

The
Works of
JOHN W
DOOREY

Talks on
the
Science
of the
Bible
Vol. VI

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Vol. VI

Nos. 48-57
I and II
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TALKS BY JOHN W. DOORLY
ON
THE SCIENCE OF THE BIBLE
VOLUME SIX
NOS. 48-57
I AND II KINGS

By the same author

THE PURE SCIENCE OF CHRISTIAN SCIENCE

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

THE PURE SCIENCE OF THE BIBLE

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

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)

TALKS ON THE SCIENCE OF THE BIBLE:—

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

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| | 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 January 4th and March 8th, 1949)

VOLUME SIX

Nos. 48–57

I AND II KINGS

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

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THE AUTHOR

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

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

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

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

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

TALK NO. 48

(January 4th, 1949)

I KINGS—I

Chapters 1: 1—3:28

Our Two Textbooks

As we go on in our prayerful study of the Scriptures, the divine fact is becoming more and more evident that we have two textbooks, the Bible and "Science and Health," and that they are equally important. It is most illuminating to look up the many references to the Bible in Mrs. Eddy's writings, and now that we are beginning to see how correlative the Bible and "Science and Health" are, they are becoming conjoined to us, as they must do, because they really tell one story.

The Bible begins by telling of the creation, or revelation, of the nature of man as God's idea, and it gradually leads thought up to some sense of fatherhood as discerned by the Virgin, and some sense of manhood and womanhood as made manifest in Jesus. Step by step, as we have been doing, you can trace the appearing of womanhood as well as manhood in the Scriptural record, and we have seen it especially through David. The revelation of true manhood, which leads to a sense of womanhood, is essentially the story which the Bible tells, right from the outset, and we can watch the development of that revelation as the record expands from the individual to the family and then to the tribe and to the nation. The whole story of the Bible, therefore, is of the development of manhood, God's highest idea, including all other ideas. The climax of the Scriptures is really Jesus' demonstration of the male and the female of God's creating, which is the highest aspect of manhood.

So the Bible records the right idea of manhood as forever revealing God. The Christian Science textbook does more than reveal true manhood—it *demonstrates* the perfect idea of manhood, the ideal man or Christ. Mrs. Eddy climaxed in "Science and Health" the story of the Bible, because Science presents the motherhood and womanhood of God, and from that basis demonstrates subjectively the right idea of man. The Bible had led up to the revelation of man

as womanhood and motherhood, and then Mrs. Eddy took up the story at that point, and showed how Science as the divine motherhood and womanhood forever brings forth the right idea of man. Jesus' demonstration prepared the way for Science to show what manhood really is in its fulness, as viewed subjectively from the motherhood and womanhood of God. So the record of true manhood is today appearing as Science, and remember that Mrs. Eddy's first pamphlet on Christian Science was called "The Science of Man". As her thought grew and she saw the close relationship of God and man which Science demonstrates, she called it Christian Science or Divine Science.

So you see that we can't get along without both our textbooks. You and I know today that unless Science and religion are wedded, so-called science on a human basis will destroy religion, and then physical science will destroy itself. The wedding of Science and religion is essential, and that wedding cannot take place without the Bible and the Christian Science textbook, because the Bible embodies religion and "Science and Health" interprets pure Science. Together they form one perfect whole.

The True Sense of Oneness in God and Man

When we say that God is One and All, it is imperative to remember that oneness is infinitude. The divine One is *infinite*—infinite in cause, infinite in effect, infinite in substance, essence, and being, infinite in expression, infinite in reflection, infinite in system and operation, infinite in its categories, infinite in diversification, classification, and individualization, and indeed in every conceivable way. If God is infinite, He must be One, and if He is One, He must be infinite. But nothing could be more fatal to our sense of Science than to regard God humanly as one, as if God were one person or one thing. The infinite must be *infinitely* understood, and the fact of the matter is that infinity could never be grasped as a whole by anyone. There is great danger in stressing the fact that the infinite is one, and then regarding it as if it were one finite person. It is nothing of the kind. It is one infinite, infinitely conscious of itself, infinitely reflected, infinitely expressed, and its reflection is as definite as the cause itself, as the Principle itself, and can never be otherwise.

Man is as definite as God, because man is God's idea of Himself. Every individual idea of God is in a degree as definite as God Himself, as eternal as God Himself, and so the attempt to absorb man in God is not Christian Science. In the Bible and in Mrs. Eddy's writings the teaching of the right idea of man is as definite as the teaching about God. Mrs. Eddy makes this statement: "Principle

and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being,"—but she doesn't leave it there, for she adds, "and His reflection is man and the universe" (S. & H. 465: 17–1), so don't ignore that part of the statement. God without a reflection of Himself would be mindless. Man is not God, but the reflection of God. Subjectively regarded, God includes within Himself His own idea. Principle, the infinite, includes within itself its own idea. Principle is one consciousness, and that one consciousness has one infinite ideal of itself, which is infinitely diversified, classified, and individualized as the ideas which constitute individual men and women. Those ideas are as definite as God Himself, and so for them to be absorbed in God would be impossible.

Mrs. Eddy writes, "In Science, we learn that man is not absorbed in the divine nature, but is absolved by it" (My. 119: 7–8). The meaning of the word "absolve" is very interesting; it means "to set free," "to free from penalty." There seems to be a notion prevailing in some quarters that when you grasp the subjective you find man absorbed in God. You don't. You find man absolved by God. You find that "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." That reflection is as definite as God Himself, because it is Immanuel, "God with us." Mrs. Eddy says that "divine Love cannot be deprived of its manifestation, or object" (S. & H. 304: 10–11). A piece of music can never be separated from the principle of music, to which it gives expression, but at the same time it can never be absorbed in it; it is *absolved* by it, and is therefore set free to express its own particular identity and individuality, entirely without limitation. Just so, the infinite makes everything infinite, it makes each one of us in our own individual expression as important a factor in a degree as God Himself. Every idea of music is in a degree as important as music itself; every idea of mathematics is in a degree as important as mathematics itself; and every idea of God is in a degree as important as God Himself.

Man is the infinite reflection of the infinite One made manifest. This reflection eternally swells into the compound idea man, and then into the ideal man, Christ. The infinite One has one ideal of itself, and that one ideal of itself is Christ. Christ is infinitely expressed as infinite ideas, operating in an infinitude of spiritual categories through diversification, classification, and individualization. That is the picture as you look at it from Principle, and from that standpoint man is not absorbed in Deity, but is absolved by Deity, given infinite identity, infinite individuality, and that illustrates the subjective truth that "divine Love cannot be deprived of its manifestation, or object." Objectively considered, that same picture

of manhood appears as the revelation of God's nature, but in the realm of reality the divine Principle, God, is infinitely expressing itself as one ideal, and that one ideal is made infinitely manifest, is infinitely reflected and infinitely expressed as the diversification, classification, and individualization of divine ideas. And so don't think that when you gain the subjective sense, you cut out or absorb idea, because you don't. You absolve idea, you complete it, you fulfil it, you free it. The whole purpose of the Bible and of "Science and Health" is to illustrate how God is made manifest as man, how the infinite One is infinitely reflected and expressed.

Mrs. Eddy never uses the term "man" in a relative way in her writings. If she wants to give a relative sense, she uses some such term as "mortal man," but her definitions of man, both in her Glossary and in the chapter "Recapitulation," are in no way relative. In the Glossary she defines man like this: "The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind" (S. & H. 591: 5-7). Mrs. Eddy recognized man as fact, as idea, God's idea, and that can never be relative.

In the Bible, therefore, as I have said, you see unfolding the revelation or creation of true manhood, which leads to a sense of womanhood, and climaxes in the demonstration by Jesus of the male and female of God's creating. But when Science, which is absolute, comes into the picture, you see the motherhood of God, which is the highest aspect of God, revealing man as infinite in every way. That is why Mrs. Eddy speaks so often of Truth and Love in connection with Science; in that combination you see the idea (Truth) forever included in the motherhood of Love.

So let's be sure, as we trace the story of the infinite One in the Bible, that we recognize that that One is infinite, that it is the infinite cause expressing itself infinitely as one infinite idea, infinitely diversified, classified, and individualized.

A Summary of the First Four Thousand Years of the Bible

In considering this Bible story, don't let us forget the sequence in which the right idea of God made manifest as man is developed throughout the record. It begins with "Let there be light," with the revelation that man is not mortal, that he is not a creator, and then it goes on to unfold an ever higher sense of man, until at this point in the Bible which we have now reached manhood is made manifest in some measure as prophecy, as government, as both male and female (through the symbol of David). The climax of this development is reached when the idea of true manhood is conceived and brought forth through Mary's recognition of God as Father; this is

made manifest as Jesus, who demonstrates fully true manhood as both the male and female of God's creating. In "Science and Health" the climax of God's nature is made manifest as Science, which presents both God and man from the standpoint of divine motherhood—man forever included in God, but never absorbed by God.

I want to run over the sequence of the first four thousand years of Bible history with you, to refresh your memory.

The first thousand years of the Bible began with the tone of Mind as Mind, "Let there be light," and the nakedness of the Adam-man was exposed. That was the first sense of the appearing of manhood. Then in Mind as Spirit there was the dividing of the light from the darkness, and the story of Cain and Abel illustrated that separation. The higher idea of manhood appeared in Abel as the moral and it seemed to be destroyed by Cain, who represented the physical; then there was Seth, who symbolized the spiritual. In Mind as Soul, Cain, the false sense of manhood, the murderer, "went out from the presence of the Lord, and dwelt in the land of Nod," and Enoch was translated.

Then we saw this development continuing in the second thousand years. First, Spirit as Mind impelled Noah to choose the good and to conceive the idea of an ark, which was simply an idea of manhood. Then in Spirit as Spirit Noah entered the ark—accepted that idea—and finally in Spirit as Soul the ark rested on Mount Ararat, "holy ground."

Then we came to the third thousand years, and first of all Soul as Mind identified Abram as Abraham, "father of a multitude," indicating the creative Mind. In Soul as Spirit Jacob was re-named Israel; Jacob's struggle was to find his true identity, and it was the warfare of Spirit, in which the Christ began to appear for the first time as some measure of translation. Then, at the point of Soul as Soul, the spiritual idea began to be identified with Principle, and that necessarily involved in greater measure the appearing of the Christ. The minute thought is identified with Principle, it begins to see that Principle has an idea, and that idea is the Christ. And so Moses at that point was enabled to define God as I AM THAT I AM, and he identified God as the God of Israel and the Hebrews as the children of Israel. Then in Soul as Principle Moses demonstrated God in the wilderness and identified the divine government as the Commandments, establishing true relationship. Finally, in Soul as Life, the children of Israel entered the Promised Land.

Then we came to the fourth period, which we are now considering, the period of Principle. Principle as Mind inaugurated the Kingdom period, and the demand, "Give us a king," symbolized the desire for the reign of metaphysics. In Principle as Spirit, David, a symbol of

the purity, goodness, and strength of Spirit, united Judah and Israel, types of the male and female. As we go on, we shall see how, in Principle as Soul, that demonstration destroyed the tares and gathered the wheat into the barn. Judah and Israel, having been divided, were taken into captivity, and the Christ-idea went beyond Jordan, it became universal. In Principle as Principle came the prophetic age in its full appearing, and in that age the days of creation in the first chapter of Genesis were given to mankind in the Priestly document. Finally, in Principle as Life, the Virgin conceived the idea of fatherhood or Life and brought forth Jesus as the individual idea of the Christ.

Now that we have finished the Books of Samuel, we come to the Books of Kings. As you know, there are two Books of Samuel and two Books of Kings, and at one time they were called the Four Books of the Kingdoms.

I want to tell you how I propose to carry on with this study of the Bible. As we have seen before, the Old Testament is divided into twenty-four books and three divisions, according to Jewish tradition. We have considered the first division, the Law, which consists of the five books of the Pentateuch—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The second division is the Prophets, and we are now considering what are called the Former or the Lesser Prophets—Joshua, Judges, Samuel, and Kings. The Latter Prophets consist of Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets (counted as one). The Minor Prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The third division is the Hagiographa (Sacred Writings), which consist of the poetical books—Psalms, Proverbs, and Job—and the five Megilloth or “Rolls”—the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther—and also Daniel, Ezra and Nehemiah, and Chronicles. So altogether the Jewish Scriptures are reckoned as twenty-four books. We have considered the Pentateuch, and we are now considering the Former Prophets—Joshua, Judges, Samuel, and Kings—and after that I propose to take the twelve Minor Prophets. Many of those Minor Prophets gave their messages between 850 and 600 B.C., while the Psalms, Job, and so on appear to have come into being at a much later period, and so I want to take the Minor Prophets first.

The Books of Kings

Before we begin the Books of Kings, I would like you to hear some notes from Funk and Wagnalls’ Bible Dictionary, so that we can consider them intelligently.

General Structure and Purpose. Disregarding the artificial subdivision into two books, the entire work consists of three main parts: (1) The history of Solomon's reign (I Kings chs. 1–11). (2) A synchronous history of the two kingdoms (I Kings ch. 12—II Kings ch. 17). (3) The history of Judah from the fall of the Northern Kingdom to the Exile (II Kings chs. 17–25). Throughout each of these three parts we find evidence of the use by the editor, or compiler, of a variety of sources, sometimes quoted verbatim in longer and shorter excerpts, at other times used more indirectly, but always in accord with one ruling purpose, to set forth the history from a religious rather than from a political point of view, and to show what lessons were to be learned from it regarding J'' 's dealings with His people. In political events or measures, as such, the compiler took little interest. Of the careers of some of the most important kings (*e.g.*, Omri and Jeroboam II) he gives only the briefest notices. The record of a half-century is compressed into a few lines (*e.g.*, the reign of Manasseh). This was due simply to the 'pragmatic' or didactic aim of the historian. He selected from his sources only those things that seemed best suited to his main purpose. The signs of the compiler's hand are manifold. . . . (4) The presence of a large number of passages, scattered through the work, all revealing the same religious point of view and holding a most important place in the general composition of the work. Some of them appear conspicuously in the framework (*cf.* (2) above) as judgments on the character of the individual kings, while others of more didactic character seek to show why misfortunes came upon different kings or the nation (*e.g.*, I Kings 11: 1–13, 32–39, 15 f., 29–31; II Kings 17: 18–23, etc.). The standpoint from which these are written is the 'Deuteronomic.' Kings are condemned for worshipping at the high places, a practice clearly contrary to the Deuteronomic theory of one only legitimate sanctuary. The sins of Solomon, of Jeroboam, of N. Israel in general, and of Manasseh are all of just the kind that are especially condemned in Deut. The doctrine that the national prosperity was directly dependent upon its loyalty to J'', and that disloyalty would surely be visited with heavy retribution is also a cardinal doctrine of Deut. . . .

The conclusion . . . to which the evidence seems to point is that the work was composed before the fall of Jerusalem (586 B.C.), and that during or shortly after the Exile it was revised, and also supplemented by the addition of the account of the downfall of the Judean kingdom, all in the same spirit as that in which the original book had been written. . . .

Chronological Scheme. . . . there are two separate sets of chronological data. (1) The lengths of each reign in both kingdoms. (2) The synchronism of each reign with that of the contemporary king in the sister kingdom. Theoretically, these two ought to harmonize perfectly, and ought to agree also with the well-established data of contemporary Assyrian chronology. But this is not the case, nor do the two parallel lists of figures for the separate reigns of the two kingdoms for a given period, when added, give the same total . . .

Historical Value. In spite of the fact that Kings is a didactic or

'pragmatic' historical work, there is no sufficient ground for charging the compiler (R¹) with wilfully distorting or suppressing the truth. He gave the facts as he found them in his sources, although he selected only such facts as he thought useful for his general purpose. His interpretation of the facts was also dictated by an earnest and highminded motive. That he took Deut. as a standard was due to the commanding influence that book had attained in his day. The legendary character of a part of his material, *e.g.*, some of the stories told of Elijah and Elisha, can not be laid to his charge. It was a most important task to which he addressed himself, and it is due to him alone that we of today possess a working outline of the history of Israel during its most important period.

The two Books of Kings are laid out according to exactly the same pattern as Joshua, Judges, and Samuel. They develop the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, each in a sevenfold way. As you all know, we are now considering the fourth thousand-year period of Principle, and the minute we touched this sense of Principle we began to see that every one of the synonymous terms for God expressed itself in a sevenfold aspect. Later on, we shall come to the point where we see that our sense of Principle is not complete until we see it from the aspect of its essential nature as Life, Truth, and Love. In Life we see the Word of Life expressing itself in a fourfold way as the Word, the Christ, Christianity, and Science; in Truth we see the sevenfold aspect of Truth and also the essence of the calculus—the Word, the Christ, Christianity, and Science, each in its own aspect; finally, in Love we reach the climax, and we see included in the motherhood of God all that Truth is. Thus we see Science revealing to us from the standpoint of divine motherhood the right idea of man as Truth, as a calculus of divine ideas.

A Virgin Ministers to David: Mind as Mind (1)

We begin with the tone of *Mind as Mind*, which we have epitomized like this: Mind as Mind clothes and maintains its own idea of kingship as David; David's son Adonijah attempts to usurp the kingship through mortal mind processes.

"Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat" (I Kings 1: 1). You know that that which clothes is Mind, and Mind only clothes with idea. So how was David to be clothed upon rightly? You remember that all through the history of David the sense of womanhood, which David understood and appreciated, was very marked, and here that same sense operated to clothe and protect the right idea of kingship which David represented. The pinnacle of kingship, throughout Jewish

history, was always symbolized by David, as is illustrated in the genealogy of Jesus.

“Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.” Womanhood as the operation of Mind was to clothe him, to keep him warm. “So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not” (I Kings 1: 2–4). There you see how the womanhood sense, which was made so very manifest in David, and which was even expressed, for instance, by Jonathan, supported him yet again. It operated to clothe him at a time when it was essential that David should carry on the work of the kingship. Adonijah, who was one of his sons, tried to usurp the kingship, but David was able through that virgin sense of womanhood to maintain it even under those difficult circumstances. David, in spite of his faults, was virgin soil for the right idea of all that constituted true womanhood. So Mind as Mind operated through the virgin sense to maintain the kingdom, to clothe it—that is, to make it of the nature of idea. Whenever you translate something out of the realm of belief into that of idea, you are clothing it.

All these stories were re-written time and time again, although, as is recognized today, they are quite unreliable from a historical point of view. But as symbols of spiritual facts they are marvellous, because they illustrate in the most exact and ordered way the appearing of the right idea of God, which is man. All these stories were written to culture men’s sense of God—of “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” Now, of what nature must the symbols be which show us how to culture a sense of the infinite in our thinking? Surely their nature must also be infinite, and therefore the infinite nature of God, as Mind, Spirit, Soul, Principle, Life, Truth, and Love, is symbolized throughout the Bible in infinite ways. Every conceivable symbol of human experience is made use of, in the attempt to culture the sense of the sevenfold aspect of God’s nature, so that we may understand it, so that we may truly become one with God, and so that we may know how to use divine ideas for the purpose of overcoming sin, disease, and death. We study the Bible and the Christian Science textbook to learn how to understand, prove, and demonstrate God, and God is Mind, Spirit, Soul, Principle, Life, Truth, and Love. Don’t you see the loveliness, the certainty, and the power of the fact that as we lay hold on the ideas of Mind we become one with

Mind—one with power, one with law, intelligence, wisdom, action, and so on? As we become one with God, we are man, because that oneness involves the consciousness of God, which is always man. So you see the significance of all these illustrations in the Scriptural record.

Adonijah Plots to Seize the Kingdom: Mind as Mind (2)

“Then Adonijah the son of Haggith exalted himself, saying, I will be king:”—“Adonijah” means “My Lord is Jehovah,” and symbolizes the old sense of things, the Jehovah sense, and “Haggith” means “festive,” indicating the false pleasures of the senses:—“and he prepared him chariots and horsemen, and fifty men to run before him”—you remember that his brother Absalom had done the same thing. “And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah” (I Kings 1: 5–8). You see an illustration there of how mortal mind claims to be “an intelligence to dispute the empire of Mind or to dethrone Mind and take the government into its own hands” (S. & H. 378: 22–24).

The Counter-plot of Nathan and Bath-sheba: Mind as Spirit

Now we come to the tone of *Mind as Spirit*, which we have epitomized thus: The light of prophecy, Nathan, separates wisely, in order to maintain true kingship.

“And Adonijah slew sheep and oxen and fat cattle by the stone of Zohemoth,”—which means “serpent,” and so typifies animal magnetism—“which is by En-rogel, and called all his brethren the king’s sons, and all the men of Judah the king’s servants: but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not” (I Kings 1: 9, 10)—he separated wrongly, whilst Nathan the prophet separated wisely, as we shall see.

“Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign

after me, and he shall sit upon my throne? why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words. And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king" (I Kings 1: 11-15). David had always loved womanhood, and I think it is so lovely that when the belief of age came upon him and yet he had to maintain the kingdom, the virgin sense of womanhood "ministered unto the king." Mrs. Eddy gives a wonderful sense of that when she says, "The Christ is speaking for himself and for his mother, Christ's heavenly origin and aim" (My. 257: 12-13). Now we shall see how Bath-sheba, which means "daughter of the oath," showed how true womanhood was again able to help.

"And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou? And she said unto him, My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not: and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called?"—how often we too prepare everything humanly, but forget the spiritual. "And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders. And, lo, while she yet talked with the king, Nathan the prophet also came in" (I Kings 1: 16-22). When we try to use that sense of womanhood and motherhood which Bath-sheba represented, then, when we need it, prophecy, "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5), will always come to us. And so, while Bath-sheba "yet talked with the king, Nathan the prophet also came in," and he confirmed what she had said. He told David that all his sons, the captains of the host, and Abiathar were eating and drinking with Adonijah and saying "God save king Adonijah!" Humanly, Adonijah had left nothing to chance, but his plot couldn't succeed because it was not according to the law of Mind or the order of Spirit; it was not of the nature of the light of Mind or the development of Spirit.

"Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. And the king sware, and said, As the Lord liveth, that hath redeemed my soul out of all distress, even as I sware unto thee by the Lord God

of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever" (I Kings 1: 28-31). You all remember the story of Solomon's birth. David had made a bad mistake with Bath-sheba, but he had repented and acknowledged his sin, and so he was able to turn that whole experience into a victory. He married Bath-sheba and the offspring of the marriage was Solomon, whom Nathan named Jedidiah, "beloved of the Lord." Now that very experience was again to stand him in good stead. In the same way, if we allow Soul to exchange "the objects of sense for the ideas of Soul" (S. & H. 269: 15-16), if we allow Soul-sense to take the temptations of the carnal mind and turn those temptations into victory—and every temptation that comes to us should only be an incentive to victory—then past experiences of sin or disease will prove nothing but a blessing. David's whole experience with Bath-sheba had been resurrected, and now it was to aid him in carrying on the kingdom.

I find in my own experience—and I know that you do too—that when I have to work out a human problem, all these stories come back and flood my thought, and they provide the answer to problems, because they are all symbolic representations of the infinite expression of the infinite One, symbolic illustrations which enrich our understanding of that which is Mind, Spirit, Soul, Principle, Life, Truth, and Love. When she gave those seven synonymous terms for God, Mrs. Eddy did the greatest thing that has ever been done in the world—apart from Christ Jesus' resurrection. Jesus said, "when he, the Spirit of truth, is come, he will guide you into all truth," and in that definition of God there is "all truth." If only we would learn the nature of God and understand the working of it!

As I have said to you time and time again, we represent to ourselves the nature of Mind at first humbly, through "Let there be light," but as thought grows, and we begin to understand more of what Mind is and what Mind does, it becomes a mental and spiritual animus, so vast and so infinite in diversification that human language can only dimly hint at it. And so it is with all these synonymous terms. We attain to that mental and spiritual sense of the value, the substance, and the real meaning of these terms through the enrichment of our thought with the numberless illustrations in the Bible, which show us the infinite expression of the infinite One, and the numberless statements in "Science and Health," which tell us of the infinite nature of the infinite One. Remember that the Christian Science textbook gives the subjective sense of God and man, whereas the Bible gives what is really a revelatory sense, leading up to the

true idea of man and God. That is why the two are wedded, and why they tell one story. They tell the story of "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).

I have had several very interesting experiences recently in helping people, in which it seemed as though the human problem to be worked out was so complex and so dependent on other people and circumstances that I felt that all I could do was to know that divine Love did meet every human need. As a result, there came to me a sense that "Love inspires, illumines, designates, and leads the way" (S. & H. 454: 18-19). I knew that that was irresistible, and in every case it solved the problem.

Solomon Anointed King: Mind as Soul

In Mind as Spirit we saw how the light of prophecy in Nathan separated wisely, in order to maintain true kingship and to support the sense of womanhood and motherhood in Bath-sheba. We also saw how Adonijah, on the other hand, separated foolishly. Now we come to *Mind as Soul*, and we see the wisdom of Mind identified. We have summarized the tone like this: Divine guidance enables David to identify Solomon, a symbol of wisdom, as king, and to disown Adonijah, "my Lord is Jehovah." It is illustrated very clearly here that, when the light of Mind breaks, Soul will burn the tares and gather the wheat into the barn.

"And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiaada. And they came before the king. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon" (I Kings 1: 32, 33). Remember that Mrs. Eddy defines "Gihon" as the "rights of woman acknowledged morally, civilly, and socially" (S. & H. 587: 3-4), and that is wonderfully illustrated here. David's command, in effect, was to bring Solomon to that sense of true womanhood which he himself had so clearly recognized and which had operated through the virginity of Abishag to warm and clothe him, and through Bath-sheba to open his eyes to the condition symbolized by Adonijah. So now when Solomon was going to be anointed, he was to be anointed at Gihon, the "rights of woman acknowledged morally, civilly, and socially." Moreover, he was to be anointed by Nathan the prophet, because at this period manhood was being worked out as government through prophecy.

The sense of prophecy, of the "disappearance of material sense

before the conscious facts of spiritual Truth" (S. & H. 593: 4-5), had brought a sense of true government; and a sense of true government had brought a sense of manhood, which is right relationship. But now that the subjective sense of Christian Science has shown us the true idea of manhood, we naturally ought to be able, through that true idea of manhood, to bring about the right idea of government, and that right idea of government should bring about a right sense of prophecy. Then we would see disappearing the hate, jealousy, envy, greed, criticism, domination, and self-seeking which seem to tear our world to bits.

In the prophetic age we are watching prophecy establish government, and we are seeing government made manifest in some sense of generic man. But today, because through Christian Science the subjective sense of God has been revealed, we know the nature of generic man, and this consciousness of generic man, infinite in expression and in every way, should give us a sense of government which is authority, and that should bring to us a sense of prophecy as the "disappearance of material sense before the conscious facts of spiritual Truth."

The story goes on: "and let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah"—over the woman sense and the man sense. "And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord God of my lord the king say so too. As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon"—Soul anoints, or identifies. "And they blew the trumpet; and all the people said, God save king Solomon" (I Kings 1: 34-39)—the salvation of Soul.

"And all the people came up after him, and the people piped with pipes, and rejoiced with great joy,"—the joy of Soul,—"so that the earth rent with the sound of them. And Adonijah and all the guests that were with him heard it as they had made an end of eating" (I Kings 1: 40, 41). They were then told the reason for the rejoicing, and that David had said, "Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it" (I Kings 1: 48).

“And all the guests that were with Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me today that he will not slay his servant with the sword. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die”—Soul destroys the tares and also gathers the wheat into the barn. “So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house” (I Kings 1: 49–53). Solomon’s wisdom identified Adonijah. Solomon knew just where Adonijah was mentally.

And so, in this wonderful story of the preservation of kingship, we have seen how through virgin thought Mind as Mind clothed and supported it, then how Mind as Spirit operated through Nathan the prophet and Bath-sheba to protect it through wise discernment, and then how Mind as Soul identified the kingdom as the wisdom of Solomon.

The story which we are considering today, you and I will be telling to multitudes in the days to come, and the multitudes will listen, because the story is intelligent and scientific, but it can only be gained through thinking—not in any other way. This story was bound to come to light. It was inevitable, when Mrs. Eddy had written the “Key to the Scriptures.” Nothing could stop this development.

When your thinking is identified with the Mind of Christ, and you put it into practice in your daily life, and it becomes you yourself, then that is true manhood. And so, “if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (II Cor. 5: 17). There isn’t a single one of us who, if he is earnest and sincere, can’t put on the Mind of Christ and usher himself into the kingdom of God here and now. Science opens the door for everybody, and makes salvation a matter between the individual and God. The minute you identify religion as Science, it is intelligible, it is demonstrable, it is universal, common to all men. Science isn’t confined to any person or to any body of people. Science is universal, because Science is Truth, and Truth is always universal.

David Instructs Solomon: Mind as Principle (1)

In Chapter 2 we come to the tone of *Mind as Principle*, in which the light of Mind reveals to David that the kingdom must be established on Principle.

We have seen how the kingdom was clothed through the purity of true womanhood, how it was protected and maintained through wise separation, which was brought about by prophecy and, again, by womanhood, and how this led David to identify Solomon as king. Now, in this tone of Mind as Principle, we see that the kingdom had to be established on Principle.

“Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man;”—there are few words that are more important to understand in the metaphysics of Science than the term “man,” which Mrs. Eddy defines as “The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind;”—“and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:”—David was telling Solomon that he must base everything on Principle, that he must maintain his kingdom through Principle:—“that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel” (I Kings 2: 1–4)—in Ezekiel’s phrase, a man to “stand in the gap.” This symbol shows us that we must base on Principle the light of Mind which is appearing to us. As we do, the kingdom which we are trying to establish in thought will be established firmly on Principle, and there will not “fail [us] . . . a man”—that man who is God’s idea and who includes all mankind. So you see how important it is for us to learn the lesson of this illustration.

David goes on to advise Solomon to put Joab and Shimei to death, Joab for the murder of Abner and Amasa, and Shimei for having cursed David. David, however, had already forgiven Shimei, and Joab’s offences had been committed so long before that they could well have been forgotten. It would seem that in all probability these words were not really David’s, but that they were put into his mouth to give them force, just as so many of the Psalms were. Joab had been a very good and faithful servant to David, and it seems unlikely that David advised his death. It is much more probable that Solomon

saw that Joab and Shimei were both a danger to the kingdom, and that they would have to be dealt with wisely, according to Principle. It would mean so much to us if we would gain the sense that if a thing is not according to Principle, it has no foundation whatever, and so can't stand.

Solomon Accedes to the Throne: Mind as Principle (2)

"So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem"—we often find that a king is said to have reigned for forty years, because that was the usual time allotted by the writers to each reign, and it is of course a symbol of the calculus of reality. "Then sat Solomon upon the throne of David his father; and his kingdom was established greatly" (I Kings 2: 10-12)—there is a lovely combination of Mind and Principle in that statement, "his kingdom was established greatly."

We are seeing the establishment of the kingdom sense, which is manhood and government. The idea of government really originated in the Scriptural record with Moses, who gave the children of Israel the Commandments; then it developed through Joshua and the Judges, and in the Books of Samuel we saw how it became a sense of prophecy and a sense of government as kingship and manhood. We saw David's marvellous exemplification of manhood, and how he united Judah, the type of the male, and Israel, the type of the female, through some understanding of the man of God's creating, who is both male and female. We have seen how David's sense of manhood brought true womanhood into play, to protect and support and purify. So in the Books of Samuel prophecy led to government as kingship and to the manifestation of true manhood.

Today, through Science, as we understand the nature of Principle and so demonstrate man (the idea of Principle), we shall be able to demonstrate true government for humanity, and then that government will bring forth prophecy. Mark's words will thus be fulfilled: "they shall speak with new tongues." Spiritual vision, which is what prophecy is, will enable men to analyze, uncover, and annihilate material sense, and so they will see the "disappearance of material sense before the conscious facts of spiritual Truth." As we said earlier on, today in Science we see manhood demonstrated from Principle, from the motherhood of God, which is the aspect presented by Science. Don't ever forget Mrs. Eddy's definition of "Mother." It is the most spiritual definition in the Glossary in her textbook. It reads like this: "God; divine and eternal Principle; Life, Truth, and

Love" (S. & H. 592: 16-17). She speaks of "Father" as "the divine Principle, commonly called God," but her definition of "Mother" is the highest definition she gives.

Remember also that the infinite is infinite in office, infinite in outline, infinite in form, and in every way that you can think of. Moreover, the infinite is infinite in expression—infinite in manifestation, in delineation, in reflection, and in representation. That infinite expression is man, and as you understand man, you arrive at an appreciation of the divine ideal, and then you find that divine ideal forever in its Principle, and so you see God as All-in-all.

Don't let us fail to see that the Bible is the *revelation* of true manhood as embodying both manhood and womanhood, whilst Christian Science is the *demonstration* of true manhood. Through her study of the Bible Mary Baker Eddy saw in Science the motherhood of God as "divine and eternal Principle; Life, Truth, and Love," and from that point of view she wrote her textbook and presented true manhood as idea, reflection, manifestation. So the Bible and the Christian Science textbook are indissolubly wedded, and any one of us who wants to explain the Bible will inevitably have to bring that explanation back to "Science and Health," and anyone who wants to understand "Science and Health" will have to start by really understanding the Bible. Mrs. Eddy discovered the system of divine metaphysics in the Bible, and that is where we must find it. If we try to explain the Christian Science textbook without using the Bible, we shall fail, because each complements the other, and it is impossible to consider them apart.

INTERVAL

You know, this idea of Science is spreading all over the world. It spreads itself in the most amazing way. We hear of study groups in all sorts of places. If we live and love the Science of the Christ-idea, and it is in our thought morning, noon, and night, then it is bound to radiate itself. That is true reflection.

I have just had a letter from a man who told me that he has presented a copy of my book, "The Pure Science of Christian Science," to his local public library, and they have written him a very nice letter, saying that they are very happy to have it. That is just one way, and a very good way, of spreading the idea. If our thought is consecrated systematically and scientifically to the things of the Spirit, then the right individual steps for us to take in spreading the idea will be revealed to each one of us. Reflection is the highest

form of service, and it is the reflection of true manhood which brings right government and the fulfilment of prophecy.

Solomon Removes Adonijah and Abiathar: Mind as Life (1)

Look back for a moment and see how the two sides of the picture—the positive and negative aspects—have entered into the story all the time. Mind as Mind clothed and maintained its own idea of kingship as David, and on the other hand Adonijah attempted to usurp the kingship through mortal mind processes. In Mind as Spirit, the light of prophecy, Nathan, separated wisely, in order to maintain true kingship, whereas Adonijah separated wrongly. In Mind as Soul, divine guidance enabled David to identify Solomon, wisdom, as king, and also to disown Adonijah, “my Lord is Jehovah.” Then, in Mind as Principle, the light of Mind revealed that the kingdom must be established on Principle, and it also revealed that Joab and Shimei must be eliminated.

Now we come to *Mind as Life*, in which Solomon individualizes the kingdom, and exalts it, and also forces the laying down of all that would disrupt the kingdom.

“And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably. He said moreover, I have somewhat to say unto thee. And she said, Say on. And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother’s: for it was his from the Lord. And now I ask one petition of thee, deny me not. And she said unto him, Say on. And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife. And Bath-sheba said, Well; I will speak for thee unto the king” (I Kings 2: 13–18). This wasn’t a desire on Adonijah’s part for the purity symbolized by Abishag, but an underhand attempt to adulterate that purity which had maintained the kingdom at the outset. It must also be remembered that in those days asking for someone who had been in as intimate a relationship with the former king as Abishag had been with David was tantamount to claiming the throne.

“Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah . . . Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay. And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife. And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom

also" (I Kings 2: 19–22)—he was being sarcastic. Solomon realized that mortal mind was attempting to disrupt the kingdom, and he knew that the only way to save it was to lay down all that was unlike true individuality. That realization always comes to us with the sense of Life. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

"Then king Solomon swore by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died" (I Kings 2: 23–25). Solomon lost no time in getting rid of Adonijah.

Next, Solomon displaced Abiathar the priest. You remember that Moses had delegated the priesthood to Aaron. Aaron had four sons, but the two eldest were killed, and so Eleazar, the third son, became high priest. Then, for some reason which is not known, the line of Eleazar was displaced by that of Ithamar, the fourth son, of whom Eli and Abiathar were descendants. Here we find that Solomon ejected Abiathar, and replaced him by Zadok (verse 35), so that the line of Eleazar was reinstated.

"And unto Abiathar the priest said the king, Get thee to Anathoth,"—you remember that Jeremiah came from Anathoth,—"unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted. So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh" (I Kings 2: 26, 27).

Solomon Removes Joab and Shimei: Mind as Life (2)

Joab heard of Solomon's action and, apparently for fear of his own life, sought safety at the altar. Solomon sent Benaiah to kill him, but when Joab would not come forth, Benaiah was afraid to kill him at the altar. It was not until Solomon had recalled Joab's crimes of killing Abner and Amasa, and reminded him that blood must have blood, that Benaiah consented to slay him at the altar. Solomon pointed out to Benaiah the great blessing that would come with this laying down of mortality: he said, "upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord"—a sense of the eternity of Life. "So Benaiah

the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness" (I Kings 2: 33, 34).

Solomon then turned his attention to Shimei: "And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head" (I Kings 2: 36, 37). Shimei agreed to this arrangement, but after three years there came a day when he went to Gath to seek two of his servants. Solomon thereupon had him slain. The only way to agree with mortal mind is to agree that it must die. No compromise with mortal mind is lasting, because you can't trust it not to break its bounds.

There you have a perfect picture, in the tone of *Mind as Life*, of the laying down of the mortal sense of things. Remember how we epitomized this tone: Solomon individualizes the kingdom, and exalts it, and also forces the laying down of all that would disrupt the kingdom. First, Adonijah is slain, then Abiathar is replaced, and then Joab and Shimei are both removed. The overriding tone is that *Life* demands the death of mortality.

You know, if these stories were just little personal anecdotes, they would be quite insignificant to us, but when they are interpreted as symbols of the operation of *Mind*, *Spirit*, *Soul*, *Principle*, *Life*, *Truth*, and *Love* in their different aspects, they become marvellous beyond words.

Solomon's Prayer for Wisdom: *Mind as Truth*

So we come to the tone of *Mind as Truth*, in which Solomon establishes the kingdom of true manhood on divine wisdom.

At this point Solomon marries the daughter of a Pharaoh of Egypt, and brings her into the city of David. Then there follows the familiar story of how Solomon asked God for wisdom, and we shall see what a wonderful illustration it is of *Mind as Truth*.

"And the king went to Gibeon to sacrifice there . . . In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day"—*Truth* always gives the sense of sonship. "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am

but a little child: I know not how to go out or come in" (I Kings 3: 4–7)—Jesus gave a sense of manhood when he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Children take Truth naturally and spontaneously, and if we want Truth that way, then we must "become as little children."

"And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude"—he was beginning to glimpse the compound idea man. "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee" (I Kings 3: 8–12)—there is nothing to be compared with the true man, God's idea.

"And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days"—remember that in the sixth day of creation man was given dominion over all the earth. "And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants" (I Kings 3: 13–15). Solomon there gained a true sense of manhood through the wisdom of Mind. He saw that nothing in the world mattered but true manhood—consciousness, true appreciation of relationship—and it enabled him to establish the kingdom of true manhood on divine wisdom.

The Two Women and the Child: Mind as Love

Now we come to the tone of *Mind as Love*, in which the wisdom of Mind enables Solomon to establish the kingdom on true motherhood.

"Then came there two women, that were harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with

her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king" (I Kings 3: 16-22).

"And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment" (I Kings 3: 24-28).

The two women in this story symbolize Judah and Israel. David had united them, but here we have a symbol which foretells their coming division. Solomon had to decide whether to build his temple in Jerusalem or Shechem—in Judah or in Israel—and he had to have the wisdom of motherhood to decide between the two. Both were engaged in the harlotry of Baal worship. Later in the Bible story Jeremiah accuses them both of playing the harlot. (See Jer. 3: 6, 8) But there was perhaps more love for the Christ-idea in Judah than in Israel. Remember that Israel established the worship of bulls, or false gods, in Dan, which resembles the act of the false mother exchanging her dead child for the live one. Also, Israel was taken into captivity before Judah, and Judah was a more important factor in the birth and development of the prophetic age. Isaiah, Jeremiah, and Ezekiel all came from the Southern Kingdom of Judah.

Now, this story has a spiritual significance for each one of us. The true mother sense knows that the only important thing is that the Christ-idea should be preserved in thought as one indivisible whole; and so it has none of that possessiveness which overlays the spiritual idea.

The Appearing of Manhood

There you see that the First Book of Kings begins, very naturally, with Solomon—the wisdom of Mind. That All-Mind in its infinite wisdom operated through the virgin Abishag, through prophecy (Nathan), through Bath-sheba, and so on. All the way through you can see how it operated in perfect order and sequence to establish the kingdom of manhood, and there isn't any other kingdom. The whole story is of manhood, and how that manhood operated as fatherhood, sonship, and motherhood. The only kingdom is manhood, and in that kingdom we find that Christ "hath made us kings and priests unto God" (Rev. 1: 6).

The four Books of Samuel and Kings show the establishment and development of the kingdom. They began with prophecy, and the desire for a king. We all have that desire for a king, but the king we want is the real man, the Christ-idea. Every one of us can feel that impulse in us which demands that the Christ-idea be made manifest as the man and woman of God's creating. That is what we are all seeking, and we shall never be satisfied until we find it. Today we can find it more definitely than they could in that age, because we know the way in Science. We know God more definitely than we know anything in the world. We know that God is Mind, Spirit, Soul, Principle, Life, Truth, and Love. We are beginning to know what those terms mean, and we know in some degree how they operate. There isn't anything in the world that can be known as definitely as God, and in a short time there won't be anything that *is* known so definitely, so exactly, and so scientifically. That consciousness of God, that infinite manifestation of divine Mind, infinitely symbolized, is the appearing of manhood.

I love what Mrs. Eddy says in her "Genesis": "Mortals can never know the infinite, until they throw off the old man"—through prophecy, "disappearance of material sense before the conscious facts of spiritual Truth"—"and reach the spiritual image and likeness. What can fathom infinity! How shall we declare Him, till, in the language of the apostle, 'we all come' "—all of us, we don't want anybody shut out—"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: 14-21)

And so remember that the wonderful story of the Bible is telling us in ordered sequence and system and Science of how the revelation of man climaxes in the revelation of the fatherhood of God and the manhood and womanhood of man. As that revelation takes place, Science shows us the motherhood of God, "divine and eternal Principle; Life, Truth, and Love," and that demonstrates for us the

perfect man, the “measure of the stature of the fulness of Christ.” “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), and so we have the “*measure* of the stature of the fulness of Christ.”

Do we want to ignore Mrs. Eddy’s lifework and take up a position where we say that God is One and God is All and so there is nothing to learn? That is just mental darkness, blindness, moral idiocy. Let’s be faithful, let’s be earnest, let’s be thinkers. There are infinite individual presentations of Christian Science, but just as there are many presentations of mathematics and music and yet every presentation must be based on the numbers and notes, so there are infinite individual presentations of Christian Science, but all based on the “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” As you understand that statement, you are man, you are the consciousness of God, you are “the conscious identity of being as found in Science” (S. & H. 475: 16–17).

TALK NO. 49

(January 11th, 1949)

I KINGS—II

Chapters 4: 1—8: 34

We have been watching, all along, the development of the right idea of God, which is man, and last week we briefly traced that development in the Scriptures. We saw how the idea of manhood first appeared in the Bible record when Mind dispelled the false creative sense, and then how it developed up to the point where the Virgin's clear sense of the fatherhood of God enabled the man Christ Jesus to demonstrate true manhood and womanhood. Then we saw how Christian Science *demonstrates*—not just reveals—true manhood, from the subjective standpoint of womanhood and motherhood.

Ark, Temple, Church

At this point in Kings we come to a most important development. We are going to consider the symbol of the Temple. In connection with this, there are three very distinct symbols to bear in mind. First, there is the symbol of the Ark, which, you remember, was the outstanding feature of the story of Noah. Mrs. Eddy defines "Ark" as "Safety;"—safety is to do with Soul;—"the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter. God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation" (S. & H. 581: 8–14). The Ark was a symbol of the fact that the spiritual idea, developing through Mind and Spirit up to the point of Soul, was inevitably to be identified with Principle. In Moses' time, it became the Ark of the Covenant, the covenant which God made and forever makes with all of us, the promise that as we gain a sense of the creative nature of God as Mind, and as we gain some understanding of the substance and reality of Spirit, and that develops into the definiteness of Soul,

thought will eventually be identified with Principle. That covenant was symbolized by the Ark.

