no doubt whatever that Ezekiel and Jeremiah both considered that Babylon was God's tool, and that the way at that time was for the Hebrews to submit to Babylon. The whole effort of Ezekiel was to get the Hebrews to do this. Egypt represented the temptation to the Israelites to avoid the experience of Babylon by running away. Of course, it was not a wholly spiritual proposition for the Hebrews to submit to the Chaldeans, but in this relative, human experience of ours, is any step a wholly spiritual proposition? But whatever the divine plan may be, and that divine plan has sometimes to be taken down to the very lowest human experience, it is always in a measure the operation of Principle. If you find yourself in the worst kind of hell, and you've got to take human footsteps to bring yourself out of that condition, those human footsteps, if right, are to a degree the operation of Principle, and are therefore sacred. They are all-important to you as the one making the demonstration.

Now, as the prophets saw, on the one hand the whole situation in Jerusalem was rotten to the core; on the other, the civilization in Babylon had reached a stage far in advance of its neighbouring countries. The records show that the Chaldeans were highly civilized in many ways: the Israelites in Babylon adopted many Chaldean symbols, and the Hammurabi Code originated with the Babylonians. So it is perfectly evident that there was great culture in Babylon. Realizing this situation, the prophets saw that at that time the right thing for the Jews to do was to submit to the Chaldeans until conditions changed; that was the way of demonstration for the time being. Whatever the way of demonstration may be, it is always sacred. If you look back at the many human footsteps Mrs. Eddy had to take, you will notice that at the time she regarded each of them as very sacred. When they had been taken, then they were done with. It was to be the same with this experience of submitting to the Chaldeans; the prophets never failed to show that the end of the Chaldeans would be disruption, but at the particular period we are considering Israel's protection was to put themselves under the Chaldeans and so have the opportunity to develop a better sense of government, law, decency, and so on.

You remember that we epitomized the tone of Principle as Principle, in the false record of creation, like this: The serpent—animal magnetism, the counterfeit of Principle—misinterprets Principle to the woman. False system has *two authorities*—God and devil—and this produces *misinterpretation*. Here Ezekiel illustrates that through the two eagles. The sin of Jehoiachin, who was king in Jerusalem in

597 B.C., was that having made an agreement with Babylon, he still consorted with Egypt; it was the sin of disloyalty and dishonesty.

The first great eagle, symbolizing demonstration, Ezekiel describes like this: "A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants." Then he describes the second eagle, symbolizing the working of animal magnetism, Egypt, and then he says: "Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; . . . that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand." So the prophets felt that if the Israelites would put themselves under Babylon and keep the covenant with them, then the situation could be saved, but if they put themselves under Egypt (if they listened to animal magnetism), if they rebelled and broke the covenant, they would be destroyed. So there, through those two eagles, he shows you two symbols—one the way of demonstration, the other the way of human expediency.

Then, in Chapter 18, Ezekiel brings you to the uncovering of false fatherhood, the belief that the son is supposed to suffer for the sins of the father, and he begins to show that Principle demands that every idea obeys divine system and Science. At that time in Israel the father just owned the son, the son was almost the father's echo. At this point in the true record of creation, the lights were set in the firmament of the heaven, and we summarized the tone as *One* and *interpretation*. We also made this epitome: Infinite system makes all things *one*, and immediately subjective *interpretation* takes place. And so Ezekiel begins to show that every idea must eternally be one with its Principle, that it is in subordination to nothing but Principle, is responsible to Principle alone, and has nothing to do with anything except Principle.

You know, I see many people tremendously relieved by this sense of the all-importance of every idea being at one with its Principle. They come along with so many problems that sometimes it's a good thing to say to them, "Look here, you've only got one job in all the world, and that is to get yourself right with God. Quit struggling and striving and fighting with something, and get yourself right with God." I've done that often, and I can't tell you the number of times I've seen the whole picture change. So there's only one thing we have to do, and that is to know ourselves as idea of Mind, as spiritual idea, as identified idea, as demonstrated idea, as eternal idea, as

conscious idea, and as perfect idea. That's all we've got to do. Then that Christ consciousness will take care of the situation, whatever it may be.

I have just had a letter which gave me a great deal of joy. Some years ago a woman asked a Christian Science practitioner for help for her husband. She said that he was covered from head to foot with skin disease, and had lost all his hair, and that the doctors couldn't do a thing for him. I have now had a letter from this practitioner telling me how this man has since been perfectly healed. His hair and his eyebrows have re-grown, and there isn't a mark on him. Now, how did that happen? She glimpsed the fact that "Principle and its idea is one" (S. & H. 465: 17). That case wasn't healed through wrestling with error. The analysis, uncovering, and annihilation of error that comes to a spiritually-minded human being does not involve a fight with the error; it comes through an exalted, spiritual, metaphysical understanding of God, which operates with power, with authority, and with intelligence. If only we will grasp the fact that the only thing in all the world we have to do is to be at one with the infinite, we shall go somewhere.

So you can see how Ezekiel uncovers this situation, and how with authority he shows the way out. The way out is subjection to Babylon for the time being, which he illustrates by the first eagle. Then he illustrates animal magnetism by the second eagle, which may look like the first eagle, but is an entirely different proposition; it represents not only the paganism and idolatry of Egypt, but also the disloyalty and dishonesty of rebelling and fleeing to Egypt. Then Ezekiel immediately begins to show that every one of us is one with Principle. He couldn't have taken a clearer symbol than the relationship of father and son to show the freedom of the individual from every human tie and the oneness of God with man, because in those days, as I have said, the father absolutely possessed the son. He says, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Then he brings in this statement: "Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?" If only every one of us could realize that the way of Principle is always equal! If we don't seem to make as good a demonstration as somebody else, then we have only ourselves to blame. $2+2=4$ works equally for everybody; in the same way every idea of Principle operates equally for everyone. So the only obligation of every idea is to be one with Principle, and that applies alike to father, son, and everyone.

First of all, therefore, in this tone of Principle, Ezekiel shows where the Israelites went wrong: instead of going the way of Principle

they listened to the temptation of Egypt, of ignorance, darkness, paganism. Then he shows that even their sense of fatherhood wouldn't work because it wasn't the way of Principle. Principle demands obedience to itself alone. Now he brings you to Chapter 19, and he uncovers the false sense of motherhood in Israel.

He says, "What is thy mother? A lioness." Then he goes on to show how their false sense of motherhood had caused so much trouble. At verse 10 he writes, "Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation." That brings us to where we got to last week.

So you see how Ezekiel is illustrating Principle as Principle. The positive sense of it is that God set the lights "in the firmament of the heaven, to give light upon the earth;" it is the sense of Principle and its idea and the working of it—the sun and the moon and the stars. If the Hebrews had understood the operation of Principle and its idea, they would never have missed the way. They would have seen what the prophets saw—that the only thing for them to do at that time was to submit to Babylon; that was the divine way of demonstration under those circumstances. And don't forget that however humble your demonstration may be, or under whatever circumstances it is made, it is holy unto God. However small a demonstration is, it is a holy thing. Then Ezekiel shows how animal magnetism came in, in the form of Egypt, and threatened to devastate the whole situation. Then he goes on to show the operation of Principle and its idea—that the idea is subject to Principle alone—and he uncovers the working of animal magnetism through the false sense of fatherhood and motherhood. So he is showing how animal magnetism worked first through Egypt, the darkness of ignorance which destroyed the vision that would show them the way, then through a false sense of fatherhood, and then through a false sense of motherhood.

Learning Our Lesson: Principle as Principle (4)

So now we come to Chapter 20, still in the tone of Principle as Principle. “And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me. Then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God: Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you. Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers” (Ezk. 20: 1-4)—the false sense of fatherhood again. Remember, this doesn’t refer to a human father, but to our mortal and human background which we hang on to, that background which prevents us from realizing that we are the sons of God. Our false sense of father and mother is really the mortal background we come from; it is what animal magnetism says about our origin and environment. Now, what does animal magnetism say about us? It says that we are born in matter, live in matter, and die in matter, that we’re the servants of matter and can never escape from it. Animal magnetism, the carnal mind, is supposedly our father and mother in mortal experience, and the daily warfare we have to wage is a warfare with the false record which animal magnetism pins onto us, and through that warfare we prove that we are the sons of God.

Now we come to a very lovely story. You remember that God set the two great lights and the stars “in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness.” Here the prophet is trying to show the Israelites the positive sense of how the light shone for them when they were formerly bondservants in Egypt, and how they were brought out of Egypt by Principle; how it would have worked out if they had seen that light now, and been willing to keep their agreement with Babylon. “Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept” (S. & H. 454: 22-23). It is as if he said to them, “Why weren’t you patient, why weren’t you loyal, why weren’t you true, why didn’t you see God’s way? Look how He brought you out of Egypt and through the desert to the Promised Land; do you suppose that He will fail you now?” You remember that we epitomized the sense of Principle as Principle in the true record as *One*, and the infinite *interpretation* within that *One*. Of the false record we said: The serpent—animal magnetism, the counterfeit of Principle—misinterprets Principle to the woman. Sometimes the serpent claims to misinterpret Principle to your best sense of things. For instance, you may be a good human

being, and Principle may use you, but no good human being will ever be a Scientist until he realizes that all good is Spirit. If you are a good human being and you become interested in Christian Science, you are wise if you translate that good into reality and into Science. If you are a healthy human being and you come into Science, you are wise if you translate that health into Science, and see what true health is. There are some people who are naturally humanly good, they're kind, they're true, and it's a lovely thing so far as it goes; but unless it is based on Principle it won't last, because it will go down before the attacks of animal magnetism.

So Ezekiel uncovers the whole situation in the most wonderful way; he shows them how animal magnetism has fooled them again through a false sense of parenthood. They were looking back at the false record; they said, "We're the chosen people of God." It's that trail of the serpent which so often fools us; it says, "You've got a certain destiny. You're born of certain parents, you're brought up in a certain country, you're educated in a certain way, you've got all that background behind you, and that's you." Well, it isn't. There's no *you* but the idea of Principle. And so Ezekiel is showing them that if only they had detached themselves from all this material thinking, and seen the light of Principle and its idea, everything would have worked out all right. Always remember that there's only one thing you've got to do, and that is to get yourself right with God. Whatever experience you have to go through, the only answer is to get yourself right with God, because any error that comes to you is merely a lie about God. If it's heredity it's a lie about God, if it's fear it's a lie about God; there's nothing in all the world we have to do but get ourselves right with God.

So Ezekiel writes: "And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; in the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt" (Ezk. 20: 5-8). Now remember, as history these writings are of little value, but as symbols to show us the way of Science and system, they are everything. This is what

Ezekiel is saying to us: "Are we going to learn the lesson that Principle teaches us, or are we going to go on being fooled by animal magnetism?" When Principle has brought us out of the bondage of sin or disease, the bondage of heredity, or of false gods, are we going to learn that lesson and use it in the future? Are we always going to let the light of Principle and its idea guide us, or are we going to be led astray by the serpent? Bring these stories down to your own experience. If you have hated somebody and you have overcome that hatred through Principle, are you going to do the same thing again? If Principle has delivered you from some chronic sin—self-will, self-importance, self-love, or something of the kind—and has thereby made you free from some adverse circumstance, are you going to look back and remember that lesson the next time, ally yourself with Principle, and impersonalize the whole condition, or are you going down into Egypt again?

A few days ago I was asked to help a woman who was as near the door of death as any human being could ever be. Her husband had been called to the hospital one night because they thought that she wouldn't live till the morning, but after a very severe struggle she pulled through. Now, that woman wrote to me a few days ago, and said, "I don't know why it is; I've had this amazing proof of the grace of God, and yet I can't seem to be happy." I replied, "You are looking for something else to make you happy, but are you grateful for the proof you have already had?" It's an exactly similar position here: Ezekiel is showing the Israelites that if they had understood and appreciated the proof of Principle that they had had, then they wouldn't have been fooled by animal magnetism again.

So let's always cherish our growth in Science and be abundantly grateful for the operation of Principle and its idea. Don't let's lose sight of what Principle has delivered us from and where it's leading us to; then we won't be fooled by the same trick again.

You know, we often talk above love and gratitude without really thinking what they are. John says, "Herein is love, not that we loved God, but that he loved us," so the only real love that comes to us is gratitude for divine Love. Mrs. Eddy says, "If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere . . ." (S. & H. 3: 27-29).

"I Gave Them My Sabbaths": Principle as Principle (5)

Ezekiel goes on: "But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the

land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them”—a wonderful sense of Principle. “Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them” (Ezk. 20: 9-12)—he gave them the system of the seven days of creation. The commemoration of the sabbath meant a great deal to the Jews, and it was the symbol of the seventh day of creation and really stood for the completeness of all seven days. You remember that in the story of Noah the symbol was a “bow in the cloud;” here the symbol is the “sabbaths,” and it refers to exactly the same thing.

So in considering these divine tones in Ezekiel, see how wonderfully he illustrates them, how in this tone, for instance, he explains in the most lovely way the operation of those lights in the firmament of the heaven. Through the first great eagle, which took the “young twigs” and carried them into a “land of traffick,” he illustrated how when the Israelites went down into captivity all they took with them was their spiritual sense and their inspired writings. That was what he told them to take. Then he considers the other side of the picture, the second great eagle, Egypt, and shows how the carnal mind tried to rob them of their demonstration. Next he uncovers all their past mortal history, the trail of the serpent, false fatherhood, mortal thought-transference, the son bearing the father’s sins, the vanity of false motherhood, all this greed and selfishness, and he shows them how they missed the way because of their belief in that trail of the serpent. Then he goes on and shows them that if only they had remembered the operation of Principle and its idea in the past, the present disastrous situation would never have arisen.

And so at first we begin to understand the nature of the one Principle operating as Science and system, that it forever interprets itself, that it is the infinite government. Then we begin to see that it is of the nature of Life, Truth, and Love—true fatherhood, sonship, and motherhood. Moreover, when we understand Principle, we at once see that Principle translates itself as Soul; it diversifies, classifies, and individualizes itself as Spirit; and is made manifest as Mind. The minute our thought touches Principle, we begin to see that whole picture. When we have understood something of that, if only we would use that understanding continually to handle the trail of the serpent, and nullify the lies which animal magnetism tells about us! If only we would realize how Principle has in the past brought us out of bondage, and how we can rely on Principle! You know, nothing is worth while unless it is of Principle, of demonstration, it doesn’t matter how beautiful it looks, or how tempting it is. I suppose the promise which the Egyptians made to the Israelites of chariots and

horsemen seemed very wonderful, but it came to nothing; it was “a broken reed, which pierces the heart” (S. & H. 66: 7). So watch how Ezekiel is showing the trail of the serpent, also how it can be dealt with, and showing that you can never go wrong if you deal with it through Principle.

Mrs. Eddy says a very interesting thing about Principle: “The understanding of Truth and Love, the Principle which works out the ends of eternal good and destroys both faith in evil and the practice of evil, leads to the discernment of the divine idea” (S. & H. 561: 1-4). Ezekiel is showing how that Principle operated to take the Israelites down into Babylon—the working out of the “ends of eternal good”—and destroyed “both faith in evil and the practice of evil” to such an extent that it led to “the discernment of the divine idea” when they re-wrote the Hexateuch, and gave the Priestly document to the world.

Today, in our terminology, we may say that Principle as Principle means the infinite One forever demonstrated, or the infinite One operating in system and Science; it can mean Science demonstrated, it can mean system demonstrated, it can mean many things to us. So think to yourself: What does Principle as Principle mean to me? The term which to me characterizes Principle more than any other is One, and secondly Science; the two terms One and Science always come to my thought when I consider Principle. On this point, my book, which is coming out next Thursday, is called “God and Science.” There are no two greater things in the world than those which the terms God and Science represent, and Science includes Christianity, the Christ, and the Word.

“Hallow My Sabbaths”: Principle as Principle (6)

Ezekiel goes on: “But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name’s sake”—I love that sense. Under all circumstances Principle goes on interpreting itself. Though you and I make hideous mistakes, and we all do at times, Principle goes right on. Principle doesn’t operate only when you are good. Principle is always operating, although you may not know it. So thank God that Principle goes on, no matter what we do; it remains the Principle that interprets itself, that demonstrates itself, that is inexorable, it never changes. “But I wrought for my name’s sake, that it should not be polluted before the heathen, in whose sight I brought them out” (Ezk. 20: 13, 14).

"Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness." There is a great tenderness in this passage. "But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols" (Ezk. 20: 15-18). All the time Ezekiel is uncovering the trail of the serpent—mortal mind's identification and patterning of us, which we've got to deal with. Mortal mind claims to be our father and our mother and a host of other things, and that's the problem we've got to work out.

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths;"—Mind, Spirit, Soul, Principle, Life, Truth, and Love—hallow them, live with them so that you know what they mean. Don't say, "Principle as Principle, oh yes, I know Principle as Principle;" but let it become something that is so real, so living, so potential, so dynamic, that it is power to you. Some day the world is going to see what Mind, Spirit, Soul, Principle, Life, Truth, and Love really mean, and hallow them; then in its thinking it is going to have power, being, life, and entity. You remember that as soon as we began to consider the fourth thousand-year period of Principle, we found each synonymous term for God given in all seven tones; so Ezekiel is indicating all seven tones here;—"hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Ezk. 20: 19, 20). If we hallow God's sabbaths, the synonymous terms for God, they'll be a sign, a symbol, to us, they'll really mean something to us.

"Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths;"—they accepted the false record, the trail of the serpent, the opposite of Principle as Principle;—"then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had

polluted my sabbaths, and their eyes were after their fathers' idols" (Ezk. 20: 21-24).

"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;"—Ezekiel is saying what Mrs. Eddy sometimes seems to imply, that God punishes sin, but strictly speaking He doesn't: sin punishes itself;—"and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord. Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings" (Ezk. 20: 25-28). I feel more strongly than ever that we must hallow the divine sabbaths every day. When we come into that land, the mental and spiritual realm, of Mind, Spirit, Soul, Principle, Life, Truth, and Love, we must constantly hallow it, and we must watch that we are not fooled by every high hill and every thick tree of mortal mind, and we must not think that we can use these spiritual values for all kinds of purposes that are not the very highest. We've got to watch continuously, very carefully and very lovingly.

"A Mighty Hand": Principle as Principle (7)

"Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day." "Bamah" means "altar," and an altar always indicates sacrifice. The sense of sacrifice they had in those days is not the sense of sacrifice which we have; it was the sense of destroying something, whereas true sacrifice is laying down belief in some phase of materiality. Christian Science, properly understood, doesn't destroy anything worth while, it never leaves a vacuum. When we understand translation, and we see that "Metaphysics . . . exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 14-16), then everything that is unlike the "anointed" begins to disappear naturally and necessarily, but there's no vacuum, because the ideas of Soul come into the picture. Sacrifice that is solely concerned with destruction and war is useless; speaking even of the material, sensuous universe Mrs. Eddy says, "I love your promise" (Mis. 87: 8); she also writes, "Science, understood, translates matter into Mind" (Mis. 25: 12)—into the realm of idea.

“Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you” (Ezk. 20: 29-31). Ezekiel was showing that you can't attain to the understanding of Principle except as you deal with the problem of animal magnetism; it's impossible.

Then he continues: “And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:”—Ezekiel shows again, as he showed by the eagle that was the type of Babylon, the way of salvation through the demonstration of Principle. It is the sense of the lights set “in the firmament of the heaven, . . . to rule over the day and over the night:”—“and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod,”—the measuring rod of the seven days of creation,—“and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord” (Ezk. 20: 32-38).

“As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord,”—the sense of Principle,—“when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers” (Ezk. 20: 39-42). That land is the

land of Science, the land of true manhood, the land of the divine idea, to which all of us, if we have any vision at all, are travelling. Remember that Ezekiel used Jerusalem as a type of mortal manhood, the counterfeit of divine manhood, and he showed that Jerusalem, mortal manhood, wouldn't see that the demonstration of Principle was through Babylon. Then he showed that the reason for their blindness was the serpent, it was their accumulation of mortal beliefs, their false background, false fatherhood, false motherhood; he showed them what Principle had done for them before, and what it would do for them now if only they would be faithful. It's a wonderful picture of Principle as Principle, of the lights in the firmament of the heaven, Principle and its idea (the two great lights) and the harmonious operation of the divine system (the stars). As those lights break on your thought, they bring the serpent from under cover. They show you how it crawls, they show you its nothingness, you see that its destruction is inevitable, but at no point do you fight with it: you destroy it through being at one with Principle. You "hallow my sabbaths." That's the only way out. You can only handle the claims of animal magnetism from the throne of grace. If you're going to deal with evil, your thought must be absolutely and wholly based on divinity, and then you can deal with it through the grace of God. The translation of the Christ-idea that comes to you and enables you to analyze, uncover, and annihilate evil is the most inspired thing that can be imagined.

"And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled;"—when you reach the land of Science, you don't forget your mistakes, you let them be a lesson to you;—"and ye shall lothe yourselves in your own sight for all your evils that ye have committed"—you only loathe the mortal. "And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God" (Ezk. 20: 42-44). One of the most wonderful things in the world is to be able to impersonalize. As you begin to see that Principle is the one infinite Person, in which there is no personal domination, personal ambition, personal attraction, personal aggression, personal control, or personal sense of any kind, as you begin to see the infinite impersonality of Principle, then you begin to see the impersonality of your own selfhood, as Principle's idea, and that enables you to impersonalize mortal error. In order to deal with the mortal you must first impersonalize it. It's no good thinking we are mortals, and trying to destroy the mortal at the same

time—that's mental suicide. The only way is the way of grace—"Acquaint now thyself with him, and be at peace."

The Power of Impersonality—"God with Us"

As we begin to understand the nature of God, and we see that it is all focused in divine Principle, Life, Truth, and Love, and we see that that Principle operates as Soul, Spirit, and Mind—that it demonstrates itself—in that proportion we become impersonal, and we can deal impersonally with the human problem. You know, if we begin to think impersonally, we shall soon find that the world wants this idea of the Christ as Science. It's about time we broke through a limited body of people and gave this story to the world. If our effort is in any way to glorify ourselves, or any particular theory, it won't achieve anything at all. But when our effort becomes completely and entirely impersonal, and we know that everything that happens is Immanuel, "God with us," then the world will listen to this story. The reason I say this to you is that I feel that the breaking through to the world is imminent, we're almost on the point of it. We are going to be able to show mankind how, through keeping God's statutes and commandments and hallowing His sabbaths, it can get rid of the claim of the serpent. It will be a wonderful thing, because when this Science is understood, and it really touches the world's thought, it will grow like a prairie fire, and it will lick up everything that stands in its way. So let's get into our thought what Principle represents of the nature of God, what Principle means, what it does, through Ezekiel, through the Gospels, through Revelation, and through every book of the Bible we consider.

We know today that it is no more possible to understand the ideas of divinity without Mind, Spirit, Soul, Principle, Life, Truth, and Love than it is to understand music without the seven notes. That is the way which is shown in the Bible, in the Christian Science textbook, and it is the way of enlightened thought today. The only way is through the symbols Mind, Spirit, Soul, Principle, Life, Truth, and Love, in their infinite combinations. So whatever book we are considering, remember that we aren't just reading a story; we are metaphysicians studying how the writers used the basic symbols, and that is teaching us the true values of these divine symbols more and more clearly. So all the time we are trying to "hallow [Thy] sabbaths," to let the spiritual sense of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the richness, the fulness, the beauty, the holiness of them come to us.

INTERVAL

I love that verse: "And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God." Whatever the human situation, Principle is forever operating. If you are very busy in the practice, there always come days when everybody seems to be worse and everything is going wrong, and on those days there's just one thing to do, and that is to know that God governs the universe. If you only do that, the storm always passes away, and then next morning you look back and wonder what all the fuss was about, whereas if you allow yourself to be worried by the fuss, then you haven't a hope of dealing with it. You have to know that divine Love is just operating anyway, that divine Principle is demonstrating itself irresistibly.

The "Forest of the South" to be Destroyed: Principle as Principle (8)

Now we come to an interesting passage which the commentaries find difficulty in explaining. "Moreover the word of the Lord came unto me, saying, Son of man, set thy face toward the south"—Ezekiel was supposed to be at Jerusalem, from which, if you look to the south, so the commentaries say, you see nothing but the desert, though here the reference is to the "forest of the south field." But we know that the south is always used as a symbol of Christianity, and Ezekiel is just seeing the necessity for Christianity and for laying off the false sense of Christianity. "Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field;"—the mass of beliefs;—"and say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree;"—Christianity is that which obliterates the mortal concept—"the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched. Then said I, Ah Lord God! they say of me, Doth he not speak parables?" (Ezk. 20: 45-49).

"I Will Overturn, Overturn, Overturn": Principle as Principle (9)

Next we come to a chapter in which Ezekiel introduces what is generally known as the "song of the sword." I don't want to read a

great deal of it, because it is all just elaborating how the sword of Truth will utterly destroy error, as symbolized by Jerusalem. Mrs. Eddy writes, "Truth bestows no pardon upon error, but wipes it out in the most effectual manner" (S. & H. 11: 17-18), and that is what you see illustrated in this whole chapter.

"And the word of the Lord came unto me, saying, Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel, and say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked . . . Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God" (Ezk. 21: 1-3, 6, 7).

Look at the situation we have in the world today. If men will only gain an understanding of Principle, and if they will only see how Principle as Principle operates through Science and system, and how they must be loyal and obedient to it, then the way out is bound to appear. Nobody in the world today knows the way out humanly, but if even a few Christian Scientists could demonstrate the nature of Principle as Principle, the way would unfold as clearly as it did to Ezekiel. Both he and Jeremiah saw the way out, the only way out. So when he brings in the sword here, to show how chaos and destruction is inevitable where there is no vision, no loyalty or adherence to Principle, he still sees that the "remnant" will be saved. The situation which faced Ezekiel is exactly the same as that which we have in our world today, and today there isn't anybody in the world who knows the way out humanly. Take the daily newspapers; each one of them has a different answer, but they one and all stir up fear and jealousy and envy and animosity and so on, and none of them really knows the way out. Yet there is a way out, and there's always a way out. Today in the world there is a definite human footprint which if taken would be the way out, and if we had enough understanding of Principle as Principle, we would see that way out, just as the prophets saw the way out in their age. You couldn't think of a mathematical problem that couldn't be corrected, and just so, an understanding of Principle, the divine One that is Life, and Truth, and Love, the divine One that translates itself as Soul, reflects itself as Spirit, and makes itself manifest as Mind, would show us the way to correct every human mistake. Those "lights in the firmament of the heaven," which rule over the day and over the night, would show

us what to do, and there would be found a man to "stand in the gap." Somebody would see the way out, and that way would be the best human footstep under the circumstances.

"Again the word of the Lord came unto me, saying, Son of man, prophesy, and say, Thus saith the Lord; Say, A sword, a sword is sharpened, and also furbished: ... Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time,"—it is the sword of Spirit which separates Truth from error, but the sword of Truth which destroys,—"the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers" (Ezk. 21: 8, 9, 14).

"Also, thou son of man, appoint thee two ways"—this is an actual historical incident, which Ezekiel is using to show us how we have to decide through Principle the right thing to be done. The Ammonites were supporting the Jews at that time, and evidently the king of Babylon, when he invaded Palestine, couldn't decide whether to go first against Jerusalem or against Ammon, and of course the Jews were hoping that he would besiege Ammon first, because that would give them more time to prepare the defence of Jerusalem. But, you know, the story applies just as much to us, and it teaches exactly the same lesson as the two eagles, which were symbols of Babylon and Egypt. So often we come to the point, as indeed humanity does as a whole, where we can go one way or we can go another, and we have to decide between them. At the moment humanity doesn't know which way to go, and here Ezekiel was giving the sense that if only the Hebrews had had enough spiritual vision, they would have been able to prevent Nebuchadnezzar's siege and destruction of Jerusalem, by choosing the right way. But they didn't have, and it is so interesting that the corresponding tone of Principle as Principle in the false account of creation illustrates how false system has two authorities, God and devil, which inevitably produces misinterpretation. "Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver" (Ezk. 21: 19-21). They used to look in livers for divination.

"At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort ... And thou, profane wicked prince of

Israel,"—Zedekiah,—“whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: . . . I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him. And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering: . . . Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. And I will pour out my indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the Lord have spoken it” (Ezk. 21: 22, 25-28, 30-32). That is the end of animal magnetism, of the serpent—it will “be no more remembered.”

Throughout this tone of Principle as Principle Ezekiel has shown perfectly clearly the workings of Principle. He has shown how the demonstration of the infinite One and its idea operates under all circumstances to point out the right way, it manifests itself in the flesh, and thus shows how animal magnetism must be destroyed. He has really illustrated two things: the interpretation of the divine system (the lights in the firmament), and then the opposite of that (the serpent’s misinterpretation of that system).

The Sins of Jerusalem: Principle as Life (1)

Now we come to the tone of *Principle as Life*, and Ezekiel at once begins to give quite a different sense. He indicates very clearly how an understanding of Principle will enable you to lay down the mortal. Remember that we epitomized Principle as Life in the fourth day of creation as I AM and *infinite progression*, and that Mrs. Eddy’s commentary reads, “The changing glow and full effulgence of God’s infinite ideas, images, mark the periods of progress” (S. & H. 511: 17-18). That is very clearly brought out, as is also the opposite sense in the false record of creation, which is where Eve misinterprets God as a finite being by accepting dualism.

“Moreover the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.” You see very much here the false sense of Life, indicated by blood, and so on. “Thou art become guilty in thy blood that thou hast shed;

and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. Those that be near, and those that be far from thee, shall mock thee, which are infamous and much vexed" (Ezk. 22: 1-5).

In the following verses Ezekiel continues to enumerate in detail the sins of Jerusalem, and particularly does he uncover the sex belief. You remember that in the false account of creation that belief is very much connected with Eve. He climaxes his denunciations at verse 14: "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord" (Ezk. 22: 14-16).

The Testimony of the Physical Senses Must Become "Dross": Principle as Life (2)

"And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver" (Ezk. 22: 17, 18). Those five—brass, tin, iron, lead, and silver—are types of the five physical senses, and you remember that Daniel indicates the same thing when he describes the idol made of iron, clay, brass, silver, and gold. Here Ezekiel is showing that all there is to this mortal concept which he symbolizes by the material Jerusalem is gained through the false testimony of the five physical senses. Suppose, for instance, someone comes to you who your five physical senses tell you is a sick, sinning, or dying mortal, is enclosed in a mortal body, and so on. Well, before you can give a Christian Science treatment, you've got to recognize the utter falsity of that physical sense testimony, you've got to take that whole picture and put it behind you as utterly and completely untrue. Then what do you do? You don't try to heal man, because man is God's idea; but you try to understand man. Mortal mind may say to you that a man who has rheumatism and needs healing is in California. But the true man, God's idea, isn't in California, he is everywhere. When anybody writes to me for help and I begin to think about them, I say to myself, "You're right here now. You're not in America, you're not in London, you're not in a material body, you're idea, and therefore you're everywhere; and as the son of God I possess the understanding of your true individuality here and now." And then I begin to lift up

in my thinking that idea which is here, now, and everywhere. But what am I doing? I am utterly and completely denying the testimony of the physical senses. I am seeing that what Ezekiel symbolized by the material Jerusalem is just dross, because it stands for the five physical senses.

Now, all that ever says man is ill or a sinner or a mortal is the five physical senses, but man is idea, and idea is everywhere. Why, even $2 + 2 = 4$ is everywhere. And so you're not treating somebody the other side of the world, you're knowing the truth about man, which is right where you are, and that truth operates everywhere. The truth about man is always right where mortal mind says there is a sick or sinning man, and a real Christian Science treatment means the individualization of a specific idea of manhood as one with its Principle. Remember that as the son of God it is your privilege to know every idea in its true individual being, and that's your treatment. Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S. & H. 476: 32-2), and as you lift up the right idea of man, and you know that your patient *is* that man, always has been, and always will be, and knows it too, then that truth which you know is Immanuel—"God with us;" it's the activity of a right idea, it's the presence and power of God, and it operates infinitely. Therefore it's a law of annihilation to every human belief, whatever or wherever that belief may be. In this way you make the testimony of the five physical senses become dross to you, and it is the only way you can ever succeed in a Christian Science treatment, whatever the problem you have to face.

"Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you" (Ezk. 22: 19, 20). Look at the change in tone from Principle as Principle. Ezekiel is now showing you through the demonstration of Principle how to individualize your true being as God's idea and how to lay down the mortal.

As we saw just now, Mrs. Eddy's commentary on this tone in the fourth day of creation reads, "The changing glow"—the progression of Life—"and full effulgence"—the finality of Principle—"of God's infinite ideas, images, mark the periods of progress." And we epitomized the opposite of that in the story of Adam and Eve: Misinterpretation depicts God as a finite being and leads to retrograde steps. And so at this corresponding point in his book Ezekiel is going to show you how through Principle as Life you can lift up the right

idea progressively, and how you can lay down the mortal man. He begins right away by calling mortality dross. He is using as a symbol the material Jerusalem, which was here used to indicate the five physical senses. You remember Mrs. Eddy's definition of it in a negative way which reads, in part: "Mortal belief and knowledge obtained from the five corporeal senses" (S. & H. 589: 12-13).

You know, the testimony of the five physical senses is "a murderer from the beginning." It's always a murderer, and if you're going to attain anything of reality, you have got to let your spiritual vision say to the five physical senses, "I just don't believe one word you say." The five physical senses tell you of sin, disease, and death—mortality of every kind—and if you're going to give a Christian Science treatment that is worth anything at all, you've got to enter into your closet and shut the door, you've got to shut out entirely the testimony of those physical senses. Now, if you believe that there's a sick mortal who is suffering from rheumatism, you won't heal him, because you are believing in a lie. There isn't a sick mortal, and there isn't any rheumatism, and the only thing which says there is is physical sense. Your business is to turn away from that picture, and as you do turn away from it and you lift up the right idea of man, that right idea of man will tell you spiritually and mentally just exactly what has to be handled. If you try to find out what the error of the situation is through your five physical senses, you'll never know what it is. Mrs. Eddy says, "The diseases deemed dangerous sometimes come from the most hidden, undefined, and insidious beliefs" (S. & H. 376: 7-9). All kinds of beliefs go to make up the mortal, and it is those beliefs which make one ill. A particular physical illness may come from anything, and if you go and treat it as a physical illness, you won't get any result at all. But if you will turn away from that mortal manifestation and lift up the truth about God and the truth about man, if you will individualize your idea of man, then you will demonstrate that individual idea of man, and you will know what man really is—he's idea, and being idea he is ever present. He is by reflection omnipotent, omniscient, omnipresent, and omni-active, he's pure, perfect, and enduring idea, he's God's own likeness, and he lives in the realm of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Moreover, he knows it, he has always known it; he is consciousness, and therefore he must know it.