Secondly, there is the symbol of the Temple, which is a very interesting one. Mrs. Eddy defines it, in part, as "body." Mrs. Eddy went through her writings at one time and took out that term in several passages where it was used with a spiritual meaning, because she found that many people were drawing their concept of man from the human body. She left very few statements in which "body" has a positive, spiritual significance; her definition of "Temple" is one of them. This is how she defines it, in part: "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (S. & H. 595: 7-9). As I have just showed you, the Ark was the symbol of the covenant which God made with Israel and forever makes with us, the promise that inspired thought, as it develops through Mind, Spirit, and Soul, will inevitably be identified with Principle. But the Temple is a symbol of the fact that when thought at the point of Soul gains a true concept of body, it then rises to the apprehension of "the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love." The Temple shows you that when Soul gives the true sense of body by defining it as idea, and thus deals with the false sense of it, Soul then identifies thought with Life, Truth, and Love. And so first the Ark symbolizes the covenant that as you understand Mind and Spirit and you touch the definiteness of Soul, your thought will be identified with Principle, and then the symbol of the Temple shows you that as you understand the right idea of Soul, which is body, or the identity of all things, and you see that all things are identified with Principle, at once you begin to have a sense of Life, of Truth, and of Love.

Thirdly, when your thought rises still further, you arrive at a still more exalted symbol, which we call "Church." It is a symbol of the covenant which God makes with man that Being is infinite, fundamental, scientific, eternal, perfect, and spiritual. Mrs. Eddy defines "Church," in part, as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (S. & H. 583: 12-13).

So there are those three fundamental symbols of the Ark, the Temple, and Church.

The First Four Thousand Years of the Bible

Don't forget the big picture as we have seen it unfold in our study of the Bible. Last week we reminded ourselves of the structure of the first four thousand-year periods as they progressively reveal the right idea of manhood.

The first thousand years of the Bible began with the tone of Mind as Mind, which exposed the false creative sense. Then, in Mind as Spirit, came the separation between Cain and Abel. In Mind as Soul, Cain "went out from the presence of the Lord, and dwelt in the land of Nod," and there was also the record that Enoch "walked with God."

In the second thousand years followed the story of Noah. First, Spirit as Mind enabled Noah to conceive the idea of an ark; Spirit as Spirit enabled him to enter the ark; and then in Spirit as Soul the ark rested on Ararat—"holy ground."

In the third thousand years Soul as Mind was illustrated through the story of Abraham, who represented the creative sense of fatherhood. Then, in Soul as Spirit, came the story of Jacob and his struggle, which gave the sense of ordered identification. In Soul as Soul, Moses defined God as I AM THAT I AM. In Soul as Principle Moses gave the Commandments to the children of Israel. Finally, in Soul as Life, they entered the Promised Land.

The whole story is of man, God's idea, because the idea or reflection of God is man. Mrs. Eddy's definition of man gives just that sense of reflection; it reads, "The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind" (S. & H. 591: 5-7). The Bible tells of the revelation of true manhood. We have seen it developing through a true sense, first, of creation; then of spiritual substance; then of spiritual identity; and now, in the fourth thousand years, through a true sense of prophecy, government, and kingship.

As we go on with our consideration of the fourth period, which has the tone of Principle, we shall see how the idea of manhood develops further in the wonderful revelations of Truth which came to the prophets during the captivity and which included the "seed-plot" of the Bible as we have it in the first chapter of Genesis. The climax of this period came when the Virgin conceived of a true sense of fatherhood, and the outcome was the true sense of manhood and womanhood in Jesus, who demonstrated Christ, the ideal man. Eventually, out of that demonstration there came through Christian Science a sense of the motherhood of God, and therefore a full sense of the manhood and womanhood of God. So today we have begun to look at manhood from the aspect of Truth and Love, and we see the full idea of manhood as Truth encompassed or mothered by divine Love. Thus we have arrived at a sense of Church, the "structure of Truth and Love," which is not to do with the revelation of man's nature, but the subjective demonstration of man.

So don't forget that we are always watching those two aspects—the revelation of God's idea, man, and the demonstration of God's idea,

man. Also keep clearly in your thought those three symbols of the Ark, the Temple, and Church, because as we go on you will see their great significance.

A Summary of the Whole Tone of Mind in I Kings

Let's look briefly back over the whole tone of Mind in I Kings. In *Mind as Mind* we saw that Mind clothed and maintained its own idea of kingship as David. Adonijah attempted to usurp the kingship through mortal mind processes. David, you remember, was clothed through the purity of the virgin thought symbolized by Abishag, which warmed him and cared for him; the purity of womanhood had been very manifest throughout David's career, and now it was operating to minister to him.

In *Mind as Spirit* we saw the light of prophecy, Nathan, separating wisely, in order to maintain true kingship. Adonijah separated unwisely; he did not invite people like Zadok and Nathan to join him.

Then, in *Mind as Soul*, divine guidance enabled David to identify Solomon, a symbol of wisdom, as king, and to disown Adonijah, "my Lord is Jehovah."

In *Mind as Principle* the light of Mind revealed to David that the kingdom must be established on Principle.

In *Mind as Life* Solomon individualized the kingdom and exalted it, and also forced the laying down of all that would disrupt the kingdom. You remember that Adonijah and Shimei and Joab were slain.

In *Mind as Truth* Solomon established the kingdom on true manhood, or divine wisdom. He prayed for understanding, and the wisdom of Mind was made manifest as manhood.

Finally, in *Mind as Love*, we had that wonderful story in which the wisdom of Mind enabled Solomon also to establish the kingdom on true motherhood. You remember how two harlots both laid claim to one child, but Solomon was able to discern the real mother.

In all these illustrations we saw a lovely development through Mind of the sense of the true kingdom.

Things to Come

You know, I sometimes wish that you people could see, as I do, the way that this idea of the Christ as Science is spreading. If you saw the letters that come in from all over the world, you would appreciate the magnitude of what is happening. From all over the place we hear of study groups being formed. As I read Mrs. Eddy's

writings now, I can see that she foresaw this development, and knew that nothing could stop it. It makes me so humble when I see that you and I rush around trying to do things to establish Science, and often we make a lot of mistakes in our efforts to do so, but every now and then we see an example of the spontaneity of the divine activity—we see something which Principle has brought to pass and which we never foresaw. The idea, in its vastness, beauty, magnificence, and grandeur, just asserts itself here, there, and everywhere, and people make all kinds of contributions to it without knowing it. But none of this would come about if we didn't consecrate ourselves wholeheartedly to Science. The light breaks because we are seeking it.

I can see so clearly that if only we are selfless, if only we are receptive, if only we are willing to give our all for the Christ-idea, then we have the chance of a lifetime. Because the Christ-idea has been revealed as Science—as that which is impersonal, understandable, demonstrable—we can see it as universal. What we are learning is Science, and it is all based on an understanding of the answer to that one question, “What is God?”—“God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (S. & H. 465: 8–10). Until a short time ago, we knew very little about that statement, and yet the time will come when it will be universally apprehended. I feel that it will be the scientific world which will accept it first. The scientific world is determined to think honestly, whatever the cost. Wherever there are thinkers, reason and revelation will coincide. Mrs. Eddy says, “Reason is the most active human faculty. Let that inform the sentiments” (S. & H. 327: 29–30), and that is what must take place. Science will not come through the emotional religionist, who is usually too set in his ways, but only through the thinker.

I believe that many of you young people will see the day when people talk about God as Principle, about Christ as Truth, and about Christian Science as Science. I believe that in fifty years' time God will be talked about as Principle. Mrs. Eddy is reported to have said that if the name God could be taken out of the English language, it would be a good thing, because the human mind's concept of God is so false that the minute you mention God that false concept prevails in thought. Take the average intelligent individual in the world today: he doesn't usually like to talk about God, but he doesn't mind talking about Principle. Nor will many people object if you talk about Truth and Science. “The time for thinkers has come” (S. & H. vii: 13), and so the emotional sense of Christian Science can no longer stand, because we now see that it is really Science, which meets error with Truth specifically and scientifically. Materialism

would devastate civilization, but our onward course is set and God is at the helm. Everything depends on whether we are faithful, on whether there is a man to “stand in the gap,” and that man is right consciousness. The question is: do we love Truth supremely? You can never love your true self until you do love Truth supremely, because you are an idea of Truth.

At the moment you and I are just touching the things of Science, but some day they are going to be studied systematically and in detail in colleges all over the world. Government, education, physical science—every sphere of human thought is going to be governed by the Science of the Christ. Today we see no more than a little glimpse of the “root-notions” of reality, operating in a calculus of spiritual thought, but as they begin to be studied in detail, they are going to bring to all men a sense of certainty and a deep, rich, spiritual sentiment which will turn mortal mind inside out. You and I have a great desire to know more of Science, and in a small way we are beginning to touch it, but that is as nothing to what is coming. The progress of Science is irresistible. The moment Mrs. Eddy saw that her discovery was Science, founded on Principle, nothing in all the world could prevent its development.

The Might of Solomon’s Kingdom: Spirit as Mind

Now we come to the tone of Spirit in this story of Kings. First, *Spirit as Mind* gives this sense: The order and might of the kingdom is developed through wisdom.

“So king Solomon was king over all Israel” (I Kings 4: 1)—there the writer gives a sense of the allness of Mind. Then follows a list of Solomon’s princes, which we won’t consider here. The story goes on: “And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision” (I Kings 4: 7). Solomon had some understanding of Life, Truth, and Love operating as the Word, the Christ, Christianity, and Science, and that operated “over all Israel” as the “twelve” of demonstration. Solomon established in thought, to some extent, the calculus of Spirit.

After giving the names of Solomon’s officers, the record continues: “Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry”—Mrs. Eddy says, “Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation” (S. & H. 507: 3–5). “And Solomon reigned over all kingdoms”—the reign of Spirit and the allness of Mind—“from the river”—that is, the Euphrates—“unto the land of the Philistines, and unto the border of Egypt; they brought presents,

and served Solomon all the days of his life" (I Kings 4: 20, 21). You remember the promise given to Abraham, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," and we saw that the river of Egypt symbolized the darkness of mortal mind, and Euphrates "Divine Science encompassing the universe and man" (S. & H. 585: 16-17), so that Abraham's seed was to have dominion over every phase of thought.

Remember, at the beginning of Samuel we saw the prophetic idea appearing, and after that came a sense of government and kingship, symbolized by the demand, "Give us a king." Then we saw a sense of manhood developing through David, and it included both manhood and womanhood. As we go on with this story of the kingdom, you will see these three ideas of prophecy, government, and manhood developing constantly. And isn't an understanding of those three what we need so much in the world today? Moreover, as I have stressed so often, the whole story of the Bible is of the appearing of manhood; and Mrs. Eddy says that man in God's image and likeness, generic man, will "lead on the centuries" (My. 347: 3). We need to remember that the prophets, who finally edited all these records over the centuries, knew more about the symbolization of this subject than we dream of. To them the symbolic value of these stories was the important thing. As history they are most unreliable, as we have seen again and again.

A few people seem to have the idea that I am stressing the importance of the Bible at the expense of "Science and Health." Far from it. On the contrary, I am constantly emphasizing that the Bible and "Science and Health" are indissolubly wedded and that those are our two textbooks. I wouldn't have seen the spiritually scientific interpretation of the Bible if I hadn't persistently studied "Science and Health." I began to study the Bible when Mrs. Eddy's writings awoke me to its fundamental importance.

The Substance of the Kingdom: Spirit as Spirit

Now we come to the tone of *Spirit as Spirit*, and we have summarized it in this way: The kingdom gains much substance as the result of understanding.

"And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl"—this gives a lovely sense that "Spirit duly feeds and clothes." "For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides

round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen"—a symbol of the calculus of reality and its operation. "And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge" (I Kings 4: 22-28).

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt"—the understanding of Spirit brings the fruit of Spirit. "For he was wiser than all men . . . and his fame was in all nations round about. And he spake three thousand proverbs:"—the "three" symbolizes a resurrected sense:—"and his songs were a thousand and five"—the "five" of true individuality. "And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom" (I Kings 4: 29-34). The sense of substance and reality brought out here illustrates wonderfully the operation of Spirit as Spirit. The calculus of Spirit operates through understanding.

Solomon Prepares to Build the Temple: Spirit as Soul

So we come to the tone of *Spirit as Soul*, which we have epitomized like this: The divine order of Spirit, as visualized by David, is now developing, and making itself definite in both government and religion. The minute the idea of the Temple appears, it brings with it the definiteness of Soul. The overtone is still Spirit, but, as we saw, the idea of body symbolized by the Temple becomes defined at the point of Soul.

In this tone of Spirit as Soul it is interesting to see the emphasis laid on David as having visualized the building of the Temple. "And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David" (I Kings 5: 1). The name "Hiram" means "noble" or "free." As we have seen, David established the true sense of manhood and womanhood, which united Judah and Israel, and nobody could have done that but David; that was why the lineage

of the Christ-idea was so often traced back to him. Hiram loved and understood what David symbolized, because he was free and noble, because he had Soul-sense.

"And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet" (I Kings 5: 2, 3). That raises a very interesting point, and one which has a parallel in the story of Moses. Moses saw that the children of Israel would go into the Promised Land, but he didn't go himself. Similarly, David saw the necessity of establishing the national worship in one place and of putting it on a right basis, but he himself did not do it. The question that arises is this: did Moses and David both see that the spiritual way was the only way, and was the symbol therefore unnecessary for them? Had they risen to that point? Or were they both at a point where they had done all they could? Jesus said to his disciples, "if I go not away, the Comforter will not come unto you," because he saw that if he remained humanly with them, they would not progress any further. Were David and Moses great enough to see what Jesus saw later in a larger measure?

I feel that today we need to learn not to be afraid to give up former symbols as we rise. We are bound to find that the manna of yesterday is not good enough for today. For instance, the enthusiastic religious sentiment which men and women had in the early days of Christian Science, and by which they did some lovely healing, would not accomplish so much today. The world has changed to such an extent that that symbol must now progress and develop. It must give place to the symbols of Science itself, or we shall never be able to prove spiritual facts.

If Mrs. Eddy's ideal had been adhered to, the development of Christian Science would have been on entirely individual lines. If her By-laws had been obeyed, the central organization of The Mother Church, as now operating, and which today dominates everything, would not have continued, and the branch churches would each have gone on in their individual ways. People would have served in those churches until they felt that they had served long enough in organization, and then they would have gone out and given Christian Science to the world in their own individual ways. The Christian Science publications would also have carried on, but uncontrolled by a central church organization. Undoubtedly Mrs. Eddy rose to the point where she saw that the symbol of religious organization must not be perpetuated. If you look up everything that she says about organization in her writings, you will see that in almost every statement she brings out the fact that it is a temporary measure,

that it has its dangers, and that eventually it is bound to disappear. The organization of Christian Science was Mrs. Eddy's own demonstration, and nobody else could carry it on in the same way. She provided that in this form it should not continue.

To return: Solomon went on, "But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent"—the safety of Soul, and remember that Spirit knows no opposite. "And, behold, I purpose to build an house unto the name"—the identity—"of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." Remember that Hiram had seen what David stood for, and so Solomon could use him. "And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly,"—the joy of Soul,—“and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them:”—a great sense of the order of Spirit identified:—"and thou shalt accomplish my desire, in giving food for my household" (I Kings 5: 4-9)—Hiram saw that this project would also bless him, that the substance of Spirit would be made definite for him too.

"So Hiram gave Solomon cedar trees and fir trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together" (I Kings 5: 10-12). The calculus of Spirit operating here as Soul had a wonderful identifying influence. It seems to have identified all desires and aims in the accomplishment of this divine design, and of course it is Soul which makes all interests common.

The rest of the chapter describes the levy which Solomon raised to build the Temple, and the preparation of timber and stones. It says that he had "threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains" (I Kings 5: 15)—in

fact, he built with the “seven” and the “four.” Verse 17 reads: “And the king commanded, and they brought great stones,”—great spiritual facts,—“costly stones, and hewed stones, to lay the foundation of the house.”

So that tone of Spirit as Soul gives a wonderful sense of how the divine order, as visualized by David, was now developing—that was what attracted Hiram—and making itself definite in both religion and government. The building of the Temple was a matter of religion, and the league between Hiram and Solomon was a matter of government.

The True Temple or Body

I want to consider with you now some of the references which Mrs. Eddy makes to “temple,” and also some pertinent passages from the Scriptures. “Temple” is synonymous with “body.” Humanly, body is corporeal, whereas divinely it is incorporeal, giving a sense of the Word. Mrs. Eddy quotes John as saying, “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” Her comment reads as follows:—“There was no temple,—that is, no material structure in which to worship God, for He must be worshipped in spirit and in love. The word *temple* also means *body*. The Revelator was familiar with Jesus’ use of this word, as when Jesus spoke of his material body as the temple to be temporarily rebuilt (John ii. 21). What further indication need we of the real man’s incorporeality than this, that John saw heaven and earth with ‘no temple [body] therein’? This kingdom of God ‘is within you,’—is within reach of man’s consciousness here, and the spiritual idea reveals it” (S. & H. 576: 10–23).

Mrs. Eddy uses “body” in a spiritual sense when she says, “When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle,—thus partaking of the nature, or primal elements, of Truth and Love,—do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope” (S. & H. 559: 23–31). Again, she writes: “To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, ‘whose builder and maker is God’ ” (S. & H. 428: 8–14).

And so Mrs. Eddy’s concept of “temple,” which she defines in her Glossary, is some sense of Life, Truth, and Love, as identified in a

positive and definite way by Soul. Her definition reads, you remember, in part, "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love." The Ark sense, which leads thought up to Soul and shows how through Soul to identify all things with Principle, gives place to the Temple sense, where thought, identified with Principle, demonstrates some measure of Life, Truth, and Love. Finally, the Temple sense gives place to that of "Church," which is even higher. We saw that Mrs. Eddy defines "Church" as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." There you see the divine idea forever encompassed in the motherhood which is Love—the "clearest idea of Deity" (S. & H. 517: 13–14) demonstrating manhood as Truth.

You remember Jesus' statement and Mrs. Eddy's interpretation of it: "'Destroy this temple [body], and in three days I [Spirit] will raise it up.' It is as if he had said: The I—the Life, substance, and intelligence of the universe—is not in matter to be destroyed" (S. & H. 27: 12–16). And so you and I have to take the human concept of body and translate it into a divine sense. Now, what is body in the divine sense? It is the idea of man revealing God, whereby a sense of Life, Truth, and Love begins to appear. Today you and I can say of our true body, "I am the likeness of Mind, therefore I am idea; I am the likeness of Spirit, therefore I am substantial idea; I am the likeness of Soul, therefore I am identified idea; I am the likeness of Principle, therefore I am demonstrated idea; I am the likeness of Life, therefore I am eternal idea; I am the likeness of Truth, therefore I am conscious idea; and I am the likeness of Love, therefore I am perfect and fulfilled idea." And so we can take the human concept of body which we were striving to overcome with just a sense of the Ark, and we can translate it intelligently and scientifically into the higher sense symbolized by the Temple—"the idea of Life, substance, and intelligence; the superstructure of Truth, the shrine of Love." You never really get anywhere spiritually until you begin to understand God as Life, as Truth, and as Love. You are just feeling your way until you begin to know that God is Life, Truth, and Love—not only *to be* demonstrated, but forever demonstrating itself.

As you begin to gain the true sense of body, you see it in Soul as idea, quite apart from what the human mind calls a body. The true concept of body isn't gathered from that, but from Principle. The human body is an utter misconception of the true idea of body. Divinely, body is infinite; humanly, it is finite. Divinely, it is spiritual; humanly, it is material. Divinely, it is inorganic; humanly, it is organic. If the carnal mind could have made something that looked more unlike real body than this human falsity, it would have done so. The only reason it didn't was that it couldn't! If, in spite of

material conditions created by the physical body or the physical universe (which is just a more generalized aspect of it)—if in spite of them we see some gleam of spirituality, we must remember that that is the Christ appearing in spite of our human concept, and never because of it. Mrs. Eddy says, “by reversal, errors serve as waymarks to the one Mind” (S. & H. 267: 24), and so it is only by reversal that the false concept can be made to serve any purpose. Jesus said, “If any man will come after me, let him deny himself.” And so we can never touch the hem of the spiritual idea until we completely deny the mortal. We cannot draw any concept of reality whatever from the material or mortal. When we learn to think from the point of view of Science, we shall draw our entire concept of the spiritual from God, from Mind, whose creation is idea. Moreover, because God is Spirit, creation is spiritual and substantial.

An Outline of Solomon's Temple

Before we consider the tone of Spirit as Principle, I want you to hear a short description of the Temple from Peloubet's Bible Dictionary:—

PURPOSE OF THE TEMPLE. “The temple was the approach of a nation to their God. Israelites alone could enter its Inner Sanctuary.” It was the symbol of God's presence among the people. It expressed by means of worship, and every available form of ceremony and symbolism, the presence and power and glory of God. It was the visible means of access to God. “Yet amid all the symbolism, God Himself was not adored in any material form. One could represent only His Presence or Dwelling. And this was double. God was both the Far and the Near, above all things, filling the Heavens, and yet abiding with His people. His Name dwelt there.” He was transcendent, with His throne in Heaven, but the Temple was His earthly seat.

Thus the temple bound the nation together. It was the religious centre and capital. Its influence permeated the whole nation.

THE THREE TEMPLES. There were three temples in Jewish history,—(1) Solomon's for a little more than 400 years from about B.C. 1000 to 588, from Solomon to the Exile; (2) Zerubbabel's or the Temple of the Return, nearly 500 years, from its completion B.C. 515 to B.C. 20, when Herod began to build his temple or perhaps better, to transform the old into a new temple. (3) Herod's Temple, lasting only about 90 years, from the time Herod began to build in B.C. 20, to its destruction by Titus, August, A.D. 70. The whole area, or platform with its various buildings was called the Temple . . .

The whole area enclosed by the outer walls formed a square of about 600 feet; but the sanctuary itself was comparatively small, inasmuch as it was intended only for the ministrations of the priests, the congregation

of the people assembling in the courts. In this and all other essential points the temple followed the model of the tabernacle, from which it differed chiefly by having chambers built about the sanctuary for the abode of the priests and attendants and the keeping of treasures and stores. In all its dimensions, length, breadth and height on its ground plan, the sanctuary itself was exactly double the size of the tabernacle . . .

The *Holy of Holies* was a cube. It was without light. It contained the Ark of the Covenant, and the Cherubim. It was entered only once a year and then by the high priest alone . . .

In the *Holy Place* were ten golden candlesticks, ten tables of shewbread, and the altar of incense.

The front of the *Porch* was supported, after the manner of some Egyptian temples, by the two great brazen pillars, Jachin and Boaz, 18 cubits high, with capitals of 5 cubits more, adorned with lily-work and pomegranates. I Kings 7: 15–22.

Around three sides were *chambers for the priests* arranged in three stories . . .

In the inner court were the great brazen altar of sacrifice, fifteen feet high and thirty feet square, in sight of all the worshippers of the outer court, and the molten or brazen sea supported by twelve huge brazen oxen, each seven and one-half feet high.

The outer court was for the worshippers, who were intended to exercise the feelings suggested and symbolized by the ceremonies going on visibly in the court or unseen in the sanctuary, but well known as to their meaning.

The Temple was built according to a pattern similar to that of the Tabernacle which Moses was supposed to have built. The whole description in the Bible is symbolic—every detail of it.

The Foundations of the Temple: Spirit as Principle

Now let's consider the tone of *Spirit as Principle*, which we have epitomized in this way: The ordered foundation of the divine idea symbolized as the Temple. Remember, the Temple was the symbol of the developing idea at the point where consciousness grasps the fact that Soul forever identifies its own idea with divine Principle, and therefore divine Principle begins to demonstrate itself as Life, Truth, and Love, because that is the nature of Principle.

“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt”—historically, that period of time, 480 years, cannot be correct, but it is a symbol. Forty-eight is four times twelve, and so it symbolizes some understanding of the calculus of Spirit (the “four”) operating as the demonstration of Life, Truth, and Love through the Word, the Christ, Christianity, and Science (the

“twelve”). “And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year”—indicating Principle—“of Solomon’s reign over Israel, in the month Zif, which is the second month,”—indicating Spirit,—“that he began to build the house of the Lord. And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits” (I Kings 6: 1, 2)—a cubit is eighteen inches, and so threescore cubits is about 90 feet, twenty cubits is about 30 feet, and thirty cubits is about 45 feet. It was not a big building by any means, even if we take these measurements literally.

“And for the house he made windows of narrow lights”—it is interesting that at that time the windows were narrow. Spiritual vision was narrow. Later, as spiritual vision broadened, churches and cathedrals were built with large windows, and gradually, especially among Nonconformist bodies, more and more light was allowed. “And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle:”—the Oracle corresponded to the Holy of Holies in the Tabernacle, and it symbolizes the Word, the revelation of God:—“and he made chambers round about” (I Kings 6: 4, 5)—those chambers symbolize the categories of metaphysics.

“The nethermost chamber [ground floor] was five cubits broad,”—indicating Life,—“and the middle [first floor] was six cubits broad,”—indicating Truth,—“and the third [second floor] was seven cubits broad:”—indicating Love. The chambers were in three storeys, like Noah’s ark, and they are typical of Life, Truth, and Love:—“for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. And the house, when it was in building, was built of stone made ready before it was brought thither:”—a marvellous symbol of the calculus of Spirit, seen as already demonstrated in Principle, and it reminds us of the symbol in Daniel of the stone “cut out without hands:”—“so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building”—that gives a sense of the purity of Spirit, based on Principle, which knows no mingling of material and spiritual. “. . . And the word of the Lord came to Solomon, saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:”—demonstration is consequent on obedience:—“and I will dwell among the children of Israel, and will not forsake my people Israel”—of course, God never forsakes us, but things seem to go

wrong when we forsake God by not basing our calculations on Spirit and Principle. "So Solomon built the house, and finished it" (I Kings 6: 6, 7, 11–14). Don't forget that the Temple is a symbol of the *ordered* foundation of the divine idea.

"And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold" (I Kings 6: 19, 20)—"pure gold" gives the sense of Spirit and of Principle; gold was the foundation of the system of values in those days.

The Ark Could Not Be Excluded

It is very interesting to notice that they brought the Ark into the Oracle, or Holy of Holies. In all the ways we go, and in everything we do, we can't afford to ignore or forget for one moment anything which is fundamental. Solomon brought the Ark into the Temple because the Ark symbolized something fundamental and real. Just so, Christian Scientists can never afford to neglect the Bible. At one time they left the story of the Bible behind, but that made the picture incomplete. Mrs. Eddy's textbook is called "Science and Health with Key to the Scriptures," and so we can't just cast the Scriptures aside. If you don't know the Bible, you won't fully appreciate "Science and Health," and if you don't know "Science and Health" you won't fully appreciate the Bible. Nowadays there is also a temptation to believe that nothing matters but the subjective standpoint, but Mrs. Eddy certainly gives no cause for such a notion, as you will see if you study "Science and Health." The subjective and objective combine as one in every subject, and you can't do without either of them.

Remember, the Ark symbolized the first step, and so in building the Temple, which was the next step, the Ark could not be left behind. First of all, you must understand the symbol of the Ark, which shows you that an understanding of God as Mind and Spirit becomes definite in Soul, and must eventually be identified with Principle. Then you rise to the Temple sense, where you discern that the infinite identity of all God's ideas is in Soul, and that Soul identifies every idea with Principle, which demonstrates itself as Life, Truth, and Love. Thirdly, thought will rise to the understanding of Church, "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle."

All the symbolism of the Temple is definite and exact, and one day it will be interpreted in minute detail. At the moment we are considering only the essentials. There is nothing so definite, exact,

and scientific as the spiritual and its inspired symbolization. If you study the description of the Temple, you will see the symbols with which we are familiar introduced time and time again. You will find the “one” of the infinite; the “three” of Life, Truth, and Love; the “four” of the Word, the Christ, Christianity, and Science; the “seven” of the days of creation, the numerals of infinity, and the synonymous terms for God; the “ten” of the application of the days of creation to the human through analysis, uncovering, and annihilation; and the “twelve” of the demonstration of Life, Truth, and Love through the Word, the Christ, Christianity, and Science.

INTERVAL

The Two Winged Cherubim: Spirit as Life

Having seen the ordered foundation of the Temple, we come now to the tone of *Spirit as Life*, which shows that the spirit of the Temple was to be exalted and individual. It is becoming clearer and clearer that during the centuries the great prophetic writers studied the mass of material at their disposal and used whatever best served as a symbol to illustrate their design, just as you would select various colours if you were going to paint a picture.

“So Solomon overlaid the house within with pure gold: and he made a partition”—Spirit is that which separates—“by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. And within the oracle he made two cherubims of olive tree, each ten cubits high” (I Kings 6: 21–23)—in Revelation, when John refers to the “two witnesses,” he says, “These are the two olive trees.” The great feature of cherubim was their wings, a symbol of Life, as in the fifth day of creation. The cherubim were symbols of exalted thought, and were sometimes represented as having the face of a lion, an ox, a man, or an eagle—indicating the Word, the Christ, Christianity, or Science; you remember that in the fifth day of creation there are four statements, corresponding to the Word, the Christ, Christianity, and Science, from the aspect of the Word. Here the cherubim illustrate Spirit as Life—the order of Spirit bringing exaltation and individuality. You may remember that cherubim were introduced in the tone of Life in the record of Moses’ sixth ascent of Mount Sinai (see Exodus 25: 18–20).

“And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the

other cherub was ten cubits: both the cherubims were of one measure and one size”—some day we shall realize that manhood and womanhood are both of God, and are both equally expressed. “And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without” (I Kings 6: 24, 25, 27–30). There the tone of Spirit as Life ends. Remember how we epitomized it: The spirit of the Temple was to be exalted and individual.

The Doors of the Temple: Spirit as Truth

Now we come to the tone of *Spirit as Truth*, which we have epitomized in this way: The divine infinite calculus is the door of every house, and it is overlaid with gold. You remember that Jesus said, “I am the door,” and “door” is a symbol of Christ, Truth.

“And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall. The two doors also were of olive tree;”—the two doors represent the manhood and the womanhood of God’s creating;—“and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees. So also made he for the door of the temple posts of olive tree, a fourth part of the wall. And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work” (I Kings 6: 31–35). You will notice that the two doors, representing the manhood and womanhood of God, were covered with gold: Mrs. Eddy speaks of “the gold of human character” (S. & H. 565: 22) being melted and purified.

There you see Spirit as Truth; the divine infinite calculus is the door of every house, and it is overlaid with gold—the gold of human character.

The Temple Finished: Spirit as Love

At verse 36 we come to the tone of *Spirit as Love*, which we have summarized in this way: The divine infinite calculus of Spirit has foundation and fulfilment through the sevenfold numerals of infinity. This tone is illustrated in only three verses.

“And he built the inner court with three rows of hewed stone, and a row of cedar beams. In the fourth year was the foundation of the house of the Lord laid, in the month Zif:”—“the house of the Lord,” divine consciousness, is always found in the calculus of Spirit:—“and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it” (I Kings 6: 36–38). There you see the fulfilment of Love. The house was “finished throughout all the parts thereof” after seven years of building; any creative process you like to consider has seven distinct stages, and so it is bound to take “seven years” before it is fulfilled.

A Summary of the Whole Tone of Spirit in I Kings

If you look back at the whole tone of Spirit, you can see how it emphasizes the ordered way in which the Temple was built. In *Spirit as Mind* the order and might of the kingdom was developed through wisdom. In *Spirit as Spirit* the kingdom gained much substance as the result of understanding. In *Spirit as Soul* the divine order, as visualized by David, developed, and made itself definite in both government and religion. In *Spirit as Principle* the ordered foundation of the divine idea was symbolized as the Temple. *Spirit as Life* showed that the spirit of the Temple was to be exalted and individual. *Spirit as Truth* showed that the divine infinite calculus is the door of every house, and that it is overlaid with gold. *Spirit as Love* showed that the divine infinite calculus of Spirit has foundation and fulfilment through the sevenfold numerals of infinity.

Solomon Builds Other Houses: Soul as Mind

Now we come to the tone of *Soul as Mind*, which shows the identifying and housing of the law and of Solomon’s demonstration of government and manhood. Before the purpose of the Temple and the system of worship are described, we see the identification of the wisdom of Mind, which enabled Solomon to establish law and government. That is illustrated in the building of his own home, and the important thing is that he set up a special place for the administration of justice. He also built the house of the forest of Lebanon, and a house for his wife.

“But Solomon was building his own house thirteen years, and he finished all his house”—it is interesting to remember that the United States of America started with thirteen States, and we have already discussed the significance of “thirteen” in an earlier talk. “He built also the house of the forest of Lebanon;”—so called because it

consisted largely of pillars made of cedar of Lebanon;—" . . . it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row. And there were windows in three rows, and light was against light in three ranks . . . Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other" (I Kings 7: 1-4, 7). That is the significant point in this tone—Solomon built his "porch of judgment," where he could administer the law.

"Solomon made also an house for Pharaoh's daughter, whom he had taken to wife . . . All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above were costly stones, after the measures of hewed stones, and cedars. And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house" (I Kings 7: 8-12). Solomon had the wisdom to realize that the only way that he could house the law, or his own demonstration of government and manhood, was to identify the divine infinite calculus. Everything was founded on and built with the "costly stones" of the calculus.

The Two Brazen Pillars: Soul as Spirit (1)

Here we arrive at the tone of *Soul as Spirit*, which we have epitomized in this way: The identifying of the divine order of worship and its purity. After the account of Solomon's house, the court of justice, and so on, more details of the Temple are introduced. First of all comes the description of the two great pillars which Solomon put at the entrance to the Temple. Then follows the description of what was called the "molten sea," an enormous circular vessel which was filled with water and used for washing—a wonderful symbol of the purity of Spirit.

"And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work" (I Kings 7: 13, 14). This was not king Hiram, but another Hiram, who was a great craftsman.

"For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. And he made two chapiters of molten brass, to set upon the tops of the pillars" (I Kings 7: 15, 16)—chapiters are the capitals which form

the tops of pillars. The text goes on to describe the details of the design of these capitals—the “nets of checker work,” “wreaths of chain work,” pomegranates, and so on, all cast in brass.

“And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz . . . so was the work of the pillars finished” (I Kings 7: 21, 22). “Jachin” means “firmness,” and “Boaz,” you remember, means “strength.” So those two pillars indicate the definiteness and concreteness of Soul and the strength of Spirit.

The Molten Sea: Soul as Spirit (2)

Now we come to the “molten sea,” as it was called. It gives a very striking sense of the purity of Spirit and the gathering together which takes place in the third day of Soul. You will see that it had “lavers,” or vessels, to carry the water to the altar, the priests’ chambers, and so on. It is said to have contained over 16,000 gallons of water, so its construction must have been an enormous undertaking.

“And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about” (I Kings 7: 23). Remember that in the tone of Soul as Spirit in the days of creation, we read, “And God called the dry land Earth; and the gathering together of the waters called he Seas.” Mrs. Eddy says of that: “In metaphor, the *dry land* illustrates the absolute formations instituted by Mind, while *water* symbolizes the elements of Mind. Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God. Spirit names and blesses all” (S. & H. 507: 1–7). The elements of Mind are gathered together into an identified concept of purity and order, and that is a perfect illustration of Soul as Spirit.

“It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward” (I Kings 7: 25)—those twelve oxen bore the whole weight of the sea. They were a symbol of the “three” of Life, Truth, and Love demonstrated through the Word, the Christ, Christianity, and Science.

Then it goes on to describe the ten “bases” and the ten “lavers.” The lavers were vessels for carrying the water to the various places in the Temple. Each laver was supported by a “base,” and there were five on each side of the Temple. It goes on to say, “After this manner he made the ten bases: all of them had one casting, one

measure, and one size” (I Kings 7: 37)—they were all based on oneness.

Then, in verses 41 to 50, there is a recapitulation of the story of the construction of the “sea,” the lavers, the bases, and so forth. “So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord” (I Kings 7: 51).

That ends the tone of Soul as Spirit, which we summarized as the identifying of the divine order of worship and its purity. The symbols which stand out are the two columns, Jachin and Boaz, and the “molten sea,” and all the way through there is a very striking sense of order, down to the smallest detail.

The Purpose of the Temple Identified: Soul as Soul

Now we come to the tone of *Soul as Soul*, which we have epitomized as follows: Solomon identifies the Temple and its purpose, which was to identify Israel with God. We haven’t time to do the whole of it this week, so we will take the important part, which starts at verse 12, and then go over the whole tone next time.

This is how Solomon identifies the Temple and its purpose: “Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) and he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel” (I Kings 8: 12–16)—David, who represented in some measure the male and female of God’s creating, was chosen to rule over Israel.

“And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name” (I Kings 8: 17–19). As we have seen, it is probable that David didn’t “build an house for the name of the Lord God of Israel” because he saw, in some measure, what Jesus recognized when he said, “if I go not away, the Comforter will not come unto you;” the human symbol always tends

to becloud the spiritual significance of an idea, although it is essential in the beginning.

Solomon went on: "And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel" (I Kings 8: 20). Solomon certainly didn't have the spiritual vision which David had, but he was doing the best he could under the circumstances. The worship of God in Israel at that time was at a very low ebb. There were "high places" everywhere; the people worshipped stocks, stones, spirits, Baalim, Ashtaroth, and all kinds of false gods. Solomon evidently saw that the first step was to establish one standard of worship and in one place, and so he set up the Temple in Jerusalem.

I feel that it was because David saw so clearly that nothing mattered but true manhood that he lost any desire he might have had to build the Temple. He saw that it would have to be built, but he realized that he was not the one to do it. Mrs. Eddy had a similar experience. She realized that Christian Science would eventually have to be recognized as pure Science, and not as a mere religion, but she realized that in her own day the time was not yet ripe for such a recognition. She is reported to have said on her last drive, "If the students had obeyed me, I might have done it." Was she referring to such a possibility? In any case she certainly knew that such a development was inevitable, and would come about in due course.

"And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt" (I Kings 8: 21). We too must set a place in our understanding for the Ark, for the Temple, and for the true idea of Church. These are the things which enabled the children of Israel to come up out of Egypt, and so if we want to come up out of "the land of Egypt," we must learn from these symbols, and use them.

Solomon's Dedicatory Prayer: Soul as Principle

Here we come to the tone of *Soul as Principle*, in which Solomon identifies the power of obedience and demonstration.

"And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their

heart:"—in the identification of our true selfhood with Principle there is always demonstration, and that is a certainty:— "who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakes^t unto thy servant David my father" (I Kings 8: 22–26). That passage gives a great sense of the prayer of Soul which identifies thought with the demonstration of Principle.

"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—Principle can never be contained in idea. "Yet have thou respect unto the prayer of thy servant . . . that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place" (I Kings 8: 27–29). "This place" refers, of course, to the Temple, which is synonymous with body, whose true meaning we have discussed. When your sense of God as Soul is so definite that it identifies all things with divine Principle, there comes to you the Temple sense as "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love."

"When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers" (I Kings 8: 33, 34). Time and time again we have had the experience symbolized there. If we have a sense of guilt and penalty, and then we see that an understanding of Soul cancels all sin, because it recognizes the sinlessness of Soul as the only identity, all sense of sin and penalty is cancelled, and thought is identified with Life, Truth, and Love. And so, instead of falling into self-condemnation and thinking that sin brings penalty, and consequently going through a great deal of suffering, we just turn to the true Temple, to the right idea of body, the right idea of identity, of incorporeality, and that right idea of God as Soul leads us into identity with Life, Truth, and Love. All sense of sin and the consequences of sin then passes right away.

Behind the Symbols Lie Dynamic Divine Ideas

Every one of these illustrations ought to convince us more and more of the infinite availability of Truth, of the scientific nature of Truth, of the potentiality of Truth. We must see that Truth is dynamic, that it destroys error of every kind. In order to destroy any particular error we must first recognize what caused that error, and Truth will always uncover that to us. Truth eradicates animal magnetism in every one of its phases. It is no good thinking of Truth as an abstraction; Mrs. Eddy says, "Truth is affirmative, and confers harmony" (S. & H. 418: 20-21). Truth is dynamic.

We must realize more and more that idea is power, that idea is substance and reality, that idea is salvation, that idea is demonstrable, that idea multiplies itself, that idea has form, or manhood, and that idea is always of the nature of perfection and completeness and fulfilment.

Our symbols must always be rising. That is important for us to remember in our consideration of the Scriptural stories as illustrations of Mind, Spirit, Soul, Principle, Life, Truth, and Love. If we ever forget that the purpose of our study is to acquaint ourselves better with God, we may find ourselves studying the symbolism merely for its own sake, and that is just a blind alley.

I remember the time when Mind meant to me just wisdom, "Let there be light," but today Mind conveys to me a sense so vast that no human symbol is adequate to express it. I can try to interpret God as Mind to the other fellow through symbols, but to me it is purely a matter of spiritual consciousness. And so we must always be gaining a clearer understanding of the meaning of the synonymous terms for God. They must become to us vaster, more ordered, purer, more exalted, and they must bring to us a deeper, more cultured, holier, and more definite sense of the infinite One. Otherwise, we shall be failing in our purpose. Through studying the Biblical symbols, our thought must approach nearer and nearer to the pure spiritual consciousness of divine ideas. That spiritual sense comes as you reflect the Mind of Christ. Remember, that reflection is your inalienable right.

TALK NO. 50

(January 18th, 1949)

I KINGS—III

Chapters 8: 1—13: 6

The Bible Reveals God through Man

We must always bear in mind that the story of the Bible is essentially the story of the revelation of the true man, God's idea. The Bible reveals the nature of God by presenting the right idea of man. As we recognize that fact, the whole story unfolds to us as one clear picture, and we see that every incident and detail illustrates true manhood in some respect. Whether we are considering the mythical story of the creation of the Adam-man, the mythical story of the flood, the sagas of Abraham and Jacob and Joseph, or the partially historical record of Moses, it is all the revelation of man, or God revealing Himself through man.

Remember Mrs. Eddy's definition of "man" as "The compound idea of infinite Spirit;"—every idea is comprised in the term "man," because all God's ideas unite to form the compound idea which is man;—"the spiritual image and likeness of God; the full representation of Mind" (S. & H. 591: 5-7).

Mrs. Eddy says, "There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God" (S. & H. 502: 29-5). Those "sons and daughters of God" are what we call generic man. Man as the compound idea of God includes every idea, thereby embodying the whole range of creation, and generic man is the highest aspect of that creation.

As we saw last week, the Ark, the Temple, and Church all symbolize different stages in the development of God's idea, man. When the Temple eventually gives place to Church—to "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (S. & H. 583: 12-13)—the nature of the Christ becomes fully apparent, but it is still the revelation of manhood. So

whatever we consider in the Bible record, don't forget that it is all the revelation of the nature of God through man. God reveals Himself, and that revelation appears to us as creation, as man, as "the unfolding of spiritual ideas and their identities." The story of the Bible climaxes in the Virgin's glimpse of the fatherhood of God and in Jesus' demonstration of the male and female of God's creating.

Science Reveals Man through God

With the development of Christianity and its culmination in Science has come the realization that we can now learn of the nature of man from the standpoint of an understanding of God. We know more today about God than about anything in all the world, because we understand in some measure the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love. And because we know something of what God is, we can learn what man is. We are drawing all our conclusions as to man—and man is creation, the compound idea of God—from Mrs. Eddy's answer to the question, "What is God?"

It is wonderfully comforting to realize that we have come to the point today where, because of Mrs. Eddy's revelation, we can learn the nature of man from God. Today we are formulating our ideas of God and man from basic spiritual fact, from absolute Science, and that is a marvellously comforting thing. We are not thinking any longer solely in terms of a creative sense, or the Word. We certainly go back and see that creative sense as it unfolds in the Bible, because it is invaluable for us to see it, but our sense of Science doesn't stop at the Word, or at the Christ, or even at Christianity. Today we are able to use the Word, the Christ, Christianity, and Science—the *complete* calculus—because of Mrs. Eddy's discovery.

By now, you and I know something about the days of creation and the synonymous terms for God, but more and more we are trying to learn how they operate, and they can only operate as the Word, the Christ, Christianity, and Science, just as the numbers in mathematics can only operate through addition, subtraction, multiplication, and division. The Word is infinite; the Christ is infinite; Christianity is infinite; Science is infinite; and they all reflect each other. So you and I are trying to learn today what the Word means, what the Christ means, what Christianity means, and what Science means—what their fundamental nature is and how we can use them. Mrs. Eddy gives a sense of them in her definition of God as "incorporeal, divine, supreme, infinite" (S. & H. 465: 9), but that is just one illustration. Today we are trying to learn more of what the Word, the Christ, Christianity, and Science really mean in all their vastness and infinitude.

So Science has now enabled us to adopt the subjective point of view as well as the objective. The story of the Bible is still invaluable to us. Some people seem to think that the Old Testament doesn't matter much, but the Old Testament was what Jesus was referring to when he told his disciples to "search the scriptures," and the fact of the matter is that nobody can ever understand it except through inspiration. Mrs. Eddy says: "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood" (S. & H. 319: 21-23). It is true that Mrs. Eddy's textbook has opened the Bible for us, that it has literally been the "Key to the Scriptures," but it is also true that the Bible is a complement to Mrs. Eddy's textbook, and that "Science and Health" will never have the value it should have until it is studied in conjunction with the Bible. We have attained through Science some sense of the subjective, but we cannot afford to ignore for one moment the objective approach.

It is very interesting to note that Jesus said of the "scriptures," the Old Testament, "for in them ye think ye have eternal life." He didn't say "truth," but "life," because the Old Testament tells the story of the Word of Life. When Jesus came, he presented Truth to his disciples, but when they were considering the Old Testament they were entertaining ideas of Life—the story of the Word.

The Wedding of the Objective and the Subjective

Whether we consider the revelation of God through man (the objective) or the revelation of man from God (the subjective), we are still considering man as God's idea.

As we have seen, the Ark symbolizes manhood as the ability to overcome material sense; it typifies the enlightenment which comes from Mind and Spirit, and which begins to touch the definiteness of Soul. The Temple symbolizes manhood on a higher basis; it represents the recognition of the essential nature of Soul as divine identity, forever identified with Principle, and so demonstrated as some measure of Life, Truth, and Love. Then, as thought rises still higher, the sense of manhood becomes Church, the "structure of Truth and Love," which is what Christian Science is enabling us to realize. So you see, it is all manhood, though it rises to the point where, considered subjectively from the standpoint of God Himself, it appears no longer as the compound idea man, but as the one ideal which the infinite has of itself, its one Christ.

The infinite has one ideal plan, one ideal design, which we call Christ, and that Christ subjectively is made infinitely manifest as ideas of God. Do you suppose that God doesn't know His own

individual ideas? Do you suppose that God doesn't know you, or that He doesn't know me? Of course God knows every one of His ideas. That is why His ideas exist—because He knows them. From the absolute point of view, God knows them as one infinite plan, ideal, or Christ, and that Christ is translated or manifested infinitely as infinite individual spiritual ideas, every one of them known to God subjectively in its infinite perfection. From an objective standpoint, those ideas are revealed to us, and will continue to be revealed to us throughout eternity, because we shall never know the infinite in its entirety. Mrs. Eddy says, "Infinite progression is concrete being" (Mis. 82: 20), and she also states, "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source" (S. & H. 507: 28–29). Again, she writes, "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis" (S. & H. 258: 13–15). And so that appearing to you and me of the ideas of God—the truth about ourselves, about health, holiness, happiness—is all manhood.

The truth about any idea is forever appearing, and that appearing is what we call the coming of the Christ. To us it is the objective sense of being, but the subjective fact is that God knows you, me, and every individual idea as included in His infinite plan. John saw that when he said, "Herein is love, not that we loved God, but that he loved us." The subjective fact of Love is that God *is* Love. As creation appears to us, our sense of its appearing is, and always will be, infinitely objective, but the revelation of it from God's point of view is always subjective, because God is infinitely conscious of every one of His ideas in its own infinite perfection. So don't forget that the objective and the subjective are both essential to Being and its operation.

The Developing Revelation of Manhood

"Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 14–16); the light of Christian Science enables us to interpret every part of the Scriptures as some aspect of the development of the right idea of manhood, to lift it out of inaccurate history and religious ritual into the light of divine metaphysics.

In this story of true manhood I do want you to note the great emphasis the writers lay on David. David's achievement was to understand true manhood and womanhood. The record of David's life makes it clear that he was deeply and vitally interested in true manhood, whereas Solomon was concerned mainly with material

wealth and substance, as were many other of the kings who followed. David's vision was an inspiration throughout the Scriptural record.

We shall soon be taking the stories of Elijah and Elisha, and then we shall consider the Minor Prophets, and that will lead us historically to the time when the first chapter of Genesis was written and became a turning-point in the developing story of manhood. It was written by the prophets in captivity in about 550 B.C. The story of the days of creation is really the elucidation of the Science of man, and it was that scientific sense of manhood which eventually enabled the Virgin to glimpse the fatherhood of Life. At that point manhood was developing out of the sense of Principle or system into the sense of individuality or Life, and the Virgin's glimpse of fatherhood brought forth the man Christ Jesus, who demonstrated perfect manhood and womanhood.

Don't let yourself become immersed in the technicalities of the Bible record, but try and see the whole picture as it develops from the beginning of the Bible. The first chapter of Genesis gives you the "seed-plot" of the whole Bible, and then you see the illustration in the first thousand years of the operation of the first day of Mind, in the second thousand years of the operation of the second day of Spirit, in the third thousand years of the operation of the third day of Soul, and in the fourth thousand years, which we are now considering, of the operation of the fourth day of Principle. It is all the revelation of manhood, of the truth about all God's ideas.

Remember that the writing of the Scriptural record took hundreds of years. The inspired prophetic writers and thinkers had to select from the vast amount of material at their disposal just what would illustrate their "seed-plot"—the first chapter of Genesis. Everything had to conform to that "seed-plot," which presents the Science of man. It is wonderful how we can take that record of Genesis with Mrs. Eddy's commentary and read it over and over again, and every time fresh light is thrown on it and we see spiritual hues in the picture which we never saw before. There is no limit to its depths, because it embodies the Science of man, the "compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind."

Mind, Spirit, and Soul in I Kings

So far, in our study of I Kings, we have considered the sevenfold tone of Mind and the sevenfold tone of Spirit. You know, you can't appreciate any one of the synonymous terms for God until you see in it the shades and shadows of every other. In the whole tone of Mind we saw how the light of wisdom operated to establish Solomon's

kingship. That sense of kingship had to be chosen and accepted, and all that opposed it had to be rejected. Then, in the sevenfold tone of Spirit, we saw the ordered development of Solomon's sense of manhood in the building of the Temple and the establishment of government.

Last week we considered briefly the tone of *Soul as Soul*, which we epitomized as follows: Solomon identified the Temple and its purpose, which was to identify Israel with God. It is at the point of Soul, of course, that thought touches the true idea of Temple as body, and you remember that Mrs. Eddy speaks of eating "the divine body of this Principle" (S. & H. 559: 25). As soon as Soul has identified the right idea of body with Principle, Principle begins to demonstrate the essential nature of that idea as Life, Truth, and Love—"the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (S. & H. 595: 7-9). Thus, as you identify the true body, you are identifying yourself with Life, Truth, and Love. But even that is not the climax. The climax comes when you attain to an understanding of Church—"The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." Truth and Love represent the complete idea of manhood forever embosomed and encompassed in divine Love.

The Ark Brought into the Temple: Soul as Soul (1)

Let's consider again the tone of *Soul as Soul*, in which, as I have said, Solomon identifies the Temple and its purpose, which was to identify Israel with God.

"Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion" (I Kings 8: 1). When, in that statement which I have already read you, Mrs. Eddy speaks of the "divine Science taught in the original language of the Bible," she is really "bringing up the Ark"—she is identifying her whole sense of the Bible with divine Science. The Word of God in the Scriptures indicates Science, the Christ in the Scriptures indicates Science, Christianity in the Scriptures indicates Science, and of course Science in the Scriptures indicates Science itself. We leave nothing behind when we identify Science, because Science includes every right idea.

"And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled

unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude" (I Kings 8: 4, 5). Today we sacrifice, not sheep and oxen, but fear, hate, greed, selfishness, materiality, mortal manhood, disease, sin—their names are legion. If we are in earnest, then the sacrifices which we make every minute of the day cannot "be told nor numbered for multitude." And so, if we want to bring up the Ark of the Lord, if we want to work our way through an initial sense of the Word of God up to the Temple sense—up to identity with divine Principle, Life, Truth, Love—then we must all the time be sacrificing everything which constitutes our mortal selfhood.

"And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house,"—remember, the Oracle was the Holy of Holies,—“to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day” (I Kings 8: 6–8). The staves supported the Ark when it was carried, and they symbolize that which carries the Ark in our consciousness—something strong and tangible. We need wisdom, purity, and definiteness for this.

"There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt" (I Kings 8: 9). The Ark contained nothing except the two tables of stone on which Moses was supposed to have written the Commandments. When we considered the Commandments, we saw that they embody the tones of the Word and the Christ. The "covenant" mentioned in this verse symbolizes the consciousness which comes to you and to me today specifically, scientifically, and with a sense of infinity—the consciousness that as we understand the nature of God as Mind and as Spirit and as we begin to understand the nature of God as Soul, God will indeed bring us "out of the land of Egypt", because at the point of Soul we touch the Christ-idea. Mind says, "Let there be light," Spirit says, "Let there be development," and Soul leads us through the wilderness into some sense of definiteness and true identity. When we understand something of the nature of God as Mind, Spirit, and Soul, some sense of the Word of God, and begin to glimpse the Christ-idea, then we have made a covenant with God, and God has made a covenant with us.

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests

could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord" (I Kings 8: 10, 11). You and I sometimes have exactly that experience: in our approach to Science we begin to understand and use the nature of God as Mind, as Spirit, and as Soul, and then sometimes, as we look forward, the picture is so vast in its infinitude of Science that for the time being we halt. It just seems as though "the glory of the Lord" has "filled the house," and the vastness of divine Science always seems at first, to mortal sense, "obscure, abstract, and dark" (S. & H. 558: 11-12).

The Purpose of the Temple Identified: Soul as Soul (2)

"Then spake Solomon, The Lord said that he would dwell in the thick darkness" (I Kings 8:12). Often our sense of God is attended by darkness, because to mortal sense God does "dwell in the thick darkness." Our approach to God has to be through symbols, through the symbols of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and our symbols only *represent* the infinite. Some day, however, as thought becomes more spiritually cultured, the nature of God will come pouring into our thought through the harmony of divine ideas, through inspiration, and that will be the descent of the Holy Ghost. At present we have to learn through symbols. As you remember, Mrs. Eddy says, "Apart from the usual opposition to everything new, 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. Job says: 'The ear trieth words, as the mouth tasteth meat.' The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue" (S. & H. 114: 32-11). And so it is true that to mortal sense God dwells "in the thick darkness." We have to approach God through symbols because the light of pure Science hasn't really broken on us, because we haven't yet found ourselves in God's image and likeness, where the infinite progression of God's ideas is the scientific fact, and where "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15-17). But thank God that we have ordered symbols by which we *can* approach God, and so rise to the true consciousness of being.

"I have surely built thee an house to dwell in, a settled place for thee to abide in for ever" (I Kings 8: 13). If you touch the Temple sense in thought and it gives you the true idea of body, which is

consciousness, and that true idea reveals to you in some degree the nature of Life, Truth, and Love, then that sense will be to you a "settled place," and you will abide in it forever. It will grow and grow, it will merge into Church—into the highest sense of manhood—but at the same time the true idea of body, revealing Life, Truth, and Love to you, will abide with you forever, it will never leave you.

"And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) and he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel" (I Kings 8: 14–16). David had a glimpse of true manhood, and his main concern was to establish that vision, not to build "a material superstructure, where mortals congregate for worship" (S. & H. 595: 9–10). The development of the spiritual idea is often traced back to David for the very reason that he saw something of true manhood. Today, because we know something of God—and from knowing God we know man—we begin to see this Bible record of manhood in a subjective way. Because we understand Mind, we know that man is idea; because we understand Spirit, we know that man is spiritual idea; because we understand Soul, we know that man is identified idea; and so on with all these synonymous terms. As we understand true manhood because we know God, we shall appreciate the value of every symbol, but we shall not exalt the symbol at the expense of the spiritual idea. One can see that the building of a material superstructure was uppermost in Solomon's thought, although the Temple symbolized a spiritually scientific conception of a most exalted kind. After his vision of true manhood, David could no more have built a material temple than we could today start organizing churches after seeing the spiritual significance of Church as the "structure of Truth and Love."

"And it was in the heart of David my father to build an house for the name of the Lord God of Israel"—but the "house" which David had in mind was consciousness, or true manhood. "And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart"—in his thinking. "Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name" (I Kings 8: 17–19). Mrs. Eddy says that she "has bluntly and honestly given the text of Truth. She has made no effort to embellish, elaborate, or treat in full detail so infinite a theme"

(S. & H. x: 12–15). Today you and I are trying to embellish and elaborate that infinite theme, and in proportion as we are doing that, we are doing what Mrs. Eddy envisaged. The danger lies in materializing Mrs. Eddy's spiritual conception of Science by submerging it in human organization.

“And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel” (I Kings 8: 20).

Obedience Brings Demonstration: Soul as Principle (1)

At verse 22 of Chapter 8 we come to the tone of *Soul as Principle*, which we have summarized like this: Solomon identifies the power of obedience and demonstration. Here we see a wonderful blending of Soul and Principle. Solomon sees that without obedience prayer is useless, but that out of the prayer which is obedience there comes demonstration, no matter what the circumstances may be. The term “obedience” in Mrs. Eddy's writings is used in connection with Principle, and it is about time that we began to see that demonstration is never the result of a little human good overcoming a little human bad, but that it is the outcome of understanding that God is divine Principle, Love, and that man is God's idea. Principle couldn't operate as anything but idea, and because Principle is Love, it couldn't operate as anything but perfect and fulfilled idea. When we really understand Science, we shall stop trying to demonstrate Christian Science through a little human good, and we shall stop condemning ourselves for a little human bad. We shall see that the grace of God from everlasting to everlasting is the scientific fact that being is perfect, that man is, forever has been, and forever will be God's idea, and that nothing else is true. When we see that, we shall not think that a little human good will attain the kingdom of God, or that a little human bad will give us hell, but we shall work from the standpoint of one cause, one Principle, the nature of which is Life, Truth, and Love, and then we shall be real Scientists. We shall trace all evil, materiality, mortality, back to animal magnetism, and we shall see that nothing has ever been going on but infinite Mind and its infinite manifestation.

So remember that today Mrs. Eddy's discovery has enabled you and me to interpret the picture of Science from God's point of view, and it is therefore subjective to us. We are now learning about man from what we know of God. The story of the Bible is the story of how the nature of God was revealed through an ascending sense of manhood. Now that we know in some measure what God is, we can

go back to the Bible and learn from it, but we could never have understood the Bible without that understanding of God which Science has given us. Today the answer to that question "What is God?" is burnt into our thinking, and we know that it is the most scientific statement in the world, and that it embodies the Science of the Bible. The Bible reveals Science from the standpoint of the days of creation, but now we are looking at Science from the standpoint of the synonymous terms as they operate through the Word, the Christ, Christianity, and Science, and so our sense of the Bible is much higher. As we go on, I do want you to fill your thought with the sense of the development of manhood. Today we are seeing it clearly, but we could never have seen it without Mrs. Eddy's revelation, which has enabled us to see the picture subjectively from God's point of view. Jesus could "open" the Scriptures to his disciples, because his thinking was subjective, because it was from the divine standpoint.

So this tone of Soul as Principle illustrates a wonderful combination. It defines the prayer that is the prayer of obedience, because it is based on Principle. Obedience to Principle doesn't involve a human decision, an "I will" or an "I won't," but it means constant listening to, understanding, and abiding by the demands of Principle. Steadfast, unfailing, unremitting spiritual understanding, through which Principle forever interprets itself, constitutes the only true obedience.

Solomon's Dedicatory Prayer: Soul as Principle (2)

"And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:"—Solomon was identifying God through Soul-sense:—"who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight"—God's man—"to sit on the throne of Israel;"—nothing but God's man can "sit on the throne of Israel," since Israel means "a prince of God," and nothing but God's identified idea can be established on such a foundation;—"so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David

my father”—you see how the writer is stressing the significance of David, and it is because David understood true manhood. “But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” (I Kings 8: 22–27). Soul can never be *in* anything. Solomon was identifying the nature of God as Soul; just so, if you begin to understand God as Soul and to touch the hem of Principle and to see that Principle is Life, Truth, and Love, then you too are identifying the true Temple, or body, which can never enclose or limit God in any way.

“Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee today:”—Mrs. Eddy says, “The Lord’s Prayer is the prayer of Soul” (S. & H. 14: 22–23), and all prayer is associated with Soul:—“that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place” (I Kings 8: 28, 29). If you have the true sense of Temple, and if you know how through Soul, identified with Principle and demonstrated as Life, Truth, and Love, to enter that Temple, then the eyes of God—the consciousness of divine Principle, Life, Truth, and Love—will be “open toward this house [this understanding] night and day,” because it is Immanuel, “God with us.”

“And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.” As we understand the Temple as “Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love,” we enter into communion with Principle, and then whatever is unlike Principle is inevitably blotted out. “. . . When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:”—remember throughout that this “house” symbolizes the right idea of Temple:—“then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. When heaven is shut up, and there is no rain,”—no “raindrops of divinity” (S. & H. 288: 17), and Mrs. Eddy also says, “infinite Principle . . . is the father of the rain, ‘who hath begotten the drops of dew’ ” (S. & H. 257: 18–20),—“because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel” (I Kings

8: 30, 33–36)—an understanding of Soul takes away all sense of penalty. The minute we understand the nature of God as infinite Soul, sin, and consequently the penalty for sin, is wiped out, and thought becomes eternally identified with Life, Truth, and Love. The human being who believes in penalty doesn't understand God as Soul. Soul is sinless, and therefore there is no penalty in Soul, because it wipes out all sense of sin. So we must enter this house of Soul, where Soul translates, where Soul identifies every idea with divine Principle, Life, Truth, and Love. As we do that, we are using the Word of God as it reflects the Christ.

"Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance. If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hand toward this house: then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)"—sometimes it isn't much comfort to us to think that we know God, because to all of us God often seems to "dwell in the thick darkness," but it is always a comfort to think that God knows us as His own ideas, and that that is all we are;—"that they may fear thee all the days that they live in the land which thou gavest unto our fathers" (I Kings 8: 36–40).

"Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;)"—a wonderful combination of Soul and Principle;—"when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name" (I Kings 8: 41–43). That "house" is the true Temple, "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love," and it is always "called by thy name"—identified with Principle. Isn't it wonderful that we can demonstrate through a subjective spiritual sense the Ark and the Temple, as the Word of God? We can demonstrate the Temple sense of things when our understanding of the Word of God has risen to reflect in some measure the Christ-

idea. As we understand the nature of God as Soul and as Life, Truth, and Love, we can demonstrate the Temple definitely and scientifically. And so, because of Mrs. Eddy's revelation of God's true nature, these symbols are appearing to us no longer as mere vagaries of the human mind, but as the most definite illustrations of divine fact.

"If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive,"—remember that all this was edited in Babylon during the captivity,—“and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance,”—Soul always identifies the spiritual idea with Principle,—“which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God” (I Kings 8: 46–53).

Soul as Principle illustrates specifically the prayer which is answered by demonstration, because it is in conformity with Principle. If you and I understand Soul as Principle, we shall be able to pray that prayer, and we shall understand in some degree what Mrs. Eddy means when she speaks of eating “the divine body” of Principle, “thus partaking of the nature, or primal elements, of Truth and Love” (S. & H. 559: 25–26). If only we had that sense of Soul as Principle, in which the Word of God operating through Mind, Spirit, and Soul becomes identified in Soul as that which brings us out of Egypt, becomes identified with Principle, and begins to be demonstrated as Life, Truth, and Love—if only you and I understood that, think what we could do by way of demonstration!

The Real Value of the Bible

As we have already seen, the story of the Bible is the story of the revelation of true manhood, rising through Mind, Spirit, Soul, and Principle into the realm of Life, Truth, and Love. The whole story of the Bible presents the Science of man, and the highest sense of that Science comes when we enter the Church and see manhood climaxed in Truth and embosomed in divine Love from everlasting to everlasting.

I look forward to the day, which is going to come before very long, when we are so familiar with this Bible story that we can recognize, as Mrs. Eddy recognized, that "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S. & H. 271: 1-5). This Bible story has got to become to us one complete picture, and so we need to be persistent in our study of it, because we have as yet touched only the fringes of it. What we've got to see is the development of the spiritual idea through Mind, Spirit, Soul, Principle, Life, Truth, and Love, in both the history of mankind and in individual thought. When the light of revelation comes to each one of us, it always comes at the point of Mind, then Spirit develops it, then Soul identifies it with Principle, and then Principle demonstrates it as Life, Truth, and Love. And that is just what has been indicated in the history of mankind. As we see the story of the Bible as one complete whole, one infinite idea revealing one infinite Principle, all the details will just gleam with spiritual significance, and we shall be able to use them constantly in our daily life. Just as the musician repeatedly goes back to the musical compositions of every age, and they satisfy his musical sense abundantly, so we must always be going back to these Bible stories and seeing them as the appearing of the divine idea, either as the Word, or the Christ, or Christianity, or Science.

Solomon Blesses Israel and Sacrifices Abundantly: Soul as Life

And so we come to the tone of *Soul as Life*, in which Solomon identifies the true Israel as forever inseparable from God, and foretells the multiplication of this sense. Having seen in Soul as Principle that the understanding of the Temple, or body, will inevitably demonstrate itself, Solomon now sees how it demonstrates itself as Life, or the indivisibility of God and man.

"And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands

spread up to heaven”—thought always rises at the point of Life. “And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.” Nothing can ever fail in Science. When your thinking is from the standpoint of Science, no matter whether it is in the realm of Science, Christianity, the Christ, or the Word, there can be no failure of “one word of all his good promise.” “The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers”—Solomon was identifying the way of Life. “And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else”—the one infinite individuality. “Let your heart therefore be perfect with the Lord our God, to walk in his statutes,”—the identified way of Life,—“and to keep his commandments, as at this day” (I Kings 8: 54–61).

“And the king, and all Israel with him, offered sacrifice before the Lord. And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord” (I Kings 8: 62, 63). Factually, of course, that is just ridiculous. Why, just imagine the space which would be required to gather together twenty-two thousand oxen, let alone anything else! But symbolically it is very wonderful. The fifth day of Life, as you know, represents the state of thought typified by “Greater love hath no man than this, that a man lay down his life for his friends.” On that fifth day we understand man’s individuality, his oneness with God, we understand immortality and true fatherhood, inspiration, exaltation, and so we are wholeheartedly willing to sacrifice abundantly—to lay down all the myriad aspects of mortality.

“The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the Lord was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.” We have all had that experience. Sometimes we identify the nature of God as Life, we really see something of the true nature of

Life, substance, and intelligence, and as it comes flooding into our thought, at that moment we would sacrifice anything that is human, because of our vision of the immortality of Soul as Life. "And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days"—the "seven" considered objectively and subjectively. "On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people" (I Kings 8: 64–66). The abundance, the multiplication, of Life was being demonstrated; the waters were bringing forth abundantly.

Adherence to the Standard of Truth: Soul as Truth (1)

Now let's consider the tone of *Soul as Truth*, which we have epitomized in this way: All good is identified by Solomon as dependent on true manhood.

We have seen that the Ark gives a sense of Soul, and that the Temple then gives a higher sense of Soul as the true body, and thought rises to the apprehension of Life, Truth, and Love—"the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love." The Temple is only a *superstructure*; the Church is "the *structure* of Truth and Love," that which "*rests upon . . .* divine Principle." The Church has foundations.

At this point of Soul as Truth, we shall be seeing the Temple as the "superstructure of Truth."

"And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, that the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me:"—how often we too have had that conviction when we have been trying to help somebody, and we have been able to identify Truth, true manhood, in some small measure, and so we have known without a shadow of doubt that that person has been helped:—"I have hallowed this house,"—the state of thought symbolized by the Temple,—"*which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually*" (I Kings 9: 1–3).

"And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel" (I Kings 9: 4, 5). Remember Mrs. Eddy's definition of the "Children of Israel": "The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring" (S. & H. 583: 5-9). If you and I enter that state of thought symbolized by the Temple, and we understand it, we shall always have a true sense of manhood, of our true selfhood, "upon the throne of Israel." We shall be able to wrestle with error, sin, and sense, and reach manhood—the government of divine Science. Remember Mrs. Eddy's statement: "The twelve tribes of Israel with all mortals,—separated by belief from man's divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science" (S. & H. 562: 11-16). Soul as Truth always enables us to identify true manhood, and when we can identify true manhood we can identify health, consciousness, all that the form of the Son of God means, all that Christ means.

"But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: and at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil" (I Kings 9: 6-9). Today we "forsake the Lord" if we have only some sense of God as Mind and Spirit and we touch the hem of Soul, but we don't go on to see the essential nature of God as Life, Truth, and Love. Mind is the synonymous term for God which shows you how Life, Truth, and Love manifests itself; Spirit is the synonymous term for God which shows you the substantiality of that manifestation; Soul is the synonymous term for God which enables you to identify that manifestation with God Himself, but God Himself is divine Principle, Life, Truth, and Love. Until you know God as divine Principle, Life, Truth, and Love, you don't really know God—you are only thinking about the way to God, or the way to translate God. When you

understand something of God as divine Principle, Life, Truth, and Love, you then have a subjective sense of the infinite.

Solomon Fails to Accept the Standard: Soul as Truth (2)

“And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king’s house, (now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities”—a symbol of duality, the opposite of the purity of Spirit—“in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day”—“Cabul” means “dry” or “sandy.” It could yield no fruit. “And Hiram sent to the king sixscore talents of gold” (I Kings 9: 10–14). Remember, Hiram had been a great friend and lover of David—it was for this reason that he had first offered to help Solomon. Here he analyzes Solomon’s mistaken conception of true manhood as being a false sense of demonstration—the 120 talents of gold.

The rest of the chapter shows how Solomon sought further material wealth through the false wisdom of material sense, which is not wisdom at all. As the story develops, we shall see the demoralization of Solomon, because Truth, in establishing true manhood, inevitably causes the false sense to uncover itself. When we identify Truth through the nature of Soul, that establishes the right idea of God and of man, and uncovers down to the bone the false sense.

Solomon and the Queen of Sheba: Soul as Love

Now we come to the tone of *Soul as Love*, which uncovers false womanhood as a belief of satisfaction in material sense, and also identifies Israel with divine Love. The queen of Sheba, representing false womanhood, finds in Solomon her ideal of human wisdom and riches, and this false womanhood is uncovered by Soul as Love—the complete satisfaction of divine motherhood.

Remember, part of Mrs. Eddy’s definition of “Temple” is “the shrine of Love.” The queen of Sheba came to worship at the “shrine” of Solomon, but it was a material shrine, and you can see that all that she worshipped was his wealth and human wisdom.

“And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions”—Sheba was a highly civilized empire in the south-west

of Arabia. "And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her" (I Kings 10: 1-5)—she was so dazzled by everything that it took her breath away!

"And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice" (I Kings 10: 6-9). The Lord always loves that state of thought called Israel, because it is always seeking its Principle. Did the queen of Sheba symbolize a false sense of fulfilment? Although it seemed that she recognized Solomon's wealth and prosperity as the outcome of his allegiance to God, yet, from that point on, it appears that Solomon made the mistake of thinking that material wealth is an end in itself, whereas all true substance is spiritual.

"And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon . . . And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants" (I Kings 10: 10, 13).

The tone of Soul as Love ends there with the departure of the queen of Sheba. Now just consider for a moment the development in Soul as Truth and Soul as Love. Solomon first recognized the fact that there would not "fail . . . a man upon the throne of Israel" as long as there was adherence to the standard of Truth, but he did not live up to that standard—his demoralization began. Then Soul as Love brought the recognition that God loved Israel, and also uncovered the false sense of womanhood, which worships the splendour of materiality. Material sense always says, "I am enthroned in the gorgeousness of matter" (S. & H. 252: 25-26).

A Summary of the Whole Tone of Soul in I Kings

Now let's look briefly back at the whole tone of Soul. In *Soul as Mind* we saw the identifying and housing of the law and of Solomon's demonstration of government and manhood. In *Soul as Spirit* we saw the identifying of the divine order of worship and its purity. The outstanding symbols were the two pillars, Jachin and Boaz, and the molten "sea." In *Soul as Soul* Solomon identified the Temple and its purpose, which was to identify Israel with God. Then, in *Soul as Principle*, Solomon identified the power of obedience and demonstration—a wonderful tone. In *Soul as Life* Solomon identified the true Israel as forever inseparable from God, and foretold the multiplication of this sense. In *Soul as Truth* we saw that all good was identified by Solomon as dependent on manhood. "There shall not fail thee a man on the throne of Israel"—true manhood always demands adherence to its standard. Finally, *Soul as Love* uncovered false womanhood as a belief of satisfaction in material sense, and also identified Israel with divine Love.

Next we come to the tone of Principle, where we see the fruit of disobedience. When we come to the tone of Life, it uncovers the desolation brought by the various kings of Judah and Israel. And then, in the tone of Truth, comes the marvellous story of Elijah.

INTERVAL

Solomon's Love of Gold: Principle as Mind

Now we come to Principle, and we have epitomized the tone of *Principle as Mind* in this way: The demonstration of wisdom was nullified by the love of gold. Remember what the apostle Peter said to the lame man: "Silver and gold have I none; but such as I have give I thee." You can see how the prophets have taken this story of Solomon and his love of gold, and made it into the most wonderful illustration of how a false sense of values destroys the demonstration of wisdom. Solomon couldn't hold the pace, as David had been able to do, he couldn't keep up with the advancing spiritual idea; he let himself become inveigled by the "gorgeousness of matter."

"Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold"—in Revelation John uses the symbol "six hundred three score and six" to describe false manhood, the counterfeit of the sixth day of creation, in which God created man in His own image and likeness. "... And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target" (I Kings 10: 14, 16)—"six" symbolizing false manhood again.

“Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps . . . And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom” (I Kings 10: 18–20). Instead of acknowledging the government of Principle, Solomon built himself a throne and covered it with gold. Mrs. Eddy says, “What is the Principle and rule of Christian Science? Infinite query! Wonder in heaven and on earth,—who shall say? The immaculate Son of the Blessed has spoken of them as the Golden Rule and its Principle, God who is Love” (Mis. 337: 7–11). Material knowledge always attempts to usurp “the throne of the creative divine Principle” (see S. & H. 317: 1–5).

“So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart” (I Kings 10: 23, 24). Then the chapter gives a good analysis of materialism. As we understand something of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, there inevitably takes place the analysis, uncovering, and annihilation of evil. Today, more than ever, what mankind needs is an absolutely scientific method of analyzing, uncovering, and annihilating evil—of translating mortal mind out of itself. After showing the scientific translation of immortal Mind on page 115 of “Science and Health,” remember that Mrs. Eddy at once gives the scientific translation of mortal mind through three degrees.

So here Principle as Mind uncovers the fact that Solomon’s demonstration of wisdom was set at nought by his love of gold.

Solomon’s Foreign Wives: Principle as Spirit

Then we come to the tone of *Principle as Spirit*, which we have summarized like this: The essential demonstration of purity and order was debased by Solomon’s wives. The demonstration of purity and order which had been built up was now debased and adulterated, because Solomon followed after the gods which his many wives introduced.

“But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and

his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites" (I Kings 11: 1-5)—Solomon's greed for gold began the trouble, and then lust opened the door wide for animal magnetism.

"Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods" (I Kings 11: 7, 8). There you see how Principle as Spirit uncovered Solomon's disobedience to the second statement of the Commandments, "Thou shalt have no other gods before me"—Mrs. Eddy says, "This *me* is Spirit" (S. & H. 467: 4). That ends the tone of Principle as Spirit, which we epitomized as follows: The essential demonstration of purity and order was debased by Solomon's wives. Principle as Mind shows you that Principle is all, and this uncovers the attempt to make Principle nothing and worthless. Principle as Spirit shows you how Principle is the only pure substance, and so uncovers that which debases by impurity.

The Fate of Solomon's Kingdom Foretold: Principle as Soul

Next we come to the tone of *Principle as Soul*, in which the operation of divine identity begins to destroy the tares, to expose false government, and also to save whatever can be saved because of David's demonstration of manhood. Mrs. Eddy is supposed to have said that the difference between Spirit and Soul was that Spirit separated the tares from the wheat, and Soul then burned the tares and gathered the wheat into the barn. There is a most perfect picture of that here.

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen" (I Kings 11: 9-13)—the "remnant" was to be saved. There will always be salvation as long as there is a man—some sense of true manhood—to

“stand in the gap.” If you have some demonstrable sense of manhood, based on right thinking, it will always save all that is worthy to be saved. Remember, manhood is the expression, the manifestation, the reflection, of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. The creation of Mind is manhood, the order of Spirit is manhood, the identifying of Soul is manhood, the system of Principle is manhood, the individuality of Life is manhood, the consciousness and form of Truth is manhood, and the fulfilment of Love is manhood.

The record goes on to say that the Lord “stirred up” two adversaries against Solomon. The first was Hadad the Edomite. “Hadad” means “mighty.” He had been driven to Egypt in the time of David for fear of Joab, but when he heard that David and Joab were no longer alive, he returned. The second adversary was Rezon, who “was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria” (I Kings 11: 25). These two adversaries both seem to have been stirred up by the fact that David—true manhood—was no longer ruler, and that Solomon was not maintaining his demonstration.

Next we come to the rise of Jeroboam, who became the first king of the Northern Kingdom, after Judah and Israel had been divided. “And Jeroboam the son of Nebat, an Ephrathite of Zeredah, Solomon’s servant, whose mother’s name was Zeruiah, a widow woman, even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father. And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph” (I Kings 11: 26–28). It was not a very wise thing for Solomon to have done, because Jeroboam helped in disrupting the kingdom.

So the tone of Principle as Soul illustrates that the demonstration of manhood, symbolized by David, will always bring salvation, but that the tares will be destroyed. We epitomized the tone in this way: The operation of divine identity begins to destroy the tares, to expose false government, and also to save whatever can be saved because of David’s demonstration of manhood.

Ahijah’s Prophecy to Jeroboam: Principle as Principle

Now we come to the tone of *Principle as Principle*, in which Ahijah interprets to Jeroboam the way of right government.

“And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two

were alone in the field: and Ahijah caught the new garment that was on him, and rent it in twelve pieces:"—the symbol of complete demonstration:—"and he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee" (I Kings 11: 29–31)—perhaps a symbol of the ten Commandments.

Ahijah prophesies to Jeroboam that he is to become king of ten of the twelve tribes of Israel—what is to be the Northern Kingdom—and that one of the tribes is to be given to Solomon's son, "that David my servant may have a light alway before me in Jerusalem." Ahijah ends his prophecy: "And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house,"—the Temple sense, reached through obedience to Principle,—“as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever” (I Kings 11: 38, 39). There ends the tone of Principle as Principle, which we epitomized in this way: Ahijah interprets to Jeroboam the way of right government. Prophecy was able to see the way of right government, and to show Jeroboam how to work out the problem, but Jeroboam failed to do so, as we shall see.

The Beginning of the Divided Kingdom: Principle as Life (1)

We come now to the tone of *Principle as Life*, which we have summarized like this: Principle always decrees of that which is wrong, "there shall not be left here one stone upon another;" and of that which is right, "What therefore God hath joined together, let not man put asunder." Here we come to the separation of Judah and Israel. The attempt to separate man and woman, symbolized by Judah and Israel, is always fatal. David had brought the two nations together because he saw the inseparability of the manhood and womanhood of God. Now that that vision was lost, they couldn't be held together any longer.

"Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon . . . And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead" (I Kings 11: 40, 42, 43). Solomon was the last king of the united kingdom, and with his death we come to the record of the two kingdoms into which it split—the

Northern Kingdom of Israel and the Southern Kingdom of Judah. Each kingdom had a king of its own, and so, if we are going to follow the story intelligently, we must keep track of all the kings. If we do, the story will be much simpler to follow. We are now going to see how Jeroboam became king of Israel, and Rehoboam king of Judah.

Rehoboam's Fatal Mistake: Principle as Life (2)

"And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it . . . that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me" (I Kings 12: 1-5). Jesus, in the fifth period of Life, said, "my yoke is easy, and my burden is light," and here the people of Israel, under Jeroboam, were asking Rehoboam to lighten their yoke.

"And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever" (I Kings 12: 6, 7). The "old men," who knew the whole story of Solomon, and what had brought about his downfall, gave Rehoboam the right answer. They had a true sense of individuality, which was based on Principle.

Rehoboam, however, rejected the advice of his elders, and asked his own generation what they thought. He decided to accept their advice, and so when the people came to him on the third day, he "answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat" (I Kings 12: 13-15).

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David?"—in manhood—"neither have we inheritance in the son of

Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents" (I Kings 12: 16). What a pathetic picture—"What portion have we in David?" The vision that David had had of true manhood, instead of being demonstrated as one individuality, was just ignored, and so Judah was separated from Israel, and they were both separated from God.

"Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day" (I Kings 12: 18, 19)—the breach had become irreparable.

Until the sense of the inseparability of the manhood and womanhood of God comes to the world, and it is seen that the real Christ is now and forever the ideal man, there will be no salvation for the Jew. The Christ will never come to the Jew or to anyone else until, through Science, we understand the fatherhood and motherhood of God, and from that standpoint we see the unity of manhood and womanhood. Eventually, all men will have to see, through Principle as Life, that being is inseparable and indivisible. Every man in himself reflects both manhood and womanhood, and these two aspects cannot be separated from each other or from God. Mrs. Eddy says, "The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love" (S. & H. 517: 8-10). The ideal woman corresponds to Life and Love because woman symbolizes the unity of the creative and conceptive faculties, which brings forth the child—perfect manhood, the ideal man, which corresponds to Truth. Neither can exist on its own, but the unity of the two brings about the fulfilment of both. All this has nothing to do with sex; it is entirely a matter of spiritual thought.

So Principle as Life, the one individuality, here uncovers the reason for the division of Judah and Israel, and their separation from God. Remember how we epitomized the tone of Principle as Life: Principle always decrees of that which is wrong, "there shall not be left here one stone upon another;" and of that which is right, "What therefore God hath joined together, let not man put asunder." The attempt to separate man and woman, Judah and Israel, is always fatal.

Judah Obeys the "Man of God": Principle as Truth (1)

So we come to the tone of *Principle as Truth*, which we have summarized: The "man of God" alone can save the situation, and deliver from war and disease. The "man of God" now enters into the picture as a symbol of Principle as Truth.

"And it came to pass, when all Israel heard that Jeroboam was

come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.” That is why, later, descendants of the tribe of Judah—those who were exiled from Jerusalem—could write the first chapter of Genesis. “And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin,”—Benjamin had allied itself to Judah,—“and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord” (I Kings 12: 20–24).

There you see a sense of Principle as Truth, operating as obedience to the demands of manhood. Out of loyalty to the house of David the natural impulse of the men of Judah and Benjamin was to go up and fight Israel, but they listened to the “man of God” and returned “every man to his house.”

Jeroboam Establishes False Worship: Principle as Truth (2)

The writer then goes on to relate how Jeroboam, now king of the ten tribes of Israel, fearing that the religious unity of Judah and Israel might yet cause Israel to “return to the house of David,” made two calves of gold, and set them up in Beth-el and Dan. His cunning argument, “It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt” (I Kings 12: 28) was successful, and Beth-el and Dan quickly became centres of false worship, supported by ritual and by priests “not of the sons of Levi.” Thus the division of the kingdom was rendered complete. Judah returned to David, listened to the man of God, and accepted Rehoboam as king, but with the establishment of the Northern Kingdom under Jeroboam the situation there went from bad to worse.

False Worship Denounced: Principle as Truth (3)

The climax of this tone of Principle as Truth is illustrated by the story of how “a man of God” prophesied against Jeroboam’s false altar as Jeroboam was burning incense on it. His prediction was that

“a child shall be born unto the house of David, Josiah by name; and upon thee [the altar] shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be burnt upon thee” (I Kings 13: 2). Jeroboam immediately wanted the “man of God” to be seized, but “his hand, which he put forth against him, dried up, so that he could not pull it in again to him” (I Kings 13: 4). Verse 6 goes on: “And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king’s hand was restored him again, and became as it was before” (I Kings 13: 6)—healing is the office of Truth.

Remember that this record is part of the whole story of the revelation of God’s idea, man—God revealing Himself as His own idea—and that it is only the appearing of that revelation humanly which comes to us through a creative sense. From God’s point of view nothing is ever created or new. A creative sense is always a developing sense, whereas the great fact from everlasting is that “All is infinite Mind and its infinite manifestation” (S. & H. 468: 10–11). So let this story of the development of manhood come into your thought, and as you watch the development of it, let it be to you the “chain of scientific being.” You mustn’t have any links missing out of that chain, because it is an ordered chain, showing the development of Mind, Spirit, Soul, Principle, Life, Truth, and Love, each one of them infinite in every way, and operating through the Word, the Christ, Christianity, and Science. Then Science will enable you to find the nature of God as Mrs. Eddy has revealed it, and you will begin to understand and appreciate man from the standpoint of God.

TALK NO. 51

(January 25th, 1949)

I KINGS—IV

Chapters 13: 7—18: 16

A Summary of the Story of I Kings

Let us begin by summarizing the story of I Kings as we have seen it develop. First, in the sevenfold tone of Mind, we saw how the light of wisdom established the kingship of Solomon. Next, in the sevenfold tone of Spirit, we saw the development of Solomon's sense of manhood and of government. Then, in the sevenfold tone of Soul, we saw that the identification of Israel's demonstration of the spiritual idea, symbolized by the Temple, was always to be dependent on her loyalty to God. We are still considering the tone of Principle; it illustrates, as a whole, lack of loyalty to Principle, and that begins to destroy right government and true religion, and to separate the kingdoms of Judah and Israel.

Principle as Mind showed how the demonstration of wisdom was nullified by the love of gold. You remember that the emphasis was all on gold, and that the false sense of values which it represented set at nought Solomon's demonstration of wisdom. In *Principle as Spirit* the essential demonstration of purity and order was debased by Solomon's wives, who, you remember, introduced the worship of false gods. In *Principle as Soul* the operation of divine identity began to destroy the tares, to expose false government, and also to save whatever could be saved because of David's demonstration of manhood. The divine promise was that "for David my servant's sake" Solomon's son was to be given one of the tribes when the kingdom was divided. In *Principle as Principle* Ahijah interpreted to Jeroboam the way of right government. *Principle as Life* showed how Principle always decrees of that which is wrong, "there shall not be left here one stone upon another;" and of that which is right, "what therefore God hath joined together, let not man put asunder." The attempt to separate man and woman, symbolized by Judah and Israel, is fatal, and it resulted here in the desolation of Solomon's government and in demoralization.

We ended last time with the tone of *Principle as Truth*, which illustrated how the “man of God” alone could save the situation and deliver from war and disease. Solomon’s son Rehoboam was now king in Judah, the Southern Kingdom, and Jeroboam was king in the Northern Kingdom, which consisted of the remaining ten tribes of Israel. You remember that Rehoboam was persuaded by Shemaiah, the “man of God,” not to fight against Jeroboam and the Northern Kingdom, and then Jeroboam immediately began to go the wrong way by establishing Dan and Beth-el as centres of false worship, in opposition to Jerusalem. He was told by “a man of God out of Judah” that his false altar would be rent and the ashes on it poured out, as a sign that his kingdom was to be desolated. Jeroboam tried to seize the man of God, but his hand was paralyzed in the attempt. The tone of *Principle as Truth* ends with verse 6: “And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king’s hand was restored him again, and became as it was before” (I Kings 13: 6).

This whole story of Kings becomes ever more interesting and thrilling as it develops, as we shall see when we come to the stories of Elijah and Elisha.

The Man of God Is Fooled by the Old Prophet: Principle as Love (1)

Now we come to the tone of *Principle as Love*, and here there is a most interesting story, and one from which we can learn a great lesson. We have epitomized *Principle as Love* like this: *Principle* demands that we accept no reward but *Love’s* reward. Animal courage and a false sense of duty often destroy our spiritual vision.

“And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward” (I Kings 13: 7)—material rewards very easily demoralize. *Love’s* reward is the fulfilment of idea, and *Principle* demonstrates that fulfilment. If you and I would only learn to lift everything out of the realm of belief into the realm of idea, then we would see that idea is ever-present, that it is infinite, and that it is infinitely fulfilled. In that way, friendship, right relationship, companionship, health, business—all the constituents of our being—would be manifested as idea, and consequently would be of the nature of power, law, substance, and so on. As we see that there isn’t anything in reality but idea, we recognize this as our only true reward. To a spiritual thinker, the only reward is idea, which he apprehends through spiritual sense,

and Mrs. Eddy defines spiritual sense as a “conscious, constant capacity to understand God” (S. & H. 209: 31–32). And so let’s get into the habit of looking for no reward but the reward which comes from understanding and demonstrating the divine idea, and then we shall not be fooled.

“And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest”—we should never go back the way we have come. Mrs. Eddy says, “In Christian Science there is never a retrograde step, never a return to positions outgrown” (S. & H. 74: 29–30). “So he went another way, and returned not by the way that he came to Beth-el” (I Kings 13: 8–10).

“Now there dwelt an old prophet in Beth-el”—notice this “old prophet” carefully. It is a perfect symbol of how the carnal mind, operating as time-honoured systems and organizations, is always trying to make us return to outgrown positions. “Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon.” The old prophet was determined to bring the man of God back at all costs. “And he went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him” (I Kings 13: 11–18). The “old prophet” symbolizes stereotyped organization of every kind, which doesn’t give free scope to individual vision. It is really a false sense of motherhood, which is always saying, “Come home with me,” but we shall see what happened to the man of God when he was persuaded to do so.