As you lift up that idea, and persist in lifting it up, little by little there will develop in your thought a very definite sense along some line of spiritual vision, and if you hold on to that very definite sense with all your might and main, it will begin to expand itself. There is always in every case a governing error, and when you find that a very definite spiritual sense comes to you, hold on to it at all costs.

For instance, suppose you are treating someone who has consumption, and suppose that the root of that consumption is, say, fear or selfishness, as often it is, because those beliefs consume themselves; you begin to think, "Now, man is the idea of Love, and therefore he is neither fearful nor selfish. As the idea of Love, he's glorified, fulfilled, and perfect." And you begin to lift up that idea of Love. Then, suppose it is necessary in that case for you to handle the belief of decomposition, the belief of mucus, or something of the kind; if you hold on to that central spiritual fact which deals with the governing error, very soon that central spiritual fact will begin to develop itself, and you will realize, for instance, that because man is the idea of Spirit, there can't be any decomposition, or you may know that because he is the idea of Principle, he lives in the realm of demonstration. But in every case you must begin by utterly denying the mortal, putting it behind you, and having nothing to do with it, and then you can begin to do the only thing you can ever do, which is to know the truth. How does a musician correct a discord? Through harmony. How does a mathematician correct a mistake? Through mathematics.

And so as you begin to lift up the right idea of man in your thought, in every case you will find that something very definite comes to you in the way of spiritual vision. What is that something? It is really a spiritual sense of the patient's true individuality as God knows it. Suppose you had a great friend, and somebody was lying about him. What you would want to do would be to correct that lie. Suppose somebody said he was immoral. You wouldn't say, "Well, he isn't dead," you would say, "No, he *is* moral." Just so, when you come to a case, the first thing to happen is that some great spiritual fact, which is the true individuality of your patient, becomes definite in your thought. As you hold on to that, it develops and unfolds, and so it becomes true that "The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress" (S. & H. 511: 17-18). The specific truth you know will expand and expand until it takes care of every detail in the human situation, but essentially through spiritual sense.

"Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you." Ezekiel goes on to enlarge on the sins of the priests, princes, prophets, and people in Jerusalem, and then continues at verse 30: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." What man was that? The man of God's creating.

In your treatment, that is what you've got to do: you've got to seek for that man. But that man is a specific individual idea, not man as a whole. Every one of God's ideas is individual, and you have to have spiritual sense enough to know your patient's true individuality. Then, as some central spiritual fact comes to you—and it always does if you lift your thought—that is the first dawning of his true individuality. It may come to you as a very, very definite sense that God is divine Mind, it may come to you in a thousand and one ways, but it is essentially the first glimpse of your patient's true spiritual individuality as God knows it, and if you hold on to that and let it develop and develop, it will take care of the entire situation. But, you see, it all begins with counting the mortal man, the physical senses, as dross, and you couldn't do that unless you understood this tone of Principle as Life. "Therefore have I poured out mine indignation upon them;"—because there wasn't a man;—"I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God" (Ezk. 22: 21, 22, 30, 31).

Dualism, the Sin of the Female, Exposed: Principle as Life (3)

Now we come to a chapter which corresponds remarkably to the tone of Principle as Life in the false account of creation, in which Eve begins to listen to the whisper of the serpent. Ezekiel here uncovers the operation of animal magnetism through the female, and he does so very forcibly. It has been said that "the female of the species is more deadly than the male," but there are many males who have a lot of the female in them, and so it isn't only to do with women. The female is anything which partakes of the female characteristics of the carnal mind.

"The word of the Lord came again unto me, saying, Son of man, there were two women, the daughters of one mother: and they committed whoredoms in Egypt;"— those two women, as he goes on to show, were Israel and Judah. "... And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah. And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself . . . Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom

she doted. These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women" (Ezk. 23: 1-7, 9, 10). Ezekiel is uncovering down to the bone the false sense of womanhood. Eve, in the false record of creation, certainly did become "famous among women," and that record must have been as well known to Ezekiel as the Lord's Prayer is to us. Eve entered into the picture as that which the carnal mind with its glitter saw it could fool.

"And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, that they took both one way, and that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion, . . . and as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea" (Ezk. 23: 11-14, 16). Ezekiel has just shown that the mortal man is going to be as dross, but here he is showing how the destruction of that man comes about through this subtlety of the serpent, which says to the female in each one of us, "Yea, hath God said, Ye shall not eat . . ." You remember how the record goes on: "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." There you see how the woman had a dual sense, she believed in the necessity for good and evil. We summarized those two verses like this: The result of false interpretation and sex is birth and death—retrogression. Principle as Life means eternal Life, but the woman's false sense of that results in birth and death, which is retrogression. She misinterprets God as a finite being, and this leads to retrograde steps. Now, that illustration applies to each one of us. The lie of the carnal mind is that man is a dual being, and this operates in each one of us, whether we are male or female. There are many males who are very feminine in a wrong sense, they are as sensitive and touchy and vain as they can be; and there are lots of women who have all the bad qualities of the male—the cruelty, despotism, and so on.

"So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt" (Ezk. 23: 18, 19). Now, what was the Eve state of consciousness at that point? It was the belief in two

forces operating, two causes, two senses of life—the mortal and the immortal. Anything in you and in me that believes in both the mortal and the immortal is Eve at that point. If in your Christian Science treatment you have any sense whatever of both a mortal and an immortal, you can't accomplish anything, because you are believing in dualism. When you give a Christian Science treatment, you must enter into your closet and shut your door. As I have shown you, you must take everything that the carnal mind has said through the physical senses and put it right aside, and you must begin in pure spiritual vision to individualize and identify the truth about man as God's idea. Then as that vision develops, Soul begins to exchange "the objects of sense for the ideas of Soul" (S. & H. 269: 15-16), and there comes to you an infallible sense of just what the claim is, quite apart from what your five physical senses have said. What your five physical senses have said is only for the purpose of deceiving you, and only spiritual sense can tell you the real nature of the trouble. So the practice of Christian Science is a wholly spiritual proposition. You don't have to know anything about medicine, you don't have to know anything about materiality at all. You just have to know God. There must be a man to "stand in the gap," and only the spiritual vision of man can help you. You will never, never do the work except through spiritual sense.

And so the only thing that will deliver you from a belief in the mortal and the immortal is Principle operating as Life, the one Principle demonstrating itself as eternity, as immortality, as exaltation and inspiration; and the opposite of that is what fooled Eve and made her believe that there was a tree of the knowledge of good and evil. But there isn't any such tree. There is only one tree, which is the tree of Principle, and if you will only let the testimony of the five physical senses become "dross," and turn unreservedly to the nature of divine Principle, Life, Truth, and Love, translating itself as Soul, reflecting itself as Spirit, and making itself manifest as Mind, then that Principle will manifest itself infinitely under all circumstances in infinite individuality, identity, and all that is desirable. But you've got to be willing to turn away from the mortal concept, and accept into your thinking only the immortal. That means day in and day out, and every moment of your life, striving to lift up the true concept of man, and if you do that, you will go somewhere.

TALK No. 81

(November 18th, 1949)

EZEKIEL—VII

Chapters 23: 20—28: 26

“God and Science”

I am more than ever convinced that in my book “God and Science” we have a book that will do a great deal to carry the spiritual and scientific message of the Bible to mankind. It will have an appeal beyond a small circle of Christian Scientists to the thought of the world—to men and women who are willing and anxious to think. If we handle that book rightly, it must do that, because it presents this subject in an ordered and intelligent way, and it carries the message of Science.

Someone was telling me that they went to a Book Quiz at The Sunday Times Book Exhibition. While they were there the question was discussed: “What sells a book?” The discussion panel came to the conclusion that advertising was good, and that getting the book reviewed in the papers was good, but they all agreed that what sells a book more than anything else is talking about it. So the best thing you can do to help “God and Science” is to talk about it, and not to stop talking about it! If we can bring “God and Science” before the public eye, so that it is considered intelligently, it will open the door to a wider field.

You know, I feel quite impersonal about “God and Science.” I have enough experience now to realize that the things we do of ourselves are pretty poor, but that the things God does are lovely. So I feel that if we put our backs into giving all the support we can to “God and Science,” it will be another case of “unto us a child is born, unto us a son is given.” There are millions of people in the world who are very anxious to think—and to think intelligently—about spiritual things, and it’s our duty to reach every one of them we can.

Dualism: Accepting the Testimony of the Physical Senses

Now, in this wonderful story of Ezekiel, I want to go back for one moment to Chapter 22, where the tone of Principle as Life begins, because I want to consider something very important which it brings

out. You remember that Principle as Principle, in the false record of creation in Genesis, reads: "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" The serpent really was a subtle creature. You see, the suggestion made by animal magnetism was that there is more than one substance. Then in the tone of Principle as Life we read this: "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." So the woman fell for the subtle suggestion that led her to believe in two kinds of substance—one good and one bad. Now, Ezekiel also brings in the sense of dualism at this point, and he uncovers it wonderfully. Let's just remind ourselves of what he said.

At Chapter 22 he writes: "Moreover the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations." Then, you remember, he tells of the abominations—of how Jerusalem has committed fornication and so on. At verse 18 he says, "Son of man, the house of Israel is to me become dross:"—and then he names five metals, symbolizing the five physical senses:—"all they are brass, and tin, and iron, and lead, . . . they are even the dross of silver"—he shows that the five physical senses are at the bottom of the error. "As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you." Then at verse 30 he says, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none"—he looked for a man of spiritual sense. Then Ezekiel brings in the story of Aholah and Aholibah, the two sisters who "committed whoredoms in Egypt;" he was symbolizing the operation of the female, the opposite of true womanhood, which Eve symbolized at this point in the false record of creation in Genesis.

Now let's consider the question of dualism, and get it clear in our thought. If anyone believes that it is possible in any way, shape, or form to cognize anything that is of the nature of Spirit through the five physical senses, that person is a dualist. Ezekiel at this point is showing us the inevitable destruction of all that is based on the testimony of the five physical senses. He is showing the coming destruction of mortal man, symbolized by Jerusalem, and all that is connected with mortal man. The destruction of all that is based on the five physical senses is inevitable.

Christian Science teaches us, and the Scriptures teach us, that we can look at the dream of mortality from two standpoints: from the five physical senses, or from reality. If we regard mortality through the five physical senses, then whatever we see is hell. For instance, suppose you have the most beautiful bunch of flowers: when you look at those flowers with your senses, you will say that they are beautiful, but in a few days they'll be dead. So it is with all that the physical senses can tell you. Whatever they tell you is of a transient nature, it is never permanent. So to try to draw any conclusions whatever about reality, which is eternal, through the physical senses is hopeless. It is trying to gain reality through the "dross." But consider the other side of the picture. Look at mortality from the standpoint of reality. As we do that we begin, through our understanding of reality, to analyze mortal creation, and we thereby arrive at what we call the moral, and it is not to be despised. But remember that the moral is transitional, it is the uncovering of error, and what we are really learning to do is to exchange "the objects of sense for the ideas of Soul" (S. & H. 269: 15—16) so that by "reversal,"—*reversal*, mind you,—"errors serve as waymarks to the one Mind" (S. & H. 267: 24). As that divine process, which is the annihilation of the testimony of the physical senses, goes on, we arrive at the point where we find that there's only *one*, the spiritual, because the mortal has been annihilated through the "Scientific Translation of Mortal Mind."

So the super-important fact in divine metaphysics is One. Now, that One can only be cognized through spiritual sense; anyone who tries to draw any conclusions about it from the testimony of the physical senses is a dualist. Christian Science shows that the testimony of the physical senses is wholly unreliable and, moreover, it teaches how, through spiritual sense, to analyze, uncover, and annihilate all that the physical senses tell us. As we do that, we gain glimpses of reality, not because of mortality, but in spite of mortality.

Mortality a Counterfeit of Spirituality

Mrs. Eddy taught specifically that every individual thing in the animal, the vegetable, and the mineral classes, those classes which show some degree of continuity and persistence in human experience, is a counterfeit of a specific, individual, spiritual idea—a *counterfeit* not a *counterfact*. But she also taught that all man-made things, such as the table, the lamp, the book, the chair, and so on, *hint* at reality—that is the only positive thing you could say about them. They give a sense of order and usefulness, but they are not even counterfeits of specific spiritual ideas.

I once saw a letter on this subject by one of the greatest thinkers in the Christian Science movement, and he really put the point very well. He said something like this: "Now, consider a tree. A tree is a counterfeit of a specific, individual, spiritual idea. In spiritual reality that tree must exist as idea, ever-present, having outline, colour, quality, quantity, tangibility, and so on. Well, mortal mind cuts down your tree, and out of it it makes a whisky barrel and a coffin. But are a whisky barrel and a coffin counterfeits of specific, individual, spiritual ideas? No! They are man-made beliefs." When I lived at Roehampton, I had a lovely fir tree at the end of the garden. One day the gardener told me that it was bound to die, and that he couldn't do anything to save it. Well, I began to know that tree as idea, and the result is that that tree is alive today. It was a specific spiritual idea which operated.

The One Substance of Spirit

You know, the veil of matter is getting pretty thin. For instance, we think that London is a big piece of matter, but it could be blown sky high in a few minutes with a few atomic bombs. So what is matter? Could you blow $2+2=4$ sky high? Could you blow a chord in music sky high? You couldn't affect either of them whatever you did. When you see the reality of things in the realm of idea, you can't do anything to it but use it. All you can do with $2+2=4$ is use it, because it exists as idea—it's the same for everybody, it's ever-present, ever-available, it's indestructible—and you can't change it whatever you do. So let us be monotheists. Let us realize that the only substance is Spirit, and that it must be spiritually discerned. Do not let us try to draw spiritual conclusions from the material universe, because it just can't be done, but let us, through our understanding of the infinite cause and its spiritual universe, learn intelligently, scientifically, metaphysically to analyze the material universe, to uncover its falsity, and so to annihilate it and find that the only reality, from everlasting to everlasting, is the spiritual. If we do that, we'll be monotheists, and we'll not be fooled as Eve was.

It's very interesting to note that Ezekiel deals with this whole question in the tone of Principle as Life: the one Principle, that has Science and system, demonstrating itself as Life, the infinite progression of Life, the way of Life. I'll read you those verses about the serpent again, because they are such a good illustration of how animal magnetism operates. "Now the serpent was more subtil than any beast of the field which the Lord God had made"—it's the serpent which says that you can learn something of reality from the physical senses. "And he said unto the woman, Yea, hath God said,

Ye shall not eat of every tree of the garden?" You see the subtlety of that? He didn't say "God hath said . . ." but he just made a suggestion: "Hath God said . . ." He was suggesting that there were two kinds of substance. He might have put it: "Has God told you that there is something outside of reality?" "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat it, neither shall ye touch it, lest ye die"—she was being tricked into believing in the reality of good and evil. The subtlety of it was beyond words.

So if you and I are going to be metaphysicians, monotheists, and Christian Scientists, then we must acknowledge one substance only—the substance of Spirit. Moreover, every conclusion that we draw about the universe must be interpreted from the divine Principle of the universe. "The divine Principle of the universe must interpret the universe" (S. & H. 272: 28–29). Any attempt whatever to draw conclusions from the physical senses, under any circumstances, will lead to trouble. That is particularly true in Christian Science treatment; if you try to draw conclusions from the physical condition of your patient, nine times out of ten you'll be wrong, and so you won't be successful in your analysis of the condition. Mrs. Eddy says that you must learn to "discern the error in [your] patient's mind that makes his body sick" (Mis. 355: 23–24), and to do that you've got to be a metaphysician. You and I have got to learn, through our understanding of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9–10), to detect the basic error and destroy it. How does a musician detect discords, bring those discords to the surface, and destroy them? Through his understanding of music. So if we are going to reason rightly in Christian Science and arrive at conclusions which are scientific and which will operate with power, then we must always begin our thinking from the One. That's the only way to do it, there's no other way.

"Science and the Senses"

Now, I want to read you a few references from the report of Mrs. Eddy's address on "Science and the Senses," in which she refers to the question of drawing conclusions from the physical senses. I'm going into this point now because I have been so struck by the way that Ezekiel uncovers this particular belief of mortality. He does the most wonderful job; he shows us that the mortal, no matter what it is—even the beloved Jerusalem and the temple—must disappear

before the spiritual. It's only "dross"—the evidence of the five physical senses, which is always false.

Mrs. Eddy writes: "Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven. The scientific sense of being which establishes harmony, enters into no compromise with finiteness and feebleness. It undermines the foundations of mortality, of physical law, breaks their chains, and sets the captive free, opening the doors for them that are bound . . . If God is All, and God is good, it follows that all must be good; and no other power, law, or intelligence can exist. On this proof rest premise and conclusion in Science, and the facts that disprove the evidence of the senses . . . In Science, form and individuality are never lost, thoughts are outlined, individualized ideas, which dwell forever in the divine Mind as tangible, true substance, because eternally conscious." Well, how are you going to understand those thoughts? Only through spiritual sense. "Unlike mortal mind, which must be ever in bondage, the eternal Mind is free, unlimited, and knows not the temporal. Neither does the temporal know the eternal. Mortal man, as mind or matter, is neither the pattern nor Maker of immortal man." Listen to this: "Any inference of the divine derived from the human, either as mind or body, hides the actual power, presence, and individuality of God" (Mis. 101: 8–18, 26–30; 103: 12–23).

"Truth destroys error. Nothing appears to the physical senses but their own subjective state of thought. The senses join issue with error, and pity what has no right either to be pitied or to exist, and what does not exist in Science. Destroy the thought of sin, sickness, death, and you destroy their existence. 'Whatsoever a man soweth, that shall he also reap'" (Mis. 105: 24–30). Mrs. Eddy gives a wonderful sense in this article of how we can obtain a degree of health, holiness, and happiness even in human experience, through the Christlike process of analysis, uncovering, and annihilation of error, wherein errors, by reversal, "serve as waymarks to the one Mind." She also writes: "Science speaks when the senses are silent, and then the evermore of Truth is triumphant. The spiritual monitor"—a monitor is something which admonishes and warns; the "spiritual monitor" is undoubtedly Truth—"The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science. Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite" (Mis. 100: 19–25)—but remember that those things come from the spiritual

monitor when understood; they don't come from the testimony of the physical senses. It is only as you turn away from the testimony of the physical senses, which tell you that man is a mortal—born in matter, living in matter, sinning in matter, suffering in matter, dying in matter—and begin to know man as idea—infinite, ever-present, ever-available, perfect as the Father Himself is perfect, individual consciousness forever having identity, individuality, form, outline, colour, quality, tangibility, living, moving, and having his being in the rhythm of divine Science—that you can begin to analyze the mortal picture of mortal man, bring the error of it to the surface, and destroy that error so that eventually there is less mortality. In that way you have a foretaste of home and heaven in mortal experience, but it isn't because of matter. It's nothing to do with matter. It is always in spite of matter. There is never a point at which matter and Spirit mingle, any more than there is a point at which $2+2=4$ and $2+2=5$ mingle. The belief of mingling is the lie through which the serpent fooled Eve, and it came as a faint, subtle suggestion when it said to her: "hath God said, Ye shall not eat of every tree of the garden?"—are there two substances? Look at that shadow of doubt which the serpent cast. Eve fell for it; she replied, in effect, "Well, we can eat of the fruit of the trees of the garden, but we mustn't eat of the tree of good and evil"—she became a dualist right away. Then the serpent said, "Oh yes you must."

Now remember, the female is a quality of mortal thought, it isn't a question of who does or does not wear trousers. A lot of men are a good deal more feminine than some women. So don't imagine that the subtlety of the female applies to the ladies only; it applies to all of us in some degree.

The minute you let that belief of *two* into your thought, you are outside the realm of Science and you are beaten. You are only in the realm of Science when your thought is based on One. How could you be in the realm of mathematics if you computed with mistakes? How could you be in the realm of music if you composed with inharmonies? You couldn't, it would be utterly impossible. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The cross we have to take up is the putting off of the mortal; but it's no burden. If you are weighed down with the mortal, you're in the heaviest bondage possible. Overnight its joys become sorrows, its health becomes disease, its life becomes death. There's no heavier burden than the mortal. But the cross that you take up of *putting off* the mortal, metaphysically, scientifically, systematically, through the Christ translation in which "Metaphysics . . . exchanges the objects of sense for the ideas of Soul," is a wonderful process. You find yourself coming into the

realm of reality day by day, more and more, and it really is a marvellous experience. When you realize that, you see that the cross is a glorified cross.

I often think to myself: "Look here, do you really believe that the testimony of the physical senses is absolutely untrue, that it's powerless, it's substanceless, it never has one iota of reality in it, it's a lie from start to finish?" And then I think: "I certainly do." And often when some divine truth about a situation comes to me, I declare aloud, "I demand here and now that this truth operate," and I have seen such a declaration change conditions instantaneously.

So believe me, we can prove Principle because it proves itself. It's no abstraction. This divine idea of the Word of God, of the Christ, of Christianity, and of Science, which is coming to us, teaches us how to take the mortal concept and annihilate it with the understanding of reality, through the process of analysis (in which we analyze the physical as the physical and see that it is mortality), uncovering (in which we see the fraud of mortality, and begin to gain a sense of morality), and annihilation (in which we lose the mortal concept completely). So remember, this subject we are learning is Science, and we mustn't be satisfied with anything less.

Oh, if only we'll give up this dualism and become monotheists! It won't rob us of anything; it will give us everything. It will teach us to analyze, uncover, and annihilate hell, with authority, with power, with system, and with Science. It will show us how to take the serpent by the tail, because we know it can't sting us, and how to deal with it. If we are monotheists we can do that; but we must not try to draw spiritual conclusions from the testimony of the physical senses, which is what the serpent in its subtlety is trying to get us to do all the time.

The Boiling Pot: Principle as Life (4)

As we go on with this book of Ezekiel I want you to see not only the details, but also the whole picture. As I have told you, he is illustrating the true and the false records of creation, which were meat and drink to him. To Ezekiel there was no way of illustrating anything except through the ideas of the "seed-plot" of Genesis, just as to the musician there is no way of composing music except through the seven notes.

So in considering Principle as Life Ezekiel begins by showing that the testimony of the five physical senses is just "dross." He focuses thought on Jerusalem, which, you remember, Mrs. Eddy defines, in part, as: "Mortal belief and knowledge obtained from the five corporeal senses" (S. & H. 589: 12-13). Then he says: "And I

sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none”—spiritual sense was totally dormant. Then he brings in the story of Aholah and Aholibah, who symbolized the female—the opposite of true womanhood. Now, what was that female sense? Take it out of a mere false sense of gender. It was the subtlety of the serpent. It was solely a matter of mortal thought, because those mortal qualities which the “female” represents can equally well be expressed by a man as by a woman.

The whole of Chapter 23 is concerned with the adultery and whoredom of Aholah and Aholibah. Ezekiel gives a very vivid description of their abominations, and foretells their destruction. We won’t read it because it’s all emphasizing the same point. Then Ezekiel brings us to Chapter 24, where he writes: “Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day”—this was the day that Nebuchadnezzar began to attack Jerusalem and the siege of Jerusalem started; the historians believe that it was in January 587 B.C. “And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it:”—you remember that in Chapter 11 Ezekiel illustrates the five physical senses as saying: “this city is the caldron, and we be the flesh”—we are the important thing in it. Here he is using the same symbol, but in a positive sense, symbolizing the destruction of error:—“gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them see the bones of it therein” (Ezk. 24: 1-5). I don’t believe that any religion had ever shown people how to analyze, uncover, and annihilate the claims of the carnal mind until Mrs. Eddy discovered Christian Science. Some religions teach, in a small measure, what might be called the ability of good sometimes to overcome evil, but they always believe in *two*—Spirit and matter. The analysis, uncovering, and annihilation of error is never accomplished through a struggle with evil, because it is the total and final destruction of evil with authority and power, through the understanding that good is the only and that evil is nothing.

“Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it . . . Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great . . . Then set it empty upon the coals thereof, that the

brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire . . .

“I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God” (Ezk. 24: 6, 9, 11, 12, 14). The sin of mortality is its belief in both Spirit and matter. How can we be monotheists, how can we have one God, if we don’t destroy the belief in both Spirit and matter as equally real?

“At Even My Wife Died”: Principle as Life (5)

Now we come to a most interesting story. Ezekiel is told that his wife is going to die, and she does, in the evening. But he is also told not to sorrow. Whether his wife really did die, or whether it is purely a symbol of the destruction of Jerusalem, no one knows; but the point is that he was told that under no circumstances was he to sorrow. Mrs. Eddy writes: “It is error even to murmur or to be angry over sin” (S. & H. 369: 31–32). She also says, “The greatest wrong is but a supposititious opposite of the highest right” (S. & H. 368: 1–2). If only we can come to the point where we see that every phase of mortality is but a supposititious opposite of a particular aspect of the infinite good, we shall deal with mortality as one having authority; and all our love of mortality, the sorrow over losing it and so on, will disappear.

Ezekiel writes: “Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded” (Ezk. 24: 15–18). I wonder if you have ever seen a person in the greatest sorrow healed of that sorrow, as I have. I’ve seen people who, because of some loss, felt that they could never be happy again, that life would never be worth while any more, and I have seen that condition just pass away like a shadow before the light. In one case which particularly struck me a woman was simply devastated with sorrow; her husband had passed on the day before I saw her. She asked for help, and on the following day she said that suddenly the reality of eternal Life—the Life that is God, the Life in which both she and her husband lived

forever—flooded her thought, and that sorrow just vanished. So Ezekiel, having seen that there is no dualism and therefore that sin, disease, and death are nothing, goes on to illustrate the reality of Principle as Life—the one infinite Life eternally demonstrated.

“And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men” (Ezk. 24: 19–22)—they were not to grieve over the losing of Jerusalem. Now, what really happened? Here was this hideous picture of Jerusalem—mortality at its lowest ebb. The religion, the morals, the standard of everything was debased and debauched, paganism was rampant, fertility cults reigned supreme, beastliness to the other fellow was the rule in human affairs. At that moment the Israelites were driven down into Babylon, where they brought forth this wonderful story that we are reading tonight, this book which lives and will ever live. So there was no cause whatever for sorrow; Ezekiel knew that better than anyone.

“Ezekiel Is Unto You a Sign”: Principle as Life (6)

“And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God” (Ezk. 24: 23, 24). Ezekiel is a sign of the analysis, uncovering, and annihilation of evil. Mrs. Eddy writes: “Not much more than a half-century ago the assertion of universal salvation provoked discussion and horror, similar to what our declarations about sin and Deity must arouse, if hastily pushed to the front while the platoons of Christian Science are not yet thoroughly drilled in the plainer manual of their spiritual armament. ‘Wait patiently on the Lord;’ and in less than another fifty years His name will be magnified in the apprehension of this new subject” (Un. 6: 22–2). So she says that a more universal acceptance of Christian Science will come when the “platoons of Christian Science” are “thoroughly drilled.” That drilling is learning to use the ideas of God, in pure system and Science, to analyze, uncover, and annihilate the claims of the carnal mind, just as you use the system and science of mathematics or music to annihilate

errors in those spheres. When the platoons of Christian Science are drilled in that way, we shall be able to break through to the world and, moreover, the time is ripe, because we have seen the system and absolute Science of the Christ—we know the order of it, we understand the values, we understand the categories of divine metaphysics, and we can use them. So Ezekiel writes: "Thus Ezekiel is unto you a sign:"—he shows the handling of evil—"according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God"—in the proportion that you analyze, uncover, and annihilate evil, intelligently and from a spiritual basis, you know that "I am the Lord God." I once saw a letter in which Mrs. Eddy wrote that the most important way to bear testimony to Christian Science is through the specific handling of the claims of evil.

"Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, that he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb:"—in proportion as we handle the claims of the carnal mind with an understanding of the divine idea, and we see that there's only the one Life, we are no more "dumb," and we can "speak" in the language of Spirit—"and thou shalt be a sign unto them; and they shall know that I am the Lord" (Ezk. 24: 25-27).

The Eternal "Now"

Keep your sense of the categories of divine metaphysics in the realm of the eternal "now." On this subject someone said to me before this meeting, "You often say that at the point of Life thought understands the numerals of infinity, and at the point of Truth thought understands the synonymous terms for God." I replied, "Yes, but this has nothing to do with time." The minute your thought touches Mind, you know something of Mind, and Spirit, and Soul, and Principle, and Life, and Truth, and Love. Then, as your thought expands from Mind to Spirit, you gain a higher sense of Mind, Spirit, Soul, Principle, Life, Truth, and Love. In the beginning your thought is focused in a sense of Mind, and so you have a creative sense of each synonymous term. Then you gain a sense of Spirit, and you see the ordered sense of the synonymous terms; next you gain a sense of Soul, and you see the identity and translation of them; and then as you gain a sense of Principle, you see the system and Science of them. But when your thought reaches the standpoint of Life itself, and the eternity and infinity of Life has become absolutely

clear to you, a limited, period sense of things passes away, and you no longer think in terms of days of creation or thousand-year periods, because you have reached a sense of Mind, Spirit, Soul, Principle, Life, Truth, and Love which is wholly in the eternal "now" of infinity. Remember, Life, Truth, and Love is the essential nature of God, and you haven't gained any understanding of the essential nature of God until you understand Life, Truth, and Love in some measure. So keep your sense of reality out of time. As your thought rises, you gain the true sense of Life—of that "infinite progression" which is "concrete being" (Mis. 82: 20)—and from that standpoint you will understand the numerals of infinity.

You know, Sir James Jeans made a very remarkable statement when he said, in effect, that matter, time, and space are all one substance. Well, the limitations of both space and time are disappearing before our eyes today, and so matter is disappearing too, because they're all one substance. Matter *is* disappearing to us. As we rise in thought to an understanding of divine idea, matter disappears through analysis, uncovering, and annihilation, and it doesn't make any difference whether that matter calls itself sin, disease, or death, it's disappearing just the same.

I'm more and more convinced of the eternal nowness of being, of the fact that you're going to become conscious of your true selfhood either *here* or *hereafter*, but in any case it will be *here*. Consider the overcoming of mortality, for instance. I am convinced that if any one of us should seem to pass the confines of what is called death, we would have to take up the cross just where we left it and begin, systematically and scientifically through the Mind of Christ, to restore our own body to normality before we could put it off. I am sure we would be among people who were doing the same thing, and it wouldn't seem at all extraordinary. You remember that Jesus ascended when his physical body was normal. The person who awakens from the dream of death to find that he hasn't died and can't die has learnt something, something about Principle as Life.

If you haven't enough of the Mind of Christ to overcome the belief of age and the robbery which that belief practises on you—it claims to take away your teeth, your hair, your sight, and so on—then you certainly haven't enough of the Mind of Christ to ascend above the body. But either here or *hereafter* you are going to have to face the proposition called death. You will have to ask yourself, "Do I really believe Science? Is it real, or am I being fooled by it? Am I really conscious of the fact that the only man is the man of God's creating—that he is idea, consciousness—and that the mortal concept is a dream, having neither reality, substance, being, nor anything else?" The time comes when you have to do this. But remember, the

belief that you can avoid facing the issue by dying is just like the belief that you can avoid it by having a sick headache, because sin, disease, and death are the same stuff. The only way you can overcome sin, disease, or death is by having more of the Mind of Christ. There's no other way.

As we study and learn from these stories of the Bible, therefore, we must think to ourselves, "Now, am I a dualist? Do I listen to the whisper of the serpent: 'Hath God said, Ye shall not eat of every tree of the garden?'" And we must think whether we reply: "Well, we can eat of the fruit of the trees of the garden, but we mustn't eat of the fruit of the tree of the knowledge of good and evil," because if we do that, we are believing in two things. We've got to face the fact that evil is nothing. If we don't, we can't forgive sin. A Christian Science practitioner can never heal the sick if he can't forgive sin scientifically.

So remember always, there is only one picture before us. Ezekiel shows that the testimony of the five physical senses is "dross;" and the destruction even of Jerusalem is not to be mourned over. As a Jew, Jerusalem meant everything to him, he symbolized it as his wife, but he shows that we must see the total unreality of the material sense of existence. Jerusalem here illustrated the coming and going of mortal belief. Then he shows that, having parted from mortality, there comes to us the joy of spiritual being, and we are no longer dumb.

The Seven Judgments: Principle as Life (7)

Now we come to Chapter 25, where Ezekiel introduces the very interesting illustration of the seven judgments. Remember, we're considering the tone of Principle as Life, and in the record of the days of creation Mrs. Eddy writes: "The changing glow"—infinite progression—"and full effulgence of God's infinite ideas, images, mark the periods of progress" (S. & H. 511: 17-18). We had the sense of that "changing glow" and "full effulgence" just now when we saw that you begin in thought with a sense of Mind, and that develops through Mind as Mind, Mind as Spirit, Mind as Soul, Mind as Principle, Mind as Life, Mind as Truth, and Mind as Love; then your thought rises to the focal point of Spirit, and you understand Spirit in its seven aspects; next you understand Soul in its seven aspects; and then Principle in its seven aspects—that is all the changing glow. Finally you gain some sense of Life, Truth, and Love in all their fulness, which is the full effulgence.

You remember that in the false record of creation in Genesis the sense of Principle develops like this: in Principle as Mind, the deep

sleep fell upon Adam; in Principle as Spirit, the woman was taken out of the man; in Principle as Soul, man and woman were supposed to be one flesh; in Principle as Principle, the serpent, animal magnetism, is introduced; and then in Principle as Life, Eve misinterpreted Principle—under the subtlety of animal magnetism she became a dualist. Ezekiel, who always had these seven days of creation in his thought, has brought us to that point of Principle as Life; he has shown us the “dross” of the five physical senses, how it crept in through subtlety (Aholah and Aholibah), and he has also shown in detail that Jerusalem, the type of physical sense testimony or mortal manhood, must be destroyed. Now he introduces the seven judgments, in which he analyzes the condition of seven of the nations around Jerusalem, as Isaiah does in his seven Burdens. He gives judgments on Ammon, Moab, Edom, Philistia, Tyre, Zidon, and Egypt. So having taken the sense of false womanhood, which brought in animal magnetism, he begins now, through these seven judgments, to show the counterfeits of the seven days of creation, and he does it in the most masterly manner. Remember that when you gain the standpoint of Life, you begin to see some measure of the fulness of the seven days for the first time; you begin to see the sense of the Word, the Christ, Christianity, and Science. In the tone of Principle as Life, therefore, Ezekiel shows that Life demands the laying down of every mortal concept, and so he takes the gamut of error, symbolized by these seven judgments, and analyzes it.