“So he went back with him, and did eat bread in his house, and drank water. And it came to pass, as they sat at the table, that the

word of the Lord came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers" (I Kings 13: 19-22). Error will always condemn you for giving way to error; but remember, under no circumstances can error drown the voice of Truth, and Truth will utter itself in spite of error.

The Man of God Slain by the Lion: Principle as Love (2)

"And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase" (I Kings 13: 23, 24). If this story were not symbolical, it would be on a par with a Grimm's fairy story! The lion here symbolizes animal courage, which is often responsible for getting us into trouble. The ass, the beast of burden, here represents the false sense of duty. So the prophet was slain by animal courage and a false sense of duty. He betrayed his vision, and he adopted instead animal courage and a false sense of duty, which is what so many religionists do. Religionists are often wonderfully faithful to what they consider to be their duty to God and man, and they show great courage in that respect, but it is sometimes at the expense of their spiritual vision.

This whole story gives a clear picture of how spiritual vision must forever go forward, because "Infinite progression is concrete being" (Mis. 82: 20). When you begin to grasp this idea of the Christ as Science, you must go forward, because the nature of Truth is infinitely progressive. Inevitably, "old prophets" on every side will try to hold you back, and to fool you, but you must stand firm by what you know to be true. You will be robbed of your spiritual vision unless you realize that the progress of Science is essentially individual. Individual demonstration will naturally broaden into collective and universal demonstration.

Mrs. Eddy writes, "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." That was what

it did to the man of God; he wanted to do the right thing, but he was fooled. "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. Animal magnetism fosters suspicious distrust where honor is due, fear where courage should be strongest, reliance where there should be avoidance, a belief in safety where there is most danger; and these miserable lies, poured constantly into his mind, fret and confuse it, spoiling that individual's disposition, undermining his health, and sealing his doom, unless the cause of the mischief is found out and destroyed" (My. 211: 12-28). You and I are living in a world today where men are recognizing more and more clearly that there is no hope for mankind but in the development of the spiritual vision of the individual. Such a thing is in the long run impossible in religious organizations, because to a greater or lesser extent they subsist on stereotyped thinking.

To return to this story: "And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him. And he spake to his sons, saying, Saddle me the ass. And they saddled him. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass." Taken literally, that would be absurd, but it is very interesting as a symbol of a negative religious sense. "And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother! And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones:"—organized religion will always eulogize spiritual vision, once it has succeeded in destroying it:—"for the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass" (I Kings 13: 25-32)—organized religion knows today that it has outgrown its usefulness, but instead of yielding to the inevitable and seeing that spiritual vision can only develop through the expression of true individuality, it tries to entice those with spiritual vision back into the "fold."

“After this thing Jeroboam”—Jeroboam, remember, was king of the Northern Kingdom of Israel—“returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth” (I Kings 13: 33, 34). There the tone of Principle as Love ends.

So you see what a great deal we can learn from this wonderful illustration of Principle as Love. It teaches us first that we should expect and desire no reward but the reward of Love, that is, the fulfilment of idea. Principle as Love demonstrates the fulfilment of idea, and if the man of God had held to that and not been deceived by the old prophet, he would not have been destroyed by animal courage and a false sense of duty. Every one of us individually has the freedom to think individually about God in the way in which God tells us to think. It is our God-given right to think in the realm of idea—in the realm of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

The Church as Science

In connection with this question of the advance beyond religious organization, I want to tell you a most interesting thing which someone told me today about the idea of “Church”. This person said: “I was studying the Word, the Christ, Christianity, and Science, and when I came to make a study of Science I was looking up references to bring out the sense which Mrs. Eddy gives of divine Science as divine Principle, Love, of absolute Christian Science as Truth and Love, and of Christian Science as the ‘candlestick’ order of the synonymous terms, which is of course the fundamental order of Mind, Spirit, Soul, Principle, Life, Truth, and Love, considered from the central point of Principle. In choosing these references, I tried to pick out an outstanding one in each category, and from this study I began to see very clearly that the true Church today is Science. For instance, one of the best references which gave a sense of divine Science as divine Principle, Love, seemed to be ‘Our church is built on the divine Principle, Love’ (S. & H. 35: 19–20). One of the best references to absolute Christian Science as Truth and Love seemed to be the definition of ‘Church’ as the ‘structure of Truth and Love’ (S. & H. 583: 12). And then, in the continuation of the definition of ‘Church,’ there is a very clear sense of the ‘candlestick’ order; it reads, ‘whatever rests upon and proceeds from divine Principle’ (S. & H. 583: 12–13). The essence of that order is that

it rests on Principle, and that Mind, Spirit, and Soul proceed from Principle on one side, and Life, Truth, and Love on the other. So Mrs. Eddy gives the sense of divine Science in 'Our church is built on the divine Principle, Love,' of absolute Christian Science in the 'structure of Truth and Love,' and of Christian Science in 'whatever rests upon and proceeds from divine Principle.' I saw very clearly from this study that the Church today is Science, because it has system, as opposed to organization."

Every day we are learning to think more and more in the realm of idea, where ideas forever blend in the infinite calculus of the Word, the Christ, Christianity, and Science, and so constitute the true body, being, or consciousness which is man.

Ahijah Prophecies Against Jeroboam: Life as Mind

Now we come to the sevenfold tone of Life. Taken as a whole, it gives a clear sense of how Life, in the seven aspects of Mind, Spirit, Soul, Principle, Life, Truth, and Love, analyzes the devastation of mortality. In the record of king after king, with the exception of Asa, who demonstrated a measure of right government, the writer gives the sense of how the lack of inspiration and of understanding of the true way of Life forced the laying down of false individuality in manhood, in government, and in religion. The fact of the one infinite Life inevitably demands the destruction of all that is unlike Life.

(There is a diagram of the kings of Judah and Israel at the end of this report.)

First we come to the tone of *Life as Mind*, and it illustrates that the light of Life gives immortality to all things, but that the darkness of mortality brings death to false government and to mortal manhood. That is just what is happening today in our world. Of mortal mind and its false claim to kingship, Mrs. Eddy says, "It would wield the sceptre of a monarch, but it is powerless. The immortal divine Mind takes away all its supposed sovereignty, and saves mortal mind from itself" (S. & H. 152: 2-5).

"At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age"—Ahijah, however,

didn't have to see physically, because he had spiritual sense. "And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son . . . And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings" (I Kings 14: 1-6).

Ahijah went on to prophesy the punishment which was to come on Jeroboam for his sin in establishing the worship of false gods: "Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam . . . him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone" (I Kings 14: 7-10). Ahijah also prophesied the death of Jeroboam's son Abijah. Jeroboam and his wife had sought the healing of their child through Life as Mind, but their child represented the false sense of Life, which must die. The prophet ended: "For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin" (I Kings 14: 15, 16).

"And Jeroboam's wife arose, and departed, and came to Tirzah:"—at that time the capital of the Northern Kingdom:—"and when she came to the threshold of the door, the child died; and they buried him; and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet . . . And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead" (I Kings 14: 17, 18, 20).

Remember how we epitomized this tone of Life as Mind: The light of Life gives immortality to all things, whereas the darkness of mortality brings death to false government and to mortal manhood. Ahijah had told Jeroboam what constituted right government and how he could establish it, but he failed to demonstrate that government individually, in contrast to David, and so the darkness of mortality brought death and desolation in every sphere.

You remember how the fifth day of Life is illustrated in Jesus' statements, "Greater love hath no man than this, that a man lay down his life for his friends," and "If any man will come after me, let him deny himself, and take up his cross, and follow me." That fifth day of Life, with its tone of exaltation and inspiration, always involves the laying down of the mortal concept, and throughout this whole tone of Life you can see how Israel was forced at every step of the way to lay down a false sense of kingship, government, religion, and manhood.

Judah's Demoralization under Rehoboam: Life as Spirit

Next we come to the tone of *Life as Spirit*, which we have summarized like this: The purity of Life postulates death, division, and lack as the outcome of idolatry and sex. You and I have to deal with all these things in ourselves and in the world; we have to correct them in detail, and we have to know just how to correct them. Here we see how the impurity of idolatry and sex brings devastation. But it is the purity of Life which analyzes that condition.

"And Rehoboam the son of Solomon reigned in Judah"—the Southern Kingdom. "Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess. And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel. And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made" (I Kings 14: 21-26). Whenever you have an impure sense of Life, you at once lose substance. Mrs. Eddy says, "Falsehood, envy, hypocrisy, malice, hate, revenge, and so forth, steal away the treasures of Truth" (S. & H. 241: 9-11).

The climax of the tone comes in the statement that "there was war between Rehoboam and Jeroboam all their days" (I Kings 14: 30). The Northern and the Southern Kingdoms were now warring all the time; division, the false sense of separation, always arises from

a false concept of Life. The last verse of Chapter 14 records the death of Rehoboam.

The whole tone gives a clear sense of how the purity of Life postulates death, division, and lack as the outcome of idolatry and sex. Life as Spirit is the substance of being, and demands pure allegiance.

The Impact of Science on World Thinking

It is becoming increasingly evident to thinking men that nothing will save the world but spiritual growth. Again and again you find that opinion voiced. There is no doubt that the idea of Truth as Science is making itself felt. We receive letters from people all over the world, making enquiries as to how they can study this Science of all sciences, but that aspect of the development of the spiritual idea is a very minor detail compared with what we see happening in the general thought. Mrs. Eddy says, "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink" (S. & H. 570: 14–16), and remember also the answer she gives to the question "Must Christian Science come through the Christian churches as some persons insist?" She says, "This Science has come already, after the manner of God's appointing, but the churches seem not ready to receive it" (S. & H. 131: 13–17). There she indicates that the Christian churches do not seem to be the channel for the scientific idea of the Christ. I believe that it is the thinker who will receive the idea, culture it, and develop it. "The time for thinkers has come" (S. & H. vii: 13).

It may sometimes seem to us that the Christ-idea, which we all love, is not making much of an impression on the world, but I don't believe that that is true. As a body of men and women we are day by day lifting our thought into the realm of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the Christ-idea which we are thus entertaining must be making an impression beyond anything that we can conceive of, and it is only our limited vision which prevents us seeing this. The only reward we have is Love's reward—the fulfilment of spiritual ideas. It is no good looking for a visible material sign, because that is the wrong standpoint.

Abijam Given a "Lamp in Jerusalem": Life as Soul

Now we come to *Life as Soul*, and it illustrates this: True individuality is eternally identified, but false individuality is ever destroyed by sin.

“Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah”—he was the son of Rehoboam. “Three years reigned he in Jerusalem . . . And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father. Nevertheless for David’s sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:”—remember that John uses “lamps” in Revelation to symbolize the days of creation, the identification of the Word of Life. Here the lamp gives a very clear sense of how the right idea of true individuality is eternally identified:—“because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite” (I Kings 15: 1–5)—even though David made a mistake, as we all do, everything which was in any way connected with the individuality of David (and David represented a state of consciousness) was always to be identified.

Now the writer goes on to record how the war between Judah and Israel continued into Abijam’s reign, and the tone ends with the record of Abijam’s death. The outstanding feature of this illustration of Life as Soul is the “lamp,” symbolizing the eternal identification of everything connected with true individuality, as manifested by David. Abijam evidently had some sense of that, despite his own exemplification of false individuality.

Asa’s League with Syria Against Israel: Life as Principle

Next, in the tone of *Life as Principle*, we come to the reign of Asa, Abijam’s son, in Judah. The sequence of kings in Judah, you remember, has been Rehoboam, then Abijam, and now Asa. In the Northern Kingdom Jeroboam’s reign was still continuing, though in the second year of Asa’s reign Jeroboam died and his son Nadab succeeded him.

We have summarized Life as Principle like this: Asa’s individuality was established in Principle as a long and successful reign, but Principle must also demonstrate eternity and progress. The writers give a hint at the end that Asa’s demonstration was not complete.

“And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And forty and one years reigned he in Jerusalem . . . And Asa did that which was right in the eyes of the Lord, as did David his father. And he took away the sodomites out of the land, and removed all the idols that his fathers had made. And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and

burnt it by the brook Kidron. But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days. And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels" (I Kings 15: 9-15). What he really brought in, what "his father had dedicated," was a sense of true manhood.

"And there was war between Asa and Baasha king of Israel all their days." As we shall see later, Jeroboam was succeeded in the Northern Kingdom by Nadab, who only reigned two years, and after Nadab came Baasha. "And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. Then Asa took all the silver and gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants:"—it seems as though at that point Asa had such a sense of Life as Principle that he was enabled to use the treasures of true manhood:—"and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me. So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah." "Ramah" means "high place," and Mrs. Eddy says, "Hidden sin is spiritual wickedness in high places" (S. & H. 453: 20-21)—the hypocrisy which is the opposite of Life as Principle. "Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah" (I Kings 15: 16-22). "Geba" means "hill," and "Mizpah" means "watch-tower," giving the true sense of the exaltation of Life. It would seem that Asa took Ramah, which had been built for war between the Northern and Southern Kingdoms, and translated it into something worthwhile. More and more we are beginning to see what translation really amounts to. Later on, when we come to Elijah, for instance, we shall see how even the ravens, which, as we saw in the story of Noah, were used to symbolize superstition and death, were made to feed him—the very lowest type of mortal thought was lifted up.

In verse 23 there is an interesting remark about Asa: "Nevertheless

in the time of his old age he was diseased in his feet" (I Kings 15: 23). This is a hint that the eternity of Life as Principle was not fulfilled. Asa evidently didn't fully realize that Principle as Life demands infinite progression.

Jehoshaphat followed Asa in the Southern Kingdom of Judah.

The Destruction of Nadab and Baasha: Life as Life

At verse 25 we come to the tone of *Life as Life*, in which the story reverts once more to the Northern Kingdom. We have summarized the tone as follows: "Infinite progression is concrete being" (Mis. 82: 20), and this proves that retrogression involves death and destruction.

This whole sevenfold tone of Life, with its record of the reigns of kings who, with the exception of Asa, were unfit to rule and who had a false sense of government and religion, is a dynamic illustration of the necessity to lay down mortality. As we have already quoted, Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." It is so interesting that immediately after the writers have given this sense of Life, they suddenly bring Elijah onto the scene. We cannot really appreciate Elijah's achievements until we see that Life is always that which forces the destruction of mortality in every detail. We all want to get rid of the fear, hate, poverty, lack, limitation, and disease which constitute mortality. Well, that is what we shall be able to do as we understand Life as Mind, as Spirit, as Soul, and so on. So this record of the different kings is wonderfully laid out, and as you study it closely, you will see that it really is vitally significant.

"And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin. And Baasha the son of Ahijah, of the house of Issachar, conspired against him;"—this was not the Ahijah who had prophesied against Jeroboam;—"and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger . . . In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four

years. And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin" (I Kings 15: 25-30, 33, 34).

"Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat" (I Kings 16: 1-3). It will be an excellent thing when humanity realizes that "whatsoever a man soweth, that shall he also reap," and when humanity realizes that true sowing is spiritual thinking, whereas false sowing is mortal thinking. If humanity could be made to realize that materiality—fear, hate, jealousy, envy, greed, suspicion, division—sows tares, but that consciousness of divine ideas always brings forth that which is of the nature of Life, then all that our world is suffering from would be alleviated. After all, everyone realizes that wrong computations in mathematics bring wrong results, whereas right computations bring right results. In the most wonderful way the Scriptural writers constantly show that false sowing brings desolation, but that wherever there is a gleam of the right idea, wherever there is a man to "stand in the gap"—a true idea of God—that always helps to save the situation.

"Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat . . . So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead. And also by the hand of the prophet Jehu the son of Hanani came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him" (I Kings 16: 4, 6, 7). All this illustrates, by reversal, that "Infinite progression is concrete being," and that therefore retrogression always involves death and destruction.

The Reigns of Zimri and Omri: Life as Truth

Now we come to the tone of *Life as Truth*, which we have epitomized: Man as God's idea is a king and priest "unto God for ever". Mortal man only reigns the seven days of mortality—darkness, the opposite of the light of the seven days of creation; also he always attempts to divide man into male or female.

Elah's reign in Israel was soon followed by that of Zimri, because

Zimri, who had been Elah's servant, assassinated him as he was "drinking himself drunk" in Tirzah, and then utterly destroyed the rest of his family. The army, however, hearing of Zimri's conspiracy, chose as their candidate for the throne Omri, the captain of the host, who besieged and took Tirzah. "And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, for his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin" (I Kings 16: 18, 19). His reign had lasted only seven days—the seven days of mortality, which end in nothingness.

"Then were the people of Israel divided into two parts:"—that illustrates the divided sense of man as male or female;—"half of the people followed Tibni, the son of Ginath, to make him king; and half followed Omri" (I Kings 16: 21). Omri, however, prevailed, and he then reigned in Israel for twelve years. The writer then records how Omri established Samaria, instead of Tirzah, as capital of the Northern Kingdom. It is useful to remember this, because Samaria was frequently used by the prophets to refer to the Northern Kingdom as a whole.

Ahab and Jezebel: Life as Love

And now we come to the tone of *Life as Love*, which we have summarized in this way: The design of *Life* fully analyzes the "abomination of desolation," Jezebel, and also resurrects Jericho. The writer climaxes the whole tone of *Life* in a very striking way by the introduction of Ahab and his wife Jezebel, the very epitome of evil, and on the other hand he brings in the rebuilding of Jericho.

In the whole history of Israel there is no one who better typifies defilement than Jezebel. You remember that in Revelation John speaks of "that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols." Jezebel typifies the false sense of womanhood, idolatry, cruelty, the very height of defilement, and Ahab typifies the false sense of manhood. Ahab now became king of Israel, and he was almost as bad as his wife Jezebel. They represent the epitome of all the evil that has been uncovered in the reigns of these kings, and they climax the tone of *Life in Love*.

"And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing

for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him" (I Kings 16: 29–31). "Ahab" means "one who closely resembles his father," and you remember that Jesus said, "Ye are of your father the devil." "Jezebel" means "unmarried"—false womanhood can never be truly married.

"And he reared up an altar for Baal in the house of Baal, which he had built in Samaria"—remember that Samaria was now the capital of Israel. "And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (I Kings 16: 32, 33). There you see one side of the picture—Ahab and Jezebel, climaxing in false manhood and false womanhood all the evil which Life had brought to light.

Now comes the record of the rebuilding of Jericho. "In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun" (I Kings 16: 34). "Abiram" means "my father is lofty," and "Segub" "elevated," so both names give a sense of the exaltation of Life. Joshua had said, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it" (Joshua 6: 26). Joshua thought that Jericho could never be saved, because spiritual idealism in his age was not advanced enough to see that there is nothing worth saving which can't be saved, and so he thought that whoever tried to save it would fail. The fact remains that Jericho was rebuilt. A college of prophets was shortly afterwards founded there, and Elisha healed the waters of Jericho.

That is the end of the tone of Life as Love, in which the design of Life fully analyzes the "abomination of desolation," Jezebel, and also resurrects Jericho.

A Summary of the Whole Tone of Life in I Kings

You will see, as we go on in our study of the Bible, how Isaiah and Jeremiah took all the conditions of chaos in government and religion both in Israel and in the nations round about, and used them to show the workings of evil. And here in this tone of Life in Kings the writers do the same thing. As we have seen, they show you in *Life as Mind* how the light of Life gives immortality to all things, whereas the darkness of mortality brings death to false government and to mortal manhood; in *Life as Spirit* how the purity of Life postulates death, division, and lack as the outcome of idolatry and sex; in *Life as Soul*

how true individuality, as illustrated by David, is eternally identified, whereas false individuality is always destroyed by sin; in *Life as Principle* how Asa's individuality was established in Principle as a long and successful reign, but Principle must also demonstrate eternity and progress; in *Life as Life* how "Infinite progression is concrete being," and that this proves that retrogression always involves death and destruction; in *Life as Truth* how man as God's idea is a king and priest "unto God for ever," but that mortal man only reigns the seven days of mortality—darkness—and also that he always attempts to divide man into male or female; and finally, in *Life as Love*, how the design of Life fully analyzes the "abomination of desolation," Jezebel, and also resurrects Jericho.

Don't let us underestimate the importance of this tone of Life in our eagerness to come to the story of Elijah. We can't fully appreciate the story of Elijah until we do see the significance of the bringing of evil to the surface through scientific analysis. The prophetic writers illustrated Life as Mind by showing how the true way of Life forces its opposite to the surface; they illustrated Life as Spirit by showing that the order and purity of Life forces the disorder and impurity of mortality to the surface; and so on, up the scale, until eventually, in the tone of Life as Love, they climaxed the whole tone in Ahab and Jezebel, the pinnacle of false manhood and false womanhood. David's vision of the manhood and womanhood of God reappears all the time, and here it uncovers the false sense of manhood and womanhood.

The Handling of Evil Is Essential

The analysis of evil is prominent throughout the fourth thousand-year period of the Bible. Prophets like Isaiah, Jeremiah, Amos, and Hosea all dwelt at great length on the methods of animal magnetism and we shouldn't for one moment suppose that we can get along without dealing with evil. Mrs. Eddy says, "To know the what, when, and how of error, destroys error. The error that is seen aright as error, has received its death-blow; but never until then" (Mis. 299: 2-5). As you grow in the understanding of mathematics or music, errors in those subjects become more apparent to you, but they also become powerless to you—they in no way affect you. One who is ignorant of music or mathematics is not aware of mistakes, and in any case is unable to deal with them, but as you gain understanding, it enables you to analyze, uncover, and annihilate mistakes. As you have more and more of the Mind of Christ, you will be able to analyze, uncover, and annihilate systematically and scientifically the myriad claims of sin, disease, and death.

When you first begin to deal with evil, it may seem hard going, but eventually there comes the time when you do it quite spontaneously. After the prophets had wrestled with evil, Jesus came, in the fifth period of Life, and he demonstrated to perfection immortality and its demand for the laying down of mortality. No one has ever analyzed, uncovered, and annihilated evil, to the last detail, as Jesus did. Jesus' demonstration wasn't fully understood until Mrs. Eddy discovered Christian Science at the point of Life in and of Spirit, where the order, purity, substance, and development of Life, analyzing every detail of evil, appeared to her. Mrs. Eddy taught mankind to handle evil scientifically and systematically, as nobody else had since the time of Jesus.

I verily believe, and I say it in all humility, that the reason why I was able to see that Mrs. Eddy had discovered pure Science was that from the moment I came into Christian Science I have made a practice of handling the claims of evil. As I have often shown you, I take the synonymous terms for God and I fill my thought with them, and then through that exalted consciousness I analyze, uncover, and annihilate, with each synonymous term, all that is unlike it, and I do it conscientiously and persistently.

Mrs. Eddy makes the whole thing wonderfully clear in her article called "Ways that are Vain," from which I have already quoted. She says, "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. 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?'" (My. 210: 19-11). She ends the article with the words, "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. 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. 213: 15-26).

In this tone of Life in I Kings the Scriptural writers were doing exactly what Mrs. Eddy saw should be done. They took the different reigns and used them to show in detail how Life, or immortality, demands the laying down of mortality. Some people don't like to analyze, uncover, and annihilate evil, but in that way they do just what evil wants—they leave it alone—and they make a great mistake. Some day they will be left with no choice but to deal with it. The attempt to deal with evil through drastic human action will never bring about its annihilation. People who don't handle evil impersonally are like Peter, who cut off the ear of the high priest's servant, but that merely provokes aggression and doesn't accomplish anything good. Mrs. Eddy says of that, "Peter would have smitten the enemies of his Master, but Jesus forbade him, thus rebuking resentment or animal courage. He said: 'Put up thy sword'" (S. & H. 48: 21-24). We must learn to handle the claims of evil impersonally, scientifically, systematically, and then sin, disease, and death will become less and less real to us, until they finally disappear. When we see all evil as animal magnetism, we shall never entertain hate or resentment, we shall never talk about evil as personalities, and we shall see death in its true perspective—we shall neither honour nor fear it, but we shall see its nothingness.

So don't let us be afraid of evil. I hope I have laid sufficient stress on the importance of this tone of Life in I Kings, because it is an amazing analysis of how the right idea *postulates* the destruction of that which is unlike it—it makes it essential, inevitable, and inescapable. If you have the right idea of Life as Mind, Spirit, Soul, Principle, Life, Truth, and Love, it will force you to deal with evil. You certainly can't deal with it if you are ignorant of it. So let us learn to reduce evil to its common denominator—nobody and nothing—and let's do it scientifically, systematically, and consistently.

INTERVAL

The Appearing of Elijah: Truth as Mind

Now we come to Chapter 17, where the story of Elijah begins. At first glance, it may appear to be a mere collection of personal incidents, but of course it is something far grander than that. The whole story illustrates Elijah's vision—how he saw, understood, and demonstrated the right idea of God and man. It was given to Israel to bring forth the right idea of God through monotheism, and also the right relationship of man to God.

First of all, we have the tone of *Truth as Mind*, and we have epitomized it in this way: Truth gives man dominion over all things.

The story of Elijah begins with his prophecy to Ahab that there will be neither dew nor rain except according to his word. Mrs. Eddy says, "*water* symbolizes the elements of Mind" (S. & H. 507: 3), and without manhood the elements of Mind could have no expression. In the third day of creation the elements of Mind are "gathered together unto one place" by Soul; the identity of every spiritual idea is formed from those elements. In the fifth day the waters are a symbol of that which brings forth abundantly. Jesus said, "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." In Palestine, water has always been a vital consideration, as anyone who has ever been in the desert knows. Of course, water is constantly used in the Bible as a symbol, and in connection with this it is very interesting to read Mrs. Eddy's article in "Miscellaneous Writings" called "Pond and Purpose."

Very little is known about Elijah. The name means "my God is Jehovah," whereas "Elisha" means "God is my saviour." Elijah seems, like Melchizedek, "without father, without mother . . . having neither beginning of days, nor end of life." The story just begins like this: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (I Kings 17: 1)—Elijah was talking about spiritual vision, not about material rain. He was really telling Ahab that without true manhood there could be no light or manifestation of Mind.

Mrs. Eddy says, "The material senses and human conceptions would translate spiritual ideas into material beliefs, and would say that an anthropomorphic God, instead of infinite Principle,—in other words, divine Love,—is the father of the rain, 'who hath begotten the drops of dew,' who bringeth 'forth Mazzaroth in his season,' and guideth 'Arcturus with his sons' " (S. & H. 257: 15–21). Mrs. Eddy clearly indicates there that rain or dew symbolizes the inspiration which brings spiritual ideas. She says something else about rain that is very interesting, especially in connection with the conflict between Elijah and the priests of Baal on Mount Carmel: "Superstition and understanding can never combine"—the priests of Baal symbolized superstition, and Elijah understanding. "When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign. The lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the distance. Then the raindrops of

divinity refresh the earth" (S. & H. 288: 9–18). The story of Elijah is a most wonderful illustration of that whole statement.

Elijah had spiritual vision, but he knew that that vision could not be given to the Hebrews until error was destroyed in their thought—until it was analyzed, uncovered, and annihilated—and so he illustrated that fact by saying that there would be neither dew nor rain except "according to my word." Whether or not there was an actual shortage of water is of small importance compared with the real issue, on which the history of all mankind depended. The question was: would "Christ's Christianity," "the chain of scientific being," be eclipsed for centuries by the paganism of Baal worship, or would it reappear in Hebrew history, as it always had done before?

"And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan" (I Kings 17: 2, 3). The command to turn eastward, against the line of light, seems to indicate that Elijah was to start at the point where the days of creation begin—where darkness is "upon the face of the deep." It is when darkness seems to be "upon the face of the deep" that the divine mandate first makes itself heard: "Let there be light." "Cherith" means "trench," and we shall see later that on Mount Carmel Elijah dug a trench round the altar, and it was filled with water. Elijah's thought was to be a channel for the elements of Mind.

"And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." You remember that Noah sent out the raven, symbolizing superstition and death, and that it didn't bring anything back. But now even the raven state of thought was to feed Elijah, for, as Mrs. Eddy says, "by reversal, errors serve as waymarks to the one Mind" (S. & H. 267: 24). "So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan" (I Kings 17: 4, 5). It really symbolizes just what we have seen tonight. Truth says to us, "You have got to deal with evil, you have got to handle it." "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 14–16). Metaphysics teaches us how to translate matter out of matter into Mind, and that is exactly what Elijah saw must be done.

"And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening;"—remember, "And the evening and the morning were the first day;"—"and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land" (I Kings 17: 6, 7). If your sense of Science goes no further than Mind, it will dry up. The manna of yesterday won't do for today; you have got to go forward.

This whole tone of Truth as Mind gives a similar picture to the one at the beginning of Genesis, where we read, "darkness was upon the face of the deep . . . And God said, Let there be light." Elijah knew that he knew something about Truth, and so he said, in effect, "There won't be any sense of inspiration or true manhood until the problem of evil, symbolized by Ahab and Jezebel, Baal worship, and so on, has been faced and worked out."

Elijah and the Widow Woman: Truth as Spirit

Now just see how the tone changes to *Truth as Spirit*, which we have summarized in this way: The "widow" in Elijah's thought, and in Israel's, was surely the fading conception of the male and the female of God's creating—the "two sticks" by which consciousness is sustained and fed. Elijah saw that Spirit alone would permanently feed and clothe the idea. "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God" (S. & H. 507: 3–6). Elijah's sense of manhood was now developed through Spirit—he knew the hopelessness of attempting to develop it on a material basis. "Blessed are they that mourn: for they shall be comforted." That is the true widowed sense.

"And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee" (I Kings 17: 8, 9). "Zarephath" means "the place of refining," which indicates the purification which comes from Spirit. The widow symbolized something in Elijah's own thought, and also reflected Israel's wretched state. The "widow" at this point was the fading conception of the male and female of God's creating. David had had the vision, but the attempt to maintain it on a material basis had frustrated its development, and left a widowed sense—thought wedded to nothing.

You and I sometimes have that widowed sense. But as we understand Truth as Spirit, real manhood begins to develop in thought, and it forces us to cease the attempt to bring it to birth through material means, and to realize that there is nothing going on but the onliness of Spirit. At first we feel like a widow, but remember the second Beatitude: "Blessed are they that mourn [give up materiality]: for they shall be comforted." Don't forget that it was a widow who cast two mites into the treasury, and in our age it was a woman widowed from mortality who conceived and brought forth the Christ-idea as Science.

"So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of

sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink" (I Kings 17: 10). Whenever we come to the "gate of the city," the order of Spirit in true manhood, and we have that widowed sense, we are wise if we feed our spiritual desire with "water"—with the elements of Mind. Mrs. Eddy was a widow in thought as well as in human experience, because she was widowed from materiality, but she always fed her spiritual vision with the "water" of Life.

"And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand"—Elijah asked for the water of Life and now for the bread of Truth, symbols which are both found very often in the Gospels. "And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse:"—when our spiritual sense reaches out for the order and conception and development of true manhood in Spirit, and we really want to consecrate ourselves to the things of Spirit, we often doubt ourselves. We have some vision, but we say, "What can I do? I have so little. All I have got is a little sense of Truth, and a little consecration:"—"and, behold, I am gathering two sticks,"—reaching out for a sense of the male and female of God's creating, the true sense of Judah and Israel,—"that I may go in and dress it for me and my son,"—the idea we have conceived of,—"that we may eat it, and die" (I Kings 17: 11,12)—die to the things of the flesh. Paul wrote, "I die daily."

"And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son"—Elijah was dealing with his own thinking, just as Jacob was when he struggled with a "man." Elijah's spiritual sense was rising through Mind, Spirit, Soul, Principle, Life, Truth, and Love, and it was conquering a mortal sense of things, and he saw that he must feed his spiritual vision first. *Always* feed your spiritual vision first, and when you have done that, it will bring forth abundantly, and it will have dominion over all materiality. "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth"—the day that inspiration just pours into your thought. "And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days" (I Kings 17: 13-15).

This is all symbolizing what went on in Elijah's thinking and what goes on in our thinking. The widowed sense not only illustrates the fading conception of the male and female of God's creating, but it also illustrates, when translated, that widowed sense which turns its back on the world and is longing to be wedded to spiritual sense,

longing to develop and to give birth to spiritual things. As that widowed sense reaches out in each one of us, we are gathering "two sticks," because we know that we must have a sense of the male and female of God's creating in order to reach man in the image and likeness of God. All we have for spiritual food at first is a little "meal" and a little "oil," but as thought rises in the realm of Spirit, we begin to have development and conception and substance and birth. Then we glimpse the order of Spirit, and we can say with certainty, as Elijah did: "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

"And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah" (I Kings 17: 16). As a historical incident, this story would be of little significance to humanity, but as an eternal symbol of reality, of the operation of Truth as Spirit, it is marvellous beyond words. It shows us how that widowed sense which is seeking the spiritual will preserve the right idea of man. It shows us that we must have those "two sticks"—we must have a sense of the male and the female of God's creating—and then it shows us how we can begin to develop the birth and conception of manhood through a little "meal" and a little "oil." Then, as thought progresses, it shows us through the order of Spirit that "The barrel of meal shall not waste, neither shall the cruse of oil fail."

These two stories we have considered are symbols of the experience of each one of us as we understand Truth as Mind and Truth as Spirit. We begin by seeing that nothing can be created except through a right idea of manhood—"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." When we come to a situation of dense blindness which has to be dealt with, at first we can be fed even by the ravens and refreshed by the elements of Mind, and then there will come development, and we shall have the widowed sense which acknowledges no ties of the flesh, and out of that there will begin to come a sense of substance, reality, conception, birth—the order of Spirit.

Elijah Saves the Widow's Son: Truth as Soul (1)

Next we come to the tone of *Truth as Soul*, which we have epitomized in this way: Elijah realizes that prophecy and manhood must be identified and made definite. He sees that the right idea of God and man to which Israel must give birth must now be identified.

"And it came to pass after these things, that the son of the woman,

the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him"—no inspiration. The son of the widow represents the idea which she had conceived. In Spirit we see the idea, the reflection of Spirit, and then as we go forward to Soul we see that the tares must be burned, and at that point it so often seems that our idea falls "sick" and there seems "no breath" of inspiration left in it. "And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" (I Kings 17: 17, 18). Remember, this is all going on in Elijah's own thought. How often you and I feel the same way about the burning of the tares. We see something of the manhood of Truth as Spirit through our widowed sense, and we want to go forward, but we say, "I can't give up material sense, it means too much to me." The fact of the matter is that the tares must be burned in order that the wheat may be gathered into the barn—that your true identity may become apparent.

"And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed"—he took the idea right out of any material sense of things, and identified it with the highest concept of identity, on which he rested, symbolized by "his own bed." "And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" (I Kings 17: 19, 20). It was almost the same when Jesus cried out, "My God, my God, why hast thou forsaken me?" We all cry out like that when we can't seem to break through into the identity of Soul; we are in the wilderness where the tares are being destroyed, and we cry out almost in despair.

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again" (I Kings 17: 21)—let the identity of the idea be made manifest. Elijah was resurrecting his own thought through an understanding of Soul. The child was the right understanding of God and man, which it was the mission of Israel to bring forth.

"And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived" (I Kings 17: 22). Every one of us has to go through that experience in order to arrive at the definiteness of manhood in Soul. Mrs. Eddy speaks of those who "attain slowly and yield not to discouragement" (S. & H. 254: 5-6). In our journey towards manhood from the light of Mind through the development of Spirit, we come to the point of Soul, where the tares

must be destroyed, and sometimes the difficulty seems acute, but resurrection always follows.

“And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth”—remember that in the third day of Soul the feminine gender begins to make itself felt. “And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth” (I Kings 17: 23, 24). When you reach the definiteness of Soul, there is never any doubt left—you have identified the truth.

Elijah Goes to Meet Ahab: Truth as Soul (2)

“And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.” The “dry land” had appeared, and Elijah was ready to go and meet Ahab. “And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly: for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water)” (I Kings 18: 1–4). You can never tell when divine Love is going to “move upon the waters of mortal mind, and form the perfect concept” (S. & H. 454: 22–23). The divine plan is always being manifested, and we can’t tell how it will appear humanly. Here it was operating through Obadiah, who appeared as Elijah’s thought became definite and identified. As thought becomes definite in Soul, we begin to identify everything with God, and so the “dry land” appears in every situation. Mrs. Eddy says in the tone of Truth as Soul in the days of creation, “The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere” (S. & H. 516: 4–8).

“And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself” (I Kings 18: 5, 6). Remember, “Ahab” means “one who closely resembles his father,” and he represented false manhood.

“And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord

Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not" (I Kings 18: 7-10). When you know something about the safety and salvation of Soul, then, in that proportion, mortal mind can't "find" you, and so it can't harm you.

"And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy Lord, Behold, Elijah is here: and he shall slay me. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him today. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah" (I Kings 18: 11-16). Obadiah had some sense of safety, yet he was still afraid of Ahab and Jezebel, but Elijah's sense of Soul had developed, and he saw the definiteness, the safety, and the identity of true manhood, so that at this point he had no fear of false manhood (Ahab) or of false womanhood (Jezebel).

Remember how we epitomized this tone of Truth as Soul: Elijah realized that prophecy and manhood must be identified and made definite.

The Development from Mind to Truth in I Kings

Look at the marvellous unfoldment of the story throughout this Book of Kings. In *Mind* the light of wisdom established the kingship of Solomon. In *Spirit* we saw the development of Solomon's sense of manhood and of government. In *Soul* there was the identification of Israel's demonstration, symbolized by the Temple, which was always to be dependent on her loyalty to God. In *Principle* the lack of loyalty to Principle began to destroy right government and true religion and to separate Judah and Israel. In *Life* the lack of inspiration and of the true way of Life forced the laying down of false individuality in manhood, government, and religion, and the fact of the one infinite Life postulated the destruction of all that was unlike Life. Jesus demonstrated to perfection the right idea of Life,

and he proved that it demanded the destruction of all unlike itself—even to the destruction of death.

So we came to the tone of Truth, and we have seen something of the development of true manhood. Truth wipes out error decisively, and nothing else will. In *Truth as Mind* we saw that Truth gives man dominion over all things. Without manhood the elements of Mind cannot be expressed—"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." In *Truth as Spirit* the "widow" in Elijah's thought, and in Israel's, was the fading conception of the male and the female of God's creating—the "two sticks" by which consciousness is sustained and fed. Elijah saw that Spirit alone would permanently feed and clothe the idea—that he must feed his spiritual vision first, and then deal with evil afterwards. In *Truth as Soul* Elijah realized that prophecy and manhood must be identified and made definite. When we understand Truth as Soul, we too shall go to "Ahab" and "Jezebel," and we shall not be afraid, because we shall know how to deal with them.

COMPARATIVE DIAGRAM OF THE KINGS

(as recorded in the First Book of Kings)

Kingdom united under David and Solomon		B.C. 1000–933
Division of the Kingdom		933
SOUTHERN KINGDOM (JUDAH)	NORTHERN KINGDOM (ISRAEL)	
Rehoboam	Jeroboam	933
Abijam		916
Asa		914
	Nadab	912
	Baasha	911
	Elah	888
	Zimri	887
	Omri	887
	Ahab	876
Jehoshaphat		873
	Ahaziah	853
	(Joram)	853
Jehoram		849

(This list was compiled from the Clarendon Bible)

TALK NO. 52

(February 1st, 1949)

I KINGS—V

Chapters 18: 17—22: 53

Prophecy, Government, Manhood

As you will remember, towards the end of the third thousand-year period in the Scriptural record, the period of Soul, we began to have the sense of translation, which is prophecy—"disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5). Both at the end of the third period and also as soon as we came to the fourth period of Principle, we found that the writers developed that translation, or prophecy, by illustrating each one of the synonymous terms for God in a sevenfold aspect. Remember that at the point of the third degree of the scientific translation of mortal mind Mrs. Eddy presents a sevenfold aspect of the divine nature—"Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116: 2-3). Principle introduces true system, and so that is the reason why we have been seeing each synonymous term reflecting every other in the different tones of the stories we have been considering.

We began by seeing that translation which was prophecy, and then, as prophecy developed, there appeared a sense of government, and after that an even higher sense—a sense of manhood, as manifested in David. Kingship began with Saul, who was a type of merely personal government, and then government was manifested in a much higher way by David, who demonstrated a measure of true manhood and true womanhood. We are now well into the fourth period of Principle, where government is very much to the fore. In our world today there is nothing more important than the question of right government, and so it is essential to realize that without prophecy there will be no right government, and that without right government there will be no true manhood. As we go on in our study of the fourth thousand years, we shall see that prophecy becomes more and more important, and that without prophecy the failure of government would have been complete. As it was, the rottenness of

human government was time and time again exposed in Judah, Israel, and in the nations round about; government was undermined by Baal worship, corruption, and materiality of every kind. The fourth period reached its climax when the Virgin glimpsed the fatherhood of God and brought forth the man Christ Jesus, who established for men a true sense of Christian government and who individually demonstrated manhood and womanhood in the fifth period.

There will never be government in the world that is worthy of the name until there is prophecy in the individual. When you and I have that ability to translate which operates as the “disappearance of material sense before the conscious facts of spiritual Truth,” then we shall realize a measure of true government, and not before. In proportion as the sense of government is found in Principle, there will be a true sense of relationship, and the outcome will be real manhood, because manhood is the essence of Christianity—the divine fact of infinite relationship, which was first exemplified by Christ Jesus. Christianity presents the compound idea man, which involves the infinite relationship of every idea to God and to every other idea. But inevitably that demonstration must begin with the individual, and the world has got to recognize that good government is utterly impossible with rotten individuals. There will be good government only when there are men and women who are prophets, who can bring about the “disappearance of material sense before the conscious facts of spiritual Truth.”

Individuality versus Organization

Mrs. Eddy says, “The Christian Scientist is alone with his own being and with the reality of things” (’01, 20: 8–9). She also says that God “is man’s only real relative on earth and in heaven” (Mis. 151: 14–15). All you and I have got to do is individually to acquaint ourselves with God, to find our infinite indivisibility from God. As we do that, we shall gain a sense of true relationship with all mankind. What we have to watch all the time more and more carefully is that we are fundamentally individual in everything we do. The world believes in organization, but the difference between organization and true government or system seems to me to be this: in an organization there are always a few people at the top who dictate to everybody else; but in prophecy, true government, and manhood, everything is based on individuality, which, in the measure that it is demonstrated, becomes collective and finally universal.

So don’t let us lose sight of the issue, because today it is more important than ever. What you and I individually are trying to do

through an understanding of Science is to demonstrate the right idea of prophecy—that honest, fearless state of thought which recognizes that a material sense of things must disappear “before the conscious facts of spiritual Truth.” Out of that sense of prophecy, or translation, we shall realize right government, because we shall be governed individually by Principle, and on that basis alone can we build. This sense of government will lead to manhood, the pinnacle of spiritual achievement, demonstrated as one infinite relationship, in which every man recognizes that every other man is a part of his own true selfhood, of his own true universe. Finally, we shall see manhood subjectively as the Christ-idea. So the truth about government, which it is so important for us to recognize today, must first be realized by the individual through prophecy, whereby he is willing and able to subordinate the sense of material organization. You can no more demonstrate health in the body politic—true government—through mere organization than you can demonstrate it in your own body through belief in organism.

If ever we fail to see the Christ-idea individually, we shall sooner or later find ourselves just involved in mere human organization. History goes to show that progress has always come from a few wise thinkers, but often their work has subsequently been perverted by over-organization. Progress always starts with a few wise thinkers, and if they can inspire a few more wise thinkers, then the idea which they have seen will go forward irresistibly, though inevitably the attempt will be to confine it in organization. It is therefore imperative that we face the issue clearly. The attempt to organize Science permanently is doomed to failure. Each one of us has got to operate individually.

In line with that, as you know, I am going to conduct my Summer School at Oxford this year on an entirely individual basis. We have also decided, after much prayerful consideration, that in future The Foundational Book Company will not buy or sell anything but the matter we ourselves produce. The reason for that is that the moment you find yourself having to decide arbitrarily whose services you will select for teaching, or whose work you will publish and sell and whose you will not, you are in danger of becoming a headquarters. The books which we have already published, we shall continue to sell, but apart from that we shall bring out only “Metaphysical Notes” and the verbatim reports of my weekly talks and of Oxford, and we shall also do everything we can to bring out within the next few years a magazine for the general public. I want to make it perfectly clear that I shall never take any part whatever in any kind of organization. I am going to make my individual contribution to the picture, and it is up to each one of you to make your own

individual contribution—to think and act as you are individually impelled by Principle—and then we shall demonstrate a measure of true manhood and right government. No one individual person has the right to control the outlook of another individual, because being is infinitely individual.