INTERVAL

Jesus said, “The kingdom of God is within you.” Just think of the sense of authority and power and being which will come to you when you begin to realize that at any time, at any place, and under any circumstances, through spiritual consciousness you can inherit every idea of God. At any time, at any place, and under any circumstances you can use the ideas of mathematics or of music to get rid of mistakes in those subjects, and the same is true in Science. In Science nothing is true but idea, because God is Mind. Because God is Spirit, idea is spiritual; because God is Soul, idea is forever identified with God; because God is Principle, idea is demonstrable; because God is Life, idea is eternal; because God is Truth, idea is of the nature of consciousness; and because God is Love, idea is perfect. So wherever you may be, the “kingdom of God is within you.” You have a divine right to think divinely, to entertain the right ideas of Life, of Truth, and of Love, of holiness and happiness. In the proportion that you are able to think that way, you are man having

dominion, and you are finding your life "hid with Christ in God," which is the most wonderful thing that could happen to you.

The Judgment on the Ammonites (Mind)

So we come to Chapter 25, in which Ezekiel begins these seven prophecies or judgments against seven peoples. The first is against the Ammonites, and it has the tone of Mind. "The word of the Lord came again unto me, saying, Son of man, set thy face against the Ammonites, and prophesy against them; and say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I am the Lord" (Ezk. 25: 1-5). Now, why was all this going to come upon them? Because they believed in penalty for sin. They said, "Aha, serve them right." As I have often said to you, one of the most difficult things a Christian Science practitioner has to do is to forgive sin, and if you don't do it in your ordinary daily life with your fellow man, you can't do it as a practitioner. Jesus could always forgive sin. Mortal mind wants us to believe that there is something unlike God, and that evil is a cause and that it has an effect, which it calls penalty. The Mosaic doctrine taught, "An eye for an eye, and a tooth for a tooth," but this isn't what Ezekiel was preaching. Ezekiel was preaching the analysis, the uncovering, and the annihilation of evil, and therefore the wiping out of penalty, and all the way through his book he shows the necessity of coming to the point where one knows that "I am the Lord."

"For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;"—that condemnation, how horrible it is;—"behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord" (Ezk. 25: 6, 7). Ezekiel brings everything to that point of "thou shalt know that I am the Lord." What it amounts to is this: the only thing you and I have to do in life is to acquaint ourselves with God, and thereby attain to divine ideas. We don't have to fight

or struggle with error. As we attain divine ideas, those ideas analyze, uncover, and annihilate error, and nothing else can do it. All that each one of us has to do is to understand and be faithful; "Acquaint now thyself with him, and be at peace." As you acquaint yourself with Mind, you will have ideas of Mind; as you acquaint yourself with Spirit, you will have ideas of Spirit; and so on. Then, as you have those ideas, you will begin to see how they blend, and how they operate as power, as reality, and as being. It's so simple. Let the ideas do the work. Don't fight against error, and don't regard error under any circumstances as ever needing to be fought against. Personally, I believe in hitting error hard, but I try to let the grace of God do it, instead of doing it humanly. And believe me, when the grace of God hits error, it's a "smack." The grace of God comes to you when you understand your unity with God, with the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and when you let that be "the reality of all things brought to light" (S. & H. 505: 27-28).

Remember, in this tone of Principle as Life, Ezekiel is showing you all the time how Principle as Life desolates the false sense of life, and he gives very much the sense of false womanhood, of Eve, who became a dualist under the subtle influence of animal magnetism.

The Judgment on Moab (Spirit)

Next we come to the judgment on Moab. "Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen; therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. And I will execute judgments upon Moab; and they shall know that I am the Lord" (Ezk. 25: 8-11). The sin which was to bring judgment on Moab was that they said, "Behold, the house of Judah is like unto all the heathen"—they were just materializing the whole situation, they didn't see what was really going on.

The Judgment on Edom (Soul)

Next Ezekiel foretells the judgment on Edom. "Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;"—this gives the sense of the penalty for sin, the opposite of Soul;—"therefore thus saith the Lord God; I will also stretch out

mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God" (Ezk. 25: 12-14)—they shall know the rule of Soul, which causes error to destroy itself. It is always true that through Soul-sense the fires of the Holy Ghost destroy sin, disease, and death, but at the same time remember that Soul gathers the wheat into the barn. Always in giving a Christian Science treatment it is necessary not only to wipe out the negative but to establish the positive. If, for instance, you are helping a patient and you are knowing that Truth will remove whatever is offensive, know at the same time that Truth will also reconstruct and regenerate. The process of removing error must always be balanced by the process through which Truth regenerates, recuperates, resuscitates, revitalizes, and renews.

The Judgment on the Philistines (Principle)

Next we come to the judgment on the Philistines. "Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a spiteful heart, to destroy it for the old hatred; therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherathims, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them" (Ezk. 25: 15-17). We've got to see that all the way through Ezekiel wasn't talking about destroying people, he was just using all these people as symbols of states of thought, and of course Jeremiah did the same thing. All these great prophets used the nations around them as symbols, and so here Ezekiel is talking of Principle destroying what the Philistines stood for—revenge and cruelty.

The Judgment on Tyre (Life)

The judgment on Tyre, which follows next, is very, very interesting. Tyre was the rich city of that day, it was immensely wealthy, and here Ezekiel uses it to symbolize the opposite of the fifth day of Life; he takes it as the epitome of the sensuality of mortal man. Tyre, of course, is today virtually non-existent. It was wiped out by Alexander the Great, and though later re-peopled to a certain extent, it gradually decayed; today it has no traces of its former glory.

"And it came to pass in the eleventh year, in the first day of the

month, that the word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up." Tyre and Sidon were the great sea-ports of Phoenicia. "And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord. For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee" (Ezk. 26: 1-8).

"And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water." Ezekiel seems to leave out nothing in his indictment of Tyre: he seems to regard it as a symbol of the whole gamut of mortality, just as John regards Babylon in Revelation. "And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God. Thus saith the Lord God to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? . . . And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which was strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! . . . For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; . . . I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God" (Ezk. 26: 12, 14, 15, 17, 19, 21). With all this, do be clear that the prophet is just symbolizing erroneous states of thought.

In Chapter 27 Ezekiel continues to emphasize the material prosperity of Tyre as a symbol of the false sense of life. "The word of

the Lord came again unto me, saying, Now, thou son of man, take up a lamentation for Tyrus; and say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas, thy builders have perfected thy beauty." He goes on to describe the commerce of Tyre, and the richness and variety of the commodities with which she traded, and then continues at verse 25: "The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas . . . Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin . . . And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; . . . And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall . . . The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more" (Ezk. 27: 1-4, 25, 27, 29, 32-34, 36). Of the opposite of the fifth day of Life, which is mortality, it is always true that it "never shall be any more." Life involves immortality, but here Tyre is a type of mortality, the opposite of that.

The True Nature of a Christian Science Treatment

You know, I have been 47 years a Christian Scientist, and Christian Science never takes anything good from you. I've proved that. If you understand the divine idea, the truth about God, that divine idea will bring to you a measure of health, holiness, happiness, and well-being that will make itself manifest in human experience; but it will do this in spite of human experience, not because of it. If you try to make an idea of God manifest through human experience, you will fail. So often one sees somebody with a problem to work out—a problem of lack of money, lack of health, false family relationships, false desires of some kind—and instead of turning away from that picture, which is just "dross," and turning to the divine idea and filling thought with the divine idea, he spends all his time trying to

deal with that problem just as it presents itself to him. But it's just a waste of time. Suppose you were faced with some problem in mathematics, in which there were a good many mistakes, and you didn't know what the mistakes were, and you didn't know how to correct them, what would you do? If you were wise, you would try to get a better sense of mathematics. And so what you always have to do, whenever a problem of mortality confronts you, is to put it behind you, to say, as Ezekiel says, "thou . . . never shalt be any more," and then turn in exalted, consecrated thought and begin to let the music of the divine harmony fill your thought, begin to let the ideas of God come to you in all their Science and their system. Remember that you are the son of God, you have the Mind of Christ, and if you just wait on God, then, because "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15-17), and because the divine harmonies are forever going on everywhere, the right idea is going to come to you in the right way.

So whatever the problem is, put it behind you and turn away, and let the divine harmonies fill your thought—begin to think about God. You know now how to think about God intelligently, scientifically, and systematically. Then, as you think about God, some idea will come to you with certainty—Soul will identify it with absolute certainty—and as your thought dwells on that idea, Soul will identify it with divine Principle, Life, Truth, and Love, in pure demonstration. And it will do more than that: it will begin to translate mortality out of itself, it will begin to prove that it is no more; in fact, Soul will begin to exchange that object of sense—which may be an unhappy relationship, a desire to drink, a disease, or something of the kind—for the specific idea which has come to you. That idea which came to you in pure spiritual consciousness when you began to think about God will make itself definite, and it will be irresistible.

Sometimes when you are helping a person, it takes time to heal them, and very often you find that the process of healing is progressive. First of all there comes to you an idea which Soul identifies to you, and you begin to work on that. Remember, what you are really doing is knowing man as God knows him—that is, as idea, individual, identified, perfect, eternal, and immortal. So you don't *treat* man, you *know* man. What you do treat is error, and you treat it with an understanding of man, and you "treat it rough" too, you get rid of it through analysis, uncovering, and annihilation. Then, as you go on working and you find that your patient is better to a certain degree, the idea which has come to you will identify itself even more specifically, and the result is that it will correct whatever else needs to be corrected in your patient's mentality. The sense which first

came to you develops and expands, and its range of application becomes wider, so that little by little—first one thing, and then another—the whole claim is corrected.

A great thinker in our movement used to give a very wonderful illustration to explain the nature of a Christian Science treatment. He would say: "Take a claim of measles: imagine that there is a fountain, and suppose that fountain is sending up a spray of measles. All the measles would go into the basin and eventually they would splash all over the floor, and there would be an awful mess. How would you handle that claim? The first thing you would surely do would be to go and turn off the fountain at the source ["thou shalt be no more," as Ezekiel says]. Then you would get a bucket and you would bail out the basin, and then you'd get some cloths and wipe up the floor; and when there wasn't a speck of measles left, you would have healed your patient."

Of course, the treatment is not the same in every case, because every case is different. But always you must begin by saying to the claim, whatever it is, "You're dross, you're the testimony of the physical senses, 'get thee behind me, Satan,'" and so on; you must disregard the whole material picture. Mrs. Eddy says, "A physical diagnosis of disease—since mortal mind must be the cause of disease—tends to induce disease" (S. & H. 370: 20-22). Then, as you begin to acquaint yourself with God, and you let the ideas of divinity come into your thought—ideas of power, of intelligence, of Science, ideas of Life, Truth, and Love, ideas of reality—pretty soon you strike the trail mentally, as a good dog does in following a scent, and you begin to feel, "Yes, this is the answer." A definite spiritual sense begins to develop in your thought, and as it develops, that's your angel. Moreover, that spiritual sense which comes to you is the true spiritual individuality of your patient. Remember that with every patient who comes to you, the truth about him is that he has individuality, and so don't treat him as though he were a dumbbell. Know that he is God's idea, that he *knows* he's God's idea, and that he always has known it. Realize that he is an idea of power, of reality, and being, and lift that up in your thought. The specific idea which meets the case comes from God, it's an idea of God which is ever present and which you have just touched in spiritual consciousness. Let it develop itself to you and let it lead you, and it will demonstrate infinite progression and will become clearer and clearer to you. It will be identified through Soul with divine Life, Truth, and Love, and it will also analyze, uncover, and annihilate error. Sometimes you're conscious of the process of treatment, and sometimes it just happens perfectly spontaneously, and you're not conscious of it at all. But always what is established is the fact of your patient's

true individuality. He's God's individual idea, and you've got to know his true individuality. You wouldn't be satisfied if you came in here and looked all around and couldn't discover who Mr. Doorly was. And how much more is it true in spiritual reality that every idea is individual, and must be understood as such!

Whatever the nature of your treatment, remember that it is all in spiritual consciousness. "The kingdom of God is within you." You don't have to go somewhere, you don't have to do something. You just have to acquaint yourself with God, the infinite, and let the ideas of God come in to you. The ideas which come to you are the divine medicine, the divine healing power, they are the Christ, the great Surgeon, the great Physician, the comforter and redeemer of mankind; they constitute the one Christ, forever at hand and within you, which is the only potential and dynamic thing in all the world. So let that Christ be yours. Because you are the son of God, you're in it and it's in you, and it will analyze, uncover, and annihilate error perfectly.

The Judgment on Tyre (Continued)

Now we come to Chapter 28, which is still concerned with the symbol of Tyre. Ezekiel gives a great deal of space to Tyre, evidently because to him it epitomized the false sense of life; it was the essence of mortality. "The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." There you see perfect analysis, uncovering, and annihilation. "Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God" (Ezk. 28: 1-10).

“Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God;”—Eden in the Adamic record of creation was a symbol of the material body, and it is a perfect type of mortality;—“every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold;”—he gives ten stones there:—“the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire . . . Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more” (Ezk. 28: 11–13, 15, 16, 18, 19). And so through this judgement Ezekiel is using Tyre as the type of mortality, of which it is always true that “never shalt thou be any more.”

The Judgment on Zidon (Truth)

Next we come to the sixth judgement—the judgement on Zidon. “Again the word of the Lord came unto me, saying, Son of man, set thy face against Zidon, and prophesy against it, and say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her” (Ezk. 28: 20–22). The purpose of all spiritual activity, whether this be the analysis, uncovering, and annihilation of evil, or pure spiritual exaltation, is always to establish the fact about God. If you uncover the mistake that $2+2=5$ and you correct it, that glorifies mathematics. The purpose of everything must be to establish the fact about God, to demonstrate Principle.

“And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God. Thus saith the Lord God: When I shall have gathered the house of Israel

from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob." Remember that this is the sixth judgment, having the sense of Truth, and here you see a lovely illustration of how true manhood, as typified by Israel, is to be "brought back." "And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them around about them; and they shall know that I am the Lord their God" (Ezk. 28: 24-26)—every one of these judgments ends with that statement. It illustrates the climax of the analysis, uncovering, and annihilation of evil, which it is essential to do intelligently.

Mrs. Eddy says, "Ignorance of the error to be eradicated often-times subjects you to its abuse" (S. & H. 446: 31-32), and that is true in any subject. To show you how it applies in Science: a woman who was a Christian Science teacher once told me this very interesting story. When she came into Christian Science, she had a tumour, but she was healed of that tumour, and then she became a very successful practitioner, and later a teacher. Then suddenly the tumour returned, and though she had help for it, it just grew and grew, until it became acute. One day, as she was working to try and heal the condition, it came to her to work to know that "Truth, through her eternal laws, unveils error . . . causes sin to betray itself, and sets upon error the mark of the beast" (S. & H. 542: 7-9). And so she began to work to know that the truth of her being—what God knew about her—operated infinitely, and would unveil error—the lie about her—and cause it to betray itself, and set upon it the mark of the beast. Within forty-eight hours, she told me, the error uncovered itself as the hatred of another woman. This person came to her and told her that she had stolen her practice and that she deserved all that had come upon her, that she was no good, and so on. Well, she just sat still and let her pour it out, and when she had gone, she sat down and thanked God that that error was uncovered; she dealt with the error, and within twenty-four hours the tumour was gone.

Now, take any scientific subject in the world; if in the application of that subject there is a mistake, and you have uncovered it, then you can destroy it. I've seen that happen time and time again. And in this story of Ezekiel, just look at the ability to analyze, to uncover, and to annihilate error which that man had. "Thou shalt be no more." All the way through you see this perfect analysis, uncovering, and annihilation through symbols of every kind. But don't think that these symbols in the Bible indicate a negative process. They show us how to handle error in a positive way. As I have said to you before,

take this situation we have in the world today, in which nobody seems to know the remedy; nobody seems to know what the trouble is, or the remedy for it. I am convinced in my own mind that the warfare which is going on in the world is the warfare between absorption and individuality, that fundamentally we have to deal with the belief of Eastern philosophy, which is now clearly coming to the fore, and you can see it coming to the fore; the Easterner is waking up. The height of ambition with the Easterner is to be absorbed in his Deity; but the height of ambition with the Christian is to find his individuality in God. The more you are a Christian, the more you find that you are an individualized idea of God. I myself am convinced beyond a shadow of doubt that this is the issue at stake in the world today.

How to See the Way Out Humanly

I had a letter today from a relative of mine in America, and he writes to me, "Well, we'll be socialist in the next three years, and nothing can stop it." Now, you can call it Socialism, you can call it Communism, or you can call it Conservatism, but none of those is the remedy, because they are all human systems and they are all fallible. There's got to be a divine working out. There is only one thing that can work out our problems, whether we happen to live in America, in Russia, or in England, and that one thing is Principle. If we had vision enough, we would be able, like the prophets of old, who saw that God was using Nebuchadnezzar, to see that God was on the field, and we would see what God was using. We don't see, because we're all tied up with some sect or some party, instead of being tied up with God. The prophets of Israel stood apart. They could say to themselves, "This mortality, whatever it is—it may be Jerusalem, or it may be my wife—it doesn't make any difference, it's mortality anyhow." We too should be able to say that, and until we can, we shan't be able to do the things which the prophets did. But the day is going to come when we're going to be able to symbolize what is going on, just as Ezekiel did with Ammon, with Moab, with Edom, with the Philistines, with Tyre, and we shall see just what the answer is. When there are men and women in the world like Ezekiel, then the answer will inevitably appear. It was because there were men like Ezekiel and Jeremiah that the Priestly document was written and that there wasn't complete and utter devastation, and today, in spite of what is going on in the world, there won't be devastation. Look back at history. The spiritual idea, expressed in man's welfare, has been rising and rising in human thought. Today we are living in an era when its progress is attended by extremely

violent changes, but the situation is surely going to come out rightly. How we could help that goal if we would only put the mortal picture behind us and all the time, like the prophets of old, turn to the one divine source for our inspiration and guidance, in order to analyze, uncover, and annihilate error!

And so let's learn the great lesson of Principle as Life; let's learn to demonstrate the one Life, the Life that is exaltation and inspiration, the Life that is one Father, the Life that is always resurrection, the Life that means multiplication, not deprivation, infinite immortality, not mortality. If we're going to do this, we've got to be fearless thinkers. Scratching on the surface won't get us anywhere.

In considering these things just remember that the prophet is using symbols, and today the thing that we call Communism, the thing we call Britain, the thing we call America, the thing we call the Conservative party or the Socialist party, is still just a symbol, and that symbol is bound eventually to pass away. Whatever in it that is good will be purified, cleansed, and strengthened, but whatever is in it that is unlike God will be no more. Well, aren't you glad? Of course you're glad, because that is your salvation. Remember that the kingdom of God isn't going to be some other time, it's today. You and I, amid all these problems we are faced with, can at all times go into the "secret place of the most High," just as, even in the tomb, Jesus found a place of refuge in which to work out his problem. No matter what the conditions may be, you and I can go into that secret place, and here and now, and at all times and under all circumstances, use for ourselves every one of the ideas of God, and those ideas constitute all the kingdom of God there is. So why worry? Let's learn more of God; that's all we have to do.

TALK No. 82

(November 25th, 1949)

EZEKIEL—VIII

Chapters 29: 1—34: 31

“God and Science”—A Good Beginning

The book “God and Science” is going well, it really is; and it will go on well—nothing in the world can stop its message. The publishers say that the demand is coming in from all over the country, not merely from any one district, and that is the way they like it to be. So we are beginning to have proof that it’s taking hold. If its message is of God, and it *is*, then it’s infinite in scope, infinite in purpose, infinite in attainment, and nothing can stop it, not anything in all the world. But don’t forget to think about this book and to go on thinking about it; and you know the old advice: talk about it, because that is what arouses people’s interest more than anything else.

The Deadness of Organized Religion

I was talking to someone here a moment ago, and they told me that the new clergyman in their local Congregational church had said that it might be that God would have to go past church organization to the individual before Christianity could be universally accepted; and then he warned his congregation to be individual, and not to get tied up in mass movements. There is an old story of a man who met the devil and said to him, “You know, you’re finished. A fellow has discovered the most wonderful sense of Truth that’s going to put you right out of business.” But the old devil said, “Well, I’m not worried,” so the fellow said, “Why, what are you going to do?” The devil replied, “I’ll just get him to organize it.” You see, the minute you attempt to organize spiritual things, the individual initiative is gone and the inspiration is lost. I am continually hearing from people who have been talking to clergymen and others interested in religion and they say that it is being recognized more and more that organization kills the spiritual idea. Someone told me last night that a clergyman said to him, “Well, I don’t know what to say about

the Church." So he replied, "Well, what is the real trouble with the Church?" The clergyman answered, "The trouble is that there is no inspiration, it has almost entirely gone because we are so highly organized. Everybody is told what to do, when to do it, and how to do it, and there's no room for individual initiative." That's the way it is, and always will be—the spiritual idea can't be organized.

The Axis of History

We have been considering the era in which Ezekiel lived—that era in which the Israelites were desolated, the temple was wiped out, Jerusalem was wiped out, and all the material possessions of the Israelites were wiped out. They hadn't anything left except their sense of monotheism and their writings expressing it. They were taken down into captivity in Babylon, and during that captivity the Priestly writers, almost certainly under the leadership of Ezekiel, re-wrote all their writings and put the story of the first record of creation, with its very distinct, systematic, scientific symbolism, at the beginning of the Bible, thereby giving mankind the key which would enable them to gather the ideas of God in ordered revelation as definitely as you can gather the ideas of music or the ideas of mathematics through the symbols of music and mathematics. And so although this "seed-plot" of the Bible was written much later than most of the Old Testament writings, it was purposely put at the beginning. Also, of course, the very important Book of Ezekiel was written at this time. It has always been considered the focal point at which the Old Testament melted into the New; and, as we have said before, it is quite evident to a student of the Bible that the symbols used by Ezekiel are in a large measure used in the Book of Revelation, which climaxes the Bible. So we have been seeing all along that this was a most eventful period.

I had a letter a few days ago from a woman in Germany, and she enclosed a translation of a review, given in one of the German daily newspapers, of a book by the German historian-philosopher, Karl Jaspers, entitled "On the Origin and Aim of History." Jaspers makes some very interesting statements, and here are one or two extracts from the review:—

Jaspers believes that he has found the axis of the world's history up to now. He says, "The axis of universal history seems to be about 500 B.C., in the spiritual process which took place between 800 and 200 B.C. An astonishing number of events were compressed within this period. Confucius and Lao-tse lived in China, and all the Chinese philosophical movements came into existence. In India the Upanishads appeared, Buddha lived, and philosophical pathways of every kind were explored.

Zarathustra taught in Iran. The prophets came forward in Palestine, and Greece saw Homer, the philosophers, and the tragic poets. In every respect, our lives today are still governed by the ideas and movements which were born in that age."

How does Jaspers deal with the fact that there have been highly developed civilizations before what he calls this "axis period"? He analyzes carefully the characteristics common to all of them. He grants that they produced remarkably advanced forms of organization, also that they introduced writing, which is the basis of all tradition, and hence of all history. "But," he says, "man was unawake, spiritually dull, even amid the highest refinements of civilized comfort." Those civilizations, therefore, did not produce any developments of decisive historical importance. Real history, to Jaspers, is the history of the real man, in the process of coming to himself. And in about 800 B.C. he "came to himself" simultaneously and with dramatic suddenness in three separate areas of the world, at a time when the advanced civilizations of Babylon and Egypt still survived.

Remember that it was about that time (850 B.C.) when the Jahweh document, the first Biblical record, was written.

A new revelation, Jaspers says, is not to be expected; but something like a new "axis period" must appear. And the conclusion of his careful investigation, which is spiritually very close to that of Toynbee, is that if the Western world is to survive catastrophe, then there must be a successful revival of Biblical religion in a new form. We have plenty of opportunities if we will realize that we must recreate ourselves by a fresh acquaintance with the sources of true manhood, as found in that "axis period" of 800 to 200 B.C.

Well, you and I know that through our study of the writings of that period we have been re-born. Every one of us knows that through the study we have been doing from Genesis onwards, including the substance of the Jahweh document, the Elohistic document, the Deuteronomic document, the Priestly document, and the individual prophetic books, every single one of us who has taken it seriously has been re-born. Remember, this is the way by which Mrs. Eddy came to her discovery of Christian Science. Mrs. Eddy studied the Bible continuously for three years, and the one story which it tells, of the development of the right idea of God and the right idea of man, led her to write the Christian Science textbook. That textbook is the key to the Scriptures. So this is the way we shall gain that understanding of Spirit which we are seeking. The man or woman who doesn't really study the Bible isn't going to gain it, because that ordered study is the only way to gain it. As I've sometimes said to you, you

can't begin arithmetic at multiplication and leave out addition and subtraction. The story is one story, and it begins with the Bible.

So Jaspers is perfectly right: we're on the verge of a new "axis period," in which men and women are going to see that the only fundamental is the spiritual. They are going to stop being dualists and become monotheists. Matter and its theories are today being exploded right before our eyes. For instance, London seems to be a big and very substantial material structure, but drop a few atom bombs on it and it's gone. So how real is matter? You could never explode, touch, change, destroy, or harm in any way an idea in mathematics or music. How much less can you destroy spiritual idea? It can never be touched. It's the same "yesterday, today, and for ever." The trouble is that humanity doesn't use eternal fact, which is of the nature of spiritual idea. Humanity is so mesmerized by the testimony of the physical senses, it is so fooled and taken in by materialism and the phenomena of materialism, which it considers to be real, that it very seldom goes beyond matter to see the reality of spiritual idea. Every spiritual idea, every idea in the Mind which is God, is eternally present, understandable, demonstrable; in itself it is potential, dynamic. Moreover this story of the Bible, which can bring about this new "axis period," shows the ordered way in which men can learn the scientific facts about these spiritual ideas; they can learn them through the days of creation—"Let there be light, let there be development, let there be definiteness, let there be system, let there be eternity, let there be consciousness, or manhood, and let there be perfection." So more and more we've got to realize that unless we get down to the definite spiritual and scientific study of the Bible, and unless we understand it so that we can use it dynamically, this new "axis period" won't come about. The understanding of Christian Science begins with the Bible—that is where Mrs. Eddy discovered Christian Science—and in my own experience I found that it was not until I began to study the Bible that I really understood Christian Science. So what this man is saying is really perfectly well known to us. The review continues:—

... as a matter of fact, he says, the comparatively short period of 5,000 years or so constituting the history of mankind up till now, has always been seen as just a collection of local incidents. Hence man's preparation for the advance which will be interpreted by universal history only starts today. Up to now we have only been gaining the spiritual and technical armament with which to start the great journey. Our journey has only just begun.

Our journey has only just begun because, for the first time in human history, someone has given a scientific answer to the question

“What is God?” Mrs. Eddy gave the answer: “God is incorporeal [the Word], divine [the Christ], supreme [Christianity], infinite [Science] Mind, Spirit, Soul, Principle, Life, Truth, Love” (S. & H. 465: 8–10). When that question was answered in that scientific and Christian way, through the grace of God, history was changed, it couldn’t fail to be changed. Remember, Mrs. Eddy in her textbook altered her answer to that question several times, and it was not until 1907 that she saw the scientific answer, and then she didn’t change it again. Because we understand the essential nature of that answer, we can gather the ideas of reality into the “focus of ideas” through the symbols Mind, Spirit, Soul, Principle, Life, Truth, and Love, more definitely than we can gather the ideas of mathematics into the focus of its ten digits, or the ideas of music into the focus of its seven notes; and also we can learn how to put those symbols of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the infinite vastness that each one of them indicates, into the realm of the divine infinite calculus of the Word, the Christ, Christianity, and Science—what one might call divine addition, divine subtraction, divine multiplication, and divine division. So we have been studying the Bible on that basis; we started at Genesis, and now we’ve arrived at Ezekiel. All the way through we have seen how these writings are laid out infallibly and irresistibly according to this symbolism. And what is happening to us? Just what happens to the student of mathematics or the student of music as soon as he becomes familiar with the ideas of his subject—we’re learning how to use our symbols, they’re becoming real and living to us, and they are blending themselves naturally in our thinking, because our thinking is becoming spiritually cultured.

A few days ago a man asked me, “Why is it that men like Paul and Ezekiel and Jesus could say ‘Do this,’ and ‘Do that,’ and we can’t in the same way?” And so I said to him, “Well, why is it that a cultured mathematician can say ‘This is the way to do this problem,’ and ‘That is the way to do that problem’ and yet someone who is still learning that subject can’t? It’s an exactly similar case. You have picked out the most spiritually cultured individuals, people to whom spiritual things were perfectly natural, normal, dynamic, potential, people who knew that the mortal was fallible and finite, but that the divine was the real. How could they fail to use the divine, and how could it fail to operate in their human experiences? When you have that culture, you’ll be able to use spiritual ideas in exactly the same way, and they will always show you the human footsteps you must take.” Today we are all using spiritual ideas in some measure.

I have just had another letter from Germany, and I would like to read you an extract from it because it shows what fine work the

people in Germany who understand Science are doing. This person writes: "A woman who came to me with an open and bloody eczema, which no doctors could heal and which no practitioners would tackle, was completely healed in two weeks, and looks like a rosy, newly-born babe. Four neighbours, who knew nothing of Christian Science, have now come to me in order to have Science explained to them." That healing was brought about through a culture of spiritual things, which analyzed that trouble, brought it to the surface, destroyed it and replaced it with some sense of divinity.

The Word Gives Way to the Christ

You know, I get letters every day now saying, "Ezekiel is wonderful." It is, it's wonderful. What that German writer Jaspers says is perfectly true, Ezekiel's period was the "axis period" of history.

In Ezekiel's day the sense of the Word, the sense of "an eye for an eye, and a tooth for a tooth," was giving place to the coming of the Christ. That process really began in a definite way with Isaiah in 620 B.C. or thereabouts. Before his time there had been the sense of the Word in the form of the Mosaic Law, which said that the sinner must be punished and that God was a God of vengeance, but then Isaiah, Ezekiel, and those other great thinkers began to see that there was only one presence, one power, one substance, one being—the infinite—and that everything outside of it—whether it called itself a sick man, a sinning man, a dying man, war, hate, or crime—was what we call animal magnetism, it was just evil, a falsity to be destroyed. As soon as that was seen, the idea of the Christ began to be born. And so that wonderful process of translation, which you only get with the coming of the Christ, began to be felt. It is only as you begin to see the "Scientific Translation of Immortal Mind" that you begin to touch the "Scientific Translation of Mortal Mind."

You remember that in the Book of Isaiah we saw the foretelling of the Christ, and also in Isaiah we saw the Christ beginning to come; then it developed, and by the time the Israelites had been taken to Babylon Ezekiel had begun to see that the Christ-idea enables you to forgive men their sins and to eradicate entirely the belief in the reality of evil; also, that evil destroys itself. There was no longer a law of penalty, no longer the taunt, "You've sinned, you must suffer;" there was only the grace of God, the sense that being is infinitely good; and it is only when you gain that sense of the oneness and the reality of Spirit that you begin to glimpse Science. Any sense of dualism excludes Science from your thought. If you think that $2+2=$ either 4 or 5, there's no science in it. To have

Science you must have oneness. And so when the prophets began to realize this oneness, and they wrote the first record of creation, the “seed-plot” of the Bible, on that basis, it was because of the coming of the Christ, “the divine message from God to men” (S. & H. 332: 10) which “illustrates the coincidence, or spiritual agreement, between God and man in His image” (S. & H. 332: 32-2). They were thus able to show men that there is only one substance, only one cause, only one Principle. As men began to grasp that oneness of being, of Principle and its idea, and to recognize its demand, “Be ye therefore perfect, even as your Father which is in heaven is perfect,” so they touched the hem of Science and were no longer dualists. But they didn’t then leave the mortal problem alone; that coming of the Christ-idea in its infinitude and its vastness, as a divine infinite calculus of God’s ideas, showed them how to analyze, uncover, and annihilate the mortal problem in every detail, scientifically and systematically. That is the story we have been watching in Ezekiel.

The Seven Judgments: The False Sense of Creation

Remember, in Christian Science we are learning that everything of the nature of evil is what we call animal magnetism, it’s no part of God and it’s no part of God’s man—the real, spiritual man. We’re learning to detach all evil from God and man, and we’re learning intelligently, through the infinite ideas of reality, how to analyze, uncover, and annihilate the mortal problem in every detail, not vaguely and haphazardly, but systematically and scientifically, just as we learn in music how to correct discords—how to analyze them, bring them to the surface, and destroy them by replacing them with musical fact.

Ezekiel is illustrating that whole process. Like Isaiah, who used the nations around Judah to illustrate the operation of the Christ on mortal thought, Ezekiel uses seven nearby nations as symbols in his seven “judgments,” through which he analyzes the false sense of creation. You know, there is hardly a human symbol which is not used in the Bible to symbolize either the divine or the mortal in some aspect. In his interpretation of Principle as Life Ezekiel takes these seven nations and shows that their destruction is inevitable, but remember, he isn’t thinking of those nations in a human way any more than you think of a patient who comes to you for treatment as a sick and sinful mortal. If we are good Christians and good Scientists, we analyze every mortal problem as the operation of error, and we don’t think of it as man. We analyze it, we bring it to the surface, and we destroy it as error, never as man. So Ezekiel is using these seven judgments to show the inevitable destruction of certain

false states of thought. He is already showing the development of the right idea of God and man through the sevenfold order of the days of creation, and now he takes the operation of evil in its counterfeit sevenfold way, just as in Genesis you have the true sense of creation in a sevenfold way and then the false sense of creation in a sevenfold way. If the false sense of creation was not depicted in a sevenfold way, it wouldn't be the false sense of that divine creation which operates through "seven days."

The Judgment on Egypt (Love) (1)

Now, at this point in Ezekiel we are considering Principle as Life, which means the interpretation and demonstration of the one Life, the one eternity, the one infinite Being. We have arrived at the seven judgments, and we have already considered the judgments on Ammon, Moab, Edom, Philistia, Tyre, and Zidon. So let's begin the judgment on Egypt. Remember, to the Israelite Egypt was the epitome of paganism. No wonder that Ezekiel uses Egypt as the counterfeit of the seventh day. In the false record of creation, as you know, the counterfeit of the seventh day was that Cain went out and dwelt in the land of Nod, and "Nod" was the epitome of darkness and hopelessness.

Ezekiel writes, "In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying, Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt" (Ezk. 29: 1, 2)—as you attain the state of consciousness of the Son of man, indicated by Soul, Principle, and Life, you can "set [your] face against Pharaoh king of Egypt." As Soul identifies your thought with divine Principle, Life, Truth, and Love, and as Principle begins to demonstrate that, and as Life exalts it and makes it eternal in your thinking, you arrive at the Son of man, the demonstration which Jesus made at the point of Life. That demonstration is the overcoming of sin, disease, and death. At that point the sense of Principle as Life rings in your thought, and you are able to "set [your] face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt"—against all that Egypt stood for, which was the most horrible paganism, sex, fertility cults, false worship of every kind. The fertility cults, or organized sex worship, with which Egypt was consumed at the time, were symbolized by the Nile, because it made everything grow, it was their false god. To the good Israelite that false worship was all hideous. Never throughout Bible history did the thinking Israelite regard Egypt as anything but darkness—ignorance. He might turn to Assyria or to the Chaldeans and use them in some positive way,

but he always regarded Egypt as the epitome of ignorance, so no wonder Egypt is used here as the counterfeit of the seventh day.

“Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers,”—Ezekiel couldn’t have thought of a worse description than that,—“which hath said, My river is mine own, and I have made it for myself” (Ezk. 29: 3). A “river” is a symbol of a channel of thought, and instead of seeing that man is the reflection of God and therefore there is in reality no thinking except that which reflects God, the Pharaoh in us always makes his own river, his own personal channel of thought. There’s no thinking in music except that which reflects the principle of music, there’s no thinking in mathematics except that which reflects the principle of mathematics, and in reality there is no thinking except that which reflects divine Principle. Jesus indicated that very definitely when he said, “the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.” We all imagine that what we think of reality is our personal thinking, but it isn’t, it’s God’s thought; and when we dwell in our own river of mortal thought, we are thinking outside of reality and we are just like Pharaoh. But when the Son of man comes to us, and Soul identifies our thought with divine Principle, Life, Truth, and Love, Principle demonstrates it, and Life individualizes and eternalizes it, then we are reflecting divine Mind and we are awake to that Pharaoh state of thought and can deal with it.

“But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales,”—you know that the fish symbolize the abundance of the fifth day, but here it is the abundance of materiality, which, instead of blessing and exalting Pharaoh, is going to be a burden to him and weigh him down,—“and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales” (Ezk. 29: 4). So it is in human experience. We accumulate unto ourselves what we imagine to be abundance, but what does it do for us? It merely drowns us in itself. For instance, consider the position of most people who have a lot of money. They are probably very nice people, sweet, and kind; they like spiritual things when they make one polite and pleasant, and when they give help in time of trouble, but such people seldom make real thinkers. There is so much in their lives—their position, their money, their need of entertaining others—that they can’t find the time to think. When they are faced with the proposition of learning how to analyze, uncover, and annihilate error, they have no use for it at all. You know, some of us may think that we’ve got money, but don’t be fooled, nine times out of ten money has us. It tells us where we’ve got to live, who our friends shall be, what we shall do, what we shall

say, and so on. Often we don't have money, it has us. So Ezekiel, in analyzing this situation of Egypt, says, "I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales"—he shows that that false sense of abundance is no help to us, it is a hindrance.

If Ezekiel meant these things to be historical and factual, they wouldn't mean much to us, they would mean very little more than any other historical facts. But if Ezekiel was symbolizing to us, in inspired thought, how the nature of God as divine Principle, interpreting and demonstrating itself as the one infinite Life, is available to all mankind throughout all ages to deliver them from all phases of mortal thought, then he has built on the rock of eternity, and this means everything to us.

"And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand" (Ezk. 29: 5-7). If we lean on material things and we're quite happy that the river of thought in us should be on a personal human basis, it lets us down; it's a "staff of reed"—when we lean on it, it bends and then breaks.

"Therefore thus saith the Lord God: Behold, I will bring a sword upon thee, and cut off man and beast out of thee." Remember that the symbols of the fowl of the air, the fish of the sea, the cattle, and so on were all familiar to Ezekiel; he had used them in the first chapter of Genesis. "And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it" (Ezk. 29: 8, 9). We all think that "the river is mine"—that we have an identity and an individuality apart from God, that we do the thinking, that we do this, that, and the other—but only very seldom do we realize that "I can of mine own self do nothing" and "I can do all things through Christ which strengtheneth me."

"Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered:"—that "forty years" symbolizes either the calculus of reality or the so-called calculus of materiality:—"and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom." Every one of us will have to realize that

everything in us which partakes of the nature of Egypt—all that is unlovely, all the gross paganism, materialism, sex worship, the sense of ourselves as something apart from God, in fact everything in our experience which separates us in thought or deed from the one infinite cause—is base. It is all the baseness of materiality. Before, you remember, Ezekiel called it “dross.” “It shall be the basest of the kingdoms;”—because it’s the opposite of Love, the highest term for God;—“neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God” (Ezk. 29: 13–16).

The Judgment on Egypt (Love) (2)

Now Ezekiel turns his thought to Nebuchadnezzar, king of Babylon. It’s amazing how, in this chapter and the next, Ezekiel exalts him as God’s servant, and then goes on to show that the eventual destruction of Babylon and the king of Babylon is inevitable. So it is in human experience. You and I begin to see the facts of divine reality, and at first we begin to demonstrate them simply, and often we have to rely on a human process; but when we become more advanced that human process is no longer required. For instance, a child at first has to have toys to play with, but later on that child quite naturally gives them up. And so Jeremiah, Isaiah, and Ezekiel all showed very clearly that Nebuchadnezzar was being used at this time by God, but that later he would pass out of the picture.

Don’t forget that God once used Balaam’s ass. You know, in the practice of Christian Science it’s amazing how a very little thing will sometimes enable you to demonstrate reality. For instance, when people have been divided through misunderstanding each other, when the carnal mind had just got in and separated them, and I have been trying to heal that condition, I have seen someone quite outside the picture, who had nothing to do with it at all, come along and do or say some little thing which healed the breach. Now, that person was being used by God, probably without their realizing it; it doesn’t necessarily mean that they themselves partook of the nature of reality. And so the prophet now shows how Nebuchadnezzar was used temporarily by God, but two chapters further on he shows that the destruction of Nebuchadnezzar and Babylon was inevitable, because they both partook of the nature of materiality.

So he says, “And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord

came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army" (Ezk. 29: 17-19). I know that is true because I've seen it operate. If someone is good enough to allow themselves to be used by God, even though they're not spiritually-minded, and if they will continue to allow themselves to be used, they will overcome all that Egypt stands for in themselves. Time and time again I have seen people who have been good enough humanly to allow themselves to be used by the divine activity overcome all that was unlovely in their nature in the most wonderful way, although they have not been conscious spiritually of what really happened. That is what Ezekiel means.

"I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God." Historically that is untrue. Nebuchadnezzar never occupied Egypt. "In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord" (Ezk. 29: 20, 21). You remember that Ezekiel was told earlier that he would be dumb and unable to speak until God told him to speak (Ezk. 3: 26, 27), and as a matter of fact he didn't speak to the Israelites until Jerusalem was captured. We shall see shortly how it was that they came and informed him that Jerusalem was captured, but until Jerusalem was taken he had to remain silent.

Now we come to Chapter 30, and I shall only read one or two verses because it is merely a continuation of the story about Jerusalem. "Thus will I execute judgments in Egypt: and they shall know that I am the Lord . . . Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord God; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand . . . And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall

stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord" (Ezk. 30: 19, 21, 22, 24-26). Well, if you consider this historically it means nothing, because we know that it never happened; but if you realize that Ezekiel, the most scientific thinker of the Old Testament, was using Egypt and Babylon as symbols to show that "A grain of Christian Science does wonders for mortals, so omnipotent is Truth" (S. & H. 449: 3-5), then it is quite a different matter.

Remember what we are doing; we have learnt in some degree what Mind means, what Spirit means, what Soul means, what Principle means, what Life means, what Truth means, what Love means, and now we are watching an illustration of how those symbols operate in the four-dimensional calculus of the Word (seeking), the Christ (finding), Christianity (using), and Science (being), just as the student of music learns the operation of his notes in tone, rhythm, melody, and harmony. In learning that, he is given different grades of music to learn and practise at different times, according to his rising need. Similarly, we are gaining the one important thing, a sense of these divine symbols which pin-point for us the ideas of God and so give us a scientific sense of being. These symbols are becoming real, living, and vital to us through this study which we are doing, and that's the important thing. So we are learning from these writings to understand our symbols and their operation in the four-dimensional calculus of reality, and to use them in every detail of life. What for? Not to make man man, not to make God God, but to destroy error—to destroy the belief that there is anything apart from God, to analyze it, to uncover it, and to destroy it.

The Judgment on Egypt (Love) (3)

So we come to Chapter 31. Remember, we are still considering Principle as Life; Ezekiel is interpreting the one Life, the one infinite Being. Now, the tone of Life always gives some sense of "greater love hath no man than this, that a man lay down his life for his friends;" but that willingness and ability to give up the mortal, which so strikingly characterized Jesus' whole mission, is not accomplished through any vague or haphazard thinking or experience. It is only achieved through the most scientific understanding and demonstration of the Christ-idea, which enables man to overcome the mortal, in every single detail, with power and authority. "Ye shall know the truth,"—infinite Truth operating through an infinite calculus of ideas,—"and the truth shall make you free." So in this tone of Principle as Life we can see some indication of the laying down of

the mortal sense of things. Because Life is immortality, the mortal always must disappear before it.

“And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?” (Ezk. 31: 1, 2). Remember that the term “son of man” was only applied to Ezekiel and to Jesus. Ezekiel demonstrated the son of man, with a small “s,” because he saw enough of the Christ-idea in its Science to see how it would operate to analyze, uncover, and annihilate evil. Jesus demonstrated the Son of man because he went further and saw that the demonstration of infinite Truth would utterly eradicate every phase of evil.

Then Ezekiel takes the Assyrian. He says that the Assyrian has been used by God, but, not willing to leave it there, he shows that he will eventually be destroyed; and Egypt’s fate is going to be exactly the same. Mrs. Eddy makes it clear that human good is temporary. Good, to be basically good, must be of God, therefore it must be spiritual. She says of the beauties of the material creation, “I love your promise” (see Mis. 87: 9–14), but she shows that all materiality is doomed to pass away as spiritual reality appears. It is like a beautiful bowl of flowers; you look at them and you think, “How exquisite,” but in a few days they’re dead. The beauty of all mortal things is transient, but the beauty of the Mind of Christ, of divine idea, of reality, is as eternal as God Himself; it is forever untouched, nothing can change it, nothing can kill it. When we know ourselves as God’s own ideas, we shall find that beauty and perfection of being. “I shall be satisfied, when I awake, with thy likeness,” but never before.

At this point, therefore, in the seventh judgment, the judgment on Egypt, Ezekiel illustrates the annihilation of Love by the fact that the Assyrian will pass away. “Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field” (Ezk. 31: 3, 4). The waters symbolize the elements of thought, and the rivers symbolize the channels of thought. It was the sense of ordered thinking in human experience which made the Assyrian great.

The Assyrian is a symbol, and as such it applies to you and me. When we begin to understand God, and we gain a little health, a little happiness, a little desire for good, we tend to stop there, but if we do there’s desolation. We are like the numberless people who

start studying music and never do anything with it. Life is eternal, it's infinite progression; we *must* go forward. The Assyrian was able to let God use him to some extent because, at that time, Assyria was an advanced civilization. It had a good sense of law, order, respect, and decency towards the other fellow. Some authorities also consider that its moral code, as recorded on the Hammurabi tablet, is in some cases as high in its idealism as the moral code of Moses, given in the Commandments as we know them. So the Assyrians had an advanced civilization for that age, and God used them. That often happens in human experience. Empires rise, and they develop a good human sense of things, and the advancing Christ-idea uses them to help mankind, but then they stop and don't go any further. That's what the British Empire is face to face with today, and the issue is really this: "Is the British Empire going to become more spiritually-minded?" If it does, it will live and it will go on. If it doesn't, it will just fade as all the other empires have done. The whole question is: are we going to become more universally-minded, and more spiritually-minded, are we going to turn more and more to God? There is no other way. The British Empire helped to advance the world, through a deep religious sense and through its love of the Bible. Well, that is good, it's wonderful, but we shall have to go up higher in thought, or we shall go under. And so if we gain a sense of the desire for God, and we just touch the hem of the garment, but we don't trouble to go any further, then that enlightenment dies on us. That's what happened to the Assyrians.

If tonight in my humble way I can point out to you the symbolism of this Book of Ezekiel, and show what we can learn from it, what do you think it must have meant to Ezekiel, the master mind who gave the "seed-plot" of the Bible to the world, who was the focus of the Word melting into the Christ, and whose symbols are so often used in Revelation, the climax of the Bible?

"Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth"—a sense of the fifth day of creation, in which the waters brought forth abundantly. "All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations"—a sense of abundance. "Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that

were in the garden of God, envied him" (Ezk. 31: 5-9). "Eden" was a good human belief.

You remember that Ezekiel began this chapter by showing Egypt that even Assyria must eventually fall, and he ends by saying: "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God" (Ezk. 31: 18).

And so Ezekiel is illustrating the nature of God as divine Love— infinite motherhood, infinite beauty, holiness, and perfection, infinite completeness, infinite fulfilment, infinite universality. As the understanding of Love comes to us, we begin to see that it is always universal and impartial, that it means infinite conception, infinite acceptance, that it gives us a true sense of the divine motherhood of God and the divine womanhood of man; it is Love which shows us the true beauty of holiness, the oneness of the infinite, the completeness and perfection of the infinite, the finality of the infinite. When we understand that, we can annihilate the Pharaoh state of thought, which says, "This is my river, I do the thinking," which tries to get us to become the servants of the carnal mind and regard the mortal as the reality, instead of leading us to turn constantly away from the mortal and understand the spiritual man, our true selfhood as the man of God's creating. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." If we are the servants of the carnal mind, even though we may be used temporarily, as Nebuchadnezzar was, for the development of the spiritual idea, it won't last unless we translate that human sense of good into the reality of good as Spirit, and see that good is eternal, demonstrable, understandable, that it comes from God and returns to Him. Unless we base our whole activity entirely on Principle and Science, it will fail, just as Nebuchadnezzar did in the end.

The Importance of Individual Achievement

I'm going to miss out Chapter 32, and go on with the tone of Principle as Life in Chapter 33. Having shown the laying down of the mortal, Ezekiel now gives the most wonderful sense of true individuality, of the responsibility of everyone to understand and prove for himself the right idea of God and man. The only way that God is ever found is through the individual. Everything of supreme importance that has been accomplished for mankind has been achieved by individuals, by such people as Ezekiel, Christ Jesus, Paul, John, Mary Baker Eddy, and so on. Ezekiel was the Jew who

saw the hopelessness, rottenness, and the corruption of the organized religion centred in Jerusalem. No words of his could adequately describe what it had come to, and he stood against it as an individual. As we shall see, he was hated for it, just as Jesus and Paul and Mrs. Eddy were hated, but it didn't matter because that hate passes away. He played his part in the development of the spiritual idea, and that's what matters.

INTERVAL

Using Our Human Opportunities

Here is an interesting development in connection with "God and Science." I mention it in order to encourage any of you who think of any way at all in which we can develop the circulation of the book "God and Science" to write and tell us about it. A business man, who is very well known in his own particular sphere, wrote and told me that he believed it was the hardest thing in the world today to get religious education to the youngster of between 10 and 18 years old. He himself has two boys, who love the idea of Science as Science, and he is so grateful for it that he sent me a cheque suggesting that we start a fund for sending copies of "God and Science" to the headmasters of a number of the independent schools in England. Well, that's a wonderful idea, and what we propose to do is to start a loan library of the book, and to get one of our friends, who is a schoolmaster and has been teaching Science in his school as an ordinary school subject for the last four years, to write a letter to a large number of headmasters and headmistresses, telling them about the book and about his own success in teaching the ideas which it contains and also offering them the loan of the book.

Now, don't think that I am asking for money; I'm not. But that development is interesting, because it just shows the sort of thing which can be done. Moreover, it just came out of the blue. So with this book we mustn't just push it off and then leave it. We've got to get behind it and go on supporting it, both spiritually and humanly.

You know, there's a story told about Mrs. Eddy—and it's true—that one day she called one of her helpers and said, "If I told you that somebody was going to try to get in here today to injure me, what would you do?" This person replied, "Well, Mother, the first thing I would do would be to go and bolt the door, and then I'd go and pray about the situation." And Mrs. Eddy said to her, "Thank God there's somebody who knows something about both the letter and the spirit." As far as I personally am concerned, I pray by the hour about this book, but I never lose one chance of helping it on

humanly, and neither did Mrs. Eddy lose a single opportunity for the development of her discovery. And so don't let's, in a temporary access of zeal and enthusiasm, just give this book a push and say, "Well, it's off." That isn't going to be the answer. Only constant and intelligent work on both the divine and the human plane will enable the book to fulfil its mission. But if it is properly handled, it will do the job. An intelligent man said to me a short time ago, "You didn't write that book. I know you, and you couldn't have written that book, because it's far beyond anything you as a person could have done." That man was absolutely right. What is it that does things? Not persons, but the infinite cause. So why should we be astounded when the infinite cause is made manifest, even in a slight way?

You know, I find that the support which is being given to this book at the present time is wonderful; I believe that the love, the gratitude, the willingness to serve, and the recognition of what it all means, are absolutely irresistible. Look back at where we started from, and then look at the picture which is developing today. We've come a long way, and we're going a long way, and we're never going to stop. We're on that highroad which leads to eternity, a lovely road, widening and widening at every step, on which individually we know God, collectively we walk together, and universally every thought turns to God. It's a wonderful road, and we're not travelling it in time but in the eternal "now". That highroad never ends; it grows more and more beautiful at every step, because it's the highroad of vision and of Science.

"I Have Set Thee a Watchman": Principle as Life (8)

Now we come to Chapter 33. Here Ezekiel, approaching the climax of the tone of Principle as Life, shows once more the absolute necessity for individuality. Remember, he has been illustrating through the seven judgments the handling of evil in its every phase, and so now he shows, just as he did at the beginning of his book, the necessity of being a watchman—of putting the handling of evil into practice. "Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:"—the only man that can be a watchman is the man of God's creating, the spiritual man; he will always have a firmament to separate the waters above from the waters beneath:—"if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his

own head. He heard the sound of the trumpet, and took not warning;”—Ezekiel has just shown them the operation of evil and how to deal with it, in those seven judgments, and so here he is virtually saying, “It’s up to each one of you individually;”—“his blood shall be upon him. But he that taketh warning shall deliver his soul” (Ezk. 33: 1–5).

“Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked”—God knows nothing of sin, disease, or death, and thank God He doesn’t, He has no pleasure in it. The most difficult thing we have to do as mortals, when we see another fellow making a mistake, is not to say, “Well, he’s sinned, he must suffer.” That is the Mosaic doctrine, whereas the New Testament teaches, “Thy sins be forgiven thee,” because the Mind of Christ knows enough to destroy sin, and therefore enough to forgive it. The Christian Science practitioner who believes that man is a sinner and must suffer will never succeed. It is only when he has risen to a realization of the fact that there’s one cause and one effect, a perfect God and a perfect man, God and God’s idea eternally like God, that he is able to deal effectively with sin, disease, and death. “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?” (Ezk. 33: 10, 11). Having demonstrated to them through Principle as Life how to put off the mortal, to let the mortal die, Ezekiel now interprets to them the eternity of Life.

Now, if you have sinned, your salvation is not in your own righteousness, but in God, the infinite good, in Principle and in nothing else. If you have made a mistake in mathematics, you don’t correct it through your own fallible sense of mathematics, because that might make another mistake; you correct it through the principle of mathematics.

Being is mentality. Without mentality you have no being, and the only life is right mentality, or consciousness. Reality is of the nature of thought, or idea, because God is Mind. If you want health, if you want happiness and success, if you want holiness, where are you going to find it? In ideas. As the son of God, you live in the realm of ideas. Ideas of what? Ideas of infinity, of Life, Truth, and Love, of infinite being. Those ideas are ever present and ever available, and they are all we ever need. Now, “infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms” (S. & H. 503: 15–17), and it is those ideas which are ever present and ever

available to spiritualized thought, demonstrating that “the kingdom of God is within you.”

Suppose you have a problem to work out; you don’t have to *go* somewhere. All you’ve got to do is to be conscious of right ideas that reveal God. God reveals Himself as the infinite through His infinite ideas. Those ideas are ever present and ever available, and so there’s only the eternal “now” of Science, in which infinite space is peopled with God’s ideas. Whatever the problem, you just have to entertain the right idea of God, which it is your privilege to entertain—through spiritual thinking and just where you are—and then let that right idea of God analyze, uncover, and annihilate the mortal problem. Moreover, it won’t leave a vacuum; it will establish itself as the reality of the situation in every way. So many people think they need money, health, rest, and so on. But they don’t need any of those things; they need right ideas of God. Mrs. Eddy says, “God gives you His spiritual ideas, and in turn, they give you daily supplies” (Mis. 307: 1–2), and when you have your health, your business, your life, your whole being based on spiritual ideas, those ideas are with you eternally, wherever you are, and so “the kingdom of God is within you.” The only problem you’ve got is between God and yourself. Your whole task is to know God aright, and you know God by entertaining right ideas of God—ideas which are substance and being and entity. As a human problem comes to you and attempts to force itself upon you as sorrow, or sickness, or sin, or poverty, or anything else, turn away from it. It’s only the testimony of the physical senses, it’s temporal, and it’s unreal from the divine standpoint. Turn away from it, and then begin to fill your thought with the ideas of God right where you are, and those ideas will become the law to that mortal problem. They will be to it what $2+2=4$ is to $2+2=5$. They will analyze it, uncover it, and annihilate it, and so replace it with the divine fact involved.

So all we ever need is ideas. Man’s true body is his consciousness of God, and that consciousness is the consciousness of idea. God, the infinite, expresses Himself as infinite ideas, each one individual and far more definite than the ideas of music or mathematics, and remember that whereas you have to use the ideas of music and mathematics, the ideas of divinity use you. They are dynamic, they are of the nature of power and being; therefore all that any of us has to do is to heed the Scripture, “acquaint now thyself with him”—through the infinite ideas of infinite Science—“and be at peace.” If we could only become still enough in that consciousness of the divine presence and power, we’d hear the angels sing, we’d feel the ideas of God coming to us with grace and power, and life would be an entirely different proposition.

And so Ezekiel, having illustrated the uncovering of error, now shows that if this is done faithfully, there is never any penalty. "None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." I certainly am glad that my sins aren't held up against me! "Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby"—because he makes evil real and becomes the servant of it. "But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways" (Ezk. 33: 16–20).

"The City is Smitten": Principle as Life (9)

"And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten" (Ezk. 33: 21). The news came to Ezekiel that Jerusalem had been sacked. But that was just a symbol of the fact that the time had come in Ezekiel's experience when he could see the fall of mortal man, the symbol of which was Jerusalem. He had seen that it had to go down, not in death, but in the victory of the Christ over mortality. There's no good in dying any more than there is in getting a sick headache or in telling a lie. It's all exactly the same stuff. If you tell a lie it doesn't get you anywhere, if you get a sick headache it doesn't get you anywhere, and if you die it doesn't get you anywhere. You're just where you were before, and you're taking a chance anyhow. The only real victory is the victory of the Mind of Christ over the carnal mind.

Now, we've got before us the choice between two things. On the one hand, we can rely on the five physical senses and we can die in them. On the other hand, we've got before us the wonderful proposition that we can turn away from the testimony of these humanly educated physical senses, and through the Mind of Christ perceive the divine ever-presence and the infinite ideas symbolizing that ever-presence. We can use those ideas in Science and in system, and we can attain the kingdom of God here and now within us. So Ezekiel is just differentiating between the wicked man, who turns to materiality and dies in it, and the righteous man—the right consciousness—who turns to the one infinite at every moment, because he is a monotheist and knows that there's nothing but Spirit. In his business, in his home, in his practice, among his fellow men, he is

constantly turning to the divine, the one infinite. He recognizes one cause and one effect. He recognizes that as the son of God he has the Mind of Christ, that he has the ability to understand God and to understand his own selfhood. Now, if little by little we put on that Mind of Christ, the testimony of the five physical senses will become less and less real to us. Eventually the time will come when we shall be able to face the fact that Jerusalem, which is always used by Ezekiel as a symbol of mortal man, the five physical senses, "is smitten." We shall see the utter destruction of materiality in our experience, and it just won't touch us.

Remember too Mrs. Eddy's interpretation of the tone of Principle as Life in her commentary on the fourth day of creation: "The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress." In this corresponding tone Ezekiel has uncovered the counterfeit of these "periods of progress"—the days of creation—through the symbols of Ammon, Moab, Edom and so on, and he has shown how the light breaks through. "And they shall know that I am the Lord" is the climax all the way through.

Ezekiel's Mouth Opened: Life as Mind (1)

At this point the whole tone changes from Principle to Life. You remember that throughout Ezekiel every one of the seven main tones begins with the statement, "the hand of the Lord was upon me," and that is what you see here. In this tone of Life, just as in the fifth day of creation, there are four tones—Life as Mind, Life as Spirit, Life as Soul, and Life as Principle—which really illustrate the Word in its four aspects of the Word, the Christ, Christianity, and Science. Ezekiel gives a wonderful sense of that here.

First we have the tone of *Life as Mind*, which you remember in the true record of creation was, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven," illustrating how the one divine Life infinitely manifests itself as ideas of Mind, as thought, as all. But in the corresponding tone in the false account of creation there was the serpent's lie, "Ye shall be as gods, knowing good and evil." In so far as the human mind claims to know good and evil, it is counterfeiting the divine Mind, and a counterfeit is always a bad thing. And so on one side you have the exaltation, the inspiration, the immortality, the divine fatherhood of Life, bringing forth abundantly ideas of Mind; and on the other you have the serpent saying, "When you know both good and evil, when both the waters of good and the waters of evil bring forth, you'll be as gods."

"Now the hand of the Lord was upon me in the evening, afore he

that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb" (Ezk. 33: 22). Life as Mind, Life made manifest as infinite ideas, had opened his mouth. At the point of Life as Mind in the fifth day of creation you begin to understand the operation of the days of creation as infinite numerals of consciousness, because there is time no longer. And so the symbol is the "*open* firmament of heaven." You begin to look away from the mortal to the immortal, and you can talk, and you do talk, and you know what you're talking about too. Your mouth is open, and you're no longer dumb.

The Way to Inherit the Land: Life as Mind (2)

"Then the word of the Lord came unto me, saying, Son of man, they that inhabit those wastes of the land of Israel"—these were the people who were left after the sack of Jerusalem—"speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance" (Ezk. 33: 23, 24). Abraham was one and he inherited the land, but how? Look at Mrs. Eddy's definition of Abraham: "Fidelity; faith in the divine Life and in the eternal Principle of being. This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding" (S. & H. 579: 10–14). That's the way Abraham inherited the land, not by being "many," but by being faithful to divine Life and to the eternal Principle of being, and that's the way we too inherit the land. The "many" is finished. When you understand Life, the one Life which is infinite, time, space, number, everything finite, fades away. You enter into the one infinite, and in infinity there's no time. Why, even in our material world time and space are disappearing. They don't mean so much any more, everybody knows that. What does mean something today is idealism, or consciousness. What would mean something to our world would be a Christ Jesus—"one" man, or consciousness. And so through this symbol of Abraham, who touched the hem of eternity and infinity, Ezekiel is showing that numbers mean nothing at all.

"Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile everyone his neighbour's wife: and shall ye possess the land? Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. For I will lay the land most desolate, and the pomp

of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through" (Ezk. 33: 25-28).

Every knee must eventually bow to Christ; all that is the testimony of the physical senses must give way to the Mind of Christ, to that which is spiritual sense. Remember that in spiritual reality there aren't five senses, but infinite senses. If the infinite has senses at all—and the infinite must have senses—then the infinite must have infinite senses, not just five. The human mind in its counterfeiting of the divine limits everything. It says that the senses of man are five and that gender is threefold—male, female, and neuter—whereas gender, or kind, is infinite, because every one of God's ideas has its own gender. If the infinite had made any two ideas with the same gender, the infinite would have duplicated, which is impossible, so that is why every one of God's ideas has its own gender and why in divinity and reality we are all wedded to each other. Each one of us expresses God in a different way, and so we all need each other and are related to each other. Inevitably the infinite always demands infinite individuality and infinite identity.

"Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed. Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them" (Ezk. 33: 29-33). They just wouldn't accept his prophetic utterances.

That ends the tone of Life as Mind. Remember that in the corresponding tone in the fifth day the waters were to bring forth abundantly. Ezekiel gives that sense of Abraham inheriting the land, and shows how "faith in the divine Life and in the eternal Principle of being" will always bring forth abundantly. The suggestion of the serpent was "ye shall be as gods, knowing good and evil," and correspondingly the Hebrews said, "Well, we're many: Abraham was only one and he had the land. What about us? We're many. Why shouldn't we have the land?" The human mind in its arrogance, its pride of life, always operates that way, and it doesn't see that the

substance of all being, whether in the sphere of health, holiness, or happiness, or anything else, is idea.

Get this into your thought, that the substance of all being is divine idea. The substance of health, happiness, holiness, of right activity, of Life itself, is in ideas, and those ideas are God's ideas, they're God's thoughts coming to man, ever present and eternal. The substance of being in mathematics is ideas of mathematics. The substance of being in music is the ideas of music. Now, the Christ-idea has come to us today in this scientific age as a divine infinite calculus of ideas. Jesus called that calculus the Comforter, or Spirit of truth, and it is the truth about God, the truth about man, the truth about health, holiness, happiness, about everything you can think of, as divine idea. You may have a pocketful of money, you may have a brain full of human thoughts and processes, but you haven't really got anything unless you have spiritual ideas. Everything else will pass away.

The False Shepherd Yields to the True: Life as Spirit

Next we come to *Life as Spirit*, and here Ezekiel gives a very definite sense of the Christ as the one great shepherd. You remember that the fifth day of creation at this point illustrated the Word reflecting the Christ, and the symbol was that God created great whales and winged fowl. Everything that holds up the standard of the Christ-idea is a "great whale." Paul was a great whale, John was a great whale, Mary Baker Eddy was a great whale, and Christ Jesus was the greatest whale of all. In the false record of creation at this point the woman ate of the forbidden tree and gave it to the man. That false sense of womanhood which we all have, both males and females, that sense of womanhood which believes in duality, in both mortality and immortality, and which tries to work by human processes and subtlety in each one of us, always tempts the male in us to eat of materiality. Conception is always of the woman, whether divinely or humanly. And so in human experience it is the woman in each one of us which conceives, either mortally, humanly, or immortally, and gives to the male. Old Adam always waits for the woman in him to conceive and bring forth. He is only a creator, he isn't a conceiver. In the mentality of each one of us there are both male and female qualities. If the average male would examine himself, he would find that there was much of the female in his thinking, and if the average woman would examine herself she would find there was much of the male. For instance, the average woman is apt to say that the male is a dominating human being, but of course the male will say exactly the opposite.

“And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds;”—the shepherd is a symbol of true manhood;—“Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick,”—why? because they were dualists, they believed in both Spirit and matter,—“neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered . . . Therefore, ye shepherds, hear the word of the Lord; As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; . . . Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them” (Ezk. 34: 1–5, 7, 8, 10). All this gives such a sense of the opposite of the great whales, the living creatures, and the winged fowl of the fifth day of creation. These men should have been the shepherds of Israel, and it is always they who are the real leaders of mankind.

“For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel” (Ezk. 34: 11–14).

Now Ezekiel illustrates the Christ as the one great shepherd. “I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the

strong; I will feed them with judgment. And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd" (Ezk. 34: 15-23). Remember, David symbolized that state of thought which recognized the oneness of the male and the female. Judah was the type of manhood and Israel of womanhood, and David alone was able to bind them and keep them together, because he had the sense of manhood and womanhood which enabled him to do this. You remember too that in her commentary on the fifth day of creation Mrs. Eddy speaks of the "gradation of mortal thought, . . . taking form in masculine, feminine, or neuter gender" (S. & H. 511: 26-28), and we have always seen that "neuter" indicates that stage of ascending thought in which it is recognized that man is neither male nor female, but is God's idea. Paul saw that two thousand years ago, when he wrote, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus"—that is, in the ideal man. And of course David in a measure saw the same thing.

"And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit,"—the waters certainly were bringing forth,—"and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise

up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God" (Ezk. 34: 24-31). There is scarcely in the whole of the Bible a more wonderful sense of the Christ than that. It is perfectly lovely.

"Jerusalem" Must Fall

If you remember Mrs. Eddy's statement, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (S. & H. 574: 27-30), you will see how wonderfully Ezekiel shows that the spontaneity of revelation did not come to him until the "Jerusalem" in his own thought had fallen. Let's look again at the definition which Mrs. Eddy gives of "Jerusalem" from a negative standpoint: "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny" (S. & H. 589: 12-15). Now, you and I are faced with the testimony of our five physical senses, the mortal in us which is Jerusalem and on which we model our lives. We all know that it is false, that "the things which are seen are temporal; but the things which are not seen are eternal," and yet we all believe it. Only once in a while are we spiritually-minded enough to do what Jesus did constantly—that is, turn aside from the testimony of the five physical senses and put on the Mind of Christ, reason from God, and form our sense of being according to Principle.