It may seem to some of you that our decision about The Foundational Book Company is an attempt at monopoly, but it's the very opposite, because we have made it with the specific idea of escaping that danger. The more publications and publishing companies there are, the better we shall be pleased, and there are already many who are publishing their own writings on the subject of Science. The more individual we all are, the more this idea of the Christ as Science which we all love will multiply.

You know, last week there were four different public talks on Science given in four different towns in this country by four different individuals. No central bureau arranged any one of those talks. They were just an outcome of the intelligent individual desire to know God. If we are truly individual, we shall respect, love, and understand each other. If we try to organize, we shall only end by hating each other; we shall all be watching what the other fellow is doing, instead of watching what we ourselves are doing, and that is bound to end in mutual jealousy and rivalry. If you are not being truly individual, then you are being personal, and that is a hopeless basis to build on. So I do ask you to watch most carefully that your outlook is truly individual.

During this thousand-year period of Principle let us note how humanly organized government constantly breaks down, but how prophecy grows in significance, and how out of the breakdown of humanly organized government there arises manhood, which is true government, the infinite relationship of God's infinite ideas.

And so this story of prophecy, of the "disappearance of material sense before the conscious facts of spiritual Truth," is the story of government, of every idea turning to Principle, and it is the story of manhood, of all ideas reflecting each other in the fulness of divine Principle, Life, Truth, and Love. It tells in a wonderful way how prophecy goes on to fulfil itself in the government that "shall be upon his shoulders"—on the shoulders of true manhood, individualized as the Christ-idea. That manhood has developed throughout the Christian era until today it has become manifest as Science, as the consciousness of God's idea. Mrs. Eddy first called her revelation "The Science of Man," and Science is that which shows us the infinite relationship between God and His idea, and how to demonstrate that relationship on a purely scientific basis.

A Summary of Truth as Mind, Spirit, and Soul in I Kings

Last week we were considering the tone of Truth in I Kings, and you remember that in *Truth as Mind* Elijah the Tishbite declared, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years,"—no "raindrops of divinity" (S. & H. 288: 17), no inspiration—"but according to my word." There never is any spiritual refreshment or inspiration but according to man, God's idea. We summarized Truth as Mind: Truth gives man dominion over all things; without manhood the elements of Mind (water) could have no expression.

Then we came to *Truth as Spirit*, which was illustrated by the story of the widow woman. We summarized that: The "widow" in Elijah's thought, and in Israel's, was surely the fading conception of the male and the female of God's creating—the "two sticks" by which consciousness is sustained and fed. Elijah saw that Spirit alone would permanently feed and clothe the idea. Elijah demonstrated that whatever there was of Truth, symbolized by the barrel of meal, and of consecration, symbolized by the cruse of oil, would not fail.

Next we came to the tone of *Truth as Soul*, which we summarized as follows: Elijah realized that prophecy and manhood must be identified and made definite. He resurrected the widow's son—that is, the outcome of widowed thought. When Elijah restored her son to the widow, she said, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth" (I Kings 17: 24)—she had a sense of definiteness. Elijah then saw the necessity of stepping right out into the open and of dealing fearlessly with the whole situation symbolized by Ahab. Remember that Ahab was king of Israel and about the worst king Israel ever had. He was married to Jezebel, the Tyrian princess who brought with her the worship of the Tyrian Baal and who to the Hebrew represented the height of iniquity.

Elijah Challenges the Prophets of Baal: Truth as Principle

And so now we come to the tone of *Truth as Principle*, which we have summarized: Elijah determines to prove the availability of Truth and also the inability of error. Some of the commentaries feel that the story of Elijah and the prophets of Baal on Mount Carmel was really an epitome of Elijah's lifework—not just one incident. But whether that is so or not makes no real difference, because the appearing of the spiritual idea at a particular instant is no different in essence from the appearing of the spiritual idea in the lifetime of an individual or in the whole of humanity's history.

“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table” (I Kings 18: 17–19). The prophets of Baal numbered 450, and 45 may be considered as the product of $3 \times 5 \times 3$, thereby giving a sense of false identity (“three”) and false individuality (“five”). You remember that in the story of Noah the record is that “fifteen cubits upward did the waters prevail,” and we saw there too that “fifteen” symbolized the false sense of identity and of individuality. The prophets of the groves numbered 400, symbolizing the so-called calculus of materiality.

“So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel”—“Carmel” means “a fruitful place.” “And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal’s prophets are four hundred and fifty men” (I Kings 18: 20–22). It is an excellent thing when each one of us accepts the position which Elijah accepted—when each one of us sees that it is our own individual responsibility to demonstrate our Principle. Real progress is impossible until the individual is ready to base himself on Principle, even though everything else is against him. “One on God’s side is a majority.” After all, the only problem which you and I have to work out is our *own* belief in materiality. Jesus arrived at the point where he saw that there was no material universe; if he had believed that there was a material universe to be healed, then he would have stayed here to heal it, and he would not have ascended. So this experience of Elijah comes to every one of us; we come face to face with an issue which demands that we demonstrate that “Principle and its idea is one” (S. & H. 465: 17). Remember that we are considering the tone of Truth as Principle—manhood operating in Principle.

“Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you

one bullock for yourselves, and dress it first; for ye are many:"—materiality always seems to be "legion;"—"and call on the name of your gods, but put no fire under" (I Kings 18: 23–25). Elijah had no fear whatever of Baal's prophets; he said, in effect, "Go ahead, and try anything you like. Do your worst." When we come to the point where we can challenge material sense in that way, then it will disappear, and we too shall be prophets. Material sense inevitably disappears "before the conscious facts of spiritual Truth." Every single one of us has had that experience with disease or fear or something of the kind. In my own experience I can think of many cases where that has happened. When we really are prophets, spiritual seers, then the "disappearance of material sense before the conscious facts of spiritual Truth" does take place, and the outcome is a sense of government, authority, dominion, in every situation, and the outcome of government is the demonstration of true manhood, the operation of reality itself.

"And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded" (I Kings 18: 26–29). That surely was the "disappearance of material sense before the conscious facts of spiritual Truth."

There the tone of Truth as Principle ends. Elijah determined to prove the availability of Truth, and also the inability of error. Remember, he had seen that only through manhood could there come the dew and rain of inspiration, and then because of that he saw that he must meet the widow's need. Then he resurrected her son, and saw that he must take a stand against Ahab and the worship of Baal. Here we have seen how he took that stand.

Victory over the Prophets of Baal: Truth as Life (1)

Now we come to the tone of *Truth as Life*, which illustrates how Truth individualizes God as the infinite One, and forces the laying down of all that is unlike Truth. You all know that Life involves oneness in that it shows the individuality of being.

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down." He had revived the widowed sense, fed and nourished it, and now he repaired the altar of the Lord. "And Elijah took twelve stones,"—a symbol of Life, Truth, and Love operating as the Word, the Christ, Christianity, and Science,—“according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed” (I Kings 18: 30–32). In connection with this trench, it is interesting that the brook Cherith, in which Elijah had earlier been told to hide, also means “trench,” and that later on, when Judah and Israel were warring with Moab and they were short of water, they appealed to Elisha and he told them to dig ditches and the next morning “the country was filled with water” (II Kings 3: 20).

“And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.” Those four barrels of water symbolize the elements of mortal mind—paganism, hate, death—operating as a so-called calculus. Elijah was saying, as it were, “Pour the beliefs of the so-called calculus of materiality on the demonstration of Life, Truth, and Love as the Word, the Christ, Christianity, and Science, and it will just have no effect whatsoever.” “And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time”—he translated the whole situation through analysis, uncovering, and annihilation. He translated the elements of the carnal mind into the elements of divine Mind. “And the water ran round about the altar; and he filled the trench also with water” (I Kings 18: 33–35).

“And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word” (I Kings 18: 36). That phrase, “Lord God of Abraham, Isaac, and of Israel,” means so much to us today. You remember that Mrs. Eddy defines “Abraham” as “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). Mrs. Eddy gives no definition of Isaac, but she defines the “Children of Israel,” in part, as “the offspring of Spirit, who, having

wrestled with error, sin, and sense, are governed by divine Science" (S. & H. 583: 6–8). When we bear in mind the spiritual significance of these names, a phrase like this comes alive to us.

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." Before an understanding of Life all that is unlike Life inevitably disappears. "And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there" (I Kings 18: 37–40). Truth as Life postulates the destruction of false prophets—a false sense of manhood.

The Coming of the Rain: Truth as Life (2)

"And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain"—the multiplication of true manhood. "So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times" (I Kings 18: 41–43). We must always do that, because our God is Mind, Spirit, Soul, Principle, Life, Truth, and Love, and we need a cultivated spiritual sense of every one of those synonymous terms and of how they reflect each other infinitely in one infinite system. Without a sense of how those seven terms symbolize the infinite *One*, there will be no abundance of demonstration.

"And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand." Often, in dealing with a case, you go "seven times," and sometimes "seventy times seven," and then you see a little improvement—you see a "little cloud," "like a man's hand," a symbol of power. "And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel" (I Kings 18: 44–46).

That story is a most marvellous symbol of the operation of Truth as Life. It illustrates how Truth individualizes God as the infinite

One, and forces the laying down of all that is unlike Truth. It shows that there is *one* infinite. It should never for one moment leave our thought that there is one infinite, infinitely diversified, classified, and individualized, infinitely expressed and infinitely manifesting itself in an infinite Science of ideas, but still one infinite. That is what makes the laying down of all that is unlike Truth an irresistible process.

Elijah Flees into the Wilderness: Truth as Life (3)

“And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time” (I Kings 19: 1, 2). That is what mortal mind always says to us when we have made a demonstration. People may say all sorts of things about us and what we are doing, but what does it matter? Nothing matters but the individual and God. The abundance of rain—the rain of health, holiness, happiness, of resurrection and inspiration—is yours and mine and every man’s, in proportion as we acquaint ourselves with God. All there is to manhood is yours. Whatever anybody else expresses of manhood is yours by reflection, if you will receive it. We are all one in Christ. There is “neither Greek nor Jew . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all.” In the divine idea there is infinite reflection and infinite relationship, and the operation of that is true government and true manhood, but it is all dependent on the individual. The collective demonstration comes only as a result of individual demonstration. The attempt to make being collective and call it government, before it is established in the individual, is doomed to failure.

“And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree”—sometimes we are very wise to go into the wilderness, where “a material sense of things disappears, and spiritual sense unfolds the great facts of existence” (S. & H. 597: 17–19). We often try to avoid the wilderness, but that is a great mistake, because it is an experience which we must constantly have in order to complete our demonstration. “But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold,

then an angel touched him, and said unto him, Arise and eat" (I Kings 19: 3-5).

That experience will come to us whenever we have taken the steps that Elijah took. We see first that there won't be "dew" or "rain" except through manhood, that the widowed sense must be taken care of, and that the son of that widowed sense must be resurrected. Then, as we begin to see that we must face Ahab—mortal man—with the man of God's creating, identified by Soul, we determine to prove the power of manhood as one with Principle. We demonstrate that power in spite of all that error can do, and moreover our sense of Truth as Principle is so foundational that we can demonstrate the powerlessness of the false calculus of materiality in all its forms. Then we begin to see Truth as Life, and the rain comes—the abundance of inspiration. And then we are wise if we are not afraid to go into the wilderness, where the material sense of man disappears.

The Still Small Voice: Truth as Truth

Now we come to the tone of *Truth as Truth*, which we have summarized like this: Elijah had to learn that Truth can be found only in Truth, and not in any material conditions. Elijah had to demonstrate his position with finality, as we all have to do. We all have to come to the point where we learn that Truth is found only in Truth, and never in improved material conditions. You will see here a wonderful sense of true manhood.

"And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God" (I Kings 19: 6-8). He was in the wilderness, as Jesus was, for forty days and forty nights—that is, he applied his understanding of the calculus of reality to the belief of life, substance and intelligence in matter.

"And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?" Truth is always asking, "Consciousness, where art thou?" (S. & H. 307: 32-1). "And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord" (I Kings 19: 9-11).

"And, behold, the Lord passed by, and a great and strong wind rent the mountains,"—the mountains of error,—“and brake in pieces the rocks”—the tenacious beliefs of error—“before the Lord; but the Lord was not in the wind:”—remember that Mrs. Eddy defines “Wind,” in part, as “Destruction; anger; mortal passions” (S. & H. 597: 29–30), and Elijah had to meet the temptation to force the operation of Truth in that way:—“and after the wind an earthquake; but the Lord was not in the earthquake:”—a symbol of the chemicalization which always takes place when we believe that we have to meet error through a violent struggle with the carnal mind:—“and after the earthquake a fire;”—“hatred; destruction” (S. & H. 586: 13);—“but the Lord was not in the fire: and after the fire a still small voice” (I Kings 19: 11, 12)—the “calm and clear verdict of Truth against error” (S. & H. 358: 15–16). Mrs. Eddy says, “The effects of Christian Science are not so much seen as felt. It is the ‘still, small voice’ of Truth uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher”—that is the wilderness experience, of going up to “the mount of God.” “Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony”—the abundance of rain. “The purification of sense and self is a proof of progress. ‘Blessed are the pure in heart: for they shall see God’ ” (S. & H. 323: 28–6)—the sixth Beatitude, corresponding to Truth.

The tone of Truth as Truth tells how Elijah had to learn through the wind, the earthquake, the fire, and lastly the still small voice, that Truth can be found only in Truth, and not in any material conditions. You will see how wonderfully his recognition of that was fulfilled in the tone of Truth as Love.

Elijah Finds His Answer: Truth as Love

We have epitomized the tone of *Truth as Love* like this: Elijah sees that Truth as divine Love meets every human need and annihilates all error. Elijah was evidently very troubled by national conditions, but the way in which the conditions were to be met was really lovely.

“And it was so, when Elijah heard it, that he wrapped his face in his mantle”—he stopped looking at the situation humanly, he shut out his material sense of it. He was trying to hear the voice of Truth, and you remember the saying that there is seldom found a soul still enough to hear God speak. “And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in

the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay" (I Kings 19: 13-17). Elijah saw the working out of the whole problem, and what had to be done.

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him"—he saw now that there was always true manhood in Israel. "So he departed thence, and found Elisha"—meaning "God is my saviour"—"the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth:"—he was using Life, Truth, and Love as the Word, the Christ, Christianity, and Science:—"and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat"—he fed them spiritually. "Then he arose, and went after Elijah, and ministered unto him" (I Kings 19: 18-21).

These tones of Truth as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love have unfolded to us in the most wonderful sequence, and the climax has been that Elijah has found a sense of true relationship. He has found Elisha, the symbol of the Christ-idea.

A Summary of the Whole Tone of Truth in I Kings

Let's just look again at these tones of Truth. In *Truth as Mind* we saw how Truth gives man dominion over all things, and how without manhood the elements of Mind can have no expression. It is only as we recognize manhood, as we recognize prophecy, that there can be any rain—spiritual refreshment. Elijah was a prophet, and he also saw what government should be—that it should be

obedience to Principle, unity with Principle, honesty, universality. He saw that government should be in Principle, and he saw true manhood, and so he declared that without manhood there wouldn't be any rain or dew of divinity. Then, in *Truth as Spirit*, we saw that the "widow" in Elijah's thought, and in Israel's, was the fading conception of the male and the female of God's creating—the "two sticks" by which consciousness is sustained and fed. Elijah saw that Spirit alone would permanently feed and clothe the idea. Then *Truth as Soul* was illustrated by Elijah's realization that prophecy and manhood must be identified and made definite. He resurrected the widow's son. Just so, when we have given birth to the new idea, we can become a comforter, we can manifest "the development of eternal Life, Truth, and Love" (S. & H. 588: 7–8), we can comfort the widowed thought by wedding it to the things of the Spirit, and then we shall be able to resurrect its son or idea.

Then, in *Truth as Principle*, Elijah determined to prove the availability of Truth, and also the inability of error; he therefore challenged the prophets of Baal on Mount Carmel. *Truth as Life* showed how Truth individualizes God as the infinite One, and forces the laying down of all that is unlike Truth; there was complete victory over the prophets of Baal, and then Elijah fled into the wilderness, where spiritual sense consummated the victory. In *Truth as Truth* Elijah had to learn that Truth can be found only in Truth, and not in any material conditions. We all need to realize that nothing in the world can give us unity with God or man but the Mind of Christ, the "still small voice" of Truth. We all make the mistake of trying to work out our problems through the wind, the earthquake, and the fire, instead of listening for the still small voice. Mrs. Eddy says, "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness" (S. & H. 15: 14–18). It is in that sanctuary that we hear the voice of Truth, and nowhere else. Finally, in *Truth as Love*, Elijah saw that Truth as divine Love meets every human need and annihilates all error. It gave him Elisha, it showed him what to do humanly, and how the whole situation would work itself out. So you see that there is the most perfect sequence in the story of Elijah.

Scientific Translation

There is every indication that an "abundance of rain" awaits us, and it will come spontaneously if only we will seek prophecy. That prophecy will lead to government as the sense of oneness with

Principle, and so to manhood. Remember, Jesus was called the “prophet of Nazareth of Galilee,” and he certainly demonstrated true government and manhood.

In this fourth thousand-year period of the Scriptural record, which has the tone of Principle, we continually see the translation of mortal mind, which Mrs. Eddy describes on pages 115 and 116 of “Science and Health.” First, she gives the scientific translation of immortal Mind—the scientific translation of divine Principle, Life, Truth, and Love, down to the point of Mind, of idea. That brings about the scientific translation of mortal mind through three degrees. The first degree is “Depravity” and applies to the physical, the second is “Evil beliefs disappearing” and applies to the moral, and the third is “Understanding” and applies to the spiritual. Mrs. Eddy goes on to say, “In the third degree mortal mind disappears, and man as God’s image appears”—that disappearing is prophecy, which figures so prominently throughout this fourth period. “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).

The sevenfold aspect of Love in I Kings, which we are just about to consider, gives a wonderful illustration of the “extinction of all belief in matter, evil, disease, and death” (S. & H. 116: 16–17), because everything that is unlike Love’s idea is wiped out. It is the climax of the First Book of Kings.

Ahab Gives Way to Ben-hadad: Love as Mind (1)

We have epitomized the tone of *Love as Mind* in this way: Love meets every human need and destroys the myriad beliefs of mortal mind.

“And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it” (I Kings 20: 1). Remember, in the “Platform” which Mrs. Eddy gives in her chapter “Science of Being” there are thirty-two sections. The first eight sections show you the Word in divine Science, in absolute Christian Science, and in Christian Science, the second eight show you the Christ in the same three aspects, the third eight show you Christianity in the same three aspects, and the fourth eight show you Science in those three aspects. “Eight” is often used in the Bible as a symbol of the seven days of creation fulfilled in oneness, and it is also used as a symbol of the calculus considered subjectively and objectively. Here Ben-hadad, who was fighting against Israel,

had thirty-two kings to support him, but that was the false sense of the “thirty-two,” as we shall see.

“And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have”—the opposite of the fact that all is Mind. “And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away” (I Kings 20: 2–6). That is what mortal mind will always try to do. Its effort is to rob you completely of health, happiness, holiness, and of everything worth having.

Ahab Calls His Elders: Love as Mind (2)

“Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And all the elders and all the people said unto him, Harken not unto him, nor consent. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again” (I Kings 20: 7–9)—he eventually awoke to see what error was trying to do to him. If you once give way to mortal mind in one small point, then you are opening the door for animal magnetism, and unless you go back and put the position on a proper basis, mortal mind will bit by bit rob you of everything.

How often, when we have made a mistake, we say, “I’ve made a dreadful mistake, and I must suffer for it,” instead of remembering that God is infinite Soul, infinite salvation, which has no penalty. Soul identifies man as God’s image and likeness, and so there can be no sense of sin and no penalty if we understand Soul. If we admit that we must suffer for our mistakes, we begin to build them up in thought, and then the next thing we know is that mortal mind has robbed us. We can never reason from any basis but that “All is infinite Mind and its infinite manifestation, for God is All-in-all” (S. & H. 468: 10–11). False theology says that man is a miserable sinner, but *man* is the son of God, and so we need the “elders” in our

thought—our cultured sense of God, all that we have of vision, purity of motive, selflessness, and spirituality—because those “elders” will tell us not to be fooled by mortal mind. Ahab wasn’t awake at first, and he gave way, but when he realized that mortal mind wanted to take away everything he had, he woke up to the situation, and called in his elders.

“And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me”—remember, he had thirty-two kings, so he represented the whole gamut of mortal mind, the whole platform of being on a material basis. “And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off” (I Kings 20: 10, 11). Ahab was using his spiritual sense, and it gave him a little courage, and so he began to deal fearlessly with Ben-hadad, mortal mind. We have the same experience. Something tries to overwhelm us—it may be disease, fear, lack of business. Mortal mind says, “Business is bad, you’re going to have a hard time.” You listen, and you say, “Yes, I’ve got to have a hard time.” Then mortal mind says, “It’s worse than that, you’re going to have a *very* hard time.” Then you wake up to what is happening and your “elders” say, “Don’t listen. Turn to Principle.” Then as you turn to Principle, and allow Principle to demonstrate itself, you aren’t afraid of mortal mind any longer.

Ahab Routs Ben-hadad: Love as Mind (3)

“And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city. And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude?”—the myriad beliefs of the carnal mind—“behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord”—when material sense begins to disappear “before the conscious facts of spiritual Truth,” you begin to see that all this “great multitude” of fear of disease, of bad business, of what other people are going to do to you, and so forth, is a great cloud of false witnesses, which the knowledge of God will annihilate. “Thou shalt *know* that I am the Lord”—Love as Mind. “And Ahab said, By whom? And he said, Thus saith the Lord, Even by the young men of the princes of the provinces”—developing thought. “Then he said, Who shall order the battle? And he answered, Thou” (I Kings 20: 12–14)—every single man and woman will have to face that issue,

and no one can side-step it. It is up to each one of us individually to "order the battle."

"Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two:"—the "young men" symbolize developing understanding, "two hundred" symbolizes the application to the human of the manhood and womanhood of God, and "thirty-two" indicates the understanding of the platform of being:—"and after them he numbered all the people, even all the children of Israel, being seven thousand. And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him" (I Kings 20: 15, 16). The only way to overcome the false sense of the Science of being is through an understanding of the true sense; there is no other way. Remember, the true sense of the Science of being is the recognition of the Word, the Christ, Christianity, and Science operating in divine Science, absolute Christian Science, and Christian Science.

"And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. So these young men of the princes of the provinces came out of the city, and the army which followed them. And they slew every one his man: and the Syrians fled; and Israel pursued them:"—Jacob was re-named "Israel," a "prince of God," after his struggle, and when you begin to see that you are a "prince of God," you have the true sense of Israel, and every divine idea which comes to you will slay "every one his man"—will destroy the error that is opposed to it, as surely as $2 + 2 = 4$ destroys $2 + 2 = 5$ or 7 :—"and Ben-hadad the king of Syria escaped on an horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter" (I Kings 20: 17-21).

There ends the tone of Love as Mind, which we epitomized like this: Love meets every human need, and destroys the myriad beliefs of mortal mind. Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11), and so brings a better manifestation of reality in the human. But that destruction of mortal mind is absolutely methodical; it is the scientific operation of divine idea through the spiritual understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love. The understanding of the numerals of consciousness counteracts all that is unlike each individual divine idea—every "prince" gets his man.

INTERVAL

The Syrians Routed in the Valley: Love as Spirit

Now let's go on to the tone of *Love as Spirit*, which we have epitomized in this way: Love's order seems insignificant to human view, but it always brings forth the fruit of salvation to the good and of destruction to evil. Spirit separates between good and evil, and Love fulfils the good and annihilates evil.

"And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee"—the prophet said, in effect, "Don't be satisfied until the problem is properly worked out on a spiritual basis and the error completely exterminated. "And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain,"—in ordinary human experience,—“and surely we shall be stronger than they.” That's what mortal mind sometimes says of earnest students who are pressing forward spiritually, “Oh, those fellows, they just live in the realm of metaphysics, but give them an ordinary human problem to work out, and they can't do it.” “And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:”—rely on experience. Remember that Mrs. Eddy quotes, “The children of this world are in their generation wiser than the children of light” (Mis. 342: 28–29):—“and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so” (I Kings 20: 22–25).

We often meet that demand to fight in the so-called physical realm and the demand for merely physical healing. Healing is a very valuable proof of one's understanding of Christian Science, but it isn't the only proof. There is a considerable amount of healing being done these days through other means than Christian Science, and we do well to recognize that. Hypnotism—to take one example—is attracting a good deal of attention with its healing work. How can we be content with healing a few sick people, when millions of people are dying from the effects of hate, fear, and war? If we realize that our primary object is to find God, we shall learn to deal with animal magnetism and we shall thereby begin to heal sin, and so we shall take the healing of sickness in our stride, and we shall not make the mistake of failing to put first things first.

“And the children of Israel were numbered, and were all present,

and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country”—the order of Spirit seems very small and unimportant to material sense, but that is because material sense doesn’t understand it. “And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord” (I Kings 20: 27, 28)—Truth wouldn’t be Truth if it didn’t operate in the realm of Truth and in belief, indeed in every sphere.

“And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left”—if you take these numbers literally, then it must have been a very unusual wall! “And Ben-hadad fled, and came into the city, into an inner chamber” (I Kings 20: 29, 30).

So this illustration of Love as Spirit shows that Love’s order seems insignificant to human view, but it always brings forth the fruit of salvation to the good and of destruction to evil. Don’t be troubled if the order of Spirit—your sense of the strength and purity and birth and development of Spirit—has led your thought up into the hills, and it seems unimportant in the eyes of the world. Remember that the truth you know operates in every phase of thought, right down to the depths of the valley.

Ahab’s Sin in Sparing Ben-hadad: Love as Soul

Now we come to the tone of *Love as Soul*, in which Love restores all that is of Soul, but demands the destruction of all that is of sense.

Ben-hadad seeks forgiveness from Ahab because his servants say to him, “Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.” So Ben-hadad goes to Ahab, and says, “The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away” (I Kings 20: 31, 34). Ahab makes the mistake of letting Ben-hadad go.

“And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the

man refused to smite him. Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him" (I Kings 20: 35–37).

"So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone"—how many of us are caught out when we are "busy here and there"! "And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria" (I Kings 20: 38–43).

That ends the tone of Love as Soul, which restores all that is of Soul, but demands the destruction of all that is of sense. When you understand Love as Soul, you know that Soul demands the complete destruction of the tares. Mrs. Eddy says, "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and—behold the result: evil, uncovered, is self-destroyed" (Mis. 209: 32–3). Here we have a perfect example of Love operating as Soul. The purpose of divine Love is the annihilation of all evil, and it is inescapable.

Jezebel's Plot to Gain Naboth's Vineyard: Love as Principle

Now we come to the tone of *Love as Principle*, which we have epitomized like this: Love exposes all that is not based on honesty and true government. Love as Principle will not excuse any error in anybody, because Love demands imperatively that all that is not of the nature of Principle be destroyed.

"And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is

near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee" (I Kings 21: 1-3). This is what happens to us all the time. Ahab, typifying mortal mind, tries to rob us of our inheritance as the son of God, and we've got to use Love as Principle to prevent it.

"And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die" (I Kings 21: 7-10). Love as Principle here uncovers the vile methods which malicious animal magnetism uses to deprive us of our rights as the sons of God.

Jezebel's plot was executed, and Ahab then took possession of Naboth's vineyard. Love as Principle exposes the basest hypocrisy. Remember, again, that Mrs. Eddy says, "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and—behold the result: evil, uncovered, is self-destroyed."

Elijah Rebukes Ahab: Love as Life

Now we come to the tone of *Love as Life*, which we have epitomized as follows: Love forces us to lay down the pride of life, and so enables us to find the way of Life. Elijah here comes back into the story, and saves Ahab from himself.

"And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine"—"blood" represents the false sense of life. "And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that . . . is shut up and left in Israel, and will make thine house like the house of

Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin" (I Kings 21: 17–22). Elijah is pointing out to Ahab that if he continues in his mortal way of life, then Life itself will destroy him.

"And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house" (I Kings 21: 23–29). Love forced Ahab to lay down the pride of life.

As you understand the nature of God as Love, the glory and the beauty and the holiness of Love, and you see it individualized, exalted, abundant, and multiplied, then you are seeing Love as Life. It shows you that "Greater love hath no man than this, that a man lay down his life for his friends"—lay down the mortal concept of life and take up the true sense of individuality. We epitomized the tone in this way: Love forces us to lay down the pride of life, and so enables us to find the way of Life. Jesus put it in these words, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Ahab's False Prophets Exposed: Love as Truth (1)

Now, in Chapter 22, we come to the tone of *Love as Truth*, in which Love, through prophecy, establishes true manhood. Error, through lies, would destroy manhood. Ahab, false manhood, is eventually destroyed through the establishment of true manhood.

"And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel." Jehoshaphat was now king of Judah, and Ahab was still king of Israel. Ahab wanted Jehoshaphat's assistance in winning back Ramoth-gilead from the Syrians, and Jehoshaphat agreed, but asked Ahab to "inquire . . . at the word of the Lord" as to whether this was a right step. "Then the

king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king" (I Kings 22: 1, 2, 6). Ahab's prophets were false prophets, and so they were lying.

"And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil" (I Kings 22: 7, 8). Jehoshaphat managed to persuade Ahab to consult Micaiah, and he was called to prophesy before them.

"And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak. So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king"—he was speaking ironically. "And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace" (I Kings 22: 13-17)—that was a prophecy of Ahab's death.

"And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee" (I Kings 22: 18-23). Micaiah was illustrating how even the false prophecies of error must eventually serve only to fulfil the design of Love.

Ahab then ordered that Micaiah be sent to prison. The record

goes on, "So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle" (I Kings 22: 29, 30). How we deceive ourselves when divine Love, through Truth, shows us the error of our way, and yet we persist in that error. "Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast" (S. & H. 542: 7-9), and yet we sometimes persist in our error, and imagine that we can disguise ourselves and hide our sin and even that it will bring us something worth-while.

The Defeat and Death of Ahab: Love as Truth (2)

"But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out" (I Kings 22: 31, 32). Jehoshaphat made no attempt to disguise himself, and therefore his was an honest position, and so he was protected. Error always tries to hide itself, and it always tries to make out that Truth is error, but Love as Truth inevitably uncovers all falsity.

"And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded"—it was true manhood, "a certain man," that destroyed Ahab. "So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake" (I Kings 22: 33, 34, 37, 38).

The tone of Love as Truth ends at verse 40. It has shown us that Love, through prophecy, establishes true manhood, whereas error, through lies, would destroy manhood. Love as Truth utterly annihilates all that is not of the nature of true manhood.

The Peace of Jehoshaphat's Reign: Love as Love

Finally, we come to the tone of *Love as Love*, which we have summarized: Love brings peace and unity, and delivers from the god of this world—gold. You remember that Solomon's demonstration

of wisdom was set at nought by his love of gold, and here you see how Love delivers from that source of bondage.

“And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother’s name was Azubah the daughter of Shilhi. And he walked in all the ways of his father; he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places. And Jehoshaphat made peace with the king of Israel” (I Kings 22: 41–44). Up to this time Judah and Israel had been constantly at war, but now Jehoshaphat “made peace with the king of Israel”—he established a sense of the peace of Love.

“And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land” (I Kings 22: 46). Love always destroys lust. Nothing will deal with it finally but Love, because Love gives the true sense of manhood and womanhood. “Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not” (I Kings 22: 48, 49).

There are three very distinct features of this tone of Love as Love. First, Jehoshaphat made peace, and you remember that the seventh Beatitude is “Blessed are the peacemakers: for they shall be called the children of God;” he destroyed that hideous manifestation of the sex-belief, sodomy; and lastly, he refused to be fooled by gold. Those three acts illustrate specifically the operation of Love.

A Summary of the Whole Tone of Love in I Kings

Let’s just recapitulate the sevenfold aspect of Love which we have had in this Book of Kings. *Love as Mind* showed how Love meets every human need, and destroys the myriad beliefs of mortal mind. *Love as Spirit* gave the sense that the order of Love seems insignificant to human view, but that it always brings forth the fruit of salvation to the good and of destruction to evil. In *Love as Soul* we saw how Love restores all that is of Soul, but demands the destruction of all that is of sense. In *Love as Principle* we saw how Love exposes all that is not based on honesty and true government. *Love as Life* showed how Love forces us to lay down the pride of life, and so enables us to find the way of Life. *Love as Truth* showed how Love, through prophecy, establishes true manhood, but error, through lies,

would destroy man. Finally, *Love as Love* showed how Love brings peace and unity, and delivers us from the god of this world—gold.

And so this whole tone of Love has fulfilled wonderfully all that we have seen in I Kings. Don't forget that the two Books of Samuel and the two of Kings were originally one Book, and that they tell one story. In Samuel that remarkable sense of prophecy began to appear, and we have seen it developing ever since.

Individual Demonstration Must Precede Collective

If we want to get anywhere at all, we've got to be prophets, we've got to be able to see the "disappearance of material sense before the conscious facts of spiritual Truth." As we are willing to become prophets, the darkness "upon the face of the deep" begins to be dispelled by the light of Mind. Then, as we gain a sense of Spirit, that sense begins to operate as the firmament, which separates, and then Soul comes into the picture and destroys the tares. That last process is the "disappearance of material sense before the conscious facts of spiritual Truth." Then there comes in the sense of identity, and when that sense of identity—the "dry land"—finds its home in Principle, a sense of government always begins to operate. Government is primarily the reign of Principle in the individual, and the operation of Principle always involves honesty, justice, and the true sense of obedience, which are all qualities essential to right government. Then, as that sense of government in Principle develops, Christianity begins to appear as "the Life which is Truth and the Truth which is Life" (S. & H. 35: 22-23), and we begin to see manhood, first individualized in Life, and then made collective in Truth. In that way relationship, the essence of Christianity, appears, and we behold in every man God's idea.

The Christian Scientist must come to the point where he recognizes that he "is alone with his own being and with the reality of things," that he is concerned, not with persons, but with reality. The sooner each one of us finds out that the way of progress really begins at the point of Soul, with a willingness to let true prophecy translate the material sense of things into the spiritual, the sooner will develop in our thought that wonderful thing which we call government, which is the relationship and the obedience of the individual to his Principle, the operation of Principle in his thought. When John said, "Herein is love, not that we loved God, but that he loved us," he might have said, "Herein is unity, not in idea, but in Principle," and as we each begin to find our unity with Principle, we begin to find our unity with each other, and out of that there comes true relationship. There appears that universal reflection always found in Christianity, by

which Principle says, "I am Mind, and therefore all ideas are my ideas; as Soul I identify all ideas as my ideas; and as Spirit I reflect all ideas as one ideal—Life, Truth, and Love." That is the Christianity sequence of Principle, Mind, Soul, Spirit, Life, Truth, and Love, which Mrs. Eddy gives in the Glossary in her definition of God, and it climaxes the sense of manhood, by which every idea is found to be embosomed in the ideal man, as the reflection of Life, Truth, and Love.

So keep clearly in your thought this sequence of prophecy, government, and manhood. Today we've got to demonstrate right government and true manhood, and we shall not be able to demonstrate either of them without prophecy, without the "disappearance of material sense before the conscious facts of spiritual Truth." You know, we really are a blessed people. We know God, and because we know God, we can know the truth about anything. Mrs. Eddy has shown the world what God is—that God is Mind, Spirit, Soul, Principle, Life, Truth, and Love. We cannot know too much about God. And so let's devote all our thought and energy to finding what these synonymous terms mean, and don't let us be turned aside by any trick of the carnal mind into any belief of personality or mortality. Whatever it is that you have to face, you will be able to work it out methodically, systematically, scientifically, and irresistibly, if you abide by your Principle.

TALK NO. 53

(February 8th, 1949)

II KINGS—I

Chapters 1: 1—4: 37

The Coming of the Christ

We finished I Kings last time, and now we come to II Kings, where we at once notice a change in tone. The historical period with which it is concerned, the eighth and seventh centuries B.C., is regarded by some authorities as one of the most important periods in the world's history, and there is no question whatever that at this time the Christ-idea definitely developed in thought. Heretofore the accent had been on the Word of God, which, as you know, unfolds through Mind saying, "Let there be light," Spirit saying, "Let there be development," Soul saying, "Let that development be definite," Principle proving and demonstrating it, Life eternalizing it, Truth giving it form and consciousness, and Love fulfilling it. But here we see quite clearly that the emphasis is on the Christ translation, by which divine Principle, whose ideal is Life, Truth, and Love, translates that ideal through Soul, diversifies, classifies, and individualizes it in Spirit, and makes it manifest as infinite ideas in Mind.

We come now to the development of which Jesus spoke when he said, "Elias truly shall first come, and restore all things." We are considering the period of Elijah, regarded as the greatest prophet of the Northern Kingdom. You remember that Mrs. Eddy's definition of "Elias" begins, "Prophecy," and she defines "Prophet," in part, as the "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5), which in the whole context of this definition can be seen to indicate the Word, the operation of "Let there be light" dispelling the darkness. Her definition of "Elias" continues, "spiritual evidence opposed to material sense;" evidence means "an outward sign," and is here the evidence or manifestation of the Christ-idea. The third part of the definition reads, "Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold," and that indicates Christianity, because

Christian Science is the only true Christianity, just as the only Word of God there is in reality is the Science of the Word, and the only Christ is the Science of the Christ. The only true Christianity is the Science of Christianity, or what we call *Christian Science*. Mrs. Eddy ends her definition of "Elias," "the basis of immortality" (S. & H. 585: 9-12), and that gives the sense of Science, which is foundational.

So you see that the coming of Elias introduces naturally an indication of the calculus. "Elias truly shall first come, and restore all things." You remember that in the days of creation it is at the point of Life that thought begins to touch the hem of the calculus of divine ideas. In the four statements of the fifth day the Word is made manifest as the Word, as the Christ, as Christianity, and as Science, although all four statements are from the point of view of the Word. The calculus doesn't definitely appear until thought grasps the Christ-idea; bear in mind that, in Science, it is Christ, Truth, which is made manifest through the order of Spirit as a *calculus* of ideas. In connection with this, let us remind ourselves that Mrs. Eddy says, "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days"—the Word of God—"will appear as mortality disappears, and they will reveal eternity, newness of Life,"—that is exactly what the days of creation do,—“in which all sense of error forever disappears and thought accepts the divine infinite calculus” (S. & H. 520: 10-15)—the Christ. So when thought accepts the Christ, it finds the calculus in a fuller way.

The Nature of the Christ Translation

From a historical point of view, the story of II Kings takes the record from this period of Elijah right down to the captivity in Babylon. From a spiritually scientific standpoint, its design is according to the sequence which Mrs. Eddy gives on page 115 of "Science and Health"—the sequence of "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind." It is therefore perfectly natural that the translation of Elijah figures so early in the story.

In considering this question of translation, don't forget that there are two aspects of translation—the subjective and the objective. From a subjective point of view, divine Principle, whose ideal or essential nature is Life, Truth, and Love, translates its ideal through Soul to the point of definite ideas. The office of God as Soul is to translate, and the fact of divine Love forever impels that translation. Principle translates itself through Soul to the point of Spirit, where Spirit orders every idea—diversifies, classifies, and individualizes

it—and then Mind makes every individual idea infinitely manifest. That manifestation of divine Principle, Life, Truth, and Love at the point of Mind comes to us as understanding, which begins to act on the carnal mind, and before the appearing of the realities of being the carnal mind begins to lose some of its semblance of reality, power, substance, health, and so on. We call that salvation, or the coming of the Christ, although the scientific fact is that the Christ is ever-present. Viewed subjectively from Principle, therefore, translation is the reduction of the divine to the human. It is the operation of the Christ as the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583: 10–11). Mrs. Eddy calls it the “Scientific Translation of Immortal Mind.”

Translation also takes the form of the scientific translation of mortal mind out of itself. Humanly, we are faced with the belief that existence is purely physical, and so that physical belief has to be dealt with. The nature of God as Mind begins to say, “Let there be light, let there be intelligence and action.” Then Spirit is introduced into that process and says, “Let there be order, let there be development, let there be a true sense of substance.” Then Soul begins to operate, and it translates the situation by destroying the tares and identifying the spiritual idea; Mrs. Eddy says, “Metaphysics . . . exchanges the objects of sense for the ideas of Soul” (S. & H. 269: 14–16). Then as Soul identifies those ideas, Principle declares, “Those ideas are my ideas, they are demonstrable and have system and Science.” Then Life says, “They are eternal,” Truth says, “They have form and consciousness,” and Love says, “From everlasting to everlasting they are fulfilled.” Mrs. Eddy calls this whole process the “Scientific Translation of Mortal Mind.” From an objective standpoint, Soul again translates, but in this case it translates matter out of itself.

Mrs. Eddy gives the scientific translation of mortal mind in three degrees—the physical, the moral, and the spiritual. By this process error is analyzed, uncovered, and annihilated. Thought first analyzes the physical as merely physical belief; it thereby uncovers in some degree that which is good and also the rottenness of the physical; thus it arrives at the moral, or the second degree, described by Mrs. Eddy as “Evil beliefs disappearing.” Finally, in the third degree, thought grasps the spiritual, and “mortal mind disappears, and man as God’s image appears” (S. & H. 116: 4–5). In the first chapter of *II Kings* you will see clearly these three degrees, and moreover, the whole Book illustrates perfectly how divine Principle, Life, Truth, Love, operating as Soul, Spirit, and Mind, translates itself.

Extract from the Clarendon Bible

I want you to hear what the Clarendon Bible says about this period, so that you can see clearly how it formed the matrix for the coming of the Christ-idea. The prophetic age began to break forth in all its glory with the coming of Elijah, or Elias, which "truly shall first come, and restore all things." Don't forget that all these historical happenings are just symbols of what must happen to you and to me individually. The only purpose of all this historical symbolism, as far as we are concerned, is to illustrate spiritual ideas, and its only value is as it enables you and me to understand and use for ourselves the spiritual and scientific facts behind it.

Few periods in the history of civilized man have been more fruitful in intellectual and spiritual development than the four centuries which closed with the death of Alexander the Great. In Persia, Zarathustra laid the foundations of a religion which has more closely approximated to the Christian spirit than any other. In China, Confucius set a standard of conduct and of character which were to remain the national ideal for nearly twenty-five centuries. In Greece, Solon and Thales were contemporaries of Jeremiah and Ezekiel, and Socrates and Plato of Ezra. In India, Siddharta, the Buddha, carried the pantheistic philosophy of the Aryan mind to its extreme logical borders, and discarded the gods as he knew them in order to make room for a genuine human righteousness. But nowhere was the spiritual upheaval more striking, or, in the long run, more enduring in its results, than in the obscure Palestinian 'buffer state' of Israel and Judah which lay politically between the hammer of the Mesopotamian world-powers and the anvil of Egypt. Nor was this primarily due to the religious genius of a single individual. We naturally think of an Amos, a Hosea, an Isaiah, a Habakkuk, or a Jeremiah, but just as in Greece the famous individuals succeeded because they were true representatives of all that was best in the Greek mind, so in Israel the teaching of the prophets ultimately won its way because it reflected and developed something that was inherent in the truest spiritual thinking of their people. If ever a nation was chosen and inspired as a whole to lead humanity to God, that nation was Israel, and it was the period now under review that proved the turning-point in the history of her soul

.... It is not without reason, then, that we speak of these two centuries as being the turning-point in the history of the soul of Israel. She began them, as far as central Palestine was concerned, on a fairly high level of civilization and with a position of comparative material prosperity. She ended them with the northern portion of her people destroyed as a political entity, and the south in turn on the verge of political extinction. But at the start she stood no higher in religion and ethics than any one of a score of contemporary peoples. In 600 B.C. religious ideals and aspirations such as no other people has ever developed or cherished had been set before her. She had been told that God was a God of principle,

righteous, loving, and holy, and that He demanded in men a likeness to Himself. It is true that she had not as a people accepted these truths or seriously endeavoured to work them into the fabric of her national life. So the blow fell, and Jerusalem suffered the fate of Samaria. But when the 'warfare' was over, and a remnant returned to their own land, it was the nobler and more distinctive elements in her faith and life which were found to have survived. Under the influence of the picture of God drawn by the great prophets, she was able to advance to a full monotheism, and to find her way to a personal faith in a truly *living* God.

Translation through Prophecy

As you watch this record of translation in II Kings, which takes the record down to the period of captivity, when the whole of the monotheistic theology of Israel began to be re-formulated, you will see how every form of human organization failed, but how the sense of prophecy and of a true theology operated constantly on an ascending scale of spiritual vision and inspiration to translate God to man, and also to translate mortal mind out of itself. From the time of Elijah through to the time of Jesus, who individually demonstrated prophecy, government, and manhood, inspired thought was focused on translation.