If we would only begin to think like this: God is Mind, and therefore being must be composed of ideas. God is Spirit, and therefore those ideas must be spiritual, they must be real, they must be substantial, they must be ordered, they must be pure, they must always be at the point of development. God is Soul, and therefore those ideas must be identified, they must be identified with their Principle, they must be sinless, they must be incorporeal, they must have the sanctity, the satisfaction, and the salvation of Soul, the joy, the bliss, and the freedom of Soul. Because God is Principle, those ideas must be forever demonstrated, they must exist at the point of power and government, at the point of Science and divine system. They must always be ideas of the infinite One, inseparable from that One. Because God is Life, those ideas must be eternal and exalted, they must be ideas of immortality, inspiration, existing at the point of infinite resurrection, they must be infinitely individual. Because

God is Truth, each one of those ideas has form, it has the nature of the Son of God, it has manhood, it has divine health, it exists at the point of reflection, radiation, expression, and manifestation. And because God is Love, every one of those ideas is forever mothered, it's holy, it's "beautiful for situation, the joy of the whole earth," perfect as God Himself is perfect, it's embosomed in divine motherhood, it has the infinite protection of Love. And so, if we would only begin to reason from God as to what our universe really is, we would be able to use that divine reasoning to analyze, uncover, and annihilate the testimony of the physical senses. We would begin to prove that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Now, Ezekiel saw clearly that Jerusalem, which was to him the symbol of all mortality, had to pass away, and he realized, moreover, that he would never in his own experience be able to gain a spontaneous, unfettered sense of revelation (which is of the nature of infinity) until he had faced up to that necessity. And so it is always true that "If any man will come after me, let him deny himself, and take up his cross, and follow me." Believe me, it isn't really a cross. When you understand metaphysically that mortality is not you, that it's just a false sense of you, and when through the Mind of Christ you begin to understand your true selfhood as man, as idea forever outside the mortal, living, moving, and having its being in Mind, in Spirit, in Soul, in Principle, in Life, in Truth, and in Love, then the cross begins to bud and blossom, and pretty soon it becomes a crown. Ezekiel shows so clearly that as you individually accept this responsibility of laying down the mortal, that will always bring you a shepherd at the point of Life as Spirit. And what is our shepherd today? Our shepherd today is the divine infinite calculus of God's ideas, a divine process of reasoning through symbols, showing us how through the symbols of Mind, Spirit, Soul, Principle, Life, Truth, and Love to grasp the ideas of God divinely and scientifically, and how to use them through the four processes of the Word, which is the divine process of seeking God; the Christ, which is the divine process of finding God; Christianity, which is the divine process of proving and using God; and Science, which establishes us eternally in the likeness of God.

So the story of Ezekiel really is a marvellous story. Human language can't possibly do justice to it. It's only as our thought is reaching out to God, and we're longing, just longing to find the Christ-idea in its Science and in its Christianity, that we can feel the touch of it. But as we do feel the touch of it, it will operate as the Christ to translate divinely and humanly; it will become the divine message from God to man, and it will also operate to translate

mortal mind out of itself and replace it with the divine idea. Moreover it will lead our thought into Christianity, in which we shall find that Principle is forever demonstrating itself as its own idea. When thought rises to the point where it sees that Principle is forever demonstrating itself as its own idea, and that the ideas of Principle are inseparable from Principle, that is true Christianity. And then Christianity leads to Science, in which we find that from everlasting to everlasting there is only one being, which is Principle including its own idea. There's nothing outside of that one being; in fact, there's nothing going on anywhere but God, the one infinite. So see what the story of Ezekiel really is. It's a great light, it's a great whale.

TALK NO. 83

(December 2nd, 1949)

EZEKIEL—IX

Chapters 35: 1—39: 29

The Step to “the Higher Meaning of the Scriptures”

In her writings Mrs. Eddy had a way of saying certain things that we are beginning to see fulfilled today, but at the time she didn't say fully what she meant. Now that our eyes are opened, we can see exactly what she meant. For instance, consider this message to Readers, called "Afterglow," which appears in "Miscellany." "The Readers who have filled this sacred office many years, have beyond it duties and attainments beckoning them. What these are I cannot yet say"—she doesn't say, "I don't know," she says, "I cannot yet say." "The great Master saith: 'What I do thou knowest not now; but thou shalt know hereafter'" (My. 250: 28-3). Mrs. Eddy was telling the Readers of something that we all know today must inevitably happen. The Readers in the churches should serve their time in organization, and then go out into the world and give Christian Science to the world each in their own individual way. That's the only way in which Christian Science will grow. So Mrs. Eddy was telling Readers that progressive steps lay ahead for them, but she said: "What these are I cannot yet say." The time has come when we are beginning to understand these sayings of Mrs. Eddy's in their true import.

You know, Mary Baker Eddy foresaw and foretold this study of the Bible in the way that we are pursuing it. For instance, here is an article she wrote which has nearly always been read in a certain way by Christian Scientists, but which we today are seeing in a fuller light, and I think in a truer light. The article states, "Mrs. Eddy thus replies, through her student, Mr. Adam Dickey, to the question, Does Mrs. Eddy approve of class teaching;—Yes! She most assuredly does, when the teaching is done by those who are duly qualified, who have received certificates from the Massachusetts Metaphysical College or the Board of Education, and who have the necessary moral and spiritual qualifications to perform this important work.

Class teaching will not be abolished"—evidently, then, it will be abolished at some time—"until it has accomplished that for which it was established; viz., the elucidation of the Principle and rule of Christian Science through the higher meaning of the Scriptures. Students who are ready for this step"—what step? Surely the step from stereotyped class teaching to the higher meaning of the Scriptures. That is the step she is speaking of. We used to take it that Mrs. Eddy meant, by "this step," going through class, but it doesn't indicate that at all. "Students who are ready for this step should beware the net that is craftily laid and cunningly concealed to prevent their advancement in this direction" (My. 240: 23-9). So Mrs. Eddy indicates here the step from ordinary stereotyped class teaching to the real scientific study of the Bible, which is now taking place. This is a step which many of us have taken without realizing that Mrs. Eddy had foreseen and foretold it so specifically.

In the Christian Science movement thirty new teachers are appointed every three years, and each of them may teach thirty pupils a year. Well, what does that amount to? Very little. Nine hundred people more a year at the most, and meanwhile the movement is also losing many teachers. As time goes on, therefore, the situation is mathematically bound to resolve itself; but it is the "higher meaning of the Scriptures" that is going to change the whole picture.

When we started this elucidation of the Scriptures we didn't really know what we were doing, we weren't conscious of the great advance that was taking place, but it is now clear that we were taking this step out of the organizational sense of teaching into the elucidation of the higher meaning of the Scriptures. Today it's coming through every avenue. Books are coming out about it, and one reads about it constantly.

When one is very near to a thing, one doesn't always realize just what is happening. The people who were with Jesus probably didn't realize fully what his ministry meant, and today those of us who see the appearing of this elucidation of the teachings of the Scriptures are not yet fully aware as to the great step that is being taken. But this step will change the whole world. This scientific sense of the Bible is going to change history.

The Verbatim Reports of These Talks

You know, it hasn't always been easy to keep on with this elucidation of the higher meaning of the Scriptures. So few people seem to realize what is really happening. For instance, I sometimes have people say to me, "I can't take the Verbatim Reports of your

Talks regularly: I can't keep up with them." But you don't have to keep up with them. You're not running a race! Anybody who has read the first ten reports can start anywhere in the Bible because they have done the groundwork. You don't have to study Ezekiel because I'm expounding Ezekiel at the present time. That has nothing to do with it. We need to know the scientific story of the Bible, and if only we can get our friends to see that the real teaching of Christian Science, which Mrs. Eddy foresaw, is the elucidation of the higher meaning of the Scriptures, then they will devote their time and purpose to gaining this understanding of the Bible, which will inevitably lead them, as it led Mrs. Eddy, to the real meaning of the Christian Science textbook.

Now, about these Verbatim Reports, which have undoubtedly done a great job, and concerning which I get letters from all over the world daily. Frankly, I have often been tempted to stop printing them, but how can I do that, no matter what it costs me to keep them going, when I realize that the elucidation of the higher meaning of the Scriptures is today all-important, and indeed is the real way to the understanding of "Science and Health," which will then interpret the Scriptures to us subjectively? You people who have seen this idea of the Christ as Science, who have put your very hearts and souls into it, who take these Verbatim Reports and consecratedly study them, are bringing about a spiritual revolution which will change human thought. This is the revolution which Mary Baker Eddy foresaw. "Its beginning will be meek, its growth sturdy, and its maturity undecaying" (S. & H. 463: 15-16).

A man who is a well-known publisher and who is deeply interested in Christian Science said to me the other day, "John, I can't understand why these Verbatim Reports of yours don't go all over the world in thousands." Nor can I, and yet I can: thought has to be spiritually educated to appreciate them. But let's see what's happening. Today I saw a short article written about the Verbatim Reports quite spontaneously by a very thoughtful, intelligent, independent woman, and it's beautiful; it's going to be published in "Metaphysical Notes." She sees exactly what this study of the Bible means, and she realizes that the development we are watching is the step which Mrs. Eddy indicated would inevitably have to be taken.

The Study of the Bible

Remember, Mrs. Eddy was led to "Science and Health" through her study of the Bible, and we shall never come to a full understanding of "Science and Health" except through the Bible—that is the only way. When we come to "Science and Health" through the Bible,

then "Science and Health" "becomes the "Key to the Scriptures," and we begin to see the story of the Bible subjectively, from the scientific standpoint of "Science and Health." The Bible is the beginning, and you can't get along without the beginning, it just can't be done. So do let's see what's happening, and appreciate the wonder of it. I am trying to show you that the study of the Bible, on the basis that we are doing it, is really the beginning of a new era. It's a step out of the attempt to teach Christian Science as we did before, into this wonderful elucidation of the higher meaning of the Scriptures, which many are now giving in their own way. But don't fail to see what is happening. Don't let this wonderful thing pass by. It's the elucidation of the higher meaning of the Scriptures, the new teaching in Christian Science and in the world, the new tongue.

You know, if you people who already take these reports regularly really love this study and put your hearts and souls into it so that it becomes meat and drink to you, then you will help others to see it and love it too. And remember, it isn't a race. We may be doing Ezekiel, someone else may be way back in Judges, but that doesn't matter. What matters is that we get to know the scientific story of the Bible. Unless we had people today who really knew the story of the Bible, "God and Science" couldn't fulfil its purpose. Now, it probably takes three or four hours to study one of the Verbatim Reports, and nobody can tell me that they can't find that amount of time each week. If you go to the pictures it takes three or four hours. And surely half-a-crown a week won't impoverish anybody!

So let's see what is happening right before our eyes today. We're learning the new tongue, the elucidation of the higher meaning of the Scriptures; we shan't get anywhere without it, and the world won't get anywhere without it. It is going to be a mental and spiritual revolution. The things we are beginning to see and love about the story of the Bible constitute a complete and absolute revolution. It has nothing to do with you and me as persons. It just has to do with the appearing of the divine idea, that's all. It is absolutely impersonal in every way, and it is super-important. When I am going over these writings week by week, I give untold time to it, because it isn't just understanding the symbolism that matters, it's the consciousness of the spiritual ideas that matters. The greatest symbol in all the world is consciousness, the consciousness of reality. You may have all kinds of symbols that are clever and ingenious and so on, but they won't lead you to God unless they lead you to a deep, abiding, spiritual consciousness.

I believe that I see this development of the higher meaning of the Scriptures, and I know what it can accomplish. I know that this new light which the Bible is giving us, and which Mrs. Eddy speaks of

in that article in "Miscellany," is coming to the world. It's the new teaching, the new tongue, and every one of us who recognizes it and consecrates his time and thought to it is going to be blessed beyond measure. All of us who consecrate ourselves to it are going to do that most wonderful of things: first of all we're going to find our own unity with God, and then we're going to be able to give the light to our fellow man and lead him out of darkness. Are you surprised that, feeling as I do about what is really happening at this time, I should say to you, "Please study these Verbatim Reports in a consecrated way, gain an understanding of this higher meaning of the Scriptures, welcome it, and love it"? If you do this study, it will prove itself to be the new tongue, but don't forget to watch carefully and "beware the net that is craftily laid and cunningly concealed to prevent [your] advancement in this direction."

A Recapitulation of the Tones of Life as Mind and Life as Spirit

You know, I have never done anything in these meetings that has helped people so much as the Book of Ezekiel. The number of letters people send me about Ezekiel, saying how much it is helping them, is astounding; and yet Ezekiel is considered to be an enigma by the theologian. The two books which seem to have helped people most are Isaiah and Ezekiel.

Now let's return to Ezekiel. You remember that we finished the tone of Principle as Life, which ended with the seven judgments, and we considered the tones of Life as Mind and Life as Spirit. The whole tone of Life has four sub-tones—Life reflecting Mind, Spirit, Soul, and Principle—and they correspond to the Word reflecting the Word, the Christ, Christianity, and Science. It is exactly the same layout as we see in the first chapter of Genesis. Before we consider the tone of Life as Soul, let's look back for a moment at Life as Mind and Life as Spirit, so that we have the sequence of the tones clear in our thought.

The tone of Life as Mind begins: "Now the hand of the Lord was upon me in the evening, afore he that was escaped came;"—a messenger had escaped from Jerusalem, which had been sacked;—"and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb"—this is the aspect of the Word as the Word, the creative sense. "Then the word of the Lord came unto me, saying, Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance" (Ezk. 33: 22-24)—they were putting their faith in mere numbers instead of in true consciousness. You remember

that in the true record of creation, the tone of Life as Mind is illustrated like this: “Let the waters bring forth abundantly the moving creature . . . and fowl . . . in the open firmament of heaven.”

At verse 29, Ezekiel writes, “Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed. Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness . . . And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them” (Ezk. 33: 29–31, 33). They came to listen to the Word of God, but until they listened with the purity of spiritual sense, they couldn’t understand and use it. It was at this point in the false record of creation, you remember, that the serpent said, “ye shall be as gods, knowing good and evil.”

So there we see the Israelites saying, “Abraham was only one, and he inherited the land; but we are many, and so we shall inherit the land.” They forgot that Abraham “inherited the land” through his consciousness of Truth. So in that tone we see the “word of the Lord” coming through Ezekiel.

Now we have the wonderful symbol of the shepherd in the tone of Life as Spirit. You remember that this tone in the true record of creation reads: “And God created great whales and every living creature . . . and every winged fowl.” Such characters as John, Luke, Mark, Paul, Christ Jesus, were great whales. This tone also gives the sense of the Word reflecting the Christ.

“For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God” (Ezk. 34: 11–15). Whenever we glimpse Life as Spirit, we see the divine individuality of God made manifest. You remember, we epitomized

the tone of Life as Spirit in the days of creation as *individuality* and *exalted being*: the one individuality reflected in exalted being. Whenever we see that sense of Life as Spirit, there is a shepherd. When Mrs. Eddy glimpsed Life in and of Spirit, she discovered Christian Science, which is the shepherd of this age, and it has made us "lie down in green pastures" and led us "beside the still waters."

"And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God" (Ezk. 34: 29-31).

So that tone of Life in and of Spirit, which gives the sense of the Christ-idea, always brings a shepherd—the sense of God as the one infinite individuality, the reflection of that individuality, and the exalted being of that reflection. Life as Spirit shows that there is always that wonderful care of the shepherd for his sheep—of God for men—and that's what Mrs. Eddy saw when she discovered Christian Science.

"Be Fruitful, and Multiply": Life as Soul

That is the point we reached last time. Now we come to the tone of *Life as Soul*, which gives the sense of Christianity. It's very interesting that at this point, where the sense of Soul comes in, Ezekiel shows the burning of the tares and gathering of the wheat into the barn. To illustrate this he again turns his thought to Edom, or "mount Seir" as it is here called, which was the subject of the third judgment, typifying Soul. Life as Soul was illustrated in the true record in Genesis by "And God blessed them, saying, Be fruitful, and multiply;" and in the false record by "And the eyes of them both were opened, and they knew that they were naked." The sense of those two accounts of creation is wonderfully brought out here.

Chapter 35 is mostly concerned with Soul burning the tares, so I'll read only two verses to give you the pith of it: "I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord . . . And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume" (Ezk. 35: 9, 12).

Then we come to Chapter 36, where Ezekiel stresses "Be fruitful, and multiply" very strongly. It's a wonderful sense of the Word reflecting Christianity.

“Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord: Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are our's in possession: therefore prophesy and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey . . . Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame” (Ezk. 36: 1–5, 7). That all brings out the nakedness of mortality.

Then Ezekiel gives the sense of “Be fruitful, and multiply.” “But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you,”—“be fruitful, and multiply,”—“all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God” (Ezk. 36: 8–15). So there Ezekiel gives that tone of Life as Soul, a wonderful sense of being fruitful and multiplying, and also a very definite conviction that the mortal must be seen in all its nakedness because Christianity obliterates the mortal concept (see Mess. '02, 6: 15–20). The sense of Christianity is also brought out when Ezekiel

says, "ye shall shoot forth your branches, and yield your fruit," and "I will multiply you," and again when he says, "Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more;" all those statements give the feeling of Christianity—again the sense of blessing consequent upon the obliteration of the mortal concept.

Now, consider Life as Soul for a moment. What does it mean to us? It means that being is sinless and incorporeal, but infinitely identified; it means that being is sacred, because everything connected with Soul is sacred; also in Life as Soul we have the sense of eternity and multiplication. When I'm thinking about Soul I always ask myself, "Now what is it that is positive in Soul?" because it is essential to gain the positive sense of every symbol. Well, the positive sense of Soul is that it identifies every idea with divine Principle, Life, Truth, and Love. The minute you touch Soul-sense, your thought is irresistibly identified with divine Principle, Life, Truth, and Love. Soul-sense will also operate to translate your mortal sense of things out of the nakedness of the mortal and bring it into the realm of identity with divine Principle, Life, Truth, and Love. The rule of Soul, which is most positive, is safety, sanctity, salvation, satisfaction, joy and bliss and freedom—all those things come from the rule of Soul. And so in this tone of Life as Soul Ezekiel gives the positive sense: "And I will multiply men upon you, . . . And I will multiply upon you man and beast" and so on, but first he also shows the other side of the picture when he tells the Israelites of the nakedness of their ways and that their gross materiality will be destroyed. You and I cannot understand Life as Soul, we cannot identify thought with the eternal Being, the one individuality, until we begin to see the nakedness of the mortal and begin to put it off. We can't take the mortal and the immortal along together, it can't be done.

"For Mine Holy Name's Sake": Life as Principle

And so we come to the tone of *Life as Principle*, and here we also see the Word reflecting Science. It's the same sense as we saw in the fifth day of creation, where, you remember, Mrs. Eddy writes of this tone: "'And the evening and the morning were the fifth day.' Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings. To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light. In the record, time is not yet measured by solar revolutions, and the motions

and reflections of deific power cannot be apprehended until divine Science becomes the interpreter" (S. & H. 513: 4-13). And so in this tone of Life as Principle we glimpse the scientific sense of things.

Ezekiel puts it this way: "Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it" (Ezk. 36: 16-18). At this point in the false record Adam and Eve sewed fig leaves together and hid themselves.

Then Ezekiel goes on to give a great sense of holiness, which is often given with Science. "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake,"—that's the sense of Science, it involves only the one absolute Being,—"which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. . . . Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you" (Ezk. 36: 21-23, 25-29).

Now, just ponder this tone of Life. In Life as Mind Ezekiel proclaims the "word of the Lord," but the Israelites don't hear it; in Life as Spirit, he brings in the shepherd, who leads the flock and brings them into green pastures; in Life as Soul he shows the Christianity sense of multiplication and the right relationship of man to man; and in Life as Principle he gives the sense that everything is to glorify God's holy name. Look at the wonder there of the Word—"Come, I pray you, and hear what is the word that cometh forth from the Lord;" of the Christ—"And I will set up one shepherd over them;" of Christianity—"O mountains of Israel, ye shall shoot

forth your branches, and yield your fruit to my people of Israel;" and of Science—"I do not this for your sakes, . . . but for mine holy name's sake."

Ezekiel goes on: "And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations"—think of Adam and Eve hiding for shame. "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by" (Ezk. 36: 30-34). You remember Mrs. Eddy's statement, "To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light."

"And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord" (Ezk. 36: 35-38). A wonderful picture of the interpretation of Principle.

So there Ezekiel gives the sense of Life through its four major tones: Life as Mind, Life as Spirit, Life as Soul, and Life as Principle. Ezekiel shows you how to use them and he shows what they will accomplish.

You know, we should all be very anxious to understand these tones. Tomorrow night maybe somebody you love very dearly will need some help and may need it quickly. Now, there would only be one way you could help them—through God, through the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10). Well, the question is, Are the ideas of God cultured in your thought, are they deeply embedded in your thought, are they real and living to you? If they aren't, then you won't succeed in helping your patient, any more than you could help anyone in any subject through a superficial knowledge of that

subject. So in studying these writings ponder them, and let the spiritual sense of them come in and abide with you.

So Ezekiel, having finished the tone of Principle as Life, which included the seven judgments, has brought us to the tone of Life, the one Life, and the whole picture has changed. He gives the whole tone of Life, just as it is given in the days of creation, through four tones. He shows, in Life as Mind, that you must have the Word of God, but you mustn't listen to it as a sweet song, you must understand it and act on it; then you will know that there is a prophet among you, that there is the "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5). Then, in Life as Spirit, he shows that you must have a shepherd who can lead the flock and feed them. Next, in Life as Soul, he shows that you must be able to multiply by identifying every idea with divine Principle, Life, Truth, and Love, and you must be able to translate the mortal out of itself. And finally, in Life as Principle, he shows that you must realize that God does everything not for your sake, but "for [His] holy name's sake."

Fundamental Symbols

Now, there is no doubt as to what these writings mean. The story is constantly changing and changing in character as it develops, according to the tone which Ezekiel is illustrating. As we have seen, it was the master mind, Ezekiel, who finally edited the first chapter of Genesis, and it was probably he who edited the false record and put it into the form in which we know it. The ideas of God were far clearer to him than they are to us, and he was just illustrating the fundamentals all the time.

When we want to learn the ideas of God, we begin with the fundamentals—the days of creation—and then we go on to the analysis, uncovering, and annihilation of the material creation through the false record, and so on, but it is all part of the one system. The question is, Can we learn the system spiritually? That is the only way we shall understand it so that we can use it. We can symbolize the system humanly through all kinds of symbols, but no matter how clever those symbols are and no matter how we express them, they won't be of any use unless they bring us a deep, abiding, spiritual consciousness. But as we study the symbols in Ezekiel, they bring to us the music of reality. We think of Life as Mind: the one Being made infinitely manifest as power, as light, as intelligence; we think of Life as Spirit and we see that the one infinite Life is substantial, real, good, pure, that it operates as a calculus of divine ideas; we think of Life as Soul and we see how in the Life that is

Soul every thought is bound to be identified with divine Principle, Life, Truth, and Love, and we see how Soul translates out of a false sense of life into the true sense of Life. Then we come to Life as Principle and we see, "Why here, there's one infinite Life infinitely demonstrated, and it is all in God." And so when these ideas become really familiar to us in that way, we shall be able to give immediate help to anyone who comes to us.

Now, Ezekiel took all the sins of Israel, he analyzed them and showed that the only way they could be worked out was through understanding and using the system of divine ideas. And what use is that to us? Myriad problems are going to come to you and me, and we shall have to work them out through understanding these fundamental symbols which Ezekiel is illustrating. There are no other basic symbols. The only basic symbols are Mind, Spirit, Soul, Principle, Life, Truth, Love—the sevenfold aspect of God's nature. Remember, Mrs. Eddy didn't invent this divine system, it has always existed. There is no way in human experience by which we can arrive at any conclusion except through the process of "Let there be light, let there be a firmament, let the dry land appear, and so on." Everything that operates in the realm of thought, from everlasting to everlasting, develops through that process. Mrs. Eddy, through her study of the Bible, came to the point where she was able to crystallize all the symbols that we know and are familiar with today, and bring them into focus in the synonymous terms for God, which are the fundamental symbols; but those fundamental symbols and their calculus of operation have always existed. They are symbols of reality. And so the great proposition for us is to learn our basic symbols, what they mean, how they blend, and to let them become so natural to us that we use them spontaneously in everything we do.

Let the Bible Stories Become You

So remember, you won't really understand these things until you give time and thought to them. That is why these Verbatim Reports are valuable: you can sit alone and go over and over them. Now, we should take a story, such as the one we have just done in which Ezekiel illustrates Life as Mind, Life as Spirit, Life as Soul, Life as Principle, and the Word as the Word, as the Christ, as Christianity, and as Science, and we should sit down and go over it and over it. What won't it do for us when we understand these great fundamentals! You know, before I give these Talks, I go over and over these things until they become me. When I am talking to you about Ezekiel, it isn't something extraneous, it has become me. So we should all study in that way. For instance, a musician takes a great

musical composition, and he goes over and over it until he really knows it and it has become him. To read the report superficially, or merely to come to the talk and hear what Ezekiel calls a "sweet song," doesn't accomplish much. But when these ideas become us, then we are getting somewhere; and oh, how wonderful it is when they become us!

Someone in this audience telephoned me last night and asked me to help them with a condition of haemorrhage. Like a flash the thought came to me, "Why, 'God is light, and in Him is no darkness at all.'" I knew that that light was the light of Truth, and that Truth was true manhood, and that true manhood had nothing whatever to do with that condition, which was merely a dark image of mortal thought, and that true manhood reflected only the pure substance of Spirit. That haemorrhage stopped in ten minutes; it had to stop, it couldn't help itself. Now, all I did was to fill my thought with the fact that man is an idea of light, that he lives, moves, and has his being in the infinitude of Truth, and that his only substance is reflected substance, the substance of Spirit, God, and could never be lost and could never be taken from him. So I used Truth and Spirit. You see, we've got to reach the point where these ideas are us, and then we become lovely, we reflect the loveliness of Love, we really do. We put on the Mind of Christ and we find ourselves to be man in God's image and likeness, and man in God's image and likeness is the loveliest thing, and he has dominion. He always has a sense of the Word—is at the point of revelation; he always has a sense of the Christ—is able to translate; he always has a sense of Christianity—of his infinite relationship to God and to every other idea; and he always has a sense of Science—he knows that there is nothing going on but Life, Truth, and Love.

So in our consideration of this story of the Bible it is becoming more and more clear that the great thing for us to do is to understand it so fundamentally that it becomes us and we become it. Then we put on the Mind of Christ, and become man in the image and likeness of God. Remember, what we're talking about is man; the right idea of God is man.

"Can these Bones Live?": Truth as Mind

Now we come to Truth, and first we have the tone of *Truth as Mind*. In the true record of creation it says, "Let the earth bring forth the living creature . . . cattle, and creeping thing, and beast of the earth."

"The hand of the Lord was upon me,"—that indicates the change of tone from Life to Truth,—"and carried me out in the spirit of the

Lord, and set me down in the midst of the valley which was full of bones"—the "bones" symbolize the elements of a thing. An engineer friend of mine said to me, "You know, in our engineering works if a man wants you to tell him the elements of the situation he says, 'Give me the bones of it.' " So even today we use that symbol. The elements of a thing are the beginning of the idea of it. When we used to think about wisdom, intelligence, substance, and so on, we were dealing with elements, and we hadn't reached the point of idea. But when we realized that the reality is always idea, then the elements melted into idea. Ezekiel is giving the same story here. He is looking at the elements of Mind from Truth; the "living creature," the "cattle," the "beast of the earth" are types of the elements of Mind. "And caused me to pass by them round about: and, behold, there were very many in the open valley;"—the valley was "open" now;—"and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest" (Ezk. 37: 1-3).

We have that very picture before us in the world today. In the valley, the depression that the world is in today, we have the bones of religion, the bones of human good, and so on, and they're very dry. The question is, "Can these bones live?" Now, if we understand the nature of Truth as Mind, we can begin to take care of the situation. If we understand what Truth as Mind means, we know that we are man, consciousness made manifest, and we can begin to solve the situation. We don't accept that these bones are dry bones; we say, "That may be what the human mind says, but these bones can live, they can become the cattle and the creeping thing and the beast of the earth, they can become living active elements."

"The Bones Came Together, Bone to his Bone": Truth as Spirit

And so we come to the tone of *Truth as Spirit*. "Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:"—that breath is Spirit. Remember what Mrs. Eddy says about the use of the word "pneuma," meaning "wind" or "air" (see S. & H. 598: 1-8), she shows that it indicates Spirit:—"and I will lay sinews upon you,"—the strength of Spirit,—"and will bring up flesh upon you,"—the true flesh,—"and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord" (Ezk. 37: 4-6). When you see Truth, real manhood, made manifest as God's reflection through the calculus of divine ideas,

which all men can understand and use with authority, then you can see how it is that what Ezekiel is symbolizing here is bound to come to pass.

"So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone" (Ezk. 37: 7). Mrs. Eddy says, "Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept" (S. & H. 454: 22-23); Ezekiel says "the bones came together, bone to his bone." That can happen in the world today, but, as Ezekiel realized, such a revolution must happen spiritually. Although he realized that the Jewish race, together with all its false beliefs, would be desolated and scattered all over the world, and warned them that it would happen, his only values were spiritual values.

A business man wrote to me some time ago and asked me to help him with his business. I could see from his letter that he wanted Christian Science to be applied to his business to bring about the results that he wanted; that was his idea of how Christian Science ought to operate. When I replied, I said, "Look here, you have only one business, and that is to acquaint yourself with God. As you do that, the divine energies will operate on your behalf and will settle whatever needs to be settled in God's own way." I don't think he liked that at first; he thought, "No, why don't you use Christian Science to give me 50 per cent. more business?" or something of the kind. But a few weeks ago I had a letter from him and he said, "You know, you're absolutely right; I've just shaken myself down. I can see that I'm just wasting my time in trying to use Truth to do what I want it to do." So there's only one thing we have to do, and that is to know Truth. "Ye shall know the truth, and the truth shall make you free."

Now, we want to help mankind today. But do we want to decide whether Russia is right, or whether the Socialists are right, or anything of the kind? No! We don't have to decide that, and we don't know the answer anyway. What we have to do is to gain an understanding of the one God ourselves, then we shall be able to bring that to mankind, and then that will work out everything—according to Principle. Even in a case of disease one can't decide how it should work out. I have seen cases of healing which have worked out in a way that I would never have dreamed of at the outset.

I remember a case that was quite extraordinary. It concerned a woman whose bowels wouldn't move. The doctors believed that if the woman's bowels didn't open, she would just pass away; and they didn't open for four weeks, but at the end of the four weeks she was

healed of the original trouble. It was evidently right for that case to work out in that way. Now, suppose that instead of trying to demonstrate God's law, I had been working to know that Truth would move that woman's bowels, I would have been working against the divine law.

And so what we have to realize, as Ezekiel so clearly did, is that nothing matters but the spiritual idea. As you understand God and you gain the spiritual idea, that understanding operates with power, with intelligence, with law, and it brings all things into accord with Christ, Truth. Ezekiel here is illustrating that Truth as Mind, consciousness made manifest, shows that these dry bones, these elements of thought, can live; and then in Truth as Spirit he begins to show how they do live, in a calculus of spiritual thought.

"So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them"—there was no sense of Spirit. "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live"—the "four winds" symbolize the fourfold divine infinite calculus of Spirit. "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army" (Ezk. 37: 7-10)—a wonderful sense of Truth as Spirit, the Christ-consciousness coming to men as a divine infinite calculus. So the elements have become ideas, and they have come together in perfect order ("bone to his bone") into one fourfold calculus (the "four winds").

You know, this is such a wonderful illustration which Ezekiel gives. In Truth as Mind he begins to show the sense of "Let the earth bring forth the living creature, . . . cattle, and creeping thing, and beast of the earth"—he gives some sense of the elements of spiritual thought. Then he begins to show how we can put those elements into a calculus of thought. You remember that we epitomized Truth as Mind in the days of creation as *idea* and *health*; and Truth as Spirit as *consciousness* and *calculus of reality*. Truth as Mind enables us to see that the elements of Mind are our first gleam of idea, and the minute we see that these elements are of the nature of idea, specific, absolutely definite, we begin to see how we can use those ideas and they come together "bone to his bone." At that point we see the calculus of reality, and we realize that there is only one consciousness. Thus we have perfect order and a perfect system. I love the symbol of these bones coming together, it's so clear.

INTERVAL

The Divine System Must Come to Life

As I say to you so often, the only thing to do in any condition is to acquaint yourself with God, with Mind, Spirit, Soul, Principle, Life, Truth, and Love, and with the Word, the Christ, Christianity, and Science. You must acquaint yourself with that divine system in which "bone" is "to his bone" in the harmony of ideas, and this reveals the infinite. Only the understanding of that system will bring you salvation, but that understanding isn't intellectual in a human sense. It is something which is so real, so tangible to spiritual thought, that it is just irresistible. So live with God, live with Mind, live with Spirit, live with Soul, live with Principle, live with Life, live with Truth, live with Love, live with the Word, the Christ, Christianity, and Science.

Now, how have you and I learnt these things? We have learnt them from the Bible, beginning with the days of creation, and the Bible has led us to the Christian Science textbook, which, in turn, has interpreted for us these things in the Bible. The Bible has led us to the textbook, and then the textbook has scientifically and subjectively interpreted the Bible to us.

As we have seen, Ezekiel shows that the divine system comes together "bone to his bone," because the four winds blow on it. Before the four winds blow on it there is no breath in it, no inspiration. Mrs. Eddy defines "wind," in part, as "That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things." And she also writes in the same definition, "In the record of Jesus' supposed death, we read: 'He bowed his head, and gave up the ghost;' but this word *ghost* is *pneuma*. It might be translated *wind* or *air*, and the phrase is equivalent to our common statement, 'He breathed his last.' What Jesus gave up was indeed air, an etherialized form of matter, for never did he give up Spirit, or Soul" (S. & H. 597: 27-29; 598: 10-16). And so when the wind (the "might of omnipotence and the movements of God's spiritual government") blows upon the bones (the elements of thought), that is the operation of Spirit, which brings everything to life.

If you begin to understand this calculus of reality, this one consciousness which is Truth as Spirit, you will find that understanding will alter your body, your business, your home, and everything with which you come into contact. In the divine infinite calculus the ideas of God co-exist always in harmony and rhythm—"bone to his bone"—and if men understood and could use this divine plan, this

divine design, all these conditions which are terrifying the world would disappear naturally and effortlessly before the operation of specific, individual ideas operating in system and Science. The harmony of ideas ("bone to his bone") in the divine infinite calculus of reality is the most definite thing in all the world. These ideas are God's ideas forever revealing the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and they are always of the nature of power and grace. They come to you as the Word, or revelation. They come to you as the Christ, or translation. Then, when they begin to translate out of the mortal into the immortal, they come to you as demonstration, whereby you begin to see that the power and presence of Principle is in every one of its ideas. And finally, they come to you as interpretation, through which you see that all ideas from everlasting to everlasting are ideas of the one Principle, forever expressing that one Principle.

"I Will Open Your Graves": Truth as Soul

Now we come to the tone of *Truth as Soul*, and you remember that in the sixth day of creation this was illustrated by "Let us make man in our image, . . . and let them have dominion," which we epitomized by *reflection* and *individual man*. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost:"—that is just like the tone of Truth as Soul in the false record of creation, in which Adam was cursed and condemned to till the soil; they were saying, in effect, "We're lost, we've got to till the soil:"—"we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezk. 37: 11, 12), That gives a wonderful sense of man having dominion. There never was in the whole of the world's history such a demonstration of dominion as when Jesus rose from the dead. Graves symbolize the belief of life in a material body, and we're all in graves of that kind. You know, it is said that a grave is a long rut, and we are in these long ruts of mortal belief. We all think that we're born materially, that we live in a material body, see through two holes in the head, hear through two other holes in the head, and so on, and those beliefs are all graves. Eventually the material body we love and cherish goes back on us and gets old; it loses its teeth, its hair, and everything else, and then it just lies down and passes out. And so we think that we live in that grave, when in reality man lives wholly outside of matter; he is the likeness of omnipotent, omniscient, omnipresent, and omni-active Mind, and so he exists as

idea from everlasting to everlasting, perfect and eternal. Look at the difference. On the one hand there is the grave—the belief that we're mortals, that we have a little personal body, a little personal character, a little personal pedigree, and so on. But on the other there is the fact of our being, which is that we reflect God from everlasting to everlasting as God's own idea of Himself, as God's own presence and power, God's own consciousness of His own selfhood.

"And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land:"—in your own true identity; each one of us must eventually be placed in his own true selfhood, his own identified selfhood:—"then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Ezk. 37: 13–14).

Judah and Israel to Become One: Truth as Principle

The passage which follows is one of the most interesting in the whole of Ezekiel, and the tone of it as *Truth as Principle* is amazingly clear. It corresponds perfectly to the same tone in the sixth day of creation, "So God created man in his own image, . . . male and female," which we epitomized as *ideal man* and *generic man*. Generic man is the classification of man as both male and female, and you remember that to the Israelite Judah typified the male and Israel the female, and David united them. David understood something of the manhood and the womanhood of God, and so he alone could unite them and keep them united.

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah,"—the manhood sense,—"and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:"—Ephraim, of course, stood for Israel, and Ephraim himself was the son of Joseph. Both Mrs. Eddy's definition of "Joseph" as "pure affection blessing its enemies" and Jacob's blessing on him ("blessings of the breasts, and of the womb") give very much the sense of womanhood; so here these two sticks symbolize the man and the woman of God's creating:—"and join them one to another into one stick; and they shall become one in thine hand" (Ezk. 37: 15–17).

When we realize that the man of God's creating, being both male and female, is never a sex proposition, we shall have taken a real step forward. Jesus must have made that demonstration, or he never could have ascended, and in some degree we are all having to make it. In the practice of Christian Science you will find that a great

many people come to you who are suffering from the ravages of sex, and unless you understand something about Truth, about man in Principle, about man as God's one idea, about what we epitomized as the *ideal man* and *generic man*, you can't help them. If you are yourself under the belief of a strong sex impulse, it is more difficult to help others. You remember that in her commentary on the fifth day of creation Mrs. Eddy speaks of the "gradation of mortal thought, . . . taking form in masculine, feminine, or neuter gender" (S. & H. 511: 26-28), and neuter is that state of consciousness which begins to discover the truth of what Paul wrote 2,000 years ago, that "there is neither male nor female: for ye are all one in Christ Jesus." As you begin to see in that fifth day of creation that man is neither male nor female, you become divinely and spiritually neuter and so begin to rise above a merely sex proposition. Then at the point of the sixth day you rise to the true sense of man as both male and female in one.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand"—one in power. "And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezk. 37: 18-22). Every day when I'm doing my own work, I know that I'm an idea of Principle and therefore I live in the realm of the infinite One, where there's no sex distinction, class distinction, race distinction, or division or separation of any kind—there just can't be. Those beliefs are the graves which bind us all, and the trouble with us is that we usually like our graves.

"Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them"—both David, the "sweet psalmist of Israel," and Joseph saw the answer, and that's why they were tempted; Joseph, because he saw the divine fact of womanhood, was tempted by the sex proposition

when he went down into Egypt, and David was tempted because he saw that man is neither male nor female. Nothing in the world but motherhood could have caused David not to slay Saul. That sense of motherhood, of protection, operated so often in the life of David to prevent him from making mistakes. “And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt;”—that land is the Christ-idea, which is given to each one of us; Abraham looked north and south and east and west, and saw that it was all his;—“and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.” Look at that sense of Principle and its idea. “And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst”—Principle is always “in the midst”—“of them for evermore” (Ezk. 37: 23–28).

The Destruction of Gog Foretold: Truth as Life

Now we come to the tone of *Truth as Life*, and here the overall aspect of Ezekiel changes to the Word reflecting Science. The corresponding tone in the sixth day of creation was, “God blessed them, and . . . said . . . Be fruitful and multiply, . . . and have dominion.” I don’t want to take the tone in detail, but it is very interesting that Ezekiel introduces the symbols of Gog and Magog. Gog and Magog were a remote northern king and his people, who the Hebrews evidently felt would one day descend on Israel, and Ezekiel here prophesies their utter destruction. But it is perfectly clear to us today that Gog and Magog are simply symbols of the mortal. Whenever you come to Life—and remember that in Principle as Life we had those seven judgments—there is always the scientific laying down of the mortal, and that is what you see here. Truth as Life is almost entirely taken up with predicting the fate of Gog.

In Chapter 38, verse 18, Ezekiel says, “And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the

field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." Of course, all that corresponds to the sixth day of creation, in which man was given dominion over everything. "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother . . . Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord" (Ezk. 38: 18-21, 23).

So the destruction of Gog, a symbol of mortality, is just an illustration of the laying down of the mortal, and surely there is no better way today in which you and I can prove Truth as Life—manhood as the operation of one Life—than by overcoming mortality in a scientific way.

The Seven Months' Burying: Truth as Truth

Next, we come to *Truth as Truth*, which in the Genesis record is where man is given the herb and the fruit tree (symbols of the Christ and Christianity) for meat, and the animals are given the green herb (a symbol of the Word). The Adam story at this point records the slaying of Abel by Cain. "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and leave but the sixth part"—remember we are considering Truth as Truth—"of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured" (Ezk. 39: 1-4).

The prophet continues at verse 11: "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog"—meaning "the multitude of Gog." "And seven months shall the house of Israel be burying of them, that they may cleanse the land" (Ezk. 39: 11, 12). It was to be thoroughly done, with the two-edged sword of Truth, and in the practice of Christian Science that is always what you must do. Practice involves so much the demonstration of manhood and of health, and when you use Truth,

it must always bury error “seven months,” so that it is wiped right out. I don’t like the so-called healing of a case in which the practitioner says, “Well, you’re a little better and I’ve done all I can for you, you’d better go on by yourself now.” If the healing is really the operation of Truth, it’s going to be complete. I can’t imagine Jesus saying that sort of thing to someone, and we only say it because we can’t fully demonstrate Truth. I believe that when we use Truth as Truth, which means man given dominion over all things, when we really see manhood as one consciousness, and that one consciousness as Christ, then we shall bury Gog and all that Gog symbolizes “seven months,” and we shall be content with nothing else.

“Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search . . . And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field”—the symbol here is exactly the same as in Revelation 19: 17, 18; all the beasts of the field and all the fowls of the air are called together for this feast on Gog, or mortality. Ezekiel continues at verse 21: “And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward.” Remember that this tone in the Adam story is illustrated by the slaying of Abel by Cain, but here you see how Truth destroys Gog. “And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them” (Ezk. 39: 13, 14, 17, 21–24).

Israel to Be Restored to Its Own Land: Truth as Love

Finally, we come to *Truth as Love*, which in the sixth day of creation was, “And God saw every thing that he had made, and, behold, it was very good.” “Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again

from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God" (Ezk. 39: 25-29).

A Summary of the Tone of Truth

Throughout this whole tone of Truth Ezekiel has given a wonderful sense of true manhood. In Truth as Mind he showed that because man is a thing of thought, he is idea, and that even the elements of thought are bound to live. Then he showed in Truth as Spirit that these elements of thought are not only going to live but are going to have breath, they're going to operate in the calculus of Spirit because of the eternal fact of manhood, which is consciousness. Then, through Truth as Soul, he gave the sense of man having dominion—"I will open your graves." Always, when we begin to understand the calculus, that is what happens to you and to me. As we begin to understand the ideas of that calculus, all these beliefs of mortality, which are just graves—hate, jealousy, envy, greed, age, selfishness, and so on—begin one by one to disappear. Next, in Truth as Principle, Ezekiel gave that wonderful symbol of the two sticks which became one, indicating the final overcoming of the sex belief. There is no question whatever that the hardest belief for any human being to overcome is sex, the belief that man is a male or a female. There never comes into any human being's life such a sense of mastery, such a sense of gratitude to God, as when that human being discovers that he is no longer the servant of sex. When a human being discovers that before his understanding of Truth as Principle, of manhood demonstrated as one, the sex impulse has gone, and that in its place is the loveliest sense of tenderness, kindness, and appreciation of the other fellow, that is the most satisfying thing in all the world. For the first time he begins to feel that he is man having dominion. So when those two sticks become one in your experience, it's a wonderful thing. You don't lose your manhood or your womanhood but have a fuller sense of both, and they are glorified and beautified.

Then Ezekiel illustrated Truth as Life, and he showed how, when you have seen manhood and womanhood as one, and you've been willing to let the false creative or sex impulse pass away, you can handle Gog—mortality—and you can deal with him as one having authority. Then, in Truth as Truth, he showed the necessity of burying everything of the nature of Gog, or mortality, "seven

months;" and oh, what a relief it is to be able to bury hate, greed, the fear of death, disease, poverty, fear, all that kind of thing! Through Truth as Truth, which is where in the sixth day of creation man was given the herb (the Christ) and the fruit tree (Christianity), and the animals were given the green herb (the Word), you learn how to bury Cain (the mortal man who is never satisfied until he thinks he has destroyed the spiritual), you bury him "seven months." Finally, in Truth as Love, the prophet gave the sense of "God saw every thing that he had made, and, behold, it was very good." "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land,"—each one of us must be gathered into the motherhood of divine Love, gathered into the fulfilment of our own identity and individuality,—"and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel." There's no lack of anything, there's just that abundance of divine motherhood.

Some day, you know, these things will be studied in schools and universities, and students will take a book like Ezekiel and spend a term on it, taking all the details, all the richnesses of it, all the shades and shadows of divinity, blending infinitely. They will see how this master mind was illustrating the destruction and redemption of Jerusalem, a symbol of mortal man, first of all showing the light of the divine system and then exemplifying its operation through symbols of every kind. Every one of these details will be studied and symbolized by different men in the world of science and the arts in their own language, inevitably. Mrs. Eddy writes of Christian Science, "Give to it the place in our institutions of learning now occupied by scholastic theology and physiology, and it will eradicate sickness and sin in less time than the old systems, devised for subduing them, have required for self-establishment and propagation" (S. & H. 141: 30-3). That demand is going to be fulfilled, and it will be because a few of us have been faithful. A few of us have seen the handwriting on the wall, a few of us have seen that the teaching of the future is bound to be instruction in the higher meaning of the Scriptures, and that has rendered the goal possible of attainment.

Remember, all this which is coming to you is your own child, and your own child is your own selfhood. You're mother to yourself, you're father to yourself, and you're son to yourself, because you reflect the nature of God fully; and therefore you can be mother to every other idea, you can be father to every other idea, and you can be son to every other idea. Now, the thing that you mother primarily is your own selfhood, which is your own child. You've got to love yourself divinely, because that self is God's idea, and we've all got

to learn to love with overwhelming love what God knows about us. Then it will come in to us and abide with us. So as it comes to you, it's your own child, your own true selfhood. "I shall be satisfied, when I awake, with thy likeness."

TALK NO. 84

(December 9th, 1949)

EZEKIEL—X

Chapters 40: 1—48: 35

A Recapitulation of the Tone of Truth

You remember that last week we finished the whole tone of Truth, in which Ezekiel gave that wonderful story of the bones which came together “bone to his bone.” In *Truth as Mind* we had the symbol of the dry bones, the elements of true manhood, and God said to Ezekiel, “can these bones live?” Then in *Truth as Spirit* the bones came together “bone to his bone,” and we saw the divine infinite calculus (symbolized by “the four winds”) give life to the “dry” bones, and they “stood up upon their feet, an exceeding great army.” Next, in *Truth as Soul*, we saw the complete resurrection of these bones, symbolizing the resurrection of Israel. Then in *Truth as Principle* we saw the unity of the male and female of God’s creating, symbolized by the two sticks, one for Judah and one for Israel; Ezekiel was told to “join them one to another into one stick; and they shall become one in thine hand.” After that we saw in *Truth as Life* the destruction of Gog, who symbolized mortality. Then we came to *Truth as Truth*, and we saw not only the final destruction of Gog, but also that wonderful sense symbolized in the words, “And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward.” Finally we saw the climax in the tone of *Truth as Love*: “Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name.” So we saw Truth illustrated through all seven tones in a most perfect way.

The Correlation of the Books of Ezekiel and Revelation

In Chapters 40–46 Ezekiel shows the story of the temple, and then in Chapters 47 and 48 he shows the story of the “city foursquare.”

I'm going to read you the 21st and five verses of the 22nd chapters of Revelation, because the similarity of the symbols used by Ezekiel and John is amazing. Nearly every symbol which John uses can be found in these closing chapters of Ezekiel.

Now, the world thinks that Ezekiel was telling the Hebrews about the temple that was going to be built in Jerusalem. But he wasn't doing that at all. He was symbolizing to them the true idea of the temple, and he did it mostly through mathematical symbols, although he does use other symbols as well. You remember Mrs. Eddy's definition of "temple," which reads, in part, like this: "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (S. & H. 595: 7-9). Ezekiel goes on to show the story of the city itself, the "city foursquare," which is the climax of his book. We shall see that we are quite familiar with the symbols he uses, because we have already studied Revelation. These closing chapters are really wonderful.

Now as I read from Revelation I want you to note carefully the various symbols John uses, because nearly every one of them is given by Ezekiel.

(At this point Revelation 21: 1-22: 5 was read).

John begins by saying, "... and there was no more sea." Ezekiel showed exactly the same thing in the tone of Truth, but through the destruction of Gog, a symbol of mortality.

And so, as we consider this section of Ezekiel, we shall see that John's story in Revelation really originated here, although he lifted it into his own language and order.

The Kernel of Christian Science

The other evening I was with some friends, and amongst them was a woman who is one of the foremost mathematicians in England. This woman has been interested in Christian Science for years, and during the evening when we discussed many things she made two outstanding remarks about Christian Science, but I was very struck by the fact that the two remarks she made concerned the two things which primarily characterize Mrs. Eddy's teaching. Firstly she said, perfectly spontaneously, "I think that the seven synonymous terms which Mrs. Eddy gave to God are the most wonderful thing in the world: they place the presence and power of God right in your hands," and that is exactly what they do. Later on in the evening she said, "You know, the thing that strikes me about Christian Science is that it's the only religion that teaches you how to handle evil specifically." That is absolutely true. Christian Science is the only religion that teaches you how, with the ideas of God, to take the

myriad beliefs of the human mind and destroy them. Those two remarks point to what is really the kernel of Christian Science. And, you know, we have seen how Ezekiel's whole book is concerned with those two points.

The Symbolism of the Temple: Love as Truth (1)

Now we come to the tone of Love, which Ezekiel gives in Chapters 40-48. I'm not going to consider them in full because much of them is concerned with detailed mathematical symbols which it would take a great deal of time to look into. First we have the tone of *Love as Truth*, which opens at Chapter 40. You remember that at this point in the true creation the record is: "Thus the heavens and the earth were finished, and all the host of them;" and in the false record Cain went out into the land of Nod.

Ezekiel writes: "In the five and twentieth year of our captivity,"—the symbol of "five" occurs continually, and here emphasizes the standpoint from which he was writing, which was that of the Son of man,—"in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten,"—the commentaries are quite uncertain as to the exact date which that might indicate, but, of course, it is only intended to be symbolic,—"in the selfsame day the hand of the Lord was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame"—the form—"of a city on the south" (Ezk. 40: 1, 2). You remember, John says that one of the seven angels "carried me away in the spirit to a great and high mountain, and shewed me that great city, . . ."—exactly the same sense as Ezekiel gives here.

"And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass,"—it was unchangeable, a symbol of Soul, which changeth not,—"with a line of flax in his hand, and a measuring reed;"—the sense of system, the "line of flax" and the "measuring reed;"—"and he stood in the gate"—the "gate" here symbolizes the way of Life. So there we see Soul (unchangeable), Principle (the system), and Life (the gate). "And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel" (Ezk. 40: 3, 4).

"And behold a wall"—you remember that in Revelation the "wall" symbolized the Word—"on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the

cubit and an hand breadth:”—the cubit was normally about 18 inches, but there was also the “royal cubit,” which was an ordinary cubit and a hand’s breadth, about 21 inches, and so he is just accentuating the fact that it was the royal cubit in this instance:—“so he measured the breadth of the building, one reed; and the height, one reed” (Ezk. 40: 5).

“Then came he unto the gate”—the Christ-idea; the “wall” symbolized the Word and now the Christ sense is brought in—“which looked toward the east,”—the Christ,—“and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad”—remember, the reed was six cubits. “And every little chamber was one reed long, and one reed broad;”—you remember that when you arrive at the “city foursquare” in divine Science there is only *One*: one Life, one Truth, one Love, one divine Principle, Love; here Ezekiel is accentuating the symbol “one;”—“and every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed. He measured also the porch of the gate within, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure:”—Life, Truth, and Love on one side, and Soul, Spirit, and Mind on the other; “eastward” symbolizes the Christ:—“and the posts had one measure on this side and on that side” (Ezk. 40: 6–10). Ezekiel goes on to give a number of mathematical symbols which we won’t go into now. They are all describing the temple and the city and I have no doubt that one day we shall see exactly what Ezekiel was writing about.

At verse 20 Ezekiel writes: “And the gate of the outward court that looked toward the north,”—the similarity to the “city four-square” is obvious time and time again,—“he measured the length thereof, and the breadth thereof. And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits”—the “fifty” and “five and twenty” are brought in constantly: “fifty” symbolizes the application of Life to the human, and “five and twenty,” or five times five, symbolizes the very essence of Life. “And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them. And the gate of the inner court was over against the gate

toward the north, and toward the east; and he measured from gate to gate an hundred cubits" (Ezk. 40: 20-23).

"After that he brought me toward the south, and behold a gate toward the south:"—now Ezekiel introduces Christianity:—"and he measured the posts thereof and the arches thereof according to these measures. And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits" (Ezk. 40: 24, 25). Ezekiel was using the "little chambers" to symbolize categories of spiritual thought; every chamber was a cube, and so they represented measures of exact thought. The windows gave a sense of vision, they represented glimpses of the Christ. Every detail of this description is symbolic.

"And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits. And he brought me to the inner court by the south gate: and he measured the south gate according to these measures" (Ezk. 40: 26-28). So Ezekiel has now introduced the north gate, the east gate, and the south gate, which symbolize the Word, the Christ, and Christianity. Then he continues to give more details of the measurements of the temple.

At Chapter 42, verse 15, he writes: "Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about"—John also told the story of Revelation from the standpoint of the "east," the Christ, but his was a subjective sense, whereas the Christ was just appearing to the prophetic age. John told his story from the subjective standpoint, but here Ezekiel was telling his story from the developing sense of the Christ. "He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. He measured the north side, five hundred reeds, with the measuring reed round about"—remember, the fifth thousand-year period of Life was just breaking on thought at that time. "He measured the south side, five hundred reeds, with the measuring reed. He turned about to the west side, and measured five hundred reeds, with the measuring reed." The measuring reed was six cubits, which of course represented true manhood—the only true standard for measuring anything. "He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place" (Ezk. 42: 15-20). And so he gives a complete description of the temple, climaxing in symbols of the Word, the Christ, Christianity, and Science.

The True Sense of the Temple: Love as Truth (2)

Ezekiel goes on to give the true sense of that which the temple symbolizes. He writes, “Afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face”—it was a vision of the Son of man.“And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east” (Ezk. 43: 1–4)—the Christ-idea.

“So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places” (Ezk. 43: 5–7). So Ezekiel was showing them the real meaning of the temple.

You and I are beginning to see the spiritual significance of the temple: “Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love,” and when we have seen it, we must no more defile it—we must not defile the true body by calling it our physical corporeality. Our physical bodies aren’t the true body at all. In a word, they are hell, they are subject to sin, disease, and death, whereas “body” is consciousness, the six cubits, the measuring reed, manhood, and through that consciousness we can get rid of the false sense of body. You and I are learning in some measure to take our false sense of body, which wrongly calls itself man, learning to take this mortal dream-stuff, born of sex, limited at every point, sick, sinning, and dying, the exact opposite of the true man, and learning to put it behind us and to look out in spiritual thought with the Mind of Christ and behold man as the idea of God. We think of that true man as the idea of Mind, infinite in every way, reflecting the nature of omnipotence, omniscience, omnipresence, and omni-action; as the idea of Spirit, forever real, substantial, forever at the point of development, having the dignity and order of Spirit; as the idea of Soul, incorporeal, sinless, forever identified with divine Principle, Life, Truth, and Love; as the idea of Principle, always one with God, inseparable from God, always at the point of power, government, demonstration; as the idea of Life, never born

and never dying but living in the realm of eternity, living in the realm of infinite resurrection; as the idea of Truth, of consciousness, of true form, of sonship, of Christhood and manhood; and as the idea of Love, complete, perfect, forever fulfilled, and forever held in divine Love. When we do that, no longer are we profaning true body, no longer are we profaning consciousness, no longer are we profaning manhood, but we are putting on our true selfhood, our true body: "the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love."

"This is the Law of the House": Love as Truth (3)

"Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever"—just as John says in Revelation, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "Thou son of man, shew the house to the house of Israel,"—show them this temple, this true sense of body as idea,—"that they may be ashamed of their iniquities: and let them measure the pattern" (Ezk. 43: 9, 10). How do you measure it? By manhood, the reed of six cubits. When Ezekiel said, "the man stood by me," he was measuring himself up to manhood. You use that reed to measure the "wall," and the "gates" at the north, the east, the south, and the west, to measure the foundations and the house itself; everything must measure up to manhood.

"And if they be ashamed of all that they have done, shew them the form of the house"—"If any man will come after me, let him deny himself, and take up his cross, and follow me." Anybody who believes that the mortal is real cannot see the form of the house. We should be willing and glad to take that mortal concept, see it for what it is, the dream-man, the exact opposite of the real man, put it behind us, and then look out in spiritual thought and behold the man of God's creating—idea, perfect as the Father Himself—and it is only as we do this that we can really attain anything. So Ezekiel says, "And if they be ashamed of all that they have done, shew them the form of the house,"—the form of the Son of God,—"and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof:"—the categories of divine metaphysics:—"and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house;"—of consciousness, of true manhood, of the real body which is idea;—"Upon the top of the mountain the whole limit thereof round about shall be most holy.

Behold, this is the law of the house" (Ezk. 43: 11, 12). John says of the "city foursquare": "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." That is the law of the house.

"This Gate . . . Is for the Prince": Love as Truth (4)

Then, at Chapter 44, Ezekiel writes: "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince;"—the Christ-idea. It is forever shut to mortals, but as we put on the Mind of Christ it will be open to us;—"the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same" (Ezk. 44: 1–3).

"Then brought he me the way of the north gate before the house;"—the Word:—"and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations" (Ezk. 44: 4–6).

Ezekiel continues to give a great deal more detail about the priests and what they should do. Then, in Chapter 45, he gives many more interesting descriptions, but they are too complicated for us to consider at present.

Now let us go on to Chapter 46: "Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened"—as long as you are thinking in terms of "six working days," as long as you only have the Word sense, you won't be able to use the Christ-idea; it's only when you see that Being is One and infinite that you are able to begin to use the Christ-idea. When we saw that the days of creation all focused in the sixth day, and we saw the oneness of that, we gave up this sense of manhood represented by "six," because we saw, in some degree, the oneness of being. "And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace

offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons" (Ezk. 46: 1-3)—you and I worship at the porch of that gate until we see the "prince," the Christ-idea, and accept it. When we accept it, then the gate is opened, and at that point time ceases, and there is only the scientific translation of the Christ-idea forever going on.

"But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship"—he that comes in by the Word—"shall go out by the way of the south gate;"—he will go out by Christianity, he won't stay in the Word, the mere "statement," or turn back to the Word, but he will go forward to Christianity, which is the "proof;"—"and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it." We have often realized that. We begin with the Word, we advance to the Christ and Christianity, which are all included in Science; then we begin to look back from that standpoint, and we gain the subjective sense of Christianity, the Christ, and the Word. "And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth" (Ezk. 46: 9, 10). The Christ-idea is always that which leads us, and remember that the operation of the full Christ-idea involves the scientific translation of immortal Mind and the scientific translation of mortal mind; it involves both aspects of the divine translation, but it is really one process, and it is a very wonderful process.

"A River That Could Not Be Passed Over": Love as Love (1)

Now we come to Chapter 47, and the tone changes to *Love as Love*. At this point in the true record of creation, you remember, God "rested," and in the false record Enoch was translated.

Ezekiel writes, "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar"—the waters were coming from Christianity, from the south side, which is on the right of that side of the house which faced eastward. "Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had

the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles" (Ezk. 47: 1-3). There you have the sense of the Word. First of all the Word begins to show you the ten Commandments, and how to apply Truth to the human problem, both symbolized by the "thousand." It gives the sense of "darkness was upon the face of the deep . . . And God said, Let there be light."

"Again he measured a thousand, and brought me through the waters; the waters were to the knees"—the sense of the Christ, which you must also use to handle evil and work out the human problem. "Again he measured a thousand, and brought me through; the waters were to the loins"—Christianity. "Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over" (Ezk. 47: 4, 5)—there you have the sense of Science. You remember Mrs. Eddy's definition of "river," which reads, in part: "Channel of thought. When smooth and unobstructed, it typifies the course of Truth" (S. & H. 593: 14-16); it represents a full channel of thought.

"And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other"—in Revelation John introduces the "pure river of water of life" and the tree of life on either side of the river. "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed" (Ezk. 47: 6-8)—the sea, of course, is typical of error. It is very interesting to note that the waters, the elements of Mind, go through the desert, or the "wilderness," that state of thought in which "a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597: 17-19), and then flow into the sea, the false calculus of mortality, and heal it. These waters which were up to the ankles in the Word, to the knees in the Christ, to the loins in Christianity, and became the river in Science are going to heal the so-called calculus of materiality.

"And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live:"—every thought we have, no matter how small, that is born of God, will live when these waters come through the calculus of reality; when thought has entered into the consciousness of the "city foursquare," there will be no death, and everything will live—"and there shall be a very great multitude of fish,"—multiplication,—"because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh . . . And by the river upon the

bank thereof, on this side and on that side,"—Life, Truth, and Love on one side, and Soul, Spirit, and Mind on the other,—“shall grow all trees for meat, whose leaf shall not fade,”—the life on the banks of this river is not fading, mortal life, it is always multiplied, spiritual life,—“neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary:”—the “twelve” of demonstration is symbolized by “new fruit according to his months,”—“and the fruit thereof shall be for meat, and the leaf thereof for medicine” (Ezk. 47: 9, 12)—medicine for the healing of sin, disease, and death.

You know, if any woman really understands this symbol of the river and the trees on its banks, as it is given in Revelation and Ezekiel, she will release herself from the curse of “periods,” because she will realize that the only periods are periods, or cycles, of demonstration. I know several young women who have delivered themselves from the belief of periods through a demonstration of Christian Science. In fact I know a young woman who has had several children, without ever having had a period. This symbol of the “months” represents demonstration—the demonstration of Life, Truth, and Love, the fruit of the tree of life. Wherever the waters of Life come, there will be “a very great multitude of fish,” there will be abundance and multiplication—multiplication of health, multiplication of life and being, multiplication of identity and individuality, multiplication of every kind.

The Division of the Land: Love as Love (2)

Then Ezekiel goes on to describe how the land is to be divided and, of course, he does it according to four sides: “Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance” (Ezk. 47: 13, 14).

Then, after describing the extent of the north, east, and south sides, he says of the west side, at verse 20, “The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel.” Ezekiel is describing the way in which we understand the categories of divine metaphysics through the north side, the east side, the south side, the west side—the Word, the Christ, Christianity, and Science. “And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among

you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel”—being is universal, and therefore everyone must be treated alike. “And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God” (Ezk. 47: 20–23).

The Measures of the City: Love as Love (3)

In Chapter 48 Ezekiel gives the details of the division of the land, and at the end of verse 15 he writes: “and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.” At that time Ezekiel was measuring the city by the infinite calculus at the point of Life, the *four thousand and five hundred*; that was the point which thought had reached in that age. The standpoint of Life, of the fifth thousand-year period that was approaching, in which the divine Life was fully demonstrated by Christ Jesus, had been revealed to Ezekiel and, knowing his standpoint, he symbolized the calculus of reality by the “four thousand and five hundred.” “And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty . . . And they that serve the city shall serve it out of all the tribes of Israel” (Ezk. 48: 15–17, 19). It is no longer the temple, or the house, or the land, but the city which Ezekiel is describing now.

“And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates northward;”—exactly as John describes the “city foursquare” in Revelation;—“one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there” (Ezk. 48: 30–35). It was no longer manhood, or consciousness, but the city—“The Lord is there,” the fulfilment of all things.

So Ezekiel closes with those very wonderful tones of Love as Truth

and Love as Love. Of course, the general impression which the scholar and historian have is that Ezekiel was describing the temple that was to be rebuilt in Jerusalem; but Ezekiel wasn't giving the measurements for building a material temple at all. He was telling the Israelites of the form of the house, of consciousness; he was telling them of the sense of Love as Truth, that ideal manhood that is forever encompassed in divine Love, and he was telling them of the city itself—"The Lord is there," the sense of Love as Love.

There is no doubt whatever that John's story of Revelation has its roots in this Book of Ezekiel. He took Ezekiel's story and he advanced it to the subjective standpoint of the Christ. John had seen and handled the sense of the Christ in his association with Christ Jesus, and so he understood the whole story subjectively, but undoubtedly he derived his plan from Ezekiel. Many of the details that he gives in Revelation are given in Ezekiel, but, of course, they are more filled out in Revelation.

After the interval I want to go back to the beginning of Ezekiel and start showing you the story as a whole so that you won't think of it as many events and happenings, but as one lovely story, because that's what it is—one story. You know, we've got to gain that oneness in all these things we do. We must realize that what we're doing all the time is symbolizing the infinite One—in infinity there can only be One. In considering that One we use manifold symbols, and we may symbolize the infinite as man, or as the Word, the Christ, Christianity, or Science, or as the days of creation or the numerals of consciousness, but whatever we do, or whatever aspect of God we are considering, our aim must be to arrive at a greater understanding of the One.

INTERVAL

A woman who is a practitioner and has only known of this idea for a couple of months or so wrote to me a few days ago to say that she has several other people studying with her; she said that the limits are off, and that's true. Science is infinite, it has no limits whatever.

All along we have thought of Ezekiel as the moving spirit behind the record of the first chapter of Genesis, and his book is clearly based on that. We have also seen that it is the pivot between the Old Testament and the New, and that much of its symbolism is climaxed in Revelation. So really it has the whole story. Remember that in all these prophetic writings the writers were telling the same story from the particular point of view from which they were looking at the

time. Moses told a measure of the story from his point of view, which was the Word. Ezekiel told the story from the point of view of the Son of man—the first sense of the Christ. Jesus both told and demonstrated the story from the Christ, and John in Revelation wrote from this same standpoint. Then the story developed according to Christianity, and finally Mrs. Eddy climaxed the Christianity aspect in Christian Science. Don't forget that most of Mrs. Eddy's book concerns the application of Science to the human, which is Christian Science. That is what we need today, but the time will come when we shall see this idea more and more from the standpoint of absolute Science.

The Light of Revelation Shines: Mind as Mind

As we recapitulate this story of Ezekiel, I want to take a reference to each tone from the corresponding tone of Mrs. Eddy's commentary on the days of creation, which will help to show you how true these things are.

Ezekiel begins with the tone of Mind, and at the very outset in *Mind as Mind* he gives a sevenfold sequence. So often the Scriptural writers develop Mind in this way, and you will find that Mrs. Eddy does the same at the beginning of her chapter "Christian Science Practice," where she gives the story of Jesus and Mary Magdalene. The tone here gives the sense of "Let there be light," the opposite of which in the Adam story was "there went up a mist from the earth." Sometimes Ezekiel expresses the tones positively, as in the true record, and sometimes negatively, as in the false, and sometimes he even gives both a positive and a negative sense. He begins, you remember, "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month,"—which is the Son of man state of consciousness, the "three" of Soul, the "four" of Principle, and the "five" of Life,—"as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it,"—"Let there be light,"—"and out of the midst thereof as the colour of amber, out of the midst of the fire" (Ezk. 1: 1-4).

Next, Ezekiel introduces the symbol of the four living creatures—the calculus of Spirit. "Also out of the midst thereof came the likeness of four living creatures. And this was their

appearance; they had the likeness of a man. And every one had four faces, and every one had four wings." There you see the calculus. The light breaking is followed by the development of that light as the calculus. Then follows a description of the calculus as definite. "And their feet were straight feet;"—definiteness;—"and the sole of their feet was like the sole of a calf's foot;"—they were sensitive to spiritual things:—"and they sparkled like the colour of burnished brass" (Ezk. 1: 5-7)—the changelessness of Soul.

Then comes the sense of Principle. "And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings." Principle has power, it has identity and individuality. Then the sense of Life is given: "Their wings were joined one to another; they turned not when they went; they went every one straight forward" (Ezk. 1: 8, 9)—the way of Life.

Next, Truth is illustrated, still in the overall tone of Mind as Mind—the breaking of the light—and here the symbol indicates a full sense of the calculus as Truth. "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle" (Ezk. 1: 10). As we know, those four symbols are often used in the Scriptures to symbolize the Word, the Christ, Christianity, and Science. Finally, we see the sense of Love: "Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies"—the sense of unity and protection. "And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went" (Ezk. 1: 11, 12)—the fixity of divine purpose.