Actually the whole story we have watched unfolding throughout the Bible has been a story of prophecy, of the "disappearance of material sense before the conscious facts of spiritual Truth," of the translation out of darkness into light. In the third thousand-year period we have seen how Israelitish history really began with the coming out of Egypt; how the children of Israel then journeyed through the wilderness and gained their first sense of monotheism from Moses, who gave them the Commandments; how they went into the Promised Land; and how, after a period of rule by the Judges, they established a monarchical form of government. They demanded, "Give us a king," and Samuel—prophecy—acceded to the demand, although he knew that the only true government is in Principle. The Israelites mistook the human sense of kingship for the reign of Principle in the individual. Government in Israel was for the most part corrupt, and the record is predominantly that of king after king holding brief sway, murdering and slaughtering, and worshipping false gods. The degeneration continued until the Northern Kingdom was taken into captivity by the Assyrians and later the Southern Kingdom by the Chaldeans, or Babylonians. Meanwhile, prophecy was continually developing into its fulness.

The government to which prophecy leads is a sense of man's relationship to God and man's relationship to man, and the outcome is improved human relationships. When thought touches the hem of

Science, true manhood appears, and it begins to be recognized that man's only task is to realize his oneness with God, to realize that there is just one infinite Being. Government will never be stable and permanent until it is fulfilled in manhood, because government is essentially dependent on man. There will be a Christlike government when there are Christlike individuals, and a Christlike government is impossible without Christlike individuals.

So the development we are going to watch up to the point of Science is the process of translation through prophecy, government (which concerns right relationship to God and to man), and manhood (whereby men begin to find for the first time in Science the oneness of the infinite). As we have seen, "Elias truly shall first come, and restore all things," and so it is at this point in the Scriptural record, as we begin to watch the full appearing of the prophetic age, that the fact of translation begins to force itself on human consciousness.

Translation Through Manhood

Today, in the scientific age, we can demonstrate right government and true prophecy through manhood. We can demonstrate translation subjectively. Objectively, translation comes to light first through prophecy, then through government, and then through manhood. Subjectively, translation is based on manhood and brings about government and prophecy.

As we gain manhood, and as we are wholly identified with it, translation becomes subjective, and from that subjective standpoint of God's highest idea, which is man, we can begin to formulate and demonstrate government and prophecy. Government thereby comes into operation as true Christianity, true relationship, the relationship of every idea with God and with every other idea, and the outcome is prophecy—the scientific, systematic, irresistible ability to translate material things out of material sense, to exchange them for the ideas of Soul. Moreover, as we gain a sense of what really constitutes true manhood, that translation will operate with power, with Science, with divine system and order, and it will be a scientific and ordered process, available to all men, not just dependent on a personal flair.

When in 586 B.C. Jerusalem was sacked, the Temple burnt, and the Hebrews were taken down into captivity in Babylon, Israel ceased to be a national kingdom and was always under the domination of a foreign power. It is interesting that today it has become a national kingdom again. The Jew will have to learn, however, as we all have to learn, that the only thing which matters primarily is the individual and his relationship to God. The only basis for unity is the scientific basis of the individual relationship of each one of us with Principle.

As we realize our oneness with Principle, we shall be one with all men—one with the desire for good in all men. However much we may wish to demonstrate unity, we shall never succeed except on that basis. All other bases will fail, as they have failed throughout history. Only the scientific understanding of what constitutes the Mind of Christ will unite mankind. Any subject which is put on a scientific basis becomes common to all men, and it has no value except in so far as the individual understands and demonstrates its underlying principle. As we see the scientific fact of unity with God, we shall recognize that it is as universally understandable, demonstrable, and available as the mathematical fact that $2 + 2 = 4$.

Elijah Prophesies the Death of Ahaziah: Principle as Mind (1)

II Kings begins with the tone of Principle, which is developed, like every other tone, in a sevenfold aspect as Mind, Spirit, Soul, Principle, Life, Truth, and Love.

We have epitomized the tone of *Principle as Mind* like this: Principle as Mind establishes the scientific translation of immortal Mind as the only healing process. Mind is that which heals, and Principle is that which establishes the healing power of Mind. Here we shall see how true healing can only be established through the three degrees of analysis, uncovering, and annihilation, corresponding to the physical, the moral, and the spiritual.

“Then Moab rebelled against Israel after the death of Ahab” (II Kings 1: 1). The tone of Principle as Mind begins here with the rebellion of Moab against Israel, and the tone of Principle as a whole is climaxed in Love with the complete working out of that situation through the defeat of Moab and the sacrifice by the king of Moab of his eldest son. Principle, through a sevenfold operation, translates that belief called Moab in the most wonderful way. Various symbols are used to elucidate the process, but it is all a question of translation. Remember, the Scriptural writers spent centuries editing these stories; they had an immense amount of material from which they could select, and they selected only that which would illustrate their “seed-plot” of the first chapter of Genesis.

“And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease” (II Kings 1: 2). Ahaziah was at that time king of the Northern Kingdom of Israel, and Jehoshaphat was king of the Southern Kingdom of Judah. “Baal-zebub” means “lord of the fly,” and you remember that swarms of flies were one of the plagues in Egypt.

“But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed. And when the messengers turned back unto him, he said unto them, Why are ye now turned back?” The messengers told Ahaziah of what Elijah had said, and he then asked them, “What manner of man was he which came up to meet you, and told you these words? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite” (II Kings 1: 3–5, 7, 8). This description of Elijah reminds one of the description of John the Baptist, and it is interesting in this connection to recall that Jesus said, “Elias is come already, and they knew him not.”

Elijah and the Three Captains of Fifty: Principle as Mind (2)

“Then the king sent unto him a captain of fifty with his fifty.” “Fifty” is used here as a symbol of the five physical senses. “And he went up to him: and, behold, he sat on the top of an hill”—his thought was exalted. “And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty” (II Kings 1: 9, 10). We shall see that there are three of these captains and their fifties, symbolizing the physical, the moral, and the spiritual. Here Elijah was dealing with the physical. You and I have had this experience many times. Our thought has been exalted, and then the carnal mind has tried to make us come down to hate, jealousy, envy, disease, poverty, or something of the kind, but if we have been wise, we have said to the carnal mind, “You are a liar, and not only am I not coming down to you, but you will be destroyed.” Every time we try to help someone, we have to deal with the physical in just that way.

“Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty” (II Kings 1: 11, 12). There you see an illustration of the second degree—the wiping out of merely human morality. The further we advance, the more convinced we become that morality on a merely human basis, which

is largely habit or custom, cannot save humanity and cannot stand up to the attacks of evil.

“And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight” (II Kings 1: 13, 14). The physical and the humanly moral are both destroyed, but the spiritual is “precious” and can never be destroyed.

You remember how Mrs. Eddy elucidates the three degrees under the heading, “Scientific Translation of Mortal Mind,” on pages 115 and 116 of “Science and Health.” She designates the first degree as “Physical” (“Unreality”), which involves “Depravity;” the second as “Moral” (“Transitional qualities”), in which evil beliefs begin to disappear; and the third as “Spiritual” (“Reality”), in which “mortal mind disappears, and man as God’s image appears.” Don’t forget that morality on a human basis has benefited the world up to a point, but in this scientific age it has failed, and is bound to fail. The only true morality is spiritual order, and is based on Science. Speaking of the third degree, Mrs. Eddy goes on, “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.” (See S. & H. 115: 19–10). Nothing is true but reality. $2 + 2 = 4$ never becomes $2 + 2 = 5$, or 7, or 9, however much ignorance may assert that it does. Reality is just what it was fifty billion years ago or will be fifty billion years from now—infinite Mind and the infinite ideas of that Mind.

“And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. So he died according to the word of the Lord which Elijah had spoken” (II Kings 1: 15–17).

That story is a wonderful illustration of how, as you begin to understand Principle, you see that there is no healing but as Principle establishes the healing power of Mind in thought. Each one of the synonymous terms reflects all the others, and so Principle is Mind, Spirit, Soul, Principle, Life, Truth, and Love. Here, in this story of

Elijah and king Ahaziah, we have been seeing how Principle reflects Mind. Ahaziah fell out of a window and hurt himself. He sent to Baal-zebub ("lord of the fly") to know if he would recover, and prophecy (Elijah) met the messengers and said that he would die, because he had sought to Baal-zebub instead of to God. There is only one way to be healed, and that is to translate the belief called disease out of itself and restore the right idea of manhood; that is done through handling the physical and the moral, in order to arrive at the spiritual.

Remember, we epitomized Principle as Mind: Principle establishes the scientific translation of immortal Mind as the only healing process. There is no other healing process but in Principle as Mind.

The Way of Translation through Beth-el and Jericho: Principle as Spirit (1)

Now the tone changes, and we come to *Principle as Spirit*. It shows how Principle, in its divine order, leads the way through Beth-el, Jericho, and Jordan to the perfect separation of Spirit and matter. Again there are three stages. Principle as Mind has shown us how Principle says, "Let there be light" to any condition, and the coming of that light is true healing. Now we come to the point where Principle separates perfectly through divine order.

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal" (II Kings 2: 1). "Gilgal" means "circle," and it is a symbol of eternity. Mrs. Eddy defines "wind," in part, as "That which indicates the might of omnipotence"—the sense of Spirit and of Principle, strength and spiritual power—"and the movements of God's spiritual government" (S. & H. 597: 27-28). So there the tone of Principle as Spirit is established right away.

"And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el" (II Kings 2: 2). At this time Beth-el was the home of one of the golden calves which Jeroboam had set up. He had set up one in Dan and one in Beth-el, which were therefore regarded as seats of iniquity. So what Elijah was saying to Elisha was, "Translation has got to begin with Beth-el—with the grossly physical." By this time Elisha, too, knew that the only way of salvation was the scientific translation of mortal mind out of itself through the three degrees of the physical, the moral, and the spiritual, and so he refused to leave Elijah.

"And the sons of the prophets that were at Beth-el came forth to

Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace" (II Kings 2: 3). These "sons of the prophets" symbolize the human mind—not the carnal mind so much as the mediocre human mind, which believes in good but doesn't see the scientific nature of good, and so is always at the mercy of evil. If any good comes to you, the human mind always says, "It's too good to be true, it won't last," and soon it says, "Look out, it's going!" because the human mind knows nothing about the Science and permanence of good. Most of the so-called prophets in those days were just professional soothsayers, who served at the high places. They weren't the real prophets of Israel.

"And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho" (II Kings 2: 4). Jericho means "city of palm trees," and it was a pleasant place. Elisha was later to heal the waters there. It symbolizes the moral. Elijah and Elisha both saw that having met the paganism of physicality, symbolized here by Beth-el, they had to go on and deal with the moral.

The Crossing of Jordan: Principle as Spirit (2)

"And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on" (II Kings 2: 5, 6). Peloubet's Bible Dictionary says that the Jordan was regarded by the Israelites as the river of God. It was the boundary of Palestine on the east, and was therefore regarded as that which led into the presence of Jahweh.

So there are three stages—Beth-el, Jericho, and now Jordan. When we are faithful to the spiritual idea symbolized by Elias, which "shall first come, and restore all things," we see that its purpose is to translate the physical into the spiritual through a scientific process. We have first to go through Beth-el—unsee the physical; then we have to go through Jericho—unsee the moral; and finally we have to come to Jordan, where the spiritual is attained, and translation is fulfilled. But we are very wise if, like Elisha, we say to our ideal, "As the Lord liveth, and as thy soul liveth, I will not leave thee," because when these experiences come to us, whether they involve the healing of disease or the working out of some other problem, the

alleviation of the physical or moral condition often seems to be the one thing which really matters, whereas it is imperative to put our ideal first.

If you haven't any money, the only thing that matters to you seems to be money, or if you are ill, then the only thing that matters to you seems to be to get well, though the truth is that nothing ever matters to you but the understanding and demonstration of spiritual facts. There is nothing in all the world that we need but spiritual ideas. We don't need physical health; we need the right idea of health. The only true body is the mental embodiment of right ideas which we call the Mind of Christ. We don't need physical substance; we need the right idea of substance, that which can find money in the fish's mouth. There is nothing worth having but right ideas of God, and those ideas are God's own thoughts, which are ever-present, ever-available, as eternal as God Himself, and always understandable and demonstrable to spiritual consciousness. In the spiritual understanding of ideas there isn't anything indefinite or vague.

There is nothing ever going on but God and God's ideas, and the consciousness of those ideas is our true selfhood. Each one of us is conscious of those ideas in our own individual way, in a way in which no other idea ever will be, because the infinite never made two ideas with the same individuality or identity.

The experience of Elisha will come to every one of us. We shall have to adhere to our ideal while the scientific translation of mortal mind takes place, and we shall have to pass through the ordered stages symbolized by Beth-el, Jericho, and Jordan. All the way we shall constantly be separating and going forward. The argument of the "sons of the prophets" is that everything goes backward, and that good, once gained, will be lost; that is really the belief of spiritualism, which necessarily involves a return to outgrown positions. Spiritualism could not exist, as a belief, without death. But what Elisha saw was the ordered process of analysis, uncovering, and annihilation, and that is eternally progressive.

"And fifty men"—the five physical senses—"of the sons of the prophets went, and stood to view afar off:"—that is what the mediocre human mind likes to do—view the picture of Science afar off, and not bother with understanding it:—"and they two stood by Jordan. And Elijah took his mantle, and wrapped it together" (II Kings 2: 7, 8)—we wrap our "mantle" together whenever we understand the identity, in the divine system, of any spiritual idea which comes to us. Theories of religion, theology, and philosophy may be brilliant in parts, but unless they belong to a coherent system they cannot be scientific. What we want is not statements and sentiments that are good in parts, but the whole Truth, and the whole Truth is systematic

and scientific in every detail. Remember that Funk and Wagnalls' dictionary says, "Knowledge of a single fact, not known as related to any other, or of many facts not known as having any mutual relations or as comprehended under any general law, does not reach the meaning of *science*; *science* is *knowledge* reduced to law and embodied in system." The first chapter and the first three verses of the second chapter of Genesis present the most coherent divine system the world has ever known. God's infinite ideas, forever expressing God, operate in the infinite divine calculus of the Word, the Christ, Christianity, and Science. Until we understand that, we shall never get anywhere; we shall go just so far and no further, because we shall have no system, and nothing has development but system.

"And Elijah took his mantle, and wrapped it together, and smote the waters,"—the elements of thought,—“and they were divided hither and thither, so that they two went over on dry ground” (II Kings 2: 8). At this point Elijah separated fact from fiction, good from evil, so that that which was spiritual became perfectly definite as the only reality.

There we have the most simple and natural illustration of the working of the Christ-idea in its scientific translation of mortal mind, analyzing, uncovering, and annihilating all but the spiritual. Don't forget how we summarized this tone: Principle, in its divine order, leads the way through Beth-el, Jericho, and Jordan to the perfect separation of Spirit and matter.

All these records are just illustrations of how to use the one infinite divine system, just as a Beethoven sonata is an illustration of how the system of music is used or applied. These numberless illustrations in the Bible are enabling us to acquaint ourselves with God, to find our lives “hid with Christ in God,” and to reflect the Truth to mankind, so that we are all one in Christ, in the divine ideal called Truth.

As I have already said, I believe that in fifty years from now men will talk about God as Principle, Christ as Truth, and religion as Science. The term “God” has been so distorted that the ordinary man doesn't like to hear it. What he wants is something that is fundamental, basic, understandable, demonstrable, something which has ideas and which is scientific and systematic—that is, Principle. Christ will be referred to as Truth, because the term “Christ” is too much connected in the average man's mind with a human personality. This development may come about sooner than we think, because there just is no other basis on which men can agree but the basis of the Science of God and man.

The Translation of Elijah: Principle as Soul (1)

So we come to the tone of *Principle as Soul*, which we have summarized: The omnipotence of Principle is demonstrated as translation through Soul. We see now how Principle operates in what is humanly called the translation of Elijah. But what is Elijah? A symbol of that state of thought which every one of us needs—namely, Elias, which, as we saw, Mrs. Eddy defines as “Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality.”

“And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee.” That is what our spiritual ideal is always saying to us, because it is the Christ. It is always saying, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him.” That is forever true of your spiritual ideal. “And Elisha said, I pray thee, let a double portion of thy spirit be upon me” (II Kings 2: 9). I believe that that “double portion” which Elisha craved was what every intelligent thinker knows to be essential—the objective and the subjective aspects of reality. The objective sense comes as the light breaks on thought and develops in an ordered way, through “Let there be light, let that light be developed, identified, demonstrated, multiplied, let it have form, and let it be fulfilled.” Then, in the proportion that you really make that light your own, it becomes subjective to you. In that way you have a “double portion”—you have both the objective and the subjective in one. The “double portion” is not a matter of quantity, because in infinity you don’t have “so much” or “so little” of anything, but it is a matter of degree.

“And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so” (II Kings 2: 10). If a spiritual idea comes to you—and everything that comes to you by way of inspiration is some consciousness of a definite spiritual idea—and you perceive that idea and make it your own, then you gain a “double portion” of it, you gain both an objective and a subjective sense of it. But if you don’t make it your own, then that doesn’t happen.

“And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven” (II Kings 2: 11). That is just an illustration of how, as you understand the spiritual, the chaff is inevitably burnt up. As I have often told you, Mrs. Eddy once said that the difference between Spirit and Soul

is that Spirit separates the chaff from the wheat and Soul then burns the chaff and gathers the wheat into the barn. That is the sense brought out here by the chariot and horses of fire. The mortal sense of everything must be destroyed in thought as by fire. Men have tried to make God and Christ human, and that has utterly failed. Whatever the symbol of a divine idea, whether we call it Elijah or anything else, in so far as it is mortal it has to pass away as by fire.

Elisha Identifies Elijah's Translation: Principle as Soul (2)

"And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces" (II Kings 2: 12). Remember that Mrs. Eddy defines "Children of Israel," in part, as "The representatives of Soul" (S. & H. 583: 5), and so Elisha didn't merely identify what he saw as "a chariot of fire, and horses of fire," but he translated it through Soul-sense into "the chariot of Israel, and the horsemen thereof." "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." And so, in this tone of Principle as Soul, you begin to see the impulsion of the Christ-idea from Principle, forever going on. Principle says, "I am infinite Life, I am infinite Truth, I am infinite Love; as Soul, I translate myself as infinite ideas of reality; as Spirit, I give order to those ideas—I diversify, classify, and individualize them; and as Mind, I make them infinitely manifest." That divine and infinite impulsion is forever going on, and so the objects of sense must always be exchanged for the ideas of Soul. Elisha saw that clearly; he identified "the chariot of Israel, and the horsemen thereof," and then "he took hold of his own clothes, and rent them in two pieces"—he discarded his old sense of things.

"He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan" (II Kings 2: 13). He identified true manhood. "He took up also the mantle of Elijah"—he accepted all that Elias means, and he accepted it, as we shall all have to do, as one infinite system portraying the infinite ideas of one infinite cause or Principle. We all have to accept the system of symbols by which we can interpret the calculus of God's ideas. Just as the notes in music create music for you, so it is the days of creation which create reality for you, operating in a process of seeking, finding, using, and being, called the Word, the Christ, Christianity, and Science. That is the divine system, and thank God we know that it is.

Consider the development of this whole tone of Principle as we have seen it unfold up to this point. In *Principle as Mind* we saw

that Principle establishes the scientific translation of immortal Mind as the only healing process. When the light of Mind breaks, it brings healing. Second, in *Principle as Spirit*, we saw that Principle, in its divine order, leads the way through Beth-el, Jericho, and Jordan to the perfect separation of Spirit and matter. That gives the tone of the second day of creation, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Then, in *Principle as Soul*, we saw that the omnipotence of Principle is demonstrated as translation through Soul. Again, we see the correspondence with the days of creation: the "dry land" appears in the third day, because at that point the elements of thought become definite and combine in one idea. Now we come to *Principle as Principle*, which gives a perfect illustration of the fact that the ability to interpret divine Principle demonstrates the idea of Principle.

Never let yourself be fooled into thinking that these things don't come naturally to you. There is only one thing true about you—that you are the son of God. From everlasting to everlasting, therefore, you have had the Mind of Christ, which is the consciousness of divine ideas, and that is your birthright. Mortal mind with its intricacies—envy, hate, jealousy, fear, its belief of beginning and ending—is a lie from start to finish, and it's a monstrosity. What God knows about you is eternally true, and is your true selfhood. So take these things easily and without any sense of strain.

Fifty Strong Men Search for Elijah: Principle as Principle

We have epitomized the tone of *Principle as Principle* in this way: The ability to interpret divine Principle demonstrates the idea of Principle. If you can interpret Principle, Principle will demonstrate itself as idea. It is true in any subject that if you can interpret the principle of it, then that can be demonstrated as idea.

"And he [Elisha] took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him" (II Kings 2: 14, 15). Mrs. Eddy says, "Jesus . . . refuted all his opponents with his healing power" (S. & H. 18: 10–12)—that is the value of demonstration; when the human mind sees it, it is forced to admit it. But we must always remember that we shall fail if ever we think that physical healing is the highest object and aim of Science. Our object must

always be spiritual discernment, and that is why Jesus said to his disciples, "rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Everybody loves a good case of healing, and it brings such a sense of comfort, but Mrs. Eddy says, "The emphatic purpose of Christian Science is the healing of sin" (Rud. 2: 25-27), and sin is materiality. Our primary aim must be to know more of God and to be more Godlike, to have more of the Mind of Christ, and that will bring about the healing of sin.

"And they said unto him, Behold now, there be with thy servants fifty strong men;"—a symbol of the five physical senses again;—"let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send" (II Kings 2: 16). The sons of the prophets wanted to satisfy themselves from a human point of view—with the five physical senses—about a purely spiritual happening, and Elisha knew that it would be fruitless, and so he said, "Ye shall not send."

"And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not" (II Kings 2: 17). They were seeking humanly to interpret the spiritual idea, but no matter how much you may try, it is absolutely impossible to do so through the physical senses. It is only as you let Principle interpret itself to you that you understand and demonstrate the idea of Principle. Mrs. Eddy says, "The divine Principle of the universe must interpret the universe" (S. & H. 272: 28-29).

"And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?" (II Kings 2: 18). You remember that in Principle as Spirit we saw that Jericho represented the moral, and that is where Elisha waited for them. They tried to find Principle through the five physical senses, but it was an impossibility, and their effort was entirely in vain. That same experience happens to us. We see that Principle demonstrates itself in the so-called physical realm, and mortal mind admits that it does, as the sons of the prophets admitted that the spirit of Elijah rested on Elisha, but then mortal mind tricks us in another way, and we say, "Let's humanize it, let's organize it, let's bring it down to the human level," but we can never understand or demonstrate Principle on a material or human basis.

That is the end of the tone of Principle as Principle, which, you remember, we epitomized: The ability to interpret divine Principle demonstrates the idea of Principle.

Elisha Heals the Waters of Jericho: Principle as Life (1)

So we come to the tone of *Principle as Life*, which illustrates that Principle translates age and limitation out of itself, and demands Life eternal. Principle as Life demands Life eternal of each one of us.

“And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren” (II Kings 2: 19). The moral always looks pleasant, but it brings no inspiration, that of which Jesus spoke when he said, “whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” There are few elements of inspiration in the moral, and so it is often barren.

“And he said, Bring me a new cruse, and put salt therein. And they brought it to him” (II Kings 2: 20). Salt is a symbol of Life. In human experience it is sometimes used to revive people who are dying, and it is also used as a preservative. Jesus said, “Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?” Elisha was going to establish the fact that all inspiration and all life emanates from the divine Principle of being, and the realization of that fact silences the belief of any stoppage of inspiration.

“And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake” (II Kings 2: 21, 22). What Elisha cast in was the exalted, inspired, eternal sense of Life, forever demonstrated in Principle. He showed that abundance of inspiration is always to be found in Life—irresistibly.

The Little Children Mock Elisha: Principle as Life (2)

Here we come to a most interesting little episode. If you take it literally, it seems ridiculous and brutal, but if you regard it intelligently as a symbol of divine fact, you will appreciate its true value.

“And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head”—Elisha was touching the demonstration of Life eternal, and so he had to meet the belief of age. “And he turned back, and looked on them, and cursed them in the name of the Lord. And

there came forth two she bears out of the wood, and tare forty and two children of them" (II Kings 2: 23, 24).

When we are demonstrating the nature of Principle as Life, the belief of time and age and all the little errors of the human mind connected with time come knocking at the door of our thought, and try to drag us back to mortality; but if we have the spirit of Elisha, we shall turn and curse them "in the name of the Lord," and so we shall see them destroyed. The she-bear was supposed to be very ferocious, especially when she had been robbed of her whelps, and so she was used as a symbol of ferocity several times in the Old Testament. Here the she-bears symbolize the irresistible nature of Life and the helplessness of the beliefs of the carnal mind before the demonstration of Life.

"And he went from thence to mount Carmel, and from thence he returned to Samaria" (II Kings 2: 25). It was on Mount Carmel that Elijah had defeated and destroyed the prophets of Baal, and here Elisha returned to that state of thought demonstrated by Elijah. Then he went back to Samaria.

INTERVAL

Jehoshaphat Seeks Help from Elisha: Principle as Truth

Here we come to the tone of *Principle as Truth*, which we have epitomized in this way: Principle always reflects itself as the form of man, having dominion over all things. The sense of manhood is quite naturally introduced with Truth. On the sixth day of creation man was given dominion over all things—not because of human ability, but because man reflects God.

"Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom" (II Kings 3: 1–3). Jeroboam, you remember, set up the golden calves in Beth-el and Dan, and thus established the worship of false gods. The sins of Israel in false worship were often traced back to Jeroboam, just as spiritual vision was so often traced back to David.

"And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was

dead, that the king of Moab rebelled against the king of Israel. And king Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them" (II Kings 3: 4-9). The only way they could overcome Moab was to gain a true sense of the sixth day of creation with its seven tones ("seven days' journey"). They had to demonstrate the dominion of true manhood, which would supply the water of Life to sustain them.

"And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab! But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah"—that is taken to mean that he had committed himself to serve Elijah. "And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him"—government had to seek prophecy. "And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab" (II Kings 3: 10-13).

The situation seemed to be disastrous and defeat seemed inevitable, but Elisha, the prophet or *man* of God, translated the material sense of things into the spiritual, and demonstrated the dominion of true manhood, which eventually brought about the defeat of Moab.

"And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the

Lord: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones" (II Kings 3: 14-19)—Truth ensures victory over error.

That ends the tone of Principle as Truth, which we summarized: Principle always reflects itself as the form of man, having dominion over all things. Notice that that dominion was not going to come about in a human way: Elisha said, "Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts."

The Defeat of Moab: Principle as Love

Now we come to the tone of *Principle as Love*, which we have summarized in this way: Principle's demonstration is fulfilled in Love, and destroys all error, even its firstborn. The whole tone of Principle is climaxed by Israel's complete victory over Moab—the destruction of all error. The translation is fulfilled.

"And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water" (II Kings 3: 20)—the fulfilment of Love. The translation of Love meets every human need.

"And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:"—the sun is used as a symbol of Principle in the fourth day of creation, and the Israelites realized that inspiration (the water) had come to them as a result of seeing manhood as the reflection of Principle, but to the Moabites, whose standpoint was material, it seemed to be a loss of human life:—"and they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil" (II Kings 3: 21-23).

When we are enabled to demonstrate divine Love, through some understanding of Principle, it is to us the pinnacle of spiritual fulfilment, and it is wonderful beyond words, but to the human mind, with its material reasoning, it may sometimes appear as defeat and desolation and death. Some people who are healed by Christian Science treatment use that healing to enable them to have what they call a good time in matter, instead of striving for spiritual sense as a result. The demonstration of Principle is to them a merely human

event, instead of being the fulfilment of the motherhood of God, the beauty of holiness.

“And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it” (II Kings 3: 24, 25).

In those days it was believed that the way to establish the worship of Jahweh was to destroy physically all opposing elements. We realize today that our demonstration of reality must utterly destroy sin, disease, and death, but it need never harm any man—in fact, it blesses all mankind. On the other hand, Jesus said, “If any man will come after me, let him deny himself, and take up his cross, and follow me”—you can’t have the mortal *and* the immortal, because they are opposites. As you gain a sense of immortality, of man in God’s image and likeness having dominion over all things, that is made manifest in the human in the passing away of mortality. As Christian Scientists, we must be prepared to lay down all mortality, but that doesn’t mean that we have to give up anything that is worthwhile. Mortality is hell itself—it is all the trouble, fear, disease, hate, jealousy, and envy there is. Divine Love, in its fulfilment of the spiritual, demands the complete annihilation of the material, and that was symbolized here through the utter desolation of Moab.

“And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. Then he took his eldest son”—the “firstborn” of error—“that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land” (II Kings 3: 26, 27). That is the conclusion of the tone of Principle as Love, which we have epitomized in this way: Principle’s demonstration is fulfilled in Love, and destroys all error, even its firstborn.

Now let’s put that story into our own language. You are working out a problem of sin or disease for somebody, and you arrive at the point where you understand the nature of God as divine Principle, which eternally demonstrates itself as Life, Truth, and Love; moreover, you also understand that because divine Principle is Love, that demonstration is complete and fulfilled. As a result, that sin or disease is wiped out to the last degree—it is annihilated. This story of the defeat of Moab is a symbol of that process.

A Summary of the Whole Tone of Principle in II Kings

Remember what the prophetic writers were doing. They were using symbol after symbol to illustrate spiritual facts in ordered sequence. In II Kings they were telling of the appearing of the Christ-idea through the order of Principle, Life, Truth, Love, Soul, Spirit, and Mind. First, they developed the sense of Principle in a sevenfold aspect.

In the tone of *Principle as Mind* they used the story of Ahaziah's sickness and death to illustrate that healing must be based on Principle, and that mortal mind must be scientifically translated out of itself. Next, in the tone of *Principle as Spirit*, we saw that Principle, in its divine order, leads the way through Beth-el, Jericho, and Jordan (symbols of the physical, the moral, and the spiritual) to the perfect separation of Spirit and matter. In *Principle as Soul* we saw that the omnipotence of Principle is demonstrated as translation through Soul. *Principle as Principle* illustrated that the ability to interpret divine Principle demonstrates the idea of Principle. *Principle as Life* showed us that Principle translates age and limitation out of itself, and demands Life eternal. Then in *Principle as Truth* the record returns to the story of Moab, and we saw that Principle always reflects itself as the form of man, having dominion over all things. Finally, in *Principle as Love*, we saw that Principle's demonstration is fulfilled in Love, and destroys all error, even its firstborn.

The Widow and the Empty Vessels: Life as Mind

Now we come to the whole tone of Life, and in the tone of *Life as Mind* the story illustrates that the waters of Life bring forth abundantly through the enlightened desire of Mind.

"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor"—the carnal mind—"is come to take unto him my two sons to be bondmen"—those two sons symbolize the objective and the subjective aspects of reality, or perhaps they represent here the Word and the Christ. "And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil" (II Kings 4: 1, 2). Mrs. Eddy's definition of "oil" reads, in part, "heavenly inspiration" (S. & H. 592: 25-26), which gives a very clear sense of Life.

See how this story applies to your own experience. You have a little heavenly inspiration in your desire to know God, and then the

“creditor” comes to you. The only creditor that mortal man has is the carnal mind: God’s man has no debts. The creditor comes and says, “I am going to do everything I can to destroy your two sons,” and all you have to fight him with is a little oil, a little heavenly inspiration, but that is just what you need.

“Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few” (II Kings 4: 3). Oh, if only we would do that! If only we would be willing to empty our “vessels” of hate, greed, jealousy, envy, and all materialism, and so fit our thought to receive the Christ-idea, which pours in through heavenly inspiration. Mrs. Eddy says, “We cannot fill vessels already full. They must first be emptied. Let us disrobe error” (S. & H. 201: 13–14). Our nearest neighbours are our own thoughts, and so those are the vessels which we must empty of paganism and all material longing so that they may receive the flow of the Christ-idea through inspiration and consecration.

“And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.” Jesus said, “when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” “So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her;”—those vessels were brought by her own thought (the widow’s two sons) when she opened it to the Christ and shut it to material sense;—“and she poured out. And it came to pass when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed”—when we have taken as much heavenly inspiration for the day as we can, then it stays, but the only limit on it is the limit we put on it ourselves. Man’s capacity to receive the Christ-idea is infinite, and it will never be exhausted. “Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest” (II Kings 4: 4–7).

There you have a very wonderful sense of the development of heavenly inspiration through true desire. Mind is always saying, “Let there be light,” and our vessels are empty in the true sense when we open our thought to the light through seeking. Remember how we epitomized this tone of Life as Mind: The waters of Life bring forth abundantly through the enlightened desire of Mind.

The Shunammite Woman Bears a Son: Life as Spirit

Now we come to the tone of *Life as Spirit*, which we have

summarized like this: The consecration of Life enables woman to give birth through the grace of the Spirit.

In Life as Mind the story concerned a widow woman, but now in Life as Spirit we come to the story of the "great woman" of Shunem, who gave birth to a son. Remember that it is all symbolic. The prophets who wrote this were thinking of Israel; they longed for Israel to manifest that womanhood which would give birth to the Christ-idea. The first step for any of us is to be the widow woman—to be widowed, in thought, from materiality, and to have that great overpowering longing for heavenly inspiration which prepares thought to receive it. Then we can become the woman who gives birth.

"And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread." When the widow, the good human belief, empties her vessels of thought, and inspiration comes to her, then she becomes a "great woman," who welcomes the spiritual idea. "And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither" (II Kings 4: 8–10). When you are "great" in true womanhood, then you see the need of making provision for the things of the Spirit.

"And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people" (II Kings 4: 11–13). She wasn't seeking prosperity in matter. The developing spiritual idea was all she cared about.

"And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid" (II Kings 4: 14–16). Many spiritually-minded men and women come to the point where they don't see how the spiritual will develop to them, or how they will be able to give birth to it. Someone who is more advanced than they are may say to them, "The idea will soon be developing to you in all kinds

of ways,” and they often will not believe it, but it always comes about.

“And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life” (II Kings 4: 17). That ends the tone of Life as Spirit, and it shows how the consecration of Life enables woman to give birth through the grace of the Spirit. Because of the willingness to have empty vessels, the widowed sense gives way to womanhood and motherhood.

The prophets were thinking of Israel giving birth to the spiritual idea, but think what the symbol means to us today. The spiritual idea is created in our thought through true desire, and then we come to the point where we make provision for it to come in and abide with us, and so the idea begins to be born.

The Shunammite Goes to Elisha for Help: Life as Soul (1)

So we come to the tone of *Life as Soul*: Life as Soul resurrects the spiritual idea, and satisfies all demands. When we have given birth to the Christ-idea in Science, it often seems to meet attacks of animal magnetism so vicious that it looks like being destroyed. But Life as Soul will always resurrect the idea, just as it did in Israel in spite of the rottenness of government and religion.

“And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother”—the father knew that a sense of motherhood was needed. “And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out” (II Kings 4: 18–21)—“bed” is used in the Bible as a symbol of a state of thought, and so the Shunammite woman was identifying her idea with the highest she knew.

“And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. And when she came to the man of God to the hill, she

caught him by the feet: but Gehazi came near to thrust her away"—Gehazi seems to represent a more humanized concept of the spiritual idea, which often seems to try to prevent us from gaining the idea in its purity. "And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her" (II Kings 4: 22-30).

The Shunammite woman wasn't going to be satisfied with anything but the idea in its purity. The servant, a more humanized concept of the spiritual idea, tried to intervene, but she was determined to get to the man of God, and when she did, she said, "I will not leave thee." We all stand or fall according to our individual understanding of Principle, and that understanding is all we need. We should never be content until we base ourselves on Principle alone.

Elisha Raises the Shunammite's Child: Life as Soul (2)

"And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord" (II Kings 4: 31-33). Elisha used Soul-sense, which is true prayer.

"And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm" (II Kings 4: 34). Elisha identified the child exactly with Principle. He himself had demonstrated identity, and he knew that the great fact of identity, whereby idea is identified with Principle in every respect, would operate to resurrect the child and bring his immortality to light.

"Then he returned, and walked in the house to and fro;"—when we are trying to work out some problem alone with God, we have all of us "walked in the house to and fro," trying to see the specific spiritual answer;—"and went up, and stretched himself upon him: and the child sneezed seven times,"—the child was brought into complete identity with the divine,—“and the child opened his eyes”—thought was resurrected. "And he called Gehazi, and said,

Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out" (II Kings 4: 35-37). That translation and resurrection goes on in our experience all the time, if we are growing spiritually. "Elias truly shall first come, and restore all things." We've got to have that sense of Elias which reveals God to us through some sense of the Word, the Christ, Christianity, and Science, and when we've got it, we must stick to it, and not be put off by anything.

Next time we shall finish the tone of Life as Soul, but let's look for a moment at the unfoldment which lies ahead. We shall be seeing how Elias, prophecy, constantly brings about translation through three degrees. It eradicates the physical, shows that the moral is only a transitional stage, and establishes the spiritual. This fourth thousand-year period illustrates Principle, and lays a scientific foundation for the full appearing of the Christ-idea. Eventually we shall see how Jesus' individual demonstration of the Christ-idea is the outstanding feature of the fifth thousand years of the Scriptural record. After that, there follows the development of Christianity, and today we know Christianity as Science, and we are touching the hem of Science itself. As we touch Science, the whole picture becomes subjective, and we no longer struggle to understand Principle through the ideas which reveal it, but we begin through our subjective understanding of Principle to speak with "authority," and not only to understand but also to demonstrate the ideas of Principle.

TALK NO. 54

(February 15th, 1949)

II KINGS—II

Chapters 4: 38—7: 20

The Bible and "Science and Health" Are Inseparable

As we go on in our consideration of the story of the Bible, I become more and more convinced that no one can approach the Science of Christianity except through the Bible. Mrs. Eddy found the Science of Christianity in the Bible, and I think that that is where we must all begin. Mrs. Eddy always speaks of the Bible and the Christian Science textbook, in that sequence, and without a real understanding of the Bible, our sense of Christian Science, however much in earnest we may be, can never be truly basic. Sooner or later we have to face the fact that we have two textbooks—the Bible and "Science and Health"—and that they are inseparable. We can't afford to concentrate on one at the expense of the other. The Bible and "Science and Health" are the Alpha and Omega, the beginning and the end, of the Science of Christianity. The only way to start is by studying the story of the days of creation at the beginning of the Bible. That story presents the design of divine metaphysics, and it inevitably leads us to some understanding of the Christian Science textbook. As that understanding grows, we look back on the Bible from the point of view of "Science and Health," and in no way do we discard the Bible as a textbook, but we appreciate its living value. "Science and Health" then indeed becomes the "Key to the Scriptures." Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Anyone who reads Mrs. Eddy's writings intelligently must recognize that she attached the greatest importance to the Bible.

In connection with this point, I would like to mention that I have had several letters recently asking me if I think that it is right to present to the general public the story of the Bible, as we now know it, without mentioning Mrs. Eddy and the Christian Science textbook. I can give only my own individual answer to this question; in none of these matters can we lay down an invariable law for the other

fellow. I feel that if I were asked to give a talk on the *Bible* to a particular body of people who only wanted to hear about the Bible, I shouldn't mention Christian Science or "Science and Health" or Mrs. Eddy, because I don't believe that it would be fair or honest to introduce Christian Science as a subject in a talk purporting to be on the Bible. On the other hand, I myself have never given a talk nor written an article on the subject without introducing the Christian Science textbook and Mrs. Eddy. So if I ever give a public talk, except under exceptional conditions, I say quite frankly that my knowledge of this subject has come from a study of the Christian Science textbook, but very often I say that I am not a member of the Christian Science organization. I feel that our two textbooks are so inseparably linked that you cannot tell the full story of either without bringing in the other.

I have just written an article about the relation of the Bible and the Christian Science textbook which will appear in the April number of "Metaphysical Notes," because I feel that the time has come when we must see these two textbooks as indissolubly wedded.

A Higher Concept of Healing

I have also been asked recently if I am as interested in healing as I used to be. Now, I love the practice, and I have as large a practice as I have ever had, and I am more successful in it than I have ever been, but I am convinced that if we regard physical healing as the pinnacle of spiritual achievement, then we are failing to see the larger issue, which is the overcoming of sin, disease, and death. As Mrs. Eddy says, "The emphatic purpose of Christian Science is the healing of sin" (Rud. 2: 25-27). Remember that if we base our right to the attention of thinking humanity on mere physical healing, then we are in the same position as materia medica, hypnotism, psychotherapy, and so forth, all of which claim to do physical healing. But none of these theories can explain God, or how to overcome materialism in all its phases, whereas Christian Science can. The be-all and end-all of Christian Science is the understanding and demonstration of God, which results in the overcoming of sin, disease, and death. Jesus said, "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," and he also said, "rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." In proportion as we understand more of God, we take the healing of disease in our stride, and we do it with power, because we have touched the hem of Science.

If we look no higher than healing a few sick people, we are turning

aside from the bigger picture of suffering millions. There is one thing the world needs today—the demonstrable Christ Science, which enables men to understand and prove God in the overcoming of evil of every kind. Unless we can offer that to men, they will pay no more attention to us than to any religious body. We have to show that what we have is universal, common to all men, understandable, truly scientific. Nothing can be universally understood and universally available but that which is scientific. People aren't going to leave their religious organizations to join the Christian Science religious organization or any other, but all mankind wants Science, and if we can present the Christ as Science we shall touch the thought of all mankind.

So whilst I love healing the sick as much as ever, I realize that I am engaged in a much greater task—that of trying to help men to understand God, so that they can use that understanding to overcome sin, disease, and death. Unless we recognize that our highest aim is the overcoming of error in its entirety, we shall fail.

The Infinite Relationship and Operation of the Synonymous Terms for God

The one thing which matters is the understanding of the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. That understanding comes to us first as a sense of the Word. It develops into a sense of the Christ when we see the significance of the order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. Then we begin to see something of the operation of Christianity through understanding the sequence of Principle, Mind, Soul, Spirit, Life, Truth, and Love. Finally, we arrive at some sense of Science, which is based on Principle, demonstrated as Life, Truth, and Love, and interpreted through Soul, Spirit, and Mind.

For a long time you and I have been working up through the days of creation to an understanding of these synonymous terms for God, and we have gained a very living, warm, and intelligent understanding of those terms. We now know the ideas which are associated with them, and we have advanced even beyond that, because we have reached the point where the terms Mind, Spirit, Soul, Principle, Life, Truth, and Love are becoming to us purely mental and spiritual tones; they mean to us so much more than can be expressed in mere human language. But the time has come when we must learn, definitely and scientifically, how these terms combine in four divine orders or processes, just as the time comes in arithmetic when you have learnt your numbers well and you have to go on and become just as familiar with how you use those numbers in addition, sub-

traction, multiplication, and division. Our sense of the Word, the Christ, Christianity, and Science is going to become as exalted and living and scientific as our sense of the synonymous terms for God has become.

At my Summer School in Oxford this year I shall be trying most specifically to bring out this fuller sense of the Word, the Christ, Christianity, and Science, taking the four Gospels as my basis.

The Divine Order of the Bible from Genesis to Kings

I want to run over with you the story which we have seen unfold in the whole Bible record up to this point. It is really amazing in its logic and clarity, and of course it is natural that it should be, because it is the story of divine order.

The story begins with the "seed-plot" of the first chapter of Genesis, and then that "seed-plot" is expanded and developed through the order of Mind, Spirit, and Soul up to the point of the Book of Deuteronomy, and you remember that Deuteronomy is regarded as having changed the whole religious outlook of the Hebrews. Now that we have reached II Kings, we can see that the tone is different; the accent has changed from *record* to *translation*, from *revelation* to *manifestation*—from the unfoldment of the Word to the translation of the Christ. "In the beginning was the Word," and then translation follows. You remember that the translation of Elijah is recorded early in II Kings, and it was Elijah who established prophecy and inaugurated translation at this point.

In the first chapter of Genesis, which we studied with Mrs. Eddy's commentary, we saw that Mind is presented in three tones—Mind as Mind, as Spirit, and as Soul; then Spirit in three tones—Spirit as Mind, as Spirit, and as Soul; then Soul in five tones—Soul as Mind, as Spirit, as Soul, as Principle, and as Life; then Principle also in five tones—Principle as Mind, as Spirit, as Soul, as Principle, and as Life; then Life in four tones—Life as Mind (indicating the Word in its own aspect), Life as Spirit (indicating the Word reflecting the Christ), Life as Soul (indicating the Word reflecting Christianity), and Life as Principle (indicating the Word reflecting Science); then Truth in all seven tones of the synonymous terms, and also with an indication of the Word, the Christ, Christianity, and Science, each in its own aspect; and finally, Love in two tones—Love as Truth and as Love, illustrating how Love encompasses and includes all that Truth means (the seven tones and the four orders). That is the way the Bible record begins.

Next in Genesis we considered the Adam myth, and there we saw the same Word order, in this case presenting the counterfeit of the

first chapter for the purpose of analyzing, uncovering, and annihilating the false theory of creation. Once the true idea of creation has been given, it inevitably brings to the surface its opposite. So in the story of the first thousand-year period of Bible history the predominant tone was Mind, analyzing, uncovering, and annihilating the false sense of creation.