We might summarize this sevenfold tone of Mind as Mind in this way: The light breaks; it is reflected as a calculus; it is seen to be definite, sensitive, and changeless; it is of the nature of power; it has infinite progression and individuality; it operates as a calculus of true manhood; and it is of the nature of infinite ascension and divine purpose. Mrs. Eddy writes of the corresponding tone in the first day of creation: "Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness"—there are the tones of Mind, Spirit, and Soul. "But this Mind creates no element nor symbol of discord and decay"—there you get an indication of the opposite of Principle. "God creates neither erring thought, mortal life, mutable truth, nor variable love" (S. & H. 503: 20-25). So there Mrs. Eddy really makes a positive statement in terms of Mind, Spirit, and Soul, and then through the sense of Principle, Life, Truth, and Love she gives

the same tone negatively—that is, through a denial of error. But altogether she gives a sevenfold picture, just as Ezekiel does.

The Light Reflected as the Calculus: Mind as Spirit

Next we come to *Mind as Spirit*, and you remember that the corresponding tone in the first day of creation was “And God divided the light from the darkness,” of which Mrs. Eddy writes, “God, Spirit, dwelling in infinite light and harmony from which emanates the true idea, is never reflected by aught but the good” (S. & H. 503: 28-2). The tone in the false record at this point was just the words “and watered,” indicating the false belief that Spirit can be diluted or adulterated by matter. So separation is beginning to take place. Ezekiel now shows the reflected light of the calculus to be fourfold. His symbol is first of all the lamps, which you remember in Revelation symbolize the Word; they go “up and down among the living creatures”—that is, they are both objective and subjective.

Next, the symbol of the Christ is the wheels, which give a sense of the eternity and oneness of the Christ. “Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel”—the idea in Principle. “When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four” (Ezk. 1: 15-18)—a symbol of consciousness. Mrs. Eddy indicates that though Jesus’ life was a life of love, it seemed hate to the world; it was indeed “so high” that it was “dreadful.”

Then Ezekiel illustrates Christianity by the coincidence of the wheels and the living creatures, which symbolizes the absolute relationship and unity of the idea with its Principle—the calculus operative in Christianity. “And when the living creatures went, the wheels went by them” (Ezk. 1: 19). Finally, he illustrates Science by the symbol of the firmament, which indicates the absolute understanding and interpretation of Principle. Moreover, as Ezekiel describes it, it is really a perfect symbol of the order of Science, the “candlestick” of Exodus. “And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies” (Ezk. 1: 22, 23). Principle,

the firmament, is above Life, Truth, and Love on one side and above Soul, Spirit, and Mind on the other.

Life and Soul are then illustrated by the symbols of the wings and the voice. Remember that nothing identifies like the voice. Somebody can be outside the door, you don't see them, and yet you hear their voice and know them instantly. Then we see Truth and Spirit, or manhood reflected, illustrated by the man seated on a sapphire throne. Then comes the symbolization of Love and Mind—the full effulgence of Principle fulfilled as Love and manifested as Mind: "from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about" (Ezk. 1: 27, 28). That bow, of course, as in the story of Noah, symbolizes the fundamental order of the seven synonymous terms—Mind, Spirit, Soul, Principle, Life, Truth, and Love, but regarded here from Principle. If you look upwards from Principle (the loins) you see Love, and if you look downwards you see Mind. Finally Ezekiel symbolizes Principle, which is the climax of everything, in the verse, "This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake" (Ezk. 1: 28).

And so Ezekiel takes these days of creation which must have been so well known to him, and here he expands and illustrates that statement, "and God divided the light from the darkness." Now, how do you divide the light from the darkness? Through a firmament. And so here he gives that firmament—the firmament of the divine infinite calculus, the essence of which is the numerals of infinity (Life and Soul), the calculus of reality (Truth and Spirit), the fourth dimension of Love made manifest as the metaphysics of Mind, and the omni-action of Principle.

The Light Identified Unveils the Sin of Mortality: Mind as Soul

Next we come to *Mind as Soul*, and this of course is correlative with the third statement of the first day of creation, "And God called the light Day, and the darkness he called Night." The false record at the same point gives just the words "the whole face of the ground," the watering of which indicates the false belief that true identity can be adulterated. Here Ezekiel shows how the breaking of the light, when identified, will unveil the sin of mortality—Jerusalem. Always the tone of Soul involves both the burning of the tares and the gathering of the wheat into the barn, and that is what Ezekiel begins

to symbolize here through Jerusalem as the symbol of mortal man. Mrs. Eddy defines "Jerusalem" negatively as "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny" (S. & H. 589: 12-15). And speaking positively, she writes in her commentary on the first day of creation, "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence" (S. & H. 504: 23-26). And so this tone includes both positive and negative aspects.

Ezekiel begins, you remember, "And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God" (Ezk. 2: 1-4). The "rays of infinite Truth" were certainly focusing in Ezekiel's thought, but he also saw the necessity for burning the tares—annihilating the error of the situation.

"And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house . . . But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe" (Ezk. 2: 6, 8-10). That book is really the same symbol as John gives in Revelation, Chapter 5, where it is the seven-sealed book opened by the Lamb.

Ezekiel sees very plainly in this tone of Mind as Soul that he has got to deal with the whole gamut of error, that as through the calculus of reality he begins to focus his thought on the "rays of infinite Truth," he must begin to use this definite sense of reality specifically and intelligently in order to deal with the manifold phases of error. So many Christian Scientists don't face up to this necessity. They don't want to understand God through a calculus in Science; instead they try to swallow God as a whole. But when you try to swallow the infinite as a whole, it gives you indigestion! You must be willing to take the infinite categories and the infinite ideas of

infinity, and apply them specifically to the myriad mistakes of the human mind. Suppose you tried to swallow music as a whole, or mathematics; suppose you were quite unwilling to learn intelligently the infinite categories of music or mathematics, and therefore quite unwilling to apply them intelligently to mistakes in those subjects, where would you get? You just wouldn't get anywhere. As I told you, I was so struck the other night when that woman said to me, "Christian Science is the only religion that shows you how to handle evil specifically." It is, it's the only one. You can take the synonymous terms for God, and as you learn the ideas which are comprised in those synonymous terms, you can use every one of them to uncover and correct their opposites, just as $2+2=4$ will uncover and correct $2+2=5$. As your thought becomes cultured in this way, it gains an absolutely infallible sense of reality, which doesn't go wandering all over the place, but is the most specific thing in all the world.

And then, you remember, the tone continues: "Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel." And we've got to eat it. We've got to learn how scientifically and specifically, with the ideas of God operating in a calculus of reality, to correct the myriad mistakes of the human mind. "So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee." Paul uses that sense of bowels so wonderfully; he speaks of bowels of mercies, kindness, meekness, and so on, and if we truly realized that that was the true sense of bowels, that would govern the human sense of bowels; there would be no inaction, diseased action, or overaction, but just the perfect action of spiritual order. "Then did I eat it; and it was in my mouth as honey for sweetness" (Ezk. 3: 1-3). It's a lovely thing to eat the roll—to handle consistently the claims of evil.

Then follows the command to go to the house of Israel. Ezekiel's face is to be "strong against their faces," and that is so true. As you begin to handle evil scientifically, systematically, and definitely in Soul, and you begin to translate the objects of sense into the ideas of Soul, your face is made strong, your sense of things becomes changeless and definite, and it's at that point that you begin to feel the rule of Soul, which is the loveliest thing. You begin to find that man is incorporeal, sinless, and safe in Soul, because in Soul he is always identified with divine Principle, Life, Truth, and Love, and therefore with true demonstration.

At the climax of the tone we read, "And go, get thee to them of the captivity"—that is, to you and to me and to every man who is living in the belief that matter is real, that there is life, substance, and intelligence in matter. The materiality in each one of us is always

in captivity, and like Ezekiel we've got to speak to it, first in ourselves, and then in all mankind. We've got to say, "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 we've got to back that statement by an understanding of system and Science, so that it operates with power. Our Christ must become to us "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11), and it must destroy it through analysis, uncovering, and annihilation, specifically and scientifically. "And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear" (Ezk. 3: 11).

"Then the spirit took me up" (Ezk. 3: 12)—it always does. If we would only be consecrated enough to fill our thought day in and day out with the ideas of Mind, of Spirit, of Soul, of Principle, of Life, of Truth, and of Love, and with the way these operate in their divine orders, the spirit would always take us up. Remember that when you conceive in pure spiritual consciousness of an idea that is an idea of God, you have conceived of something that by its very nature is omnipotent, omniscient, and omnipresent, and you cannot measure what it will accomplish. If you allow a light to come into a room which is dark, and that light is a good light, it will light up that room entirely. By entertaining spiritual ideas you are allowing a light to come into your thinking that is infinite, and its effect on human thought will be immeasurable. In my work as a Christian Science practitioner, I have healed people in India, in Africa, in Australia, in America, everywhere in the world, and I have been able to do so because the nature of idea is omnipotence, omniscience, omnipresence, and omni-action, it is wholly unlimited.

Handling Evil—the Lesson of Ezekiel

So let's assimilate these ideas, let's eat the roll which Ezekiel had to eat at this point of Mind as Soul, and which is the seven-sealed book in Revelation. Until we do this, we're not fitted to carry our message to "them of the captivity." For instance, as you think of the nature of divine Love as infinite motherhood, you can use that idea to destroy for yourself and for mankind all that claims to be a lack of motherhood, or a false sense of motherhood, or anything that is untrue about motherhood. As you realize that Love is infinite fulfilment, you can destroy for yourself and for mankind all that is unlike fulfilment, all that means lack and limitation and poverty—poverty of thought, poverty of true ambition, poverty of

real desire, and so on. As you realize that Love is universal, and that idea enters your thinking, you can begin to destroy for yourself all that is the opposite of universality—all this parochialism, separation, division, hate, jealousy, and envy. And as you realize the nature of Love itself, what Love really is, that realization casts out fear, hate, jealousy, envy, greed, and selfishness, casts it out, wherever it may seem to be. Those ideas that operate in your thought about God are infinite in scope and infinite in purpose, and when you touch them in any degree, you have touched something that is infinite, something that is everywhere. You're turning on the light everywhere. It's as though you had a main switch that would turn on the light everywhere, and the turning on of the light of divine ideas is bound to be the destruction in Science of everything that is unlike them.

All this is what Ezekiel is showing you here; he is illustrating the absolute necessity of handling the claims of evil. And moreover, it is true that there is no religion on earth that teaches you how to handle the claims of evil but Christian Science. Why? Because there is no religion on earth which reveals the true nature of God scientifically but Christian Science. There are a great many religions which have a very lovely sense of God, but it's only a sense, and therefore they are powerless to deal with the problem of evil. Christian Science teaches the true nature of God through the symbolism of the seven synonymous terms for God, and these, as that woman said to me, place the presence and power of God right in your hand. Through what? Through ideas—ideas of Love, Truth, Life, Principle, Soul, Spirit, and Mind. They show you how to handle error specifically and scientifically, and Ezekiel is only telling you that here. The light of the seven synonymous terms and of their operation in a calculus of ideas all based on Principle has broken on him, and now he sees that he must carry the message of that light, that it must become definite. Then the thought comes to him, "Yes, and it's a stubborn people, it's a hard-hearted people, and they'll hate you for it, you're going to come up against all this hate of mortality," but at the same time his spiritual sense tells him that he must eat the roll—handle the error of the situation, whatever the cost. That handling of evil has got to be done, and as Mrs. Eddy shows, it involves the gathering of the rays of Truth into the focus of ideas. Those rays are the synonymous terms which gather the ideas of God into focus. Love focuses for you ideas of motherhood, universality, beauty, holiness, perfection, selflessness, and so on. Truth focuses for you ideas of Christhood, manhood, health, reflection, dominion, and so on. That is the purpose of all the synonymous terms, and they do "bring light instantaneously," thus enabling you to deal intelligently with all these doctrines, theories, hypotheses,

and vague conjectures of the human mind, which are just darkness. Remember that the power of a right idea is the very presence, power, and action of God, just as the power of a right idea in music is the power of music, and the power of a right idea in mathematics is the power of mathematics. And so the ideas of God do bring to you light instantaneously, so that with the majesty, the dignity, and the grace of Truth you can begin to handle the myriad beliefs, hypotheses, and theories of the human mind.

Mrs. Eddy writes, "I shall not forget the cost of investigating, for this age, the methods and power of error" (Mis. 222: 29-30). The uncovering of error seemed to be a fight at every turn and, of course, the belief is that this is so with every human being. But let me tell you that if you make a habit, a divine habit, of doing it, it becomes perfectly natural to you. Many people who have beliefs of the human mind, either bad characteristics or diseases, will never see those things yield until they do this. Science forces you to handle the claims of evil, and you alone are responsible if you don't do it. You must learn to think in terms of the ideas of Love, of Truth, of Life, of Principle, of Soul, of Spirit, and of Mind, and as you do, they will enrich your thought. They will focus for you the "rays of infinite Truth," and will therefore enable you to destroy the claims of error. Eventually they will become to you so natural, so divinely natural, that they will be like "brass," unchangeable, because they reflect the rule of Soul. If we can only build up a body of people who will consistently do these two things—gather the rays of Truth into the focus of ideas, and then apply those ideas scientifically and systematically to the beliefs of the human mind so as to eradicate the claim of evil—we shall have a mighty body of men and women. But before we become mighty we shall have to do this, and the whole of Ezekiel points to this lesson. The "platoons of Christian Science" must first be "drilled in the plainer manual of their spiritual armament" (Un. 6: 25-27).

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When you find yourself first of all taking this lie about you, this mortal sense of selfhood, and putting it behind you, and then reaching out in thought, and through your understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love building up a sense of what you divinely are, then everything is new. You constantly use that understanding to analyze, uncover, and annihilate the testimony of the five physical senses, specifically and scientifically. First of all you find that you have a little more dominion over the thing which calls itself a body, a little more dominion over your false thinking (because your body is just the manifestation of false mortal mentality), and

a little more dominion over your fear, your hate, your lack and limitation, and so on. Then you find that you are beginning to grasp more of the nature of your true selfhood, more of the Mind of Christ, and so the whole process continues. It's so worth while, believe me. I have handled the claims of evil for 47 years, and I know that it pays. I've had the most wonderful life of health and happiness, attended by a constant ability to go forward and a constant growing desire to know God, which is the pearl beyond price.

Ezekiel ends this tone of Mind as Soul, "Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing" (Ezk. 3: 12, 13). You'll hear that rushing if you will only obey the command to "eat this roll." You will have a sense of certainty, a sense of definiteness, which, even though you may have to pass through deep waters, will never let you down. You'll stand like a rock, because you'll be built on the rock. The floods will come, and the rains will descend, but your house won't fall. When you begin in Science to gain Soul-sense, so that you both burn the tares and gather the wheat into the barn, the barn of consciousness, then it doesn't matter what the floods are like. At that point of Soul, which translates, you've touched the hem of the Christ, and that Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error." The manifestation of God is Mind; it comes to the flesh as Spirit; and as Soul it destroys incarnate error, which only Soul-sense can do. So there is a sequence of Mind, Spirit, and Soul. It illustrates that the manifestation of Mind operates as Spirit to uncover the fleshly sense of things, to separate between Spirit and matter, and then to annihilate through Soul-sense the whole belief of incarnate error.

So Ezekiel begins his story with the whole tone of Mind in three tones. In Mind as Mind he sees the breaking of the light in a sevenfold way. In Mind as Spirit he sees the definite calculus of thought, in which the Word is symbolized by the lamps, the Christ by the wheels, Christianity by the coincidence of the wheels and the living creatures, and Science by the firmament, with its illustration of the "candlestick." In that illustration of the candlestick we saw Life and Soul as the wings and the voice; Truth and Spirit as the man on the sapphire throne; Love and Mind as the fire stretching upwards and downwards from the loins (Principle); and Principle as the glory of God. Then we saw that in Mind as Soul the light is identified, unveiling the sin of mortality.

The Firmament Orders Revelation: Spirit as Mind

Now we come to the whole tone of Spirit, and in *Spirit as Mind* the firmament orders revelation. In the days of creation, you remember, the record at this point is “Let there be a firmament . . . and let it divide the waters from the waters.” Mrs. Eddy writes, “Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament” (S. & H. 505: 7–8). Now, the light of Mind at the point of Soul has shown you that you must eat the “roll”—that is, handle the claims of evil—and this inevitably brings you to the point of Spirit, which Ezekiel describes here: “So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me. Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days” (Ezk. 3: 14, 15). That is the sense of Spirit as Mind, the sense of the ordering of the light, of ordered revelation.

The Firmament Enables Thought to Watch and Separate: Spirit as Spirit

Then we come to *Spirit as Spirit*. At this point in the second day of creation “God made the firmament, and divided the waters . . . from the waters.” Mrs. Eddy writes of this, “Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final” (S. & H. 506: 5–7). Ezekiel shows that the firmament, understanding, enables thought to watch and to separate, illustrating this by the command to be a watchman: “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me” (Ezk. 3: 17). First of all, in Spirit as Mind, when this sense of the firmament begins to dawn upon him, he sees that there must be ordered revelation, and now, in Spirit as Spirit, he sees that the understanding of the days of creation, of ordered revelation, demands that he shall watch: “And God made the firmament, and divided the waters . . . from the waters.”

The Firmament Gives True Identity: Spirit as Soul

And then we come to *Spirit as Soul*. In the Genesis record we read, “And God called the firmament Heaven,” and Mrs. Eddy says, “The calm and exalted thought or spiritual apprehension is at peace” (S. & H. 506: 11–12). And so here Ezekiel shows that the firmament

gives true identity, and thus frees from sin. Once you have seen that there must be ordered revelation, and that that revelation enables you to separate, to be a watchman, you then see that that separation leads to true identity, which frees from sin.

Ezekiel puts it this way: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezk. 3: 18, 19). There is the freedom for every one of us. When we touch this sense of Spirit as Soul, this operation of the firmament of which Mrs. Eddy says, "The calm and exalted thought or spiritual apprehension is at peace," and we find some sense of our own identity with God, then we must free not only ourselves, but also our fellow man. The firmament enables us to begin to handle the claims of animal magnetism, and so it frees from mortality. Ezekiel continues: "Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul" (Ezk. 3: 21). And so we see the way of salvation in this tone of Spirit as Soul; the firmament gives true identity and thus frees from sin, and it not only frees each one of us from mortality, it frees all men.

If we don't systematically and scientifically handle the claims of evil, and do it constantly and persistently, if we don't let our conversation be "Yea, yea," and "Nay, nay," then we are not helping to free ourselves or our fellows from mortality, and we are responsible. We have been taught how to do it in Christian Science, and we know how to bring the "rays of infinite Truth" into the "focus of ideas," and we know the way in which these ideas can be used to free mankind from all the countless human doctrines and hypotheses of the ages—the whole belief of life, substance, and intelligence in matter. If we don't take advantage of that knowledge, that is our fault, and we shall have to take the consequences.

In doing this work, remember that when we entertain the ideas of God in pure spiritual thought—the ideas of Mind, or Spirit, or Soul, or Principle, or Life, or Truth, or Love—the nature of those ideas is omnipotence, omniscience, omnipresence, and omni-action. The nature of a right idea is the very presence and power of God, it is Immanuel, "God with us," and that is why it is true that these synonymous terms take the very presence and power of God and put them into your hands. Remember too that Christian Science is all a matter of spiritual thought, of relationship between you and your Principle, as is the case in any subject. But the Principle of Christian

Science is universal, and so as your thought touches Principle, it must become not only individual, but also collective and thus universal.

Do make sure that you do gather the rays of Truth into the focus of ideas, that you do eat the roll, and eat it so that it becomes sweet as honey to you. It is sweet as honey. There is nothing in all the world that gives me such a sense of peace and power as the daily handling of the claims of evil by gathering the rays of Truth into the focus of ideas. If we can raise up a body of men and women who will do this impersonally, scientifically, and systematically, we shall free ourselves and our fellow men from the bondage of animal magnetism, and our progress will be irresistible.

TALK NO. 85

(December 16th, 1949)

EZEKIEL—XI

A Summary

“God and Science”—Breaking the Boundaries

First of all I must tell you that my book “God and Science” is going wonderfully. We’ve sold 4,000 copies in 4 weeks; we’ve had our first review of it, which is a good one—it appeared the other day in “The Northern Daily Telegraph”; also I’m getting a number of letters about the book from people I’ve never heard of. Everything points to the fact that the message of that book is going over. Moreover, it is winning that greatest of all things—respect. Even the people who don’t agree with it seem to recognize that it’s worthy of their respect, and that’s a real achievement. As a matter of fact, we’ve had little or no criticism of the book, but if certain people feel that they can’t agree with its presentation, that doesn’t matter, because remember that we are investigating the biggest subject in the world and we need to be humble enough to realize that we none of us really know very much about it yet.

A man who is a schoolmaster has sent a letter to headmasters of private schools all over the country, recommending “God and Science” for the purposes of undenominational religious education. He has already had a number of replies. Moreover, I was so interested the other night when a man who has a great deal to do with the advertising world told me that nothing is more calculated to attract attention today than the consideration of the religious education of children.

Altogether, the whole outlook is bright. It looks as though we are just beginning to break the boundaries of our own small circle into the world of thinkers. So don’t let’s sit back, let’s “pray without ceasing.” We have a “child.” A child needs taking care of, it needs constant nourishment, and so let’s be a mother to this idea. You all know what motherhood means, it means the highest unselfed purpose; and if we’re going to be a mother, then we’ve got to have that quality of thought which is absolute consecration. As far as I’m concerned,

I watch every moment to see that no thought comes into my mind that would hinder the growth of the child; I watch that nothing comes into my mind but ideas of Life, Truth, and Love. If we all do that, then the message of "God and Science" will spread far and wide, and nothing in the world will be able to withstand it. Its beginning has been meek, its growth is becoming sturdy, and I know that its maturity will be undecaying (see S. & H. 463: 15-16). It isn't my book, it's God's, and the book itself is just a symbol. Back of that book there's a divine idea which originated in God, and therefore has all the power and presence of God Himself.

The Necessity of Reasoning from God

Now let's consider this wonderful story of Ezekiel as one story. You know, the way he takes the human Jerusalem, which was the absolute centre of all Jewish hopes, affections, ambitions, and loyalties, and shows how as a symbol of mortality it must be destroyed, is wonderful beyond words. It should teach us a lesson. He takes what was to the Jews the dearest thing on earth, the material Jerusalem, and sees that it has got to be superseded. And then what happens? He sees that out of its destruction there will come the house "built without hands," the New Jerusalem, the "city four-square," which he describes in the last eight chapters.

I become more and more convinced that we can't learn anything about reality, or even about the human problem, except by thinking *from God, Principle*. It's no use our trying to reason upward from any human premise or condition. There are all kinds of human propositions—either objects or modes of thought—which we can use as symbols to illustrate the application of Christian Science to the human, but we can never reason from them. We must reason from Principle, and if we don't we commit the sin of Eve, which is indulging in the belief of good and evil, or dualism. Mrs. Eddy writes, "All Science is divine. Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound" (S. & H. 126: 8-14). There's the answer. The human mind never produced a real tone, it just couldn't do it.

And so let's be pure. Don't let's try to arrive at spiritual fact from any human proposition, or we'll be baulked. No human symbol, however good it is, can of itself lead us to a right concept of God. For instance, consider one of the synonymous terms for God—say Mind. Just the word "Mind" may mean different things to different people.

To the man in the street it means simply that which thinks; to one person interested in Christian Science it may mean one thing, while to another it means something else. But a sense of God as Mind is only really permanent, worth while, and changeless when it rises above the symbol. It is essential to see that "as we rise, the symbols disappear." It's interesting, and sometimes intellectually satisfying, to take human propositions, human systems, human objects, and try to arrive at the spiritual fact through reasoning from them, but it isn't Science. There is only one way of right reasoning and that is from God. When you know what God is, and you reason from God and solely from God, then you've got the answer to everything.

Mrs. Eddy remarks very interestingly in this connection, "No advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God" (Mis. 360: 32-2). Advancing modes of human thought may provide interesting analogies, and you can use them to symbolize the operation of Science in the human, but you cannot under any circumstances draw metaphysical conclusions from them. You can't draw metaphysical conclusions from anything but your understanding of God. If you try to do so, you will fail. Ezekiel is so wonderful in this respect. All the way through his standpoint remains, "the hand of the Lord was upon me"—he reasons out everything from Principle, and traces everything back to Principle. So don't let's try to arrive at God, or at spiritual idea, through any process of reasoning on a human basis, no matter what it may be. Let's gain a scientific sense of reality. 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). Let's arrive at our concept of reality by reasoning from Principle, and as we reason from Principle—as divine Principle, Life, Truth, and Love translates itself to us—we can analyze, uncover, and annihilate the material concept, and put the human concept in its proper place. It is true that in the process of analyzing, uncovering, and annihilating error, by which you pass through the three degrees of what Mrs. Eddy calls the "Scientific Translation of Mortal Mind" in order to arrive at the spiritual idea, you may find that certain human symbols are a help to you in symbolizing the operation of Christian Science—that is, the application of Science to the human problem—but they will never symbolize for you the operation of absolute Christian Science, or divine metaphysics, because any conclusion drawn from a material premise, or a material system of any kind, must partake of the nature of the mortal, and therefore can in no way be absolute.

So let's watch carefully how Ezekiel makes these points perfectly

clear. He could obliterate in his thinking even Jerusalem as a material concept, and he saw that without that obliteration there would be no spiritual progress. It is only as you and I depend less and less on human processes, and begin to reason from God and thus to understand God, that we attain in any degree to *divine* metaphysics.

A Recapitulation of the Tone of Mind

Now let's return to Ezekiel. As you remember, Ezekiel develops his story according to the tones of the days of creation, and for each tone I have chosen from Mrs. Eddy's chapter "Genesis" a reference from her spiritual interpretation of that tone in the days of creation, which fits exactly with Ezekiel's illustration of it. You will see, if you study them, that the correlation of Mrs. Eddy's statements with those of Ezekiel is wonderful.

Now, although we considered the first two chapters last week, I want to run over them again because they include the layout of the whole picture. Ezekiel begins with *Mind as Mind*: The light of revelation shines. That revelation is the sevenfold sequence of the days of creation, which he gives as a perfect illustration of the sequence of law, order, rule, system, method, form, and design. The light came as a "brightness," the law of Mind; then reflection and a fourfold calculus were introduced—the order of Spirit; then definiteness, sensitiveness, and changelessness—the rule of Soul; next the sense of power—a man's hand—illustrated the system of Principle; through infinite progression and individuality we saw the method of Life; then we saw the calculus of true manhood, which was the form of Truth; and finally we saw infinite ascension and the divine purpose of Love. That tone of *Mind as Mind*, with its sevenfold order, is absolutely perfect. The correlative passage is S. & H. 503: 20-25.

Then we come to *Mind as Spirit*: The light reflected as the calculus. Here the Word is symbolized by the "lamps"—the days of creation—which went "up and down," representing the objective and subjective sense. The Christ is symbolized by the "wheels"—the numerals of infinity, the point at which thought touches infinity and eternity. Christianity is symbolized by the coincidence of the wheels and the living creatures, standing for absolute relationship and unity, the calculus operative in Christianity, where thought gains a sense of the synonymous terms. So in the Word we have the days of creation, in the Christ the numerals of infinity, and in Christianity the synonymous terms. Finally, the climax comes in Science, in which Principle, the "firmament," is above; underneath are Life and Soul, represented by the wings and the voice, giving the sense of the numerals of infinity; then Truth and Spirit, or manhood reflected,

revealing the divine infinite calculus; then Love and Mind, the full effulgence symbolizing Principle fulfilled as Love and manifested as Mind—the complete order of the synonymous terms—giving the “fourth dimension” of spiritual thought; and finally Principle depicting the glory of God, mortality annihilated, giving the sense of omni-action. The correlative passage is S. & H. 503: 28–2.

So, in Mind as Mind, Ezekiel gives the seven tones through an illustration of law, order, rule, system, method, form, and design; and in Mind as Spirit he gives the calculus. In Mind as Mind in the first day of creation, God said, “Let there be light,” and then, immediately, in Mind as Spirit, “God divided the light from the darkness.” Order always separates, or differentiates, and so in Mind as Spirit Ezekiel gives the divine order as the calculus. When describing that calculus, he gives the days of creation as the lamps, the numerals of infinity as the wheels; then he gives the synonymous terms for God in the Christianity sense; and finally, in Science, he gives Principle—Life and Soul, Truth and Spirit, Love and Mind, all based on Principle. So Ezekiel gives this perfect picture in those first two tones.

Then we come to *Mind as Soul*: The light identified unveils the sin of mortality—Jerusalem. In this tone in the days of creation it says: “And God called the light Day, and the darkness he called Night.” This is where Ezekiel begins to see that he must “eat this roll”—he must handle the claims of evil specifically, scientifically, intelligently, impersonally, from his understanding of God. The correlative passage here is this wonderful statement of Mrs. Eddy’s: “The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence” (S. & H. 504: 23–26).

Ezekiel writes, “And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day . . . Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness” (Ezk. 2: 3; 3: 1–3). When you gain the sense that “God called the light Day, and the darkness he called Night,” and you see the necessity of handling the claims of evil, and you begin, through the seven days of creation, to break the seals of this sevenfold supposition of evil scientifically and intelligently, then you taste of that sweetness. I know several people who, in the last few

weeks, have produced a very distinct change in their health through getting down to the study of the Book of Ezekiel and the lessons it teaches.

You know, this Book of Ezekiel is so logical, so ordered, so coherent. He begins by laying out the whole story, and then he says, "Well, I must eat this roll—I must use my understanding of God to defeat and destroy evil in every way." It's such a natural development.

A Recapitulation of the Tone of Spirit

Then we come to the whole tone of Spirit. First we have *Spirit as Mind*: The firmament orders revelation. The firmament, which has been introduced in *Mind as Spirit*, now begins to separate, and that brings Ezekiel purity of thought. He says, "Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me" (Ezk. 3: 15, 16)—he went down to that state of thought represented by "the captivity;" he assimilated the seven days of creation, and that brought him purity of thought. It was a case of "Let there be a firmament" to separate. The correlative passage in "Science and Health" is 505: 7-8.

And so we come to *Spirit as Spirit*: Ordered understanding establishes true substance. "And God made the firmament, and divided the waters." Ezekiel writes, "Son of man, I have made thee a watchman unto the house of Israel;"—a watchman always has to separate, to "stand porter at the door of thought" (S. & H. 392: 24):—"therefore hear the word at my mouth, and give them warning from me" (Ezk. 3: 17). So he sees that he must be a watchman and separate truly and wisely. Mrs. Eddy writes, "Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final" (S. & H. 506: 5-7).

Then we come to *Spirit as Soul*: The firmament gives true identity, and thus frees from sin. Ezekiel shows that ordered reflection blesses everybody—"God called the firmament Heaven." He writes, "Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul . . . Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul" (Ezk. 3: 19, 21). There we see *Spirit as Soul*, the ordered way of deliverance for the individual. Mrs. Eddy writes, "The calm and exalted thought or spiritual apprehension is at peace" (S. & H. 506: 11-12). The order

which appears as a result of the firmament, the separation with authority, brings the calm and the balance of Soul.

So having given the system, Ezekiel sees that he must use it. First of all he went and sat among the captives seven days—he assimilated the divine system in his own thinking; then he saw that he must use it to separate—"And God made the firmament, and divided the waters;" and then he saw that that separation would lead to heaven, to harmony.

You know, what makes me so happy about what we are doing is this, that each one of us has learned that the only thing we have to do is to find God individually. We don't have to concern ourselves too much with the other fellow. If we can bring an understanding of God to the other fellow, that is certainly wonderful, but the great and important thing that each one of us has to do is to obey the injunction, "acquaint now thyself with him, and be at peace." Morning, noon, and night each one of us has only one purpose, and that is to acquaint ourselves with God, and we have only one enemy—animal magnetism, the gamut of evil. Animal magnetism may say that there's a sick or sinning mortal, it may say that there's a disease or a war, but whatever it says, it is only animal magnetism, and we must deal with it as such. "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" We bind animal magnetism and all its beliefs through the ideas of God—Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Ezekiel's Message Becomes Definite: Soul as Mind

Then we come to the whole tone of Soul in the development of this story according to the days of creation. In the beginning of his book Ezekiel gives the positive sense of each tone, but he soon uses the false record, and in some of the tones he uses both records, but what he is always doing is working out the plan of the first chapter of Genesis, which he in large measure evolved.

And so we come to *Soul as Mind*: Ezekiel's message becomes definite to him—"Let the dry land appear." He says, "Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reproof: for they are a rebellious house. But when I speak with thee, I will

open thy mouth" (Ezk. 3: 23-27). And so Ezekiel stresses the importance of the definiteness of Soul. He saw that until his message became definite, and thought was receptive, it was no use giving it.

In this tone of Soul as Mind, therefore, Ezekiel sees that his message is going to become definite, and that it's no use doing anything until it is definite. It's a sense of "Let the dry land appear," a sense of spiritual understanding defining identity. Mrs. Eddy gives a perfect sense of this tone: "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). Ezekiel saw that Spirit, God, would gather his message into its right channel. As we realize the presence and power of God—Mind, Spirit, Soul, Principle, Life, Truth, and Love—we find that Soul as Mind points the path every step of the way.

Mortality to Be Burned: Soul as Spirit

Now we come to *Soul as Spirit*: The definiteness of Ezekiel's message shows him that Jerusalem, the symbol of the mortal, will be burned as the tares. At this point in the false record of creation man was warned against eating the fruit of the tree of knowledge of good and evil.

Ezekiel now illustrates the false record. He begins to see that Jerusalem, the symbol of the five physical senses, must go. He sees the issue very clearly in this tone, and he says, "Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them. Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations" (Ezk. 5: 5-9). And so Ezekiel saw that the Israelites in Jerusalem had turned aside to consider good and evil. Mrs. Eddy writes, "Without natures particularly defined, objects and subjects would be obscure,"—even the true Jerusalem 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 tares—the physical senses—are destroyed, and the earth, the spiritual idea, is identified; Soul names all ideas and blesses them. It's a great blessing when those tares are destroyed by Soul.

The Remnant Identified: Soul as Soul

Up to this point we have been considering the Word as the Word, and now we come to the Word as the Christ. Here we have the tone of *Soul as Soul*, which identifies the remnant and destroys every false reliance through the Word as the Christ. It is a sense of "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit." Ezekiel begins to see that in Soul as Soul the fires of the Holy Ghost will destroy everything that is not identified by Soul, but that the remnant will always be saved. Because of Soul there will always be a remnant, and that's why every one of us is bound to be saved. God is Soul, and Soul identifies its idea infinitely, therefore it can't be destroyed. The Psalmist said, "If I make my bed in hell, behold, thou art there"—there is always a remnant.