Then we came to the story of Noah in the second thousand-year period, and here we saw the tones of Spirit as Mind, as Spirit, and as Soul. In Spirit as Mind, Noah began to separate, to see the need for an ark; then, in Spirit as Spirit, he entered the ark; finally, in Spirit as Soul, the ark rested on Ararat, and there was the symbol of the rainbow with its seven colours—the divine order.

In the third thousand-year period, we saw Soul as Mind symbolized in the sagas of Abraham and Isaac, and Soul as Spirit in the sagas of Jacob and Joseph. Then in Exodus came the story of Moses, and we saw how that illustrated Soul as Soul and Soul as Principle. The record of the plagues in Egypt, typifying the handling of sin through the order of the Word, and the exodus of the children of Israel from Egypt were the main features of the tone of Soul as Soul. In the tone of Soul as Principle came the story of Moses' seven ascents into the mount, which were also in the Word sequence.

Throughout the next book, Leviticus, we saw the Word order underlying everything, because Leviticus concerns the law. Then we came to Numbers, and again we saw the Word order throughout, with one exception; in the story of Korah, who rebelled against Moses, the Word order of Mind, Spirit, Soul, Principle, Life, Truth, and Love was inverted, as it so often is in the handling of evil, and became Love, Truth, Life, Principle, Soul, Spirit, and Mind.

Then we came to Deuteronomy. As we know, the discovery of the Book of Deuteronomy in the Temple in 621 B.C. changed the whole religious history of Israel. That book was established as the basis of the Hebrew Scriptures. The theory is that all the later writers up to the Exile, and subsequently, were influenced by that one book. We found that it includes the Word order, the Christ order, and the Christianity order, because it is a work which looks far ahead.

Next we came to Joshua, which presents a very interesting development. The Book of Joshua really begins to give the first hint of prophecy, and so it unfolds in the sequence of Mind, Spirit, Soul, Principle, Life, Truth, and Love, but each in seven tones. The writers begin to give a sense of each of these synonymous terms reflecting every other. Then we came to Judges, which was all historical record. Here the layout was still Mind, Spirit, Soul, Principle, Life, Truth, and Love, each in seven tones.

Next came the Book of Ruth, which, as you remember, is generally

regarded as providing a connecting link in the genealogy of Jesus. We saw that it illustrated the tones of Soul, Principle, and Life—the Christ sense of the Word. The Book of Ruth was in some measure a link between “the law” and “the prophets.” The spiritual idea which was developing throughout the Scriptures began to be identified with Principle in this story of Ruth.

Then we came to the fourth thousand-year period of Principle and to the two Books of Samuel, and again the material used was historical, and the sequence was once more Mind, Spirit, Soul, Principle, Life, Truth, and Love, each one in its seven tones. This was also true of I Kings, but now we have arrived at II Kings and the whole aspect has changed. The sequence is now the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, Mind, and we are beginning to see prophecy, or translation, in its full appearing.

It is interesting that from the moment this full sense of prophecy appears, the translation and annihilation of the false sense of kingship and government begins. You will see that clearly as we go on with the story. The monarchical government in both Israel and Judah rapidly became so utterly rotten and the corruption of the national worship so appalling that their destruction became inevitable. In II Kings the writers begin with a definite sense of the Christ translation, and then they show how this translation exposes the degradation of false government and worship. Later, they record the discovery of the Book of Deuteronomy, which was so important a factor in the religious revival of Israel. Finally, they climax the story with the temporary extinction of the Hebrew people as a nation. But all the time they show that the spiritual idea was developing and developing, until in Babylon it could burst forth in its full glory as the inspired “seed-plot” of the first chapter of Genesis. And so they bring the Christ translation right down to the point of Mind, to the divine manifestation of God.

Just think of the art, the beauty, the poetry of this story, the real music of it. The lovely delicate way by which the symbols of the widow woman and the Shunammite show how the spiritual idea was being revived in Israel, how all the time it was gaining impetus, form, identity, every divine quality, and then the way in which the spiritual idea, as it grew more and more definite and exalted, began to expose all the paganism, Baal worship, false kingship, the Temple, and so on, until they were just wiped out—it is all wonderful beyond words. The spiritual idea was governing the situation all the time, and in Babylon that idea was founded on Principle, and so was made manifest in that true sense of creation which was recorded in the first chapter of Genesis.

The Nature of the Christ Translation

The story of II Kings is the story of the coming of the Christ, or translation. Now, translation is forever going on. God is divine Principle, and divine Principle is that which forever interprets itself to itself. It says, "I am Life, I am Truth, and I am Love." That is the infinite Person of God—fatherhood, sonship, and motherhood. As we begin to understand the "threefold, essential nature" (S. & H. 331: 32–1) of Principle, we too shall have a true sense of fatherhood, sonship, and motherhood. Fatherhood is a lovely quality; it is that which maintains, it is the true creative sense, which involves so much more than a mere human sense of creation, because it means the infinite progression of divine ideas. Even in human experience it is the father who maintains the home. Christ, Truth, is the manifestation or sonship of Principle, and Love is the divine motherhood, which means peace and rest and fulfilment, the ability to conceive.

As we gain a right sense of God as the triune Principle, Life, Truth, and Love—"God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter" (S. & H. 331: 30–31)—translation begins to take place. Fatherhood, sonship, and motherhood must express themselves in order to be worthy of their names. The one ideal of Principle—Life, Truth, and Love—is one and infinite and indivisible, and as such it is known as a whole only to Principle. No idea of God could conceive of God's ideal or Christ as a whole, because if it could it would be God. So this ideal, or design, must be translated, and Principle translates it because Principle is Soul, which infinitely translates from ideal to the point of idea. Then, as Spirit, Principle diversifies (makes different), classifies (puts into different classes), and individualizes every idea. Finally, as Mind, it makes those ideas manifest with power and intelligence as the allness of Mind.

As that Christ translation goes on, it comes to you and to me in the human as understanding, or the consciousness of spiritual ideas, and with that we can begin to analyze, uncover, and annihilate, scientifically and systematically, the various errors of the human mind, just as we can use $2 + 2 = 4$ in arithmetic in order to correct $2 + 2 = 5$. In this way we learn how to use the appearing of the Christ, this Christ translation, and how to use it infinitely. Spiritual understanding acts on the human mind by causing it to give up its beliefs of sin, disease, death, fear, hate, jealousy, envy, and everything of the kind. Moses symbolized that in the ten Commandments, which really represent the application of the "seven" to the human through analysis, uncovering, and annihilation of evil. Remember Mrs. Eddy's

definition of Christ as the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583: 10–11)—infinitely, with infinite Science and system. It is the wonderful fact of translation that we shall be seeing symbolized throughout II Kings.

A Summary of the Whole Tone of Principle in II Kings

Let’s summarize briefly the tones of the Christ order as we have seen them unfold so far in II Kings. In *Principle as Mind* we saw the beginning of the Christ translation in that symbol of the three captains and their companies of fifty men, typifying the process of analysis, uncovering, and annihilation of evil. The fifty men were just a symbol of the physical senses. The physical and the moral are always annihilated; the physical destroys itself, and the moral can’t stand up against the attacks of evil. But the spiritual, symbolized by the third captain of fifty, always says, “O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight,” and you remember that Elijah agreed to go with the third captain.

Then, in *Principle as Spirit*, we saw the ordered steps which Elijah and Elisha took through Beth-el (symbolizing the physical), Jericho (symbolizing the moral), and Jordan (symbolizing the spiritual.) In *Principle as Soul* Elijah was translated. Principle was fully identified in translation through Soul. In *Principle as Principle* Elijah’s state of consciousness, symbolized by his mantle, was interpreted to Elisha. In *Principle as Life* Elisha healed the waters of Jericho and successfully faced the problem of old age. He translated the water of Jericho (the moral) into the water which Jesus spoke of when he said, “whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

Then, in *Principle as Truth*, Elisha exchanged lack for a sense of man’s dominion. There were three kings, again symbolizing the physical, the moral, and the spiritual. The king of Edom was a type of the physical, the king of Israel of the moral, and Jehoshaphat, the king of Judah, represented the spiritual. It was he, you remember, who asked, “Is there not here a prophet of the Lord, that we may enquire of the Lord by him?” Through the process symbolized by those kings, Elisha translated the belief of lack of water, or inspiration; he promised that the country would be filled with water.

Finally, in *Principle as Love*, we saw how the condition symbolized by Moab, which was introduced at the very beginning of the first chapter of II Kings, was utterly annihilated. It had to be dealt with

through analysis, uncovering, and annihilation, and in this last tone the translation of that belief was fulfilled—so much so that the king of Moab even sacrificed his eldest son.

This is the most perfect story of translation, developed through the tone of Principle in a sevenfold aspect. You see, the Christ sequence is beginning, and it begins with Principle, but since each one of the synonymous terms for God must reflect all the others, Principle must inevitably be seen as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love.

A Summary of the Tones of Life as Mind, Spirit, and Soul

Then we came to the whole tone of Life, and in *Life as Mind* we had the story of the widow woman and the abundance which came to her when she emptied her “vessels” of everything that would impede the flow of the Christ-idea into her thought. The widow represented that state of thought in Israel which was wedded to nothing but the love of God. If we, too, have that state of thought, then our inspiration will be multiplied and we shall be able to pay all our “debts.”

In *Life as Spirit* came the story of the “great woman” of Shunem, who welcomed the spiritual idea and was thus enabled to give birth to a son in her old age. She symbolized the state of thought in Israel which should have brought forth, but had not done so, and Elisha saw that it *would* bring forth, “according to the time of life.” As we, too, have the pure sense of the Shunammite woman—that pure sense which sees the necessity of providing for the “man of God”—then that in us which has never brought forth spiritual ideas will reflect the creative activity of Life as Father, and will bring forth.

You see, the whole story is of spiritual translation through a scientific process, which eradicates every form of materiality. This translation is really the full development of prophecy, the “disappearance of material sense before the conscious facts of spiritual Truth” (S. & H. 593: 4–5). “Elias truly shall first come, and restore all things,” and that restoration is translation. You cannot separate the two translations—the translation from the absolute, from Principle, down to the point of idea, and the translation from the human into the divine. One postulates the other. We have seen that translation wonderfully illustrated in the tone of Principle, and now it is being developed further, in Life, as the manifestation of fatherhood.

So we came to the tone of *Life as Soul*, and there we saw an illustration of the resurrection which Soul always confers. Immortality had to be identified, the eternity of the idea which came through the widowed sense and through the Shunammite sense had

to be made definite. Do you begin to see how it is all one story? From the first chapter of Genesis it is one story which is developing, and it is so important to see it as one infinite story.

There is nothing more important in metaphysics than to see that the infinite is one. God and creation aren't two separate things. There is one infinite, which includes within itself everything that is true. Man is just a term which we apply to our idea of God's creation, but as our sense of man grows, it yields to Christ, which shows us that the only man is the ideal man, and as our sense of Christ grows, it yields to infinity, because Christ is Truth, and Truth is God. But when we arrive at a sense of oneness and infinity, we don't lose Christ, we don't lose man, or creation, or Science, but they become subjective to us. We learned the synonymous terms for God through various symbols; we saw, for instance, that Mind is law, action, wisdom, intelligence, and so on. But now Mind has become to us a mental and spiritual tone, and yet we haven't lost our sense of law, action, wisdom, or intelligence—that sense has become in some measure subjective to us. As we reach a sense of infinity, we never lose anything. All that we know of infinity—creation, man, Christ, and so on—becomes included in God as a subjective sense of being. That is true translation.

We are still considering the tone of Life as Soul, which, you remember, we epitomized: Life as Soul resurrects the spiritual idea, and satisfies all demands. We ended last time with the account of how Elisha raised the Shunammite's child. The record of how he accomplished the healing is a wonderful symbol of method, of the identification of method in Life as Soul. Method always enters with Life, and it means the individualization of system.

As I have often said to you, if you have to deal with a lawless condition, the first thing you do is to introduce some sense of law. Mind begins to operate, to say, "Let there be light." Then you work to gain a sense of order, and that involves using a sense of Spirit. Then order begins to rule the condition, and so to demonstrate the rule of Soul. So you have law, order, and rule, and that leads to a system of government. As you apply that system of government to the individual, you are exemplifying divine method; you have some sense then of individuality or Life. As you go further and you have applied that system of government to the individual, you arrive at a form of government; for instance, America has a democratic government and Britain has a democratic government, and both are examples of the same form of government, but they function differently. So the form of government follows naturally as soon as government is demonstrated individually. Finally, the climax is a sense of design and fulfilment.

Don't forget that there will never be any true government or salvation except as the individual bases himself on Principle. The collective is made up of individuals, and so the collective attains only what the majority of individuals seek. No one can gain Science for you, any more than someone else can learn music or mathematics for you.

Elisha Heals the Poisonous Pottage: Life as Soul (3)

The tone of Life as Soul continues at verse 38 of Chapter 4: "And Elisha came again to Gilgal:"—"Gilgal" means "circle," and it is used as a symbol of infinity:—"and there was a dearth in the land;"—there is a dearth of spiritual discernment all over the world today;—"and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets." He was going to feed them with great spiritual facts. "And one went out into the field to gather herbs, and found a wild vine,"—how often we do that when we go out into the field of thought to gather herbs, which are a symbol of the third day,—"and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not"—they took into thought unidentified beliefs. "So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof" (II Kings 4: 38–40). If you try to introduce into the system of divine metaphysics something that is based merely on material reason, then your sense of it becomes harmful.

"But he said, Then bring meal"—you remember the woman who hid the leaven in three measures of meal; "meal" symbolizes essential spiritual fact. "And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot" (II Kings 4: 41). Elisha translated thought that was deadened, into a living and substantial factor. You know, it is becoming so clear to us what was the real purpose of the prophets of Israel in editing these stories. They weren't interested in them as little historical or legendary incidents, but rather as illustrations of the development of the Christ-idea, which to them was all-important. The one thing that mattered to them was the development of the right idea of God in Israel's thinking. This little story of a wild vine would have been of little interest to them except as a symbol of spiritual fact. Remember that they took down with them into Babylon all the mass of myth, saga, legend, folk-lore, and somewhat inaccurate history which had come down through the centuries, and they selected out

of that material only that which would illustrate their "seed-plot" in the first chapter of Genesis. They told their developing story according to that "seed-plot," and so every little episode is used as an illustration of divine fact.

Elisha Feeds a Hundred Men: Life as Soul (4)

"And there came a man from Baal-shalisha,"—it is very interesting that "Baal-shalisha" means "lord of the third ground," and so may well symbolize the third degree,—“and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof.” He brought the “ten” of the application to the human in both its objective and subjective aspects. “And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord” (II Kings 4: 42–44).

As long as you think that health or supply or anything of the kind is physical, or dependent on physical conditions, then it is liable to be devastated, and it is limited. But as soon as you begin to see that there is nothing in all the world but idea, and that every idea is infinite, then you can have all of it you ever want, and you will never come to the end of it, because it partakes of the nature of Science. And so you can have all the health and happiness there is, you can have all the substance there is, if you will only put it into the realm of idea. Mrs. Eddy writes, “God gives you His spiritual ideas, and in turn, they give you daily supplies” (Mis. 307: 1–2). Sometimes we think that the one thing we need is physical healing, but the one thing we need is always spiritual ideas. Those ideas are not vague; they are the most scientific, spiritual, demonstrable things in the world. They are Immanuel, “God with us.” Through the Mind of Christ, through exalted spiritual understanding, you and I can understand and demonstrate, wherever we may be, the right idea of health, holiness, happiness, friendship, and so on. But we must seek that right idea spiritually. The attempt to gain it on a human basis is fruitless, because anything on a merely human basis is liable to chance, accident, dishonesty, greed, selfishness, and is at the mercy of evil of every kind.

As we seek our health, happiness, holiness, our identity and our individuality in the realm of idea, we can take all that we want of it, and the more we take the more we shall be able to receive. Like

the widow, we shall be able to fill all our emptied vessels, and we shall have abundance of inspiration. As we culture the spiritual idea, so it multiplies unceasingly in our thinking. If we would only seek our being in God—in Mind, Spirit, Soul, Principle, Life, Truth, and Love—we would find there an abundance of health, happiness, and holiness, and it would never fail us.

You and I have thought a great deal about Mind, Spirit, Soul, Principle, Life, Truth, and Love, and that has given us a very definite and basic sense of the Word. But now as we go on with this Scriptural record, we are beginning to think in terms of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. So let's culture our sense of the Christ order. Let's begin to see that the reason we can demonstrate some spiritual idea in Christianity is that this Christ-idea is forever operating—that divine Principle, Life, Truth, and Love, is forever translating itself as infinite ideas of reality, and that as the expression of Principle we are eternally conscious of those ideas of reality. They are our ideas, every one of them, just as the ideas of music and mathematics belong to the musician and mathematician. We don't have to use *them*; if we will let them, they will use us. And so, because there is a Christ forever going on, forever translating itself as your true selfhood and my true selfhood and the true selfhood of everybody and everything, it is therefore true that "Beloved, now are we the sons of God." In that sonship we find that the saying, "Son, thou art ever with me, and all that I have is thine" applies to each one of us, and we begin to demonstrate this in Christianity, but the realization of it comes to us first of all through an understanding of the Christ.

A Little Maid Helps Naaman the Leper: Life as Principle (1)

Now we come to the tone of *Life as Principle*, and we find this: The healing waters of Life, operating through the demonstration of Principle, show the way of obedience, and overcome the pride of life. This is the story of Naaman the leper, whose thought is translated out of leprosy with the help of a "little maid," a little spiritual sense brought through humility. The leprous condition is analyzed as pride, uncovered, and then annihilated. Elisha's spiritual sense enables him to translate Naaman's belief of leprosy into a better sense of manhood.

Mrs. Eddy says, "Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing

all true being" (S. & H. 496: 15-19). Healing is the operation of Christianity, but the Christ translation enables us to demonstrate it—that irresistible translation of divine Principle, Life, Truth, Love, through Soul, Spirit, and Mind to the point of manifestation as idea, which can be grasped through spiritual understanding.

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid;"—a little of the genius of spiritual sense;—"and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy" (II Kings 5: 1-3). She knew that prophecy was needed, not any supposed material remedy.

"And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy" (II Kings 5: 4-6). The Christ-idea was operating through the little maid, through Naaman's wife, and through Naaman himself. What was it that was really happening? Divine Principle, Life, Truth, and Love, was translating itself, and that translation was being manifested. It is that translation which has brought about the development of our present civilization from the mud and chaos which began the material world. That development is irresistible and nothing can turn it back. As mortals, in our ignorance, we resist it, and that raises hell, but that hell merely drives us to the Christ-idea. There is no necessity for the hell, because we can find the Christ through spiritual vision, but instead of doing that, we go blindly on, beating our heads against the wall, refusing to drop our egotism, our self-importance, our materiality. Naaman was humbled before the Christ, and he laid his pride of life in the dust. None of us will gain the Christ-idea in any other way. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We must be willing to drop the false consciousness which says, "Am I not myself?" Life always demands the laying down of the mortal: "Greater love hath no man than this, that a man lay down his life for his friends." Naaman was forced to lay down his mortal sense of things.

“Wash in Jordan Seven Times”: Life as Principle (2)

I remember a woman, a fine woman, telling me of how she healed a case of leprosy. She was in the East, and a well-known man out there contracted leprosy and was segregated. For a year or two she went every day to see him and read “Science and Health” to him, and eventually he was healed, and came home. He was supposed to be an incurable leper, but he came right out of that condition, and I met him myself some time after. That leprosy was pride, the pride of life, and it was healed just as Naaman’s was healed, through laying down the false sense of life for the true.

“And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God”—each one of us can be the “man of God.” Divinely, Jesus was the Son of God. Humanly, he made himself the Son of God. Divinely, you are the son of God, and so humanly you can make yourself the son of God. That is what characters like Elisha did. “And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel” (II Kings 5: 7, 8). Elisha’s primary aim was not to heal a few sick people. Elisha was interested only in the development of the Christ-idea, and he knew that that would enable him to deliver men from every form of error, to heal incurable diseases like leprosy, and to deal with the belief of life in matter. We, too, shall heal the sick spontaneously when we seek first the kingdom of God, but not before.

“So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times,”—go and wash in the third degree, in the understanding of the spiritual, bathe your thought in Mind, Spirit, Soul, Principle, Life, Truth, and Love. Thank God we know how to do that, and if we don’t do it, then it’s our own fault,—“and thy flesh shall come again to thee, and thou shalt be clean” (II Kings 5: 9, 10)—translation will take place.

In this story of Naaman the prophets were symbolizing the leprosy of Baal-worship, the corruption which permeated Judah and Israel, and they saw how this leprosy could be healed if the people would only bathe their thought in the full flow of the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. They saw how

the pride of life could be translated out of itself into the individuality, the exaltation, the immortality, and the inspiration of Life.

Naaman's Leprosy Healed: Life as Principle (3)

"But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage" (II Kings 5: 11, 12). We like to decide exactly how God is to do things for us. How many times we turn away an angel visitant when it comes to our door, because instead of letting God's will be done, we want things done in our own way! Time and time again we fail to see our opportunity for divine service.

"And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then he went down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean" (II Kings 5: 13, 14). Remember that Jordan symbolizes the third degree, the spiritual, and when we understand the spiritual then our leprosy goes. In that third degree the waters of Mind, Spirit, Soul, Principle, Life, Truth, and Love flow abundantly into our thought. Mrs. Eddy describes it perfectly when she says, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5). Sooner or later we've all got to face the necessity of laying down the pride of life—the belief of life, substance, and intelligence in matter, with its false sense of health, holiness, happiness, substance, with its divided interests, its hate, jealousy, greed, envy, war, and so forth. That is the leprosy, the pride of life, which must be destroyed, in order that man in God's image may appear.

INTERVAL

Elisha Refuses Naaman's Gift: Life as Life (1)

Here we come to the tone of *Life as Life*, and we see this development: The laying down of the pride of life had brought about Naaman's healing, but the multiplication of a false sense of life burdened Gehazi with leprosy. The prophets were illustrating how

Israel had become leprous through adopting material ways and means, instead of seeking spiritual ideas.

“And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules’ burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord” (II Kings 5: 15–17). The belief in those days was that a god was a god of one particular land, and therefore if Naaman was going to worship Elisha’s God, he would have to take some of the soil of Palestine away with him.

“In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way” (II Kings 5: 18, 19). Just see the contrast which the prophetic writers were pointing to here. On the one hand, there was Israel, who had made a covenant with God, and who professed loyalty, straying hopelessly from the path. On the other hand, Naaman, the military genius of Syria, where Rimmon was worshipped, was made to see the uselessness of a material sense of things, and turned to God.

Gehazi Contracts Leprosy: Life as Life (2)

“But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed” (II Kings 5: 20–24).

“But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow” (II Kings 5: 25–27). Gehazi’s sense of life was material, and he sought supply from a material source, instead of seeking the spiritual ideas of God.

That is the end of the tone of Life as Life, which showed that the laying down of the pride of life had brought about Naaman’s healing, but the multiplication of a false sense of life burdened Gehazi with leprosy.

We need to watch that we aren’t like Gehazi—that we don’t think that we are working in Christian Science for the sole purpose of making a living. Of course, we are all entitled to make a living, and if we gain spiritual ideas, then we shall find supply in “the fish’s mouth.” If we become a body of men and women who always put the spiritual first, and build on nothing but the spiritual, then we shall be able to heal the leper and raise the dead, and we shall never lack anything, any more than the sun could lack warmth. Our one motive in life should be to help mankind. Naturally, we have to be intelligent about this, but we should always do what we have to do with the grace of the Spirit. Jesus said, “seek ye first the kingdom of God, and his righteousness; and all these things”—health, happiness, supply, and so forth—“shall be added unto you.” I know that’s true, because I’ve proved it time and time again.

Elisha Recovers the Axe Head: Life as Truth (1)

Now we come to the tone of *Life as Truth*, which we have epitomized in this way: The inspiration of Life makes manhood manifest in any situation. The dominion and authority of man are here made manifest—there are several illustrations of Elisha’s mastery over the material.

Remember, scientific spiritual translation is constantly going on. In this period we are seeing how that translation was analyzing, uncovering, and annihilating the degradation into which Israel had sunk, and at the same time it was bringing the spiritual idea into focus. All these incidents, which on the face of them seem insignificant personal incidents, were used by the writers of II Kings to emphasize the great fact of the Christ translation.

"And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us"—spiritual vision had to broaden. "Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go" (II Kings 6: 1-3). The Christ was declaring itself as Life. Principle was translating itself as the fatherhood of God, individuality, inspiration, abundance, and here it was making itself manifest in true manhood.

"So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it up to thee. And the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it" (II Kings 6: 4-7). Elisha was showing the nothingness of material laws, and proving that man has dominion over matter under any circumstances. Notice that it was a *borrowed* axe; if you think you can borrow the understanding of the Christ-idea and make it work, then you are mistaken. You've got to understand it for yourself. But even if you do borrow it, and calamity comes, the Christ-idea will retrieve the situation. This story was used as another illustration of Israel's mistaken way. She had no inspiration, no truly individual sense of Jahweh, and so she was fast sinking into the depths of degradation. But, because there is a Christ, the situation could be translated and the position retrieved. Mrs. Eddy says, "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee" (My. 149: 31-2). Through Christ you are able to translate any condition, however bad.

It is imperative that we have a true sense of the Christ translation, which Mrs. Eddy elucidates on pages 115 and 116 of "Science and Health." As we understand the nature of God as Principle, Life, Truth, Love, and we see how that triune Principle translates itself as Soul, diversifies, classifies, and individualizes itself as Spirit, and makes itself manifest as ideas in Mind, we shall understand the Christ as the "divine manifestation of God,"—Principle operating as Mind,—"which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). That manifestation comes to the flesh through the days of creation, which enable you to analyze, uncover, and annihilate the errors of the human mind specifically and scientifically. That is the most practical, scientific proposition possible. There is nothing far-fetched, vague, or indefinite about it. If we understand

it, we shall be able to fulfil the days of creation, as Jesus did, and we shall be able to say, as he did, "the prince of this world cometh, and hath nothing in me," and "I have overcome the world." We can accept the translation of the Christ only by understanding it, and then we just let it use us, and it will do so irresistibly.

Elisha's Servant Glimpses the Christ: Life as Truth (2)

"Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan" (II Kings 6: 8-13). Material sense can't appreciate the Christ, nor can it understand what is happening when that Christ is analyzing materiality.

"Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?" (II Kings 6: 14, 15). Does this remind you of the sort of day when everything seems to go wrong, and you wonder how you will ever get through? The beliefs of mortal mind claim to "encompass" consciousness. But the exaltation of manhood, Life as Truth, shows you how to deal with that false sense of manhood.

"And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (II Kings 6: 16, 17). Whenever we exalt thought to the "mountain," we see those "horses and chariots of fire" round about us. Remember that when Elijah was translated, there appeared "a chariot of fire, and horses of fire." If we keep our thought in mortality, we don't see that vision,

but whenever our eyes are opened, the Christ translation becomes apparent to us.

Elisha Blinds the Eyes of the Syrians: Life as Truth (3)

“And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria” (II Kings 6: 18–20). Just look at that sense of translation! Time and time again we see taking place just such a transformation as is described here. We begin to help some case, and, whatever the situation is, we start by knowing the powerlessness of the error—we blind the eyes of the host against us by knowing that animal magnetism has no cause, no effect, no type, no name, no nature, no purpose, no substance, and no reality. Eventually, we have complete control of the situation, and the error disappears, until the time comes when there is only the “remnant” left, and this remnant will always be saved through translation.

As I have often told you, Mrs. Eddy always demanded of her household that anything which went wrong, either in the world or in the house, should be traced back to animal magnetism, the one liar, just as everything good had to be traced back to God. We must see that error is neither person, place, nor incident; in that way we analyze it as the physical, and so it can be dealt with.

All the prophets saw that Israel would have to suffer; they saw that her false sense of things would have to be analyzed as gross materiality, uncovered, and annihilated, but they also realized that there would be a “remnant” which could be saved. The “remnant” in this story of Elisha and the Syrians is saved, as we shall see here: “And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.” When we have identified the remnant, then we’ve got to nourish it until it can stand on its own feet. Mortal mind will try to destroy the remnant, but we must realize that it has no power to do so. “And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master.

So the bands of Syria came no more into the land of Israel" (II Kings 6: 21–23). The remnant was fully cared for and its identity restored.

Do you remember how, through the symbol of the plagues in Egypt, Moses showed the children of Israel how to deal with false worship and materiality? He showed them the definite, ordered, systematic, scientific analysis, uncovering, and annihilation of evil. That was what enabled him to lead them out of Egypt, and through the wilderness, to the Promised Land. It was a glimpse of the translation which is now so much to the fore.

The tone of Life as Truth ends with verse 23, and we epitomized it in this way: The inspiration of Life makes manhood manifest in any situation. True manhood, represented by Elisha, brought about translation in all those incidents.

False Motherhood Destroys Sonship: Life as Love (1)

Finally, in this whole tone of Life, we come to the tone of *Life as Love*, which shows that Life as Love always feeds and sustains man in the fullest degree, thereby fathering and mothering him.

When you realize the fatherhood of God, you see that it can't be separated from sonship or motherhood. The father cannot become a father without a mother, and if there is no son there is neither father nor mother—the three are inseparable. We need to consider constantly Mrs. Eddy's definitions of "Father" and "Mother," which she gives in the "Glossary" of "Science and Health." "Father" she defines in this way: "Eternal Life; the one Mind; the divine Principle, commonly called God" (S. & H. 586: 9–10); there you have the accent on the creative sense—Life and Mind. Now look at her definition of "Mother:" "God; divine and eternal Principle; Life, Truth, and Love" (S. & H. 592: 16–17); that definition shows that motherhood includes within itself fatherhood and sonship. When you understand motherhood, you see the "divine and eternal Principle" as Life, Truth, and Love, and you have a complete and fulfilled sense of God and man.

We are abundantly blessed when we begin to gain a true sense of motherhood—of that which is conception and fulfilment, of that which always protects and provides, of that which realizes the finality and perfection of being. Mrs. Eddy once said that Truth, from the aspect of motherhood, becomes grace rather than power. The sense of power, which *overcomes* error, gives way to grace, whereby the infinitude of good is accepted, and error is unknown.

Now let's see what this story is illustrating: "And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and

went up, and besieged Samaria. And there was a great famine in Samaria:”—a famine of spiritual sense:—“and, behold, they besieged it, until an ass’s head was sold for fourscore pieces of silver, and the fourth part of a cab of dove’s dung for five pieces of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh” (II Kings 6: 24–30).

Again the prophets are using an incident to illustrate the abominable state of Israelitish thought, just as Isaiah and Jeremiah used the international conditions of their day for the same purpose. Israel was reduced to a famine of spiritual sense, and that which should have demonstrated motherhood was sacrificing and devouring its own child—the very spiritual sense which should have been protected and nourished.

Elisha Prophecies Abundant Supply: Life as Love (2)

“Then he [the king] said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day”—Elisha had been telling the king that the whole trouble was a lack of spiritual sense, and the king didn’t like it. “But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master’s feet behind him? And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?” (II Kings 6: 31–33). Elisha was not going to allow any of the evil suggestions of the carnal mind into his thought. He identified them all with animal magnetism, “a murderer from the beginning”—he said, “is not the sound of his master’s feet behind him?” When the error was forced to present itself, however, he immediately began to act.

“Then Elisha said, Hear ye the word of the Lord; Thus saith the

Lord, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria"—just watch this marvellous sense of translation. "Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof" (II Kings 7: 1, 2). The material senses are absolutely unable to accept spiritual ideas.

The Four Lepers Serve the Purpose of Divinity: Life as Love (3)

Now we see how the translation is brought about. "And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?" (II Kings 7: 3). Those four lepers symbolized the corrupted sense of the calculus in Judah and Israel. Can you imagine anything more leprous than the two mothers eating their own children? But the only way to reform the situation was for that leprous sense of the calculus to be translated and made to serve the purpose of the spiritual idea. "If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life" (II Kings 7: 4-7). Error can always be made to serve the purpose of divinity. If you consider the healings of Jesus, you will see how often he forced the error to declare itself. Mrs. Eddy, speaking of a case of dementia healed by him, says, "The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed" (S. & H. 411: 18-19). When error declares itself, it is self-seen, and its destruction is ensured.

"And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the

morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household" (II Kings 7: 8, 9). They were mainly moved by fear, but they were going to serve the purpose of Love, in spite of their lack of spiritual sense.

"So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. And he called the porters; and they told it to the king's house within" (II Kings 7: 10, 11).

Elisha's Prophecy Fulfilled: Life as Love (4)

"And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see. They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see" (II Kings 7: 12-14)—they were forced out of their apathy by the gravity of the situation and by fear.

"And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord" (II Kings 7: 15, 16). The measure of fine flour here symbolizes Principle, and the two measures of barley are a symbol of the manhood and womanhood of God.

"And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:"—the order has been reversed. To Elisha it was first "a measure of fine flour" and then "two measures of barley"—his was a subjective sense. The Israelites' sense was objective—"Two measures of barley . . . and a measure of fine

flour:"—"and that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And so it fell out unto him: for the people trode upon him in the gate, and he died" (II Kings 7: 17-20). Elisha's prophecy was fulfilled in every detail.

That ends the tone of *Life as Love*, which shows that divine Life and Love, through translation, always feeds and sustains man in the fullest degree, thereby fathering and mothering him.

A Summary of the Whole Tone of Life in II Kings

Let's just look back for a moment at the development of the whole tone of Life. In *Life as Mind* we saw that the waters of Life bring forth abundantly through the enlightened desire of Mind. That was illustrated through the story of the widow woman, who emptied her vessels of thought in order that they might receive the full flow of the inspiration of Life.

Then, in *Life as Spirit*, we saw that the consecration of Life enabled woman to give birth through the grace of the Spirit. That was illustrated through the story of the Shunammite woman, who gave birth to a son in her old age.

Next, we saw that *Life as Soul* resurrects the spiritual idea, and satisfies all demands. Elisha resurrected the son of the Shunammite woman, and healed the poisonous pottage.

Then we came to *Life as Principle*, which showed that the healing waters of Life, operating through the demonstration of Principle, show the way of obedience, and overcome the pride of life. The illustration there was the story of Naaman's healing.

Then *Life as Life* showed that the laying down of the pride of life had brought about Naaman's healing, but the multiplication of a false sense of life burdened Gehazi with leprosy.

Life as Truth was then illustrated, and we saw that the inspiration of Life makes manhood manifest in every situation. Elisha's understanding of true manhood recovered the lost axe head and blinded the Syrian host.

Finally, we saw the illustration of the fact that *Life as Love* always feeds and sustains man in the fullest degree, thereby fathering and mothering him.

The whole tone of Life continues the story of the Christ translation. Each tone illustrates the coming of the Christ to a particular condition. The prophets were all the time illustrating how Israel could and would be saved by the ever-present translation of the eternal Christ.

What the Bible Is Teaching Us

As the story goes on, we shall be seeing the Christ as the “divine manifestation of God,” coming “to the flesh to destroy incarnate error”—to destroy the error of Baal worship, paganism, greed, false kingship, the Temple, and every form of materialism. That translation went on until the Israelites were transported into captivity in Babylon, where the “seed-plot” of Genesis was written; translation was taken right down to the manifestation of the ideas of Mind.

What does it all mean to us? It is giving us an understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and how they operate. The further we go in our consideration of the Scriptures, the more we see of how to use the Word—Mind, Spirit, Soul, Principle, Life, Truth, and Love; the Christ—divine Principle, Life, Truth, Love, Soul, Spirit, and Mind; Christianity—Principle, Mind, Soul, Spirit, Life, Truth, and Love; and Science—Principle, Life, Truth, Love, and Principle, Soul, Spirit, Mind.

As we approach this understanding through our study of the Bible, and consider the Scriptures from the subjective sense of Science which we have gained from the Christian Science textbook, we shall be able to look out from the infinite One, and we shall see that infinite One forever operating as the “city foursquare”—as the Word of Life; as Christ, Truth; as Christianity, Love; and as divine Science, divine Principle, Love. We shall also see that whole operation being reduced and translated through the “city of our God” (absolute Christian Science), and then through Christian Science right down to the point of the days of creation and their application to the human.

As we study the Bible, which presents the objective way to Science, we are inevitably led to the Christian Science textbook, and the objective and subjective aspects of reality are thus united. That must be so, because the minute you touch the Word you must also touch the Christ, Christianity, and Science in some degree.

Remember, the one and only purpose of everything we do is to enable us to know God aright, and to prove God in the overcoming of sin, disease, and death.

LAYOUT OF BIBLE BOOKS FROM GENESIS TO II KINGS

GENESIS	<p>TRUE RECORD (Chaps. 1: 1–2: 3)</p> <p>FALSE RECORD (Chaps. 2: 4–5: 24)</p> <p>NOAH (Chaps. 5: 25–11: 9)</p> <p>ABRAHAM, ISAAC (Chaps. 11: 10–25: 18)</p> <p>JACOB, JOSEPH (Chaps. 25: 19–50: 26)</p>	<p>WORD order with reflected tones</p> <p>WORD order with reflected tones</p> <p>SPIRIT as Mind, Spirit, Soul</p> <p>SOUL as Mind</p> <p>SOUL as Spirit</p>
EXODUS	MOSES	<p>SOUL as Soul (Plagues in WORD order —Chaps. 7: 14–12: 32)</p> <p>SOUL as Principle (Ascents in WORD order —Chaps. 19: 3–34: 35)</p>
LEVITICUS	Chaps. 1–7 Chap. 26	WORD order up to Life WORD order
NUMBERS	<p>Chaps. 9: 15–15: 41 Chap. 16</p> <p>Chap. 17</p> <p>Chap. 20: 1–13</p> <p>Chaps. 20: 14–21: 35</p> <p>Chap. 27</p> <p>Chaps. 32–36</p>	<p>WORD order</p> <p>INVERTED WORD order (Story of Korah)</p> <p>WORD order</p> <p>WORD order</p> <p>WORD order</p> <p>WORD order</p> <p>WORD order</p>
DEUTERONOMY	Chaps. 1–7 Chaps. 8–16 Chaps. 27–34	WORD order CHRIST order CHRISTIANITY order
JOSHUA	WORD order with each synonymous term for God in 7 tones	
JUDGES	WORD order with each synonymous term for God in 7 tones	
RUTH	SOUL, PRINCIPLE, LIFE	
I SAMUEL II SAMUEL	WORD order with each synonymous term for God in 7 tones	
I KINGS	WORD order with each synonymous term for God in 7 tones	
II KINGS	CHRIST order with each synonymous term for God in 7 tones	

TALK NO. 55

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II KINGS—III

Chapters 8: 1—11: 21

Understanding the Four Orders

As we go on, I want you to keep clearly in thought that all these symbols which we encounter in our study of the Bible are understandable to us only because we know something of the meaning of the synonymous terms for God, and also because we know in some small degree how those synonymous terms combine as the Word, the Christ, Christianity, and Science. Without an understanding of these synonymous terms and how they operate, we wouldn't be able in the first place to see what the Scriptural symbols mean, and in the second place they wouldn't be living illustrations to us, as they certainly are, of the value and use of the synonymous terms.

We have now come to the point in the Scriptural record where the accent has changed from the sequence of the Word, which Mrs. Eddy gives as "Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 10), to the sequence of the Christ—"Divine Principle, Life, Truth, Love, Soul, Spirit, Mind" (S. & H. 115: 13-14). This development in the story forces upon us the necessity of becoming as familiar with the four divine processes as we are with the synonymous terms for God. The different sequences of these synonymous terms must become perfectly clear in our thought; we must see definitely and specifically what they mean.

Now that II Kings has introduced the Christ sequence, we can begin to see that each of these terms for God appears in that sequence in a different aspect from in the Word order. Remember that in the Word, Mind gives a creative sense, whereas in the Christ, Mind appears as manifestation, as infinite ideas. To take another instance: Principle in the Word gives a sense of system demonstrating itself as Life, Truth, and Love, whereas Principle in the Christ appears as the fundamental cause translating itself through its own ideal of Life, Truth, and Love. That translation of Principle is wonderfully exemplified in the life of Jesus, which of course represents the climax

of the appearing of the Christ-idea, the beginning of which we are now considering in the fourth thousand-year period. Jesus proved that Principle translates itself as the Life which is Truth and the Truth which is Life, and that it translates itself through Soul and Spirit down to the point of Mind. The accent in the Christ order is always on translation, which is essentially expressed through the sequence of Truth, Love, Soul, and Spirit.

So, as we go on, we shall see that when Mrs. Eddy indicates the Word through Mind, Spirit, Soul, Principle, Life, Truth, and Love, those synonymous terms give us a particular definite and spiritual sense of the infinite, but that when she gives the sequence of the Christ as divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, each one of those synonymous terms brings to our thought another aspect of the nature of God. It is the same when we think of the Christianity sequence of Principle, Mind, Soul, Spirit, Life, Truth, Love—again the synonymous terms here show us a different aspect of the infinite One.

The wonder of Mrs. Eddy's answer to the question "What is God?" is that it contains the beginning and the end of everything, because it includes both the Word order of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the Science order of Principle, Life, Truth, Love, and Principle, Soul, Spirit, Mind. Here the whole order is viewed from Principle in the centre of the picture. That is the fourth order, which is going to become perfectly natural to us.

Don't make any mistake about it: our study of the Scriptures is forcing us to face the fact that we must learn to be as familiar with the four orders of the synonymous terms for God as we already are with the synonymous terms themselves. By now, the days of creation, the numerals of consciousness, and the synonymous terms are vital and living and warm to us, and so the time has come when we must see very specifically how they combine.

Never forget that the subject we are considering is the vastest subject in all the world: it is the Science of infinite ideas. God is forever expressing Himself as an infinite calculus of divine ideas, and as God's ideas each one of us reflects the nature of God. It is interesting to note that Mrs. Eddy uses the concept of reflection in two ways: she indicates that Principle reflects itself, and also that idea reflects Principle. The first is the subjective sense, and the second is the objective.

Christian Science, Absolute Christian Science, and Divine Science

Remember that the four orders of the synonymous terms for God all operate in Christian Science—in the realm of “Science as applied to humanity” (S. & H. 127: 16). The four orders form the basis of Christian Science. But we are always working our way up through those four orders to the “city of our God”—absolute Christian Science—and then to the “city foursquare”—divine Science.

Absolute Christian Science is a very different proposition from Christian Science, because in absolute Christian Science you are thinking in terms of the essential nature of God. The Word in absolute Christian Science becomes Life, Truth, and Love; the Christ becomes Truth, Life, and Love; Christianity becomes Life and Love; and Science becomes Truth and Love. In divine Science, thought rises still further to see the Word as Life, Christ as Truth, Christianity as Love, and Science as divine Principle, Love.

At the point of the “city foursquare,” which represents divine Science, you begin to look out from the subjective standpoint, but you don’t thereby lose your sense of the four orders—you regard them in a subjective way. Now, don’t misunderstand the difference between the subjective and the objective. People sometimes confuse it with the difference between the absolute and the relative, but it is a different thing altogether, because you can have a subjective sense of matter, for instance, but matter is never absolute.

When you have arrived at the “city foursquare,” you must come down again to what Mrs. Eddy calls “practical, operative Christian Science” (Mis. 207: 5–6). So you come through the twelve gates of the “city foursquare”—through the demonstration of Life, Truth, and Love as the Word, the Christ, Christianity, and Science—into the “city of our God.” At that point you begin to use the four cardinal points of Life, Truth, and Love; Truth, Life, and Love; Life and Love; and Truth and Love. Then you descend further, to Christian Science, where you use the four orders, but now they are essentially subjective. When you and I began to understand something about the Word of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, it was at first something outside of us, as it were, or objective, but as we understood it, we found ourselves identified with it, and therefore it became subjective.

So when you reach the ultimate of the “city foursquare,” the highest symbol of Godlikeness, you don’t lose the synonymous terms, or their fundamental orders; they are included in your highest sense of the Word of God as Life, of Christ as Truth, of Christianity as Love, and of divine Science as divine Principle, Love.

Now, we mustn’t regard any of the four orders in Christian

Science, or their counterparts in absolute Christian Science, or divine Science, as coming to us at certain periods of our life. They are not time-processes. They are not in the future—they are available to us here and now. As you understand the Word, for instance, as Mind, Spirit, Soul, Principle, Life, Truth, Love, you inevitably rise to the apprehension of the Word in absolute Christian Science (Life, Truth, and Love), and then to see the Word in divine Science as the one infinite Life, the divine cause. At that point you will begin to demonstrate it with power. You will come through the twelve gates of that “city foursquare”—that is, through an understanding of Life, Truth, and Love operating as the Word, the Christ, Christianity, and Science—and you will enter the “city of our God”—absolute Christian Science. Then you will come down to Christian Science, and you will understand the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love with power and with grace. You will no longer use it as a seeking process, but you will use it with understanding, with dominion, with authority, because it will have become subjective to you. It will then lead you to a subjective, positive, inspired, demonstrable sense of the days of creation, which will in turn lead you to an understanding of the Christ, translating mortal mind out of itself through analysis, uncovering, and annihilation. Thus you will have “practical, operative Christian Science.” You will see that God’s thoughts “come from God and return to Him” (Mis. 22: 17–18), and like Jacob you will see the “angels of God ascending and descending.”

That which is subjective is demonstrable. As Science becomes more and more subjective to us, it becomes more and more demonstrable, more and more scientific, more and more infinitely detailed. The subjective sense of being doesn’t regard God as you would regard one human being—it doesn’t say vaguely, “God is just one.” It recognizes that the infinite One is expressed as an infinite calculus of divine ideas, all operating in the realm of infinite Science, to be infinitely understood and infinitely demonstrated.

This process of working up to the “city foursquare,” the highest symbol, and then coming down from it with majesty and power and grace, through the twelve gates into absolute Christian Science, and then down to Christian Science—it is a timeless process, which operates to a degree in every experience which we have, if our thought is winged heavenward. Science operates in eternity, and knows nothing of time. If today a spiritual idea comes to you, and you entertain it, very soon that idea, whether it operates in the realm of the Word, the Christ, Christianity, or Science, will rise in your thinking to absolute Christian Science, and finally it will rise even higher into the realm of divine Science.

The Letter and the Spirit

In order to understand and demonstrate the idea of God, we must always be obedient to Mrs. Eddy's demand, "Study thoroughly the letter and imbibe the spirit" (S. & H. 495: 27-28). You cannot possibly imbibe the spirit unless you study thoroughly the letter.

Remember, we are dealing with the subject of infinity, and we are all children at it. We none of us know more than a very little about it. To think that you can reach the limit of infinity is of course ridiculous. Mrs. Eddy says, "Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections" (S. & H. 517: 22-24). It must take the whole of infinity to reveal infinity.

As we go on with this scientific story of the Scriptures, don't let us ever lose the thread by concentrating on the symbols which the Bible uses, at the expense of the spiritual facts represented. Each symbol is a link in a great chain. The stories of the raising of the Shunammite's child and of Naaman's healing, for example, are both interesting in themselves, but the one important thing is that they should give us a deeper, fuller, holier, and more demonstrable sense of Mind, Spirit, Soul, Principle, Life, Truth, and Love, expanding into the orders of the Christ, Christianity, and Science, rising to the "city of our God," and then even higher to the "city foursquare." As you attain to the "city foursquare," that isn't a happening, but a divine ever-present actuality. As you understand anything subjectively, you enter the "city foursquare," and then instead of trying to reach God you reflect God. You don't reflect God in an unintelligent way, but infinitely, in infinite Science, through infinite categories of ideas, infinitely diversified, classified, and individualized—through everything of which God is eternally conscious.

So the watchword is always "Study thoroughly the letter and imbibe the spirit." That imbibing of the spirit is subjective, it is reflection. Studying the letter is reflection too, but from an objective point of view.

Our Two Textbooks

The story of the Bible which we are considering is forcing you and me to find the real meaning of the system of divine metaphysics which Mrs. Eddy gave to the world. The story of the Bible in its revelation, reason, logic, and inspiration forced Mrs. Eddy's thought to accept this divine system and to reduce it, as she says, "to a form comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146: 31-1). The Scriptures forced Mrs. Eddy to

come to her conclusions because she saw their spiritual and scientific meaning, and the system of divine metaphysics which Mrs. Eddy has embodied in her textbook—the four orders, the sense of absolute Christian Science, the sense of divine Science—came from her study of the Bible.

Today the conclusions which Mrs. Eddy reached are more easily reached by us because Mrs. Eddy was the pioneer. Mrs. Eddy reduced what she saw in the Bible to a system, and, personally, I intend to use that system. Somebody else may say, “I don’t care about that system, it’s too comprehensive and meticulous,” but I am going to use that system in its entirety, because it is one complete and perfect whole. As we study the Bible, it will force us to the same ultimate conclusions to which it forced Mrs. Eddy, and more readily, because today we know something of the Science which she discovered. Those conclusions are inescapable, and so the Bible and the Christian Science textbook are both seen to be absolutely essential. They are our two textbooks.

In proportion as we interpret the Bible spiritually and scientifically, we gain a better sense of the synonymous terms for God. We find ourselves impelled to gain a deeper, holier, and more demonstrable sense of the infinite One. That is exactly what Mrs. Eddy found as she pondered the Scriptures in a prayerful way.

“Practical, Operative Christian Science”

We are now considering the fourth thousand years of the Scriptural record, where Principle is beginning to manifest itself, and following that the Christ-idea breaks into its full appearing at the point of Life. So don’t let us lose sight of the significance of the Christ-idea. Remember always that human experience is at the point of Christian Science. The Christ in Christian Science is divine Principle, Life, Truth, Love, Soul, Spirit, and Mind; it is the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583: 10–11); it is divine idea. The Christ in absolute Christian Science is the divine ideal. In divine Science Mrs. Eddy gives the very highest sense of Christ as Son; the Son of God means God’s own sonship, because, just as God is Father and Mother, so also He must be Son in Himself.

Mrs. Eddy speaks of her life-purpose as being “to impress humanity with the genuine recognition of practical, operative Christian Science” (Mis. 207: 4–6). It is imperative that we have a sense of “practical, operative Christian Science.” The one thing which we need to be able to do is to demonstrate Christian Science with power, instead of trying to fly off into abstract metaphysical spheres of

which we know nothing. The only reason why we don't demonstrate more of Christian Science is that we don't understand more. We can demonstrate only what we understand. So never think that we have gone beyond the realm of Christian Science, because the fact of the matter is that we have hardly entered it yet.

The Christ Comes to the Flesh

The inspired writers of II Kings tell in the clearest way the story of the Christ translation. You remember that right away, in the tone of Principle as Mind, that translation is introduced through the symbol of the three companies of fifty men. Mrs. Eddy gives her sequence of the Christ in what she calls the "Scientific Translation of Immortal Mind" on page 115 of "Science and Health," and you remember that immediately she has given this sequence and translated it through man as "God's spiritual idea, individual, perfect, eternal" to the point of idea as "An image in Mind; the immediate object of understanding," she at once gives the "Scientific Translation of Mortal Mind." She saw, as we must see today, that if Christian Science doesn't come "to the flesh to destroy incarnate error," then it is of no value to us. So after showing the Christ translation from the divine to the human, Mrs. Eddy immediately shows how to analyze, uncover, and annihilate mortal mind.

I want to impress upon you again, as I have always tried to do, how much we need to be able to handle the problems of evil. Certainly in our world today it is imperative that we should be able to do so. Humanity today is being befooled, befettered, and stupefied by all kinds of forces of whose nature it understands nothing. Fear, suspicion, hate, jealousy, greed, and envy are just rampant, and so it is absolutely imperative that we understand that Christ *is* the "divine manifestation of God, which comes to the flesh to destroy incarnate error." As we do understand that, we shall see how to analyze, uncover, and annihilate the claims of the carnal mind, as Mrs. Eddy has shown us, through the scientific translation of mortal mind. Just as we can correct $2 + 2 = 5$, because we know that $2 + 2 = 4$, so if we had a sense of the calculus of divine ideas operating in the realm of infinity, we would be able to apply it to the human belief.

Every belief in human experience is a lie about some divine idea; it hints at a divine idea. If we only understood how divine ideas operate through the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," then we could use the Christ translation, and what a difference it would make to the world today! If we had men and women trained in the scientific translation of immortal Mind, who understood the nature of divine Principle,

Life, Truth, Love, Soul, Spirit, and Mind, and how that operates to analyze, uncover, and annihilate the myriad claims of the carnal mind, then we could turn back this belief in human thought of the necessity of devastation in order to pay the penalty of materiality. And so we want this sense of “practical, operative Christian Science” which came to Mrs. Eddy irresistibly through the Bible. Mrs. Eddy’s thought eventually rose higher, and she saw the climax as the “city foursquare,” but it was “practical, operative Christian Science” which she was primarily interested in showing to mankind.

In 1905 someone wrote an editorial in “The Christian Science Sentinel” in which he said that Christian Scientists were tempted to make too much of the handling of evil. The very next week there came out an article by Mrs. Eddy, in which she strongly denounced what this person had said. Mrs. Eddy’s article, called “Watching *versus* Watching Out” was incorporated in “Miscellany,” and I advise you to read it very carefully. You and I must watch that we are honest enough to begin with “practical, operative Christian Science,” and use it intelligently, and not try to stand on a mental step-ladder and talk about metaphysical abstractions which we haven’t begun to demonstrate. If we do that, we are doing exactly what Mrs. Eddy has denounced in that article, and we are taking the name of God in vain. We are trying to pass over the fundamentals and gain finality without those fundamentals. We are not watching, and, as we are seeing now, the whole story of II Kings is a wonderful illustration of how Israel refused to watch.

So let’s really be Christian Scientists, let’s begin at the beginning and work our way honestly up to the ultimate. All these Bible stories are illustrations of the mistakes which Israel made, and they show how we can learn from them. Israel professed to love Jahweh, but knew very little about the divine nature. Unless we understand the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, operating as the Word, the Christ, Christianity, and Science, we shall never begin. The Bible is the beginning, and the Christian Science textbook is the ultimate. If you don’t understand the Bible you don’t begin, and if you don’t understand “Science and Health,” you don’t understand the ultimate.

A Summary of Principle and Life in II Kings

So far we have considered the whole tone of Principle and the whole tone of Life in II Kings. The story of translation begins on the note of Principle, and then in Life that translation is multiplied. In Truth the translation begins to show us some sense of man’s real selfhood, and in the tones of both Truth and Love it begins to expose

fearlessly all the evil in Israel. It takes conditions of government and religion and shows them up in all their degradation. Then it shows through Soul, Spirit, and Mind how Israel was desolated; first of all the Northern Kingdom was destroyed by the Assyrians, and later the Southern Kingdom of Judah was devastated by the Babylonians and also taken into captivity. When the Hebrews were in captivity and had nothing left but their own inspired thoughts and their monotheistic literature—Jerusalem was gone, and the Jewish nation, and the Temple—they wrote the first chapter of Genesis, which is the “seed-plot,” the design, of the whole Bible, and which impelled Mrs. Eddy to her final conclusions. I read a statement of Mrs. Eddy’s a short time ago in which she said that she never knew how to handle evil until she understood the first chapter of Genesis. “And darkness was upon the face of the deep . . . And God said, Let there be light”—that is the story, in essence, of the first chapter of Genesis.

You remember that the whole tone of Principle was concerned with translation. It began with the revolt of Moab, which had to be translated into a true sense of victory. In that tone of *Principle as Mind* there was also the symbol of the three companies of fifty. Then in *Principle as Spirit* we saw the ordered development of translation through Beth-el, Jericho, and Jordan. In *Principle as Soul* Elijah was translated, and in *Principle as Principle* that which Elijah stood for, symbolized by his mantle, was interpreted to Elisha. In *Principle as Life* Elisha healed the waters of Jericho and successfully faced the problem of age—again, translation. In *Principle as Truth* Elisha exchanged lack for a sense of man’s dominion—he promised that the valley would be filled with water and that the three kings would be saved. Finally, in *Principle as Love*, the situation of Moab was completely dealt with, and the king of Moab sacrificed his firstborn. The writers had first presented the condition of Moab, which had to be translated, and then they showed in detail, as Mrs. Eddy shows in her “Scientific Translation of Mortal Mind,” how that translation took place. They brought in the translation of Elijah, the healing of the waters, and so forth, but all illustrating that one process.

None of these stories would have been intelligible to us as representations of spiritual and scientific fact unless we had known what Principle means in the Christ, as distinct from in the Word. When we consider Principle in Christianity, we can’t understand what Principle means in that aspect unless we have first understood what it means in the Word and in the Christ, and we must understand what Principle means in all three before we can fully appreciate it in Science as basic, fundamental fact. The important thing with every one of these Scriptural incidents is to see them as illustrations

which bring us a clearer sense of what the synonymous terms for God mean.

After Principle came the whole tone of Life. First of all, in *Life as Mind*, there was the story of how abundance of oil—inspiration—came to the widow woman. In *Life as Spirit* a son was born to the Shunammite in her old age, and then in *Life as Soul* that son was resurrected. In *Life as Principle* we saw the healing of Naaman in the “river of God,” Jordan—the water of Life again. *Life as Life* illustrated through the story of Gehazi, who became leprous because of his materiality, the necessity of laying down the pride of life. Then, in *Life as Truth*, we saw how the inspiration of Life was made manifest at every point, and that was illustrated in the stories of the lost axe head and of the horses and chariots of fire which saved Elisha at Dothan. Finally, in *Life as Love*, came the story of the Syrian siege of Samaria and the miraculous flight of the Syrians, so that barley and fine flour were sold for a shekel, and it seemed as though the “windows of heaven” had opened.

Now we come to the whole tone of Truth, and from this point on, the whole process of translation gains a marked impetus. This is all in the fourth period of Principle, and the moment you touch Principle subjectively, the Christ-idea always begins to develop. And so the story records how this Christ-idea, which began to develop at the point of Principle, impelled the devastation of Israel and Judah, of Jerusalem and Baal worship, of every material possession. But the outcome was the first chapter of Genesis, to which Mrs. Eddy devotes a large part of “Science and Health,” and the importance of which cannot be over-estimated.

The Shunammite’s Land Restored: Truth as Mind (1)

We begin with the tone of *Truth as Mind*, which we have summarized: The healing power of Truth, made manifest as Mind, restores all things, but error has no healing power.

“Then spake Elisha unto the woman, whose son he had restored to life,”—remember, we saw that this woman was just a symbol of that state of consciousness in Israel which would have loved to give birth to the Christ-idea, but couldn’t do so, and Elisha had showed how this birth could come about. You remember that the child died, but that Elisha resurrected it, as he did the thought of Israel. “Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn where-soever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years” (II Kings 8: 1). When you begin to handle the problem of evil, there is sometimes a

famine—a famine of spiritual sense—and that famine is only worked out through divine Principle, Life, Truth, Love, Soul, Spirit, and Mind (the famine lasts “seven years”). In the world today there is a great famine of spiritual sense, and it is a counterfeit of the divine fulness.

“And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.” As you know, Joseph found himself in Egypt, and Jesus was taken down to Egypt as a young child. Sometimes, in the development of the spiritual idea in thought, there just has to be a sojourn in what may be symbolized by Egypt or by the land of the Philistines (and remember that a Philistine may be defined as a reactionary). “And it came to pass at the seven years’ end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land” (II Kings 8: 2, 3).

Now, if this story had been recorded as nothing more than a personal incident, it would never have been told in such perfect detail. But it is clear that the prophets used every incident in such a way as to symbolize great spiritual realities. If this story were merely historical, it would mean no more to us than some happening recounted in the daily paper, but as a symbol of an ever-present divine idea its value is immeasurable. So let’s see how it applies to each one of us. It is an illustration of how Christ, Truth, operates through the scientific translation of immortal Mind and of mortal mind to show you and me how to survive the famine of spiritual sense which comes to us time after time.

You may have some problem to work out which seems a difficult one—perhaps disease or sorrow or sin—and for the time being it seems that because of the desperate famine of spiritual sense in your thought you have to dwell “in the land of the Philistines,” because that is the best you can do. But the time comes when the famine is over, and so you come out of that foreign state of thought, and your spiritual sense begins to resurrect itself. The spiritual idea in you is revived, and so it cries out for its birthright. This is an experience which is continually coming to you and to me. The writers here were thinking of how spiritual sense in Israel reached out time and time again for its inheritance, and yet wouldn’t be awake enough to the claims of evil to gain it permanently.

“And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done” (II Kings 8: 4). There is one fact which stands out very clearly throughout these stories, and that is that a prophet was always an individual. The Temple was organized, the Hebrew nation was

organized, but the prophets were individuals. We have something to learn from that. The prophets were tortured and even put to death, but they were listened to, and their achievements were amazing. They were witnesses to the fact that God expresses Himself individually through His individual ideas. The minute you try to humanize and organize spiritual vision, it fades. You and I have seen how the prophecy which began with Samuel developed and led to some sense of true manhood. The desire for manhood expressed itself in the cry "Give us a king," but the real desire was for the Christ, for true manhood. When you find the desire to think individually, but according to Science, that is prophecy, and if you will culture that prophecy, if you will protect it and nourish it, then it will develop into manhood.

"And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life" (II Kings 8: 5). That "dead body" symbolized deadened spiritual sense in Israel, which Elisha had resurrected. The "son" represented budding spiritual consciousness.

"And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was her's, and all the fruits of the field since the day that she left the land, even until now" (II Kings 8: 6). Just so, as you and I come out of a famine of spiritual sense, and as we understand the nature of God as Truth reflecting Mind, that Christ will restore to us all things, it will create for us all things. Here's a very interesting point in connection with this: the first section of the sixth day of creation (Gen. 1: 24), which has the tone of Truth as Mind, is interpreted by Mrs. Eddy as follows: "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof" (S. & H. 513: 17-21). Again, she says (and remember that this story we are considering is to do with restoration), "Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification" (S. & H. 124: 25-31). We are seeing those two statements illustrated in this story. The woman sense in Israel which had given birth to the Christ-idea and could say of it under all circumstances, "It is well," was demanding restoration of all that it seemed to have lost after dwelling in the land of the Philistines while the full gamut of error raged. As spiritual

sense again awoke, it cried out for its right, for there had been the proof, the evidence, of that right in the former resurrection of its child.

This whole experience comes to you and to me every time spiritual sense has been awakened in us, and we feel the touch of it, and then something happens which seems to bring about a famine of spiritual sense. So we find ourselves dwelling in a state of thought which is reactionary—we may say to ourselves, “I don’t know whether Christian Science is true, I don’t know whether it will work or not; I’m discouraged.” But then our spiritual sense awakens, the motherhood in us which has already loved the idea comes into operation, and it says, “Restore my inheritance,” and there will always be the proof of restoration—it is inevitable.

Elisha Predicts the Death of Ben-hadad: Truth as Mind (2)

There we have seen a very positive sense of Truth as Mind, illustrating the power of Truth to demonstrate itself under all circumstances, whenever thought is receptive. Now, as they do so often, the writers bring in a little story to illustrate the opposite of that.

“And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels’ burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?” The Shunammite woman had had spiritual sense, but here there was a lack of it. “And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die” (II Kings 8: 7–10).

So in this tone of Truth as Mind we have seen, on the one hand, that as you understand Truth as Mind, it will awaken true desire in you, and even if you have to dwell in “the land of the Philistines” that desire will be made manifest with power as the restoration of all things. Then on the other hand we have seen that if desire is insincere, it doesn’t avail. It is only the mother sense, the awakened desire, which can ever progress spiritually, and as we go on, you will see how the lack of that mother sense was at the root of Israel’s trouble. Eventually, in Babylon, the inspired prophets found and gave the spiritually scientific answer, but before they could give that answer, everything material had had to go. So it is with us. We cling

fast to our pride, conceit, and egotism, our love of material things, and so we go through the famine and we have to dwell in "the land of the Philistines." But eventually the motherhood in us which loves and mothers our own true spiritual identity, begins to cry out for its inheritance, both for itself and for its child, and that demand will always be satisfied. If, however, we try to buy our salvation with "forty camels' burden" of materiality, we shall never get anywhere.

Remember how we epitomized Truth as Mind: The healing power of Truth, made manifest as Mind, restores all things, but error has no healing power.

The Two Simultaneous Translations

We are now seeing how divine Principle, which in Life we saw exalting and multiplying, operates as the sword of Truth, uncovering the corrupt sense of religion and kingship in Israel and Judah, and impelling its devastation. Why? Because the Christ is forever operating as the scientific translation of immortal Mind, and so forcing the scientific translation of mortal mind to take place. The physical is first shown up in all its hideousness, it is analyzed and uncovered, and then the outcome in human experience is what Mrs. Eddy calls the "Moral," and finally we see the annihilation of error and the spiritual appears. Mrs. Eddy says very wonderfully of this climax, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5). If ever man as God's image appeared in human history, it was through Jesus' demonstration. The climax of the appearing of the Christ-idea in human history was the demonstration of Jesus.

So we are now seeing in II Kings the analysis, uncovering, and annihilation of the whole false condition in Israel and Judah. But as you look back at the story and see the frightful desolation, the materialism, and paganism of this period, the comforting thing is that at the same time the spiritual idea was developing irresistibly (as it has done since time immemorial), until in Babylon it burst forth in the writing of what has since been called the Priestly document. That Priestly document fulfilled itself in the coming of the man Christ Jesus. The coming of Christ Jesus gave birth to Christianity, in spite of all that men tried to do to stop it, and Christianity has developed and developed, until today for the first time in man's history Christianity is seen as Science.

Remember that the coming of the Christ-idea involves both the scientific translation of the divine ideal down to the point of Mind, made manifest as infinite ideas, and concurrently with that the scientific translation of mortal mind out of itself through analysis,

uncovering, and annihilation. There are times in human history when it seems as though the motherhood sense has to go into "the land of the Philistines," because the famine of spiritual sense is so great, but all the time the Christ in its subjective aspect is manifesting itself as infinite idea. Principle is forever saying, "I am Life, Truth, and Love; as Soul, I translate my own ideal; and as Spirit, I diversify, classify, and individualize that ideal—I give it infinite order." If you refuse to accept diversification, classification, and individualization, in infinite Science and order, you reject the Christ, but the fact remains that "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them." Finally, Principle says, as Mind, "I make myself manifest as infinite individual spiritual ideas." But all the time that divine translation is operating in the human as the scientific translation of mortal mind.

It is a very wonderful symbol—this story of the mother demanding her inheritance for herself and her child. Today, for instance, there is a mother sense in the world which is longing for the spiritual idea. But there is a famine for "seven years"—that is, the counterfeit of the fulness of reality seems to be everywhere—and so thought has to take refuge in reactionary thinking. Yet inevitably that mother sense will claim its own, and then its inheritance, the Christ-idea, will be restored. The mother sense in each one of us is our consciousness of divine Love, which brings forth the Christ-idea, and translates it both divinely and humanly.

So those two translations—the scientific translation of immortal Mind and the scientific translation of mortal mind—are both forever going on, and both are essential. As Mrs. Eddy makes quite clear, we must *watch*. Are we going to take this wonderful Christ-idea and try to put it in a realm where it doesn't come "to the flesh to destroy incarnate error"? If we do, then we are ignoring the fact that the Christ-idea in its infinite Science and system is the one thing which mankind needs. Don't you and I need to know how to use the Christ as it appears in infinite diversification, classification, and individualization? Why, of course we do, and it is the synonymous terms for God which show us the nature of God made manifest as infinite idea, operating as a calculus of ideas, the four-dimensional calculus of the Word, the Christ, Christianity, and Science. As we understand that, it is a sword in our hand, a sword to error in any shape or form.

Elisha's Prophecy to Hazeal: Truth as Spirit (1)

Now we come to the tone of *Truth as Spirit*, which shows that the order of Truth, symbolized by David, always preserves, whereas the retrograde order of evil brings destruction.

As we saw in the tone of Truth as Mind, Hazael had come to Elisha to enquire if Ben-hadad would recover from his disease. You remember that when Elijah was on mount Horeb and things seemed very bad with him, just after he had slaughtered the prophets of Baal, God said to him, "anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay" (I Kings 19: 15-17). Elisha understood the situation, and realized that Elijah's prophecy was going to be fulfilled.

"And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel . . . So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead" (II Kings 8: 11, 12, 14, 15). So the prophecy of Elijah was fulfilled.

Joram Goes Back, But Judah Saved for David's Sake: Truth as Spirit (2)

Jehoshaphat's son, Jehoram, now became co-king of Judah with his father, whilst Joram (or Jehoram), the son of Ahab, was still king of Israel. "Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the Lord" (II Kings 8: 17, 18).

Then, in spite of all this hideous materiality, the prophets bring in this wonderful statement, "Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children" (II Kings 8: 19). David symbolized the true recognition of the manhood and womanhood of God as inseparable. That recognition was the light, the vision, of that age, and it couldn't be destroyed. If you have that recognition of manhood and womanhood, then it is the "David" in you, it is Truth making itself manifest as the divine order of Spirit, and it is a light that cannot be extinguished.

The kings now follow one another so fast that we shall be missing

out some of the verses which deal mainly with the lengths of the various reigns. (A diagram of the kings of Israel and Judah, as recorded in II Kings, appears at the end of this report.)

Let's consider the last two verses of Chapter 8. Jehoram, king of Judah, had died, and Ahaziah his son had become king. Joram was still king of Israel. "And he [Ahaziah] went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick" (II Kings 8: 28, 29). Joram went *back* to Jezreel. Whenever you gain a sense of the order of Spirit, which is symbolized here by David, then that uncovers the opposite—retrogression. Anything which goes back is the opposite of Spirit, and inevitably leads to destruction; we shall see later that Jehu slew Joram, and that Ahaziah died after he had been wounded.

That ends the tone of Truth as Spirit, which we summarized in this way: The order of Truth, symbolized by David, always preserves, whereas the retrograde order of evil brings destruction. On the one hand, the prophets bring out that if the people will abide by that order which David symbolized, then there will not fail them a sense of true manhood. On the other hand, if they go back, as Joram and Ahaziah went back in the attempt to get out of their difficulty, then that order will be reversed, and will become a belief of spiritualism—a "return to positions outgrown" (S. & H. 74: 30).

Jehu Anointed King of Israel: Truth as Soul

At this point we come to the tone of *Truth as Soul*, and we find the identification of Jehu as Truth's agent in the destruction of evil, as had been foretold by Elijah. Remember, Elijah in his prophecy first mentions the sword of Hazael, then that of Jehu, and then that of Elisha—in that order. Here we come to the story of Jehu.

The prophetic vision was wonderfully clear, and it was absolutely fearless. You remember that Mrs. Eddy says, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (S. & H. 574: 27-30). Israel's history, which was a record of terrible slaughter, has no character to approach Jehu in destructiveness, and yet the writers regard him as God's agent, just as Jeremiah implied time and time again that Nebuchadnezzar was God's agent in destroying Jerusalem, although Nebuchadnezzar himself didn't realize the spiritual significance of what he was doing. Sometimes you and I have

an experience which we don't like, or we don't have the success or material prosperity we think we ought to have, and we perhaps feel rather sorry for ourselves, but often it's a blessing in disguise. It is amazing how the prophets could see the workings of good and evil, and how they were able to record their vision.

Elisha now identifies Jehu as God's agent, and it is really the identification of the sword of Truth. "And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, even the young man the prophet, went to Ramoth-gilead" (II Kings 9: 1-4). Truth always anoints its own sense of manhood, and here Jehu was anointed to destroy a false sense of manhood. Remember, God once used Balaam's ass. There are many things happening in the world today which seem very distressing, but I am not at all sure that many of them aren't going to be a great help to mankind in the long run. If only men would learn the lessons of Science through the way of Science, instead of clinging to materiality until they are forced out of it through suffering. Mrs. Eddy says, "suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self" (S. & H. 296: 6-9).

"And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel." You know that anointing has the tone of Soul—identification. "And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish" (II Kings 9: 5-8).

There we have a very striking illustration of Truth operating as Soul—the identification of Jehu as Truth's agent in the destruction of evil, as had been foretold by Elijah. Truth is able to use any circumstance profitably. Mrs. Eddy says, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (S. & H. 427: 23-25). Truth operates in every realm—in the realm of Truth, in the realm of

belief, at all times and under all circumstances. Here we see Truth operating to identify even Jehu as God's agent, and he was used to bring the prophetic lesson home to Israel.

If Truth only operated in the realm of Truth, it wouldn't be of much use to you and me. What we need to realize is that Truth is omnipotent, omniscient, omnipresent, and omni-active. Truth is Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error." The prophets realized that Truth would not only analyze and uncover error, but that it would also *destroy* error in the most effectual manner, and they typified this destruction through the symbol of Jehu. Nothing ever occurs by way of development that is not of God.

INTERVAL

All the time now the prophets are showing us, in a more and more exalted way, how to handle specific claims of evil scientifically and systematically. The person who talks about the handling of evil, and yet is terrified of evil, is a Christian Scientist only in name. So also is the person who merely *says* that evil is nothing, because saying that evil is nothing doesn't prove its nothingness. Mrs. Eddy has taught us the scientific and systematic method by which to reduce evil in every one of its phases to its native nothingness. If you say that mistakes don't occur or don't exist in mathematics or music, that doesn't prove it at all, but if you know enough about mathematics or music to analyze, uncover, and annihilate errors in those subjects, then that is a very different matter, and, moreover, it illustrates the purpose of the Christ. The Christ inevitably comes to the flesh, and if we really understood the scientific translation of the Christ-idea to the point of understanding, and how that understanding analyzes, uncovers, and annihilates error, then we would be worth our salt, and people would listen to us.

Jehu Acknowledged King of Israel: Truth as Principle

Here we come to the tone of *Truth as Principle*, which we have epitomized in this way: The demonstration of Truth involves the destruction of error. Jehu has been identified as the agent of Principle; and immediately Principle begins to interpret itself, its idea begins to destroy error, just as the scientific translation of mortal mind follows immediately after that of immortal Mind.

"Then Jehu came forth to the servants of his lord: and one said

unto him, Is all well? wherefore came this mad fellow to thee?"—whenever the "man of God" sends to us, whenever the call comes to us to go up higher, mortal mind always says, "wherefore came this mad fellow to thee?" because it just doesn't understand the situation. "And he said unto them, Ye know the man, and his communication. And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king" (II Kings 9: 11–13).

"So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram"—remember, Joram and Ahaziah had gone "back" in an attempt to heal the situation. "And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel" (II Kings 9: 14, 15). Jehu was in Ramoth-gilead, and he wanted to take Joram by surprise.

"So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously" (II Kings 9: 16–20). Even today we say, "He drives like Jehu," if someone is a furious driver.

"And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite"—you remember that Jezebel had enabled Ahab to seize Naboth's vineyard. "And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" (II Kings 9: 21, 22). There can be no peace between Truth and error.

That ends the tone of Truth as Principle, which we epitomized: The demonstration of Truth involves the destruction of error.

Joram and Ahaziah Are Killed: Truth as Life (1)

Next we come to the tone of *Truth as Life*. Here we see fulfilled, in a degree, the vision of Elijah, in which he saw that the Life of Truth means death to every form of error. The life of Jesus, which showed the scientific laying down of the mortal concept, illustrates this tone wonderfully. We shall now be seeing how Jehu destroyed error in what appeared to be an awful way, unprecedented in the whole history of Israel, but the prophets imply that he acted under God's command.

"And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite . . . But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam" (II Kings 9: 23-25, 27). So Joram and Ahaziah both died as a result of going "back." Spiritualism always involves the belief of death.

Jezebel Killed: Truth as Life (2)

"And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot" (II Kings 9: 30-33).

"And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel" (II Kings 9: 34-37). That ends the tone of Truth as Life, which, you remember, we summarized in this way: Elijah had seen that the Life of Truth means death to every form of error.

This whole picture is an illustration of the intelligent destruction of error; it is showing you how to “let your communication be, Yea, yea; Nay, nay.” There are only two people who have shown mankind fully how the divine idea develops itself irresistibly and at the same time utterly destroys error, and they were Jesus and Mary Baker Eddy. If we are obedient to what they showed, then we too can say, “the prince of this world cometh, and hath nothing in me.” It’s wonderful to see the development of those two aspects side by side in the Second Book of Kings. Never forget that Mrs. Eddy gives the scientific translation of mortal mind right after that of immortal Mind. Just so, the prophets were developing the scientific translation of the Christ-idea through divine Principle, Life, Truth, Love, Soul, Spirit, Mind, and alongside that they were showing, through the history of Israel, that Christ comes to the flesh and wipes out every claim of evil scientifically and systematically.

The House of Ahab Annihilated: Truth as Truth

Now we come to the tone of *Truth as Truth*, which we have epitomized: The Christ is the “divine manifestation of God, which comes to the flesh to destroy incarnate error.” The house of Ahab is here completely destroyed. Ahab was considered the pinnacle of evil in Israelitish history, just as Jehu was considered the pinnacle of destructiveness. As you remember, he had married Jezebel, the Tyrian princess, who introduced the worship of the Tyrian Baal.

The first ten verses of Chapter 10 record how Jehu ordered the massacre of seventy of the sons of Ahab. It represented the complete destruction of what Ahab stood for. The story then goes on: “So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining . . . And when he [Jehu] came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah” (II Kings 10: 11, 17).

There you see how the prophets illustrated the operation of the sword of Truth. Ahab’s house was completely destroyed, and no trace of his household was allowed to remain. That ends the tone of Truth as Truth, which we epitomized like this: The Christ is the “divine manifestation of God, which comes to the flesh to destroy incarnate error.” This destruction of error is carried on in Truth as Love, where Jehu turns his attention to exterminating the worship of Baal. Baal worship was the antithesis of true religion in Israel, and drove out the right idea of God.

Jehu Exterminates Baal Worship: Truth as Love

Finally, in this whole tone of Truth, we come to the tone of *Truth as Love*, which we have epitomized in this way: The sword of Truth completely fulfils the destruction of error—Baal.

The story relates how Jehu proclaimed “a solemn assembly” for Baal and gathered together in the house of Baal all the god’s prophets, servants, and priests. Having done this, “Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only” (II Kings 10: 23). The writers are here typifying the art of the destruction of evil—whereby evil only is destroyed, and everything worth saving is saved. “See thou hurt not the oil and the wine,” as John the Revelator puts it.

“And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. Thus Jehu destroyed Baal out of Israel . . . But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart . . . And Jehu slept with his fathers; and they buried him in Samaria. And Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years” (II Kings 10: 25–28, 31, 35, 36).

In that illustration of Truth as Love you see how the sword of Truth completely fulfils the destruction of error—Baal. You remember that in the whole tone of Principle the writers took the story of Moab and its complete destruction through translation, and here they take the story of Jehu to show how the sword of Truth brings about the destruction of error.

I don’t know anything that should make us happier than to see that we can have that understanding of God which enables us to overcome evil for all mankind scientifically and systematically. When Mrs. Eddy said that “the platoons of Christian Science are not yet thoroughly drilled in the plainer manual of their spiritual armament” (Un. 6: 25–27), she meant that the nature of God was not sufficiently understood by Christian Scientists to enable them to overcome error scientifically and systematically. They did not understand enough of the operation of the divine infinite calculus of God’s ideas and how

it could be used to enable mankind to analyze, uncover, and annihilate all evil, and thus fulfil all that is good. When we fully understand that process, then sin, disease, and death will go down before that spiritual consciousness.

Jehosheba Saves Joash: Love as Mind (1)

Now we come to the whole tone of Love, and it shows, in a very wonderful way, how the idea of God was preserved. It begins with the tone of *Love as Mind*, which we have epitomized like this: The motherhood of Love always protects and parents its own idea, although it also annihilates error. Here we see the motherhood of Love being manifested through the parenthood of Mind, and preserving its own idea. Mind is the parent Mind, and here it is operating to manifest the motherhood of Love.

“And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king’s sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain” (II Kings 11: 1, 2). Athaliah saw her opportunity at the death of her son Ahaziah, and made herself ruler of Judah. To make sure of her position she killed any other possible claimants to the throne. Joash, however, was protected by Jehosheba, who took him away and hid him from Athaliah. So, in the middle of this hideous slaughter, motherhood operated to save the spiritual idea.

Let this symbol come into your own experience. It may seem, for instance, as though everything worth-while is being destroyed, but as God’s idea you reflect the divine motherhood, and this ensures the salvation of the spiritual idea. This motherhood will begin to operate as the parenthood of Mind, and through that very desolation, which is sometimes essential, you will arrive at a better understanding of the spiritual idea, and that which is worth saving in human experience will have been saved.

Josiah Anointed King: Love as Mind (2)

“And he was with her hid in the house of the Lord six years”—until he had attained to some measure of manhood. “And Athaliah did reign over the land. And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord and

made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son" (II Kings 11: 3, 4).

Here there follows a sense of analysis, uncovering, and annihilation of evil: "And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; and a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down" (II Kings 11: 5, 6)—each one of us has got to "keep the watch of the house." If that watching seems to make you restless, then watch that it doesn't, but whatever you do, don't stop watching. Watch that you don't make something real of evil, but that you make nothing of it by disproving it. If malpractice had any power, many of us would have been dead long ago, but it isn't of God and so it is completely powerless. The only way it can seem to have power is if you open your mind to it. All that comes to us by way of reality or unreality is only what we open our minds to. The answer to the whole problem is to watch. If we are watching, then we shall be separating intelligently, we shall be identifying the spiritual idea, we shall be demonstrating it, eternalizing it, giving it form and consciousness, and so fulfilling it. We don't have to accept any belief of malpractice; all we have to do is to learn the nature of Truth, and let that fill our thought, and then we shall be able to say, as Jesus did, "the prince of this world cometh,"—in belief,—“and hath nothing in me.” We shall defeat the claim of evil before it confronts us.

"And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king. And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in . . . And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the Lord" (II Kings 11: 7, 8, 10). They were armed with the understanding of the manhood and womanhood of God's creating.

"And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple"—Mrs. Eddy says, "All God's servants are minute men and women" (Mis. 158: 19), they are always on the watch. "And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king" (II Kings 11: 11, 12).

In that tone of Love as Mind we have seen that the motherhood

of Love always protects and parents its own idea, although it also annihilates error.

There was only one thing which mattered supremely to the Hebrew prophets, and that was the Christ-idea. Their overriding purpose was not to record historical incidents, but to use them to illustrate the development of the Christ-idea, of the covenant between God and man—"I will be your God, and ye shall be my people." From a historical point of view there are several different authorities for the dates of all these kings, for instance, and no two of them agree. What these prophets wrote was the result of hundreds of years of spiritual culture. All the time they were bringing their stories into accord with the "seed-plot" of the first chapter of Genesis, which is as important to us as the numbers and how they operate in addition, subtraction, multiplication, and division are to a mathematician. Mrs. Eddy realized that, and that is why she climaxed her textbook with the chapters on Genesis and the Apocalypse. Mrs. Eddy knew that there would be no climax to her textbook without that "Key to the Scriptures." When the world sees the Bible from this point of view, it is going to love the Bible, because it will understand it.

Athaliah Dethroned and Killed: Love as Spirit

Now we come to the tone of *Love as Spirit*, which shows that the divine motherhood always re-establishes the divine order, and so meets the human need.

"And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason. But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the Lord" (II Kings 11: 13-15).

"And they laid hands on her; and she went by the way by which the horses came into the king's house: and there was she slain. And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people. And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars . . . And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's

house. Seven years old was Jehoash [Joash] when he began to reign" (II Kings 11: 16–18, 20, 21). So there you see how Athaliah, who had gained the throne by force, was dethroned and put to death, and how the rightful ruler, Joash, became king.

That ends the tone of Love as Spirit, which we epitomized in this way: The divine motherhood always re-establishes the divine order, and so meets every human need.

First of all, in this story of II Kings, we had an illustration of the translation of Principle in the destruction of Moab. Then, in the whole tone of Life, we began to see what that translation means to us—through the stories of the widow's oil, the Shunammite's child, and so on; it means abundance, multiplication, fatherhood. Then, in the tone of Truth, we began to see how Truth establishes manhood, the sense of things which David symbolized, and how that manhood becomes the two-edged sword of Truth. Now we are seeing the operation of the motherhood of Love. Mrs. Eddy says, "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and—behold the result: evil, uncovered, is self-destroyed" (Mis. 209: 32–3). Love always annihilates error, no matter what that error may be. So in this whole tone of Love we shall have the most wonderful sense of the preservation of the spiritual idea through Love, and at the same time the destruction of all that is unlike motherhood, of all that is unlovely.

The Handling of Evil Leads to the Apprehension of Science

You know, as I have often said to you in all humility, I truly believe that the reason why I was able to see that Mrs. Eddy's revelation was really Science was because I saw the necessity of handling evil intelligently, and I have done it consistently and persistently ever since, and I still do. I find that as I do that, my sense of good becomes clearer and clearer. The sense that there is only one infinite Being, over all and in all and through all, and also the sense of the nothingness of evil, becomes clearer and clearer. It isn't just saying that evil is nothing which counts—it's proving it. I have shown you many times how to take your understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and culture the ideas of those terms in your thought, and then how to use those ideas to deny and destroy error, but the time is upon us now when we must go further than that. We've now got to see how error is dealt with not only through the order of the Word, but also through the orders of the Christ and Christianity, and then, when we arrive at Science, we shall see that there isn't any error to be dealt with.

Let's look at the whole picture, for a moment, from the point of

view of Christian Science. Remember, first, that everything in reality reflects everything else. There is only one creation, God's creation, and therefore everything in it reflects God and reflects everything else. So in considering the Word, you must consider the Word in its own aspect, and also as reflecting the Christ, Christianity, and Science. For instance, Mrs. Eddy gives the sense of the Word as the Word when she says, "The Bible declares: All things were made by Him [the divine Word]; and without Him was not anything made that was made" (S. & H. 480: 26–28). She also speaks of "Divine Science, the Word of God" (S. & H. 503: 12–13). Then, when you come to consider the Christ and Christianity, you must consider them both in their four aspects.

Remember, we are now talking in the realm of Christian Science, and therefore in our consideration of the Word, the Christ, and Christianity we have seen the overcoming of evil scientifically and systematically. But when we arrive at Christian Science as Science, we begin to think in terms of Science reflecting the Word, reflecting the Christ, reflecting Christianity, and of Science in its own aspect, and then, for the first time, we begin to have some sense of absolute Christian Science. In that "candlestick" order of Principle, Life, Truth, Love, and Principle, Soul, Spirit, Mind, which shows us the Word as Life identified in Soul, the Christ as Truth reflected in Spirit, and Christianity as Love manifested in Mind, all based on Principle, we see the coincidence of Christian Science and absolute Christian Science. When we begin to understand Christian Science as Science, then we have a subjective understanding of the order of the synonymous terms which Mrs. Eddy gives at the beginning of her chapter called "Recapitulation;" we begin to understand the order of Mind, Spirit, Soul, Principle, Life, Truth, Love from the central point of Principle. You remember that Mrs. Eddy says of "Recapitulation," "Absolute Christian Science pervades its statements" (S. & H. 465: 4–5). When we reach the understanding of Science, even in Christian Science, then we can say, in some measure, "the prince of this world cometh, and hath nothing in me." The problem of evil is then solved to us, in a degree, but before we reach that point we've got to deal with evil scientifically and systematically. We've got to watch persistently, and if that watching seems to stress our thought, then we've got to see that it doesn't, but whatever else we do, we mustn't stop watching.

The Bible Leads Us to Science

The story of the Bible is forcing us to certain conclusions. It is forcing us at the moment to understand the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, Mind, and what that means. It is forcing us to see how it differs from the Word order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. We can see now how the Bible forced Mrs. Eddy to her conclusions. Mrs. Eddy didn't know anything about these synonymous terms for God when she began studying the Bible, and she didn't reach a full understanding of them until 1907. In her answer to the question, "What is God?" she stated these synonymous terms in several different ways before the final order of Mind, Spirit, Soul, Principle, Life, Truth, Love was revealed to her, but after she had climaxed her revelation in that way, the book received its finishing touch, and she didn't copyright "Science and Health" after that date.

We mustn't stop when we have an understanding of what the Word of God means in Christian Science as Mind, Spirit, Soul, Principle, Life, Truth, and Love. We must go on to understand the meaning of the other orders, just as intelligently as we have understood the days of creation and the synonymous terms, because we've got to use these orders in a very definite way. When a child is learning arithmetic, he can't keep going over 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 forever; the time comes when he's got to use those numbers in endless combinations in addition, subtraction, multiplication, and division. In just exactly the same way, the Bible is forcing us to begin to use our days of creation and synonymous terms. The Bible is leading us to Science itself, just as it led Mrs. Eddy. In fact, we can see how Mrs. Eddy was forced to draw the conclusions she did, by the logical, ordered, systematic, and scientific revelation of the appearing of the idea. It is little wonder that Jesus told his disciples, "Search the scriptures," and that after his resurrection, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." The story of the development of the Christ-idea is in the Bible.

Mrs. Eddy has lifted that story into the language of today, but it is still the same story. She says, "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood" (S. & H. 319: 21-23). And so, as you and I study the Bible, and as we understand symbol after symbol, we are learning the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the nature of the Word, the Christ, Christianity, and Science. We are being forced to the logical conclusions of Science, and as we persist in our efforts, there will come to us a

cultivated spiritual understanding of this subject, which is irresistible and which constitutes the Mind of Christ. The Christ-idea as Science is going to grow and grow until it fills the earth. Mind you, our sense of it at the moment is only one little aspect of it, but it is going to grow and grow, and nothing in the world can stop it. For the first time men and women are beginning to understand the revelation and operation of