Ezekiel writes, "And the word of the Lord came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them . . . Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries . . . Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence" (Ezk. 6: 1, 2, 8, 11). Mrs. Eddy writes, "A material world implies a mortal mind and man a creator. The scientific divine creation declares immortal Mind and the universe created by God . . . Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man. But the seed is in itself, only as the divine Mind is All and reproduces all—as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product" (S. & H. 507: 21-23, 30-5). There's no seed unless thought springs from Mind. You can't draw conclusions from matter.

Perhaps the best known subject in human experience today, and one which is attracting a great deal of attention, is physical science. We are tempted sometimes to draw conclusions about spiritual fact from physical science, but Mrs. Eddy makes this very striking statement: "Physical science (so-called) is human knowledge,—a law of mortal mind, a blind belief, a Samson shorn of his strength. When

this human belief lacks organizations to support it, its foundations are gone. Having neither moral might, spiritual basis, nor holy Principle of its own, this belief mistakes effect for cause and seeks to find life and intelligence in matter, thus limiting Life and holding fast to discord and death. In a word, human belief is a blind conclusion from material reasoning. This is a mortal, finite sense of things, which immortal Spirit silences forever" (S. & H. 124: 3-13). So whilst it is true that Mrs. Eddy indicates that we may find in physical science, in engineering and other human sciences, symbols which give us some sense of the operation of Principle in human experience, we cannot draw conclusions about absolute reality from any of those sciences. There can be no fruit from conclusions drawn from any material premise, whatever that premise is. We can draw conclusions about absolute reality only from God, from Mind, Spirit, Soul, Principle, Life, Truth, and Love. You will only have "fruit" as you begin with Mind, "which must be understood through the idea which expresses it and cannot be learned from its opposite, matter" (S. & H. 467: 30-32).

The Identity of Divine System Destroys Animal Nature: Soul as Principle

And so we come to *Soul as Principle* and Ezekiel illustrates this from the false record: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; . . ." He takes the false record again, but he shows the positive fact that the identity of divine system destroys animal nature. In his false concept of God the Adam dreamer took unto himself mortal qualities, which resulted in his belief in a false god. Whenever there is a false god, there is false creation. Whenever thought rests in the one God, there is reality. As you understand God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and you realize what those terms mean and their infinitude, then your own selfhood, and what you think about everybody, becomes Godlike—the earth brings forth a pure outcome. But every time you have a false concept of God, every time you give power to something that is unlike God—something that is not of the nature of idea, that is not ordered, pure, identified with God—the outcome is that you have a material creation.

Ezekiel writes, "Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land . . . And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee: and ye shall know that I am the Lord that smiteth" (Ezk. 7: 2, 9). Mrs. Eddy says, "God determines the

gender of His own ideas. Gender is mental, not material" (S. & H. 508: 13–14). The sex proposition, which involves false creation, begins to come into the picture at this point. It is a false creative sense. The true sense is that identified system gives divine gender—*infinite diversification*—to every idea, thus destroying animal longings.

The Pride of Life to Be Destroyed: Soul as Life

Then we come to *Soul as Life*: The pride of life, the Adam dream, is to be destroyed. At this point in the false record Adam named all material things, but here we see that those material things must be laid down. Immortality involves resurrection from mortality into the one Life.

Ezekiel writes, "All hands shall be feeble, and all knees shall be weak as water . . . They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity"—sex has come into the picture, the lie that man is a creator. "Destruction cometh; and they shall seek peace, and there shall be none" (Ezk. 7: 17, 19, 25). Mrs. Eddy says, "This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization" (S. & H. 509: 1–4). Ezekiel is showing that when you understand Soul as Life—the identity of the one infinite Life, the one infinite individuality, all that constitutes true being—then the animal quality of lust, the lust of sex, the lust for gold, and so on, has got to be destroyed; but you don't lose anything by that, you gain everything.

Divine Metaphysics Uncovers the Deep Sleep of Mortality: Principle as Mind

And so we come to the whole tone of Principle, and to *Principle as Mind*. Here Ezekiel brings in the false record very forcibly, and he deals with false systems; he also brings in the true record. The true record is: "Let there be lights in the firmament of the heaven," and in the false record a "deep sleep" falls upon Adam. Divine metaphysics, when understood, gives man spiritual power and uncovers the deep sleep induced by animal magnetism—the material body or temple. You will find that I have often used the epitomes of the

days of creation in summarizing these tones; for instance, we epitomized this tone as *divine metaphysics* and *spiritual power*.

Ezekiel says, "Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber"—we saw that if you look "down" from Principle to Soul, Spirit, and Mind you see the process of the destruction of error: Soul translates and analyzes, Spirit separates, and Mind is the manifestation that destroys error. If you look up, you see the brightness, the salvation, of Life, Truth, and Love. "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy" (Ezk. 8: 2, 3). Up to the point of Soul Ezekiel showed that the temple of Jerusalem, a centre of animality and so forth, must go, but now he is seeing that the Israelitish God of vengeance and jealousy must go—no conclusions could be drawn from it at all. Mrs. Eddy writes, "Knowing the Science of creation, in which all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: 'Ye can discern the face of the sky: but can ye not discern the signs of the times?' How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense!" (S. & H. 509: 29-4) The Israelitish tribal Jehovah was an object of sense, and therefore it had to pass away.

"And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain . . . Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth . . . Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." Tammuz was the name for the beautiful Greek youth Adonis, who represented male youth, and so represents sex worship. "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them" (Ezk. 8: 4, 12, 14, 18). "Ye can discern the face of the sky: but can ye not discern the signs of the times?"

True Government Purifies All Things: Principle as Spirit

Now we come to *Principle as Spirit*. In the true record the lights in the firmament of the heaven were to give light upon the earth, and in the false record woman was taken out of man—the separation

of male and female. The minute you have sex there is separation. Gender, the true idea which annihilates sex, brings unity. Every one of God's ideas has its own gender, and reflects every other idea, and for that reason we're all one in Christ. Paul saw that when he said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Within each one of us there is true manhood and true womanhood, and when we rise to demonstrate that, we shall be eternally satisfied.

Suppose, for instance, that two people get married. The man will thus bring into his experience a sense of true womanhood which will be according to his ideal, and the woman will bring into her experience a sense of true manhood. If those two people realize that every man and woman includes true manhood and true womanhood, because we are all God's reflection, the chances are a thousand to one that it will be a marriage "made in heaven." That marriage will embody a true sense of gender, therefore sex will play less and less part in it, and it will be a sweeter and sweeter marriage as time goes by.

Ezekiel shows, in this tone of Principle as Spirit, that the demonstration of divine metaphysics operates as true government, purifying and unifying all things, establishing the divine infinite calculus as ever-operative, and disproving false separation. "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof" (Ezk. 9: 2-4). The men who saw the hideousness of error were to be saved; that is why a mark was to be set on them. Remember, we're considering the tone of Principle as Spirit. Mrs. Eddy writes, "Truth and Love enlighten the understanding, in whose 'light shall we see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense" (S. & H. 510: 9-12).

"And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which

were before the house" (Ezk. 9: 5, 6). There Ezekiel gives that sense of purifying all things, and disproving false separation.

Then we come to the wonderful tenth chapter, in which we see the *operation* of the calculus. In the false record woman was taken out of man, which was a false operation, but here we see that all false operation is going to be desolated by the purity of true manhood. We see the operation of the divine infinite calculus as the four cherubim, which here represent the calculus instead of the four living creatures as before. We see an illustration of the Word, the Christ, Christianity, and Science; the chapter is divided into those four parts, and in each part we see Principle, Life, Truth, and Love.

First of all, in the illustration of the Word, we had Principle as the firmament again, and then "the cherubims stood on the right side of the house"—Life, Truth, and Love. Then we saw the Christ sense, which began with Principle and then was illustrated by the symbol of "a wheel . . . in the midst of a wheel," and by that inspiring symbol "O wheel." Next we saw Christianity: "And when the cherubims went, the wheels went by them"—the coincidence of the cherubim and the wheels. This is the same story as we saw in Mind as Spirit where we saw the layout, the design, of the calculus, but now we are being shown the operation of it. And finally we saw the sense of Science, and of the oneness of the divine infinite calculus: "Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward" (Ezk. 10: 21, 22). It was the same system as Ezekiel first showed us "by the river of Chebar," but here we see the operation of it; we are getting lights in the firmament of the heaven to give light upon the earth—the true operation of Principle, Life, Truth, and Love—and that sense is given in the Word, the Christ, Christianity, and Science. This true operation shows up the false operation, symbolized by the woman taken out of the man, and we see that the latter is absolutely hideous, it is nothing but division—the result of sensualism. The climax of Principle as Spirit is demonstration and government, and you remember we have summarized it like this: The demonstration of divine metaphysics operates as true government, purifying and unifying all things, establishing the divine infinite calculus as ever-operative and disproving false separation.

Ezekiel continues: "Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people,

and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel”—the remnant of Soul is growing into something more than a mere remnant. “And I will give them one heart, and I will put a new spirit within you;”—a wonderful sense of Principle as Spirit;—“and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God” (Ezk. 11: 16, 17, 19, 20).

So there we see the destruction of all false operation. The man clothed in linen was to go forth to mark those who had the purity of thought to see the error of the situation, which may have been division, separation, adulteration, but those who didn’t see the error would be destroyed by this sense of true manhood; eventually, however, God would gather all peoples. Why do you think that you and I see the truth today? Because of the operation of Principle as *Spirit*. It isn’t because of anything *we* have done. If any of us received punishment for all our faults, if we were weighed in the scales, it would overwhelm us, but because of the demonstration of Principle as *Spirit* divine metaphysics operates as true government, purifying and unifying all things, and establishing the divine infinite calculus as ever-operative, thereby disproving and delivering from false separation and operation of every kind.

The Harmony of Principle Destroys Mortal Sense: Principle as Soul

Then we come to *Principle as Soul*: The system and harmony of Principle demands the journey from sense to Soul, and shows the fallacy and degradation of false manhood and false womanhood—the harlotry of Jerusalem. Ezekiel begins to uncover the whole belief of false manhood and false womanhood.

He writes, “Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house . . . Say, I am your sign:”—your symbol:—“like as I have done, so shall it be done unto them: they shall remove and go into captivity.” Remember, Principle as Soul shows the fallacy and degradation of false manhood and false womanhood. “Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged

any more, but the word which I have spoken shall be done, saith the Lord God" (Ezk. 12: 3, 11, 27, 28).

Then Ezekiel uncovers false prophecy. "Prophet" is defined as "the disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5). "Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; . . . Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall,"—a sense of the Word, the Mosaic doctrine,—"and, lo, others daubed it with untempered mortar: . . . Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them" (Ezk. 13: 2, 10, 17).

"Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations . . . Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God . . . Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves" (Ezk. 14: 6, 14, 18).

Ezekiel continues in Chapter 16: "And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite"—they were the descendants of Ham. "But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was . . . Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness . . . Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy . . . Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant . . . And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God" (Ezk. 16: 3, 15, 37, 49, 60, 62, 63). That ends the tone of Principle as Soul, which absolutely uncovers the belief that man and woman are "one flesh," which at this point is brought forward in the Adam record. The attempt to be one in flesh

produces separation, because there is no oneness in the flesh at all. As we find our true state of being, we become one in Christ, and then we are each wedded to every other; but the belief that man and woman can ever become one flesh is the mortal sense of creation.

We summarized Principle as Soul like this: The system and harmony of Principle demands the journey from sense to Soul, and shows the fallacy and degradation of false manhood and false womanhood—the harlotry of Jerusalem. Mrs. Eddy says, “Geology has never explained the earth’s formations; it cannot explain them . . . Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony. This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, ‘whose seed is in itself.’ Thus God’s ideas ‘multiply and replenish the earth’” (S. & H. 520: 19–20, 28–5). As Ezekiel really begins to uncover error, he shows that in no manifestation of the flesh is there ever oneness. Principle as Soul is the infinite One identified; as you understand Principle as Soul and you identify in your thought the one Principle, you see that that Principle demands the journey from sense to Soul, you see that it is forever incorporeal and sinless, that it is forever demonstrated, that it knows nothing of material sense but only of Soul-sense; as you realize those things, you begin to see that there cannot be unity in the flesh.

When married people understand this tone of Principle as Soul, they will turn intelligently to unity in the things of God. Then, in their human experience, they will always be kind to each other, respect each other, appreciate and understand each other—they will begin to be one in spirit. Every marriage that is based on oneness in the flesh, sex attraction, is doomed to failure unless it is translated onto the right basis, because unity in the flesh is impossible. The fact of Principle as Soul is that the infinite demonstration of the infinite One is identified as infinite incorporeality, as infinite Soul-sense, as the journey from sense to Soul, as true prophecy, as true manhood and true womanhood. If we mortals want to be happy with each other, we must build on the things of Spirit, and then we shall have the fruit of the Spirit—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” We can have lovely homes, wonderful relationships, but we must build on Spirit.

The great belief of the Hebrew nation was that they were God’s chosen people, an honour from which everybody else was excluded; here Ezekiel is uncovering that belief to the bone, and showing them that there is nothing to it. Also they were a very sensual nation at that time, and the worship of sex was rampant with them. Ezekiel uncovered the whole thing, and showed them that Principle as Soul

knows oneness only in spiritual sense. Now, that fact hasn't changed. It's as true today as it ever was. Humanly speaking it is proving itself to us more clearly than ever; I've never known such unity and respect and love as we people have for each other. It humbles me. Nowadays I hardly ever hear anybody criticize anybody else, and it never comes into my thought to do so. Why should that be? Because we're finding that Principle is Soul, that it is sinless, one, incorporeal, it's of the nature of gender (not of sex), in which every idea is wedded to every other idea. It's a foretaste of the "new heaven" and the "new earth," in which there's no sorrow and no pain, no crying and no death. It's a wonderful experience which we are having, and it is impelled by Principle as Soul.

INTERVAL

Now, let us bear in mind what I was speaking about at the beginning of this talk. Mrs. Eddy writes, "No advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God." The belief that any human system, no matter what it is called, can bring us to reality, or bring about some such great advance as the mission of Jesus Christ or Christian Science, is absolute nonsense. Human systems must be subjugated to divine Principle before anything like that can occur. If we believe that we can bring about anything comparable to the mission of Jesus or Christian Science through advancing human thought, we're trying to eat of the tree of knowledge of good and evil. Suppose you had a so-called solution to a mathematical problem which had many mistakes in it, would it be wise to rely on that calculation? You can rely on a result only when the whole calculation is without error; in other words, you can rely only on absolute purity. And so the belief that any human mode or system, its human development or improvement, will lead to reality is wrong. The true improvement of a human system involves the action of reality in bringing about the partial disappearance of that system, not the betterment of the system itself. "By reversal, errors serve as waymarks to the one Mind" (S. & H. 267: 24), but only *by reversal*. It is true that Mrs. Eddy indicates that the creations of material science may be useful symbols, but they can't tell us anything about reality. It is through their subjugation to the ideas of God that we arrive at reality. So don't let's try to draw conclusions from human systems. Let's draw our every conclusion from Mind, Spirit, Soul, Principle, Life, Truth, and Love; if we do, we can't go wrong. That's what Ezekiel was doing.

The Statutes of Divine Principle Are Irresistible: Principle as Principle

Now we come to *Principle as Principle*; in the true record the lights were set in the firmament of the heaven, and in the false record the serpent, animal magnetism, entered the story. Ezekiel's story has been working up through the exposing of a false sense of creation, a sense of division, the attempt at unity in the flesh, the sense of sex, until at this point we see the uncovering of animal magnetism itself. We have summarized this tone thus: The statutes and "sabbaths" of divine Principle are irresistible and must be understood and obeyed; they interpret to man the infinite One, thus annihilating animal magnetism, the serpent, which claims to misinterpret Principle to man. The serpent misinterpreted God's law to Eve; he asked, "Yea, hath God said, Ye shall not eat of every tree of the garden?"

"Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord God; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: . . ."—that eagle symbolizes Nebuchadnezzar, king of Babylon. "There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots towards him"—this second eagle symbolizes Egypt, animal magnetism. "Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew . . . Say now to the rebellious house, Know ye not what these things mean? tell them, Behold the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; . . . That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand" (Ezk. 17: 2, 3, 7, 10, 12, 14). Principle as Principle shows unmistakably that the serpent is base, and that baseness, if entertained by mortals, prevents them from being lifted up; but by keeping the covenant, however little we keep it, we shall stand.

Then Ezekiel goes on: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? . . . Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die . . . Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin . . . For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezk. 18: 2, 4, 30, 32).

“But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted:”—the fulfilled sense of Mind, Spirit, Soul, Principle, Life, Truth, and Love are the “sabbaths”:—“then I said, I would pour out my fury upon them in the wilderness, to consume them . . . As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face . . . For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things . . . And ye shall know that I am the Lord, when I have wrought with you for my name’s sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God” (Ezk. 20: 13, 33–35, 40, 44).

“Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him” (Ezk. 21: 26, 27).

And so Ezekiel shows the story of the lights set in the firmament of the heaven. And he also shows that if you let into your thinking something that begins a false sense of things, at first it seems very simple and unimportant, but then it grows and grows and eventually becomes animal magnetism in its very essence. That is what Ezekiel is dealing with here—the entry of the serpent. When animal magnetism in its very essence enters into your thought, then indeed there is desolation. You know, all evil comes into our thought at first as just a whisper, and then it grows and grows, and if you let it develop without taking much notice of it, then eventually hell is let loose and you seem to have a false sense of everything. What has happened? Cain occupies the picture—the mortal has become the tool of animal magnetism, and there is no longer any light. When we deal with animal magnetism, then the light of spiritual power operates for us.

Mrs. Eddy says, “In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light. In the eternal Mind, no night is there” (S. & H. 511: 11–14).

Divine Individuality the Only Way of Salvation: Principle as Life

And so we come to *Principle as Life*: The divine method of infinite progression involves the complete laying down of the mortal as "dross." Divine individuality is the only way of salvation. Here Ezekiel gives up his "wife" without sorrow and he also pronounces the seven judgments—symbols of the destruction of mortality. Mrs. Eddy writes, "The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress" (S. & H. 511: 17-18). At this point in the false record Eve misinterpreted Principle.

Ezekiel writes, "Moreover the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations . . . And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter . . . Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver"—those five metals symbolize the five physical senses. ". . . And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezk. 22: 1, 2, 11, 18, 30).

"Son of man, there were two women, the daughters of one mother: . . . and the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah." Samaria was the capital of Israel, and Jerusalem of Judah, so these two "sisters" represent the male and the female. Ezekiel shows that the female sense in each one of us misinterprets Principle; the accent is on the female. "The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations" (Ezk. 23: 2, 4, 36).

"Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day"—the day when the siege of Jerusalem began. "Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it" (Ezk. 24: 1, 2, 6). Christian Science teaches that if you look at the material creation or material life from a material point of view, it will become more and more chaotic and uncontrollable; but if you look at it from God, from Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the right idea of man, you will

be able to analyze, uncover, and annihilate it, and find more and more of heaven. I have been 47 years in Christian Science and it has never taken away anything worth while, it has only taken hell away. But Christian Science demands that you see that the scum of materiality is scum. It shows that "at thy right hand are pleasures for ever more." It teaches that if you think wholly from the spiritual, then the spiritual will impress itself upon the material, thereby causing the material to disappear; that will seem to you to be the coming of the Christ, but from the divine standpoint the Christ doesn't come and go, it's ever present. The disappearance of mortal belief seems to us like a foretaste of heaven, but heaven is ever present. And so Christian Science doesn't rob you of anything; even in human experience it gives you peace, happiness, satisfaction, certainty, which are what we all need, and it tells you who you are, where you are, where you're going along the highway of Science. A full understanding of Christian Science would make human experience beautiful beyond words; when Jesus rose from the grave, everything must have been beautiful to him. He said, "I have overcome the world," but he had to be willing to lay down the false mortal concept of existence through analysis, uncovering, and annihilation. And so we shall have to lay down even the "gold of human character" (S. & H. 565: 22) as we are purified by the Christ, because anything human is of a temporary nature.

"So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded . . . Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God" (Ezk. 24: 18, 24).

Then Ezekiel gives the seven judgments on Ammon, Moab, Edom, Philistia, Tyre, Zidon, and Egypt, and they are an analysis of the workings of animal magnetism, the misinterpretation of the days of creation.

Then we come to Chapter 33, still in the tone of Principle as Life: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:"—turn from his misinterpretation:—"turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? . . . Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways. And it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten" (Ezk. 33: 11, 20, 21)—on the fifth day the five physical senses are laid down.

It's interesting to see that in Mind you have the layout, in Spirit

you have the separating of the tares from the wheat, in Soul you begin to see how the message is identified and how the tares have to be destroyed. When you come to Principle, you begin to gain the demonstration of the idea and to see how that demonstration wipes out everything of the nature of division and false separation. Then you come to the wonderful demonstration of Life, Truth, and Love.

The Word of Life Brings Life Abundantly: Life as Mind

Next we come to the whole tone of Life, and Ezekiel gives the four tones. First, *Life as Mind*: The Word of Life brings light abundantly, but the dead letter is darkness. At this point the serpent says, "ye shall be as gods, knowing good and evil."

"Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb." When you pass through Principle as Life, when you have demonstrated some measure of the Life that enables you to give up the mortal, then your mouth is really opened. "Then the word of the Lord came unto me, saying, Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance." Instead of depending on *one*, misinterpretation depends on many. "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh,"—misinterpretation,—"and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness" (Ezk. 33: 22–24, 30, 31). The corresponding passage is S. & H. 511: 28–3, interpreting "Let the waters bring forth abundantly . . ."

The Ideas of Life Ordered and Fed by Spirit: Life as Spirit

So we come to the wonderful tone of *Life as Spirit*: The ideas of Life are always ordered and fed by infinite Spirit, the shepherd, whereas the testimony of the material senses scatters the flock. At this point in the days of creation it says that God created great whales, living creatures, and winged fowl. In the false record the woman eats of the fruit and gives it to the man.

Ezekiel writes, "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto

the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? . . . For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. . . . And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd . . . And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God" (Ezk. 34: 2, 11, 12, 23, 31).

Mrs. Eddy writes, "Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics" (S. & H. 512: 8-13).

Eternal Life Multiplies and Identifies All Things: Life as Soul

Now we come to *Life as Soul*, and the tone changes to the Word as Christianity. The true record here is "Be fruitful, and multiply," and in the false record Adam and Eve realize that they are naked. Ezekiel brings in both senses. We have epitomized the tone like this: Eternal Life multiplies and identifies all things, but mortal life is always naked and barren, it has no multiplication.

Ezekiel uses Mount Seir, or Edom, as his symbol; the judgment on Edom illustrated Soul, you remember. He says, "Son of man, set thy face against mount Seir, and prophesy against it . . . Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth. And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord" (Ezk. 35: 2, 7-9).

Then he gives the positive sense: "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come . . . And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit" (Ezk. 36: 8, 10, 11).

Mrs. Eddy writes: "Spirit blesses the multiplication of its own pure and perfect ideas . . . Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions"

(S. & H. 512: 20–21, 25–27). There again you have the two sides of the picture.

Life Demonstrates the One Immortal Being: Life as Principle

And so we come to *Life as Principle*: Life demonstrates the one immortal Being, whilst mortality brings shame and remorse. We see the sense of “advancing spiritual steps in the teeming universe of Mind” (S. & H. 513: 6–7), and at this point in the false record Adam and Eve sewed fig leaves together to hide themselves.

Ezekiel writes, “Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman . . . Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went . . . A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them” (Ezk. 36: 17, 22, 26, 27)—a wonderful sense of Science. Remember, in the fifth day of Life as Mind, Life as Spirit, Life as Soul, and Life as Principle we have the sense of the Word as the Word, as the Christ, as Christianity, and as Science.

“Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations . . . As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord” (Ezk. 36: 31, 38). A perfect sense of the multiplication of Life.

You remember that Adam and Eve sewed fig leaves together to hide themselves; Mrs. Eddy writes: “To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light” (S. & H. 513: 7–10).

In that whole tone of Life you can see the four tones of the Word as the Word, as the Christ, as Christianity, and as Science very clearly. Just listen to the captions: Life as Mind: The Word of Life brings light abundantly, but the dead letter is darkness. Life as Spirit: The ideas of Life are always ordered and fed by infinite Spirit, the shepherd, whereas the testimony of the material senses scatters the flock. Life as Soul: Eternal Life multiplies and identifies all things, but mortal life is always naked and barren (no multiplication).

Life as Principle: Life demonstrates the one immortal Being, while mortality brings shame and remorse. How wonderfully Ezekiel has illustrated the “seed-plot” of the Bible.

Truth Manifests Itself as Infinite Ideas: Truth as Mind

So we come to the wonderful tone of Truth. *Truth as Mind*: Truth manifests itself as infinite ideas, thus exposing mortal mind’s illusions. In the true record we read: “Let the earth bring forth the living creature . . .” This is the first glimpse of manhood. The “living creature” symbolizes what Mrs. Eddy calls the lesser idea: “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).

Ezekiel writes, “The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones . . . And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest” (Ezk. 37: 1, 3). That happens with us: we begin to get some faint sense of manhood, we begin to see that we’re not a material corporeality, but that we’re God’s idea outside the body, we’re the likeness of Mind, Spirit, Soul, Principle, Life, Truth, and Love—that is the first sense of manhood we gain. At first it seems feeble, and we may say to ourselves, “Can these bones live?”—“Will the time come when I can understand this and prove it? Will this sense of things ever be living to me?” The answer is, “O Lord God, thou knowest.” The reference for that tone is S. & H. 513: 17–21. In the false record we have God asking, “Adam, where art thou?”

Truth Substantiates Itself as a Calculus of Ideas: Truth as Spirit

Then we have *Truth as Spirit*: Truth substantiates itself as a calculus of ideas, whilst error is substanceless.

Ezekiel writes, “Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army” (Ezk. 37: 9, 10). Think of the “breath,” the impetus, that has come to our concept of Science because of our understanding that there is a divine infinite calculus. The calculus makes the ideas of God ever present and ever available, so that we can use them, however difficult any problem seems. It shows us the Science of these ideas, and that they will prove themselves. “God made the beast of the earth . . .”—everything becomes living, whilst

in the false record the serpent and the woman are cursed. In Truth as Mind we had: "Can these bones live?"—"Can this faint sense I have of manhood live? Can it lead to the temple built 'without hands'? Can it lead to the 'city foursquare'?" Here we have the answer: "Yes! It can." And immediately the calculus comes into the picture. The reference is S. & H. 513: 26-27; 514: 19-20, 28-30.

Truth Identifies Man as Reflection: Truth as Soul

Then we come to *Truth as Soul*: Truth identifies man as reflection, and therefore incorporeal, whilst error would bury man in the soil of mortal belief. In the true record, you remember, it says, "Let us make man in our image, after our likeness: and let them have dominion," whereas in the false record Adam is cursed to till the soil.

Ezekiel writes, "Then he said unto me, Son of man, these bones are the whole house of Israel:"—they are manhood:—"behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel . . . And shall put my spirit in you, and ye shall live, and I shall place you in your own land:"—bring you into your own identity as man:—"then shall ye know that I the Lord have spoken it" (Ezk. 37: 11, 12, 14).

First of all you say, "Can these bones live?"—"Can I demonstrate this, is it true?" Then you begin to say, "Why, of course it's true, there's an absolute divine calculus of power and reality which I can use." Then you begin to identify yourself with that calculus. The reference for this tone is S. & H. 516: 4-8.

Truth Interprets Man as Embracing Manhood and Womanhood: Truth as Principle

And so we come to *Truth as Principle*: Truth interprets man as the ideal, embracing both manhood and womanhood, thus driving the Adam man out of material selfhood; here, in the false record, Adam is driven out of Eden. In the true record we read, "So God created man . . . male and female."

Ezekiel writes, "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become

one in thine hand." You know that Judah represented the male, and Joseph, or Ephraim, represented the female. In Jacob's blessing on Joseph he speaks of "blessings of the breasts, and of the womb." "Moreover I will make a covenant of peace with them;"—when you begin to realize that God created man male and female, you have that "covenant of peace." There is no peace that comes to any human being that can compare with that which comes when he reflects the fatherhood and the motherhood of God, and therefore has both manhood and womanhood, it is a most wonderful peace of mind that comes to one;—"it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people" (Ezk. 37: 16, 17, 26, 27). When in Truth as Principle you see the idea become the ideal, you see that man, the ideal, is both male and female. The reference is S. & H. 516: 27-31; 517: 8-10.

Truth Gives Man Victory Over the False Mortal Concept: Truth as Life

Then we come to *Truth as Life*: Truth gives man victory over Gog, the false mortal concept. Here you see how through manhood you can destroy Gog—the false sense of mortality. "Greater love hath no man than this, that a man lay down his life for his friends." The tone changes here to the Word as Science. In the true record man is blessed, and is commanded to be fruitful and multiply; in the false record Cain and Abel come into the picture.

Ezekiel writes, "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? . . . And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes . . . Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord" (Ezk. 38: 14, 16, 23). We have that experience in Christian Science: when through Truth as Life we begin to identify ourselves as individual, as indivisible from God, so that we can say, "I and my Father are one," then we begin to be able to lay down the mortal, and we thereby "sanctify" ourselves "in the eyes of many nations." So victory over Gog, the false mortal concept, gives man immortality. The reference is S. & H. 517: 31-4.

Truth Gives Man Complete Dominion Over All Things: Truth as Truth

Then we come to *Truth as Truth*: Truth gives man complete dominion over all things, whilst error destroys itself; in the false record Cain kills Abel. In the true record man was given the herb and the fruit tree for meat, and the animals were given the green herb. Mrs. Eddy writes, "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality—*infinite Life, Truth, and Love*" (S. & H. 518: 19–23). I love this tone. When you understand Truth as Life and you begin to lay off mortality and put on immortality, then you can, in Truth as Truth, begin to be a father and a mother to all ideas.

Ezekiel writes, "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land . . . And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward" (Ezk. 39: 11, 12, 21, 22).

Truth's Idea Is Always Fulfilled in Love: Truth as Love

And so we come to *Truth as Love*: Truth's idea is always fulfilled in Love, whilst all that is unlovely must inevitably be refined. In the false record Cain is not to be slain by man, but by Truth. In the true record we read, "And God saw every thing that he had made, and, behold, it was very good." Mrs. Eddy writes, "The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit" (S. & H. 518: 27–29).

Here Ezekiel says, "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; . . . Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God" (Ezk. 39: 25, 29).

So that tone of Truth begins with the dry bones of which you ask,

“Can they live?” Then you say, “Yes, in Science there is a calculus.” You go on to identify yourself in that calculus. Then you begin to see how it will demonstrate itself. Next you see how you can lay down the mortal, and that gives you the sense of manhood, in Truth as Truth, which entirely wipes out Gog—it took “seven months” to bury him. And then you see the finality of the sequence in the statement, “Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.”

Love's Idea Is the True Temple: Love as Truth

And so we come to the whole tone of Love. First we see *Love as Truth*: Love's idea, man, is the true temple. The true record says, “Thus the heavens and the earth were finished, and all the host of them.” You remember Mrs. Eddy's definition of “earth”: “A sphere; a type of eternity and immortality, which are likewise without beginning or end. To material sense, earth is matter; to spiritual sense, it is a compound idea” (S. & H. 585: 5–8). Ezekiel symbolizes the compound idea of the earth by the temple. Mrs. Eddy writes, “Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love . . . What can fathom infinity! How shall we declare Him, till, in the language of the apostle, ‘we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ?’” (S. & H. 519: 9–11, 16–21). In this tone we reach the fulfilled sense of the Christ, and in the false record it is where Cain goes out into the land of Nod.

“In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel” (Ezk. 40: 1–4).

Then, further on, Ezekiel writes, “Afterward he brought me to the gate, even the gate that looketh toward the east; and, behold, the

glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory." This gives a similar sense to Mrs. Eddy's words, "How shall we declare Him, till, in the language of the apostle, 'we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ'?" "And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me . . ." The house was the "temple"—"the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love." Then he says to the man, "This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house" (Ezk. 43: 1-6, 12). A perfect sense of Love as Truth, of "Thus the heavens and the earth were finished, and all the host of them." The law of the house is that man is holy, that man is found in Christ: "How shall we declare Him, till, . . . 'we all come . . . unto the measure of the stature of the fulness of Christ'?"

Love's Divine Plan: Love as Love

Finally we come to *Love as Love*: Love's divine plan—the "city foursquare." In the days of creation it says, "God . . . rested on the seventh day," and in the second record Enoch is translated.

Ezekiel writes, "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side . . . Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because

these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh" (Ezk. 47: 1, 2, 8, 9).

"... and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred." Ezekiel's whole vision was from the standpoint of the Son of man, and so he represents it as the "four" of the fourfold calculus and the "five" of Life—the calculus at the point of Life. "And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty . . . And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there" (Ezk. 48: 15-17, 31-35)—that city is the consciousness of divine Love.

You know, Ezekiel began with the story of Genesis and has taken us right through the Scriptures and finished with the story of Revelation. He laid out the story of the seven days of creation, he showed how it developed through the calculus of reality, and how it destroyed evil through analysis, uncovering, and annihilation. He showed that Jerusalem, the five physical senses, will be destroyed, and the temple burned. Then he brought in the vision of true manhood, the man of God's creating. Next he showed the true sense of the temple, and how that would stand, and finally he gave the sense of the "city foursquare," the symbol which climaxes the Bible. He told us the "law of the house," of the temple, and then he said that the name of the city is, "The Lord is there."

The time is coming when the Book of Ezekiel will be regarded as one of the most wonderful, beautiful, and scientific of all the writings in the world. It shows us how to use the spiritual meaning of the first chapter of Genesis, how to let that lead us into the plane of the Christ, and how, when the Christ translates itself to us, to analyze, uncover, and annihilate evil. It shows us that as we fulfil that purpose, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5). Mrs. Eddy climaxes this whole

picture in her statement, "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! . . . Principle and its idea, man, are coexistent and eternal" (S. & H. 520: 3-5, 9-10). That is the "city foursquare" state of consciousness. When you find that "Principle and its idea, man, are coexistent and eternal," you have arrived at the "city foursquare."

Ezekiel tells the most wonderful story. When you have seen the layout of it, do study it. Don't let it go when you have only a superficial sense of it. Don't let it go until you have made it your own. You remember that Jacob said of his vision, "I will not let thee go, except thou bless me." We should never let any presentation of the divine idea go until we have made it our own to some extent. When it is ours, it is perfectly natural and normal to us; in fact, it becomes divine music to us.

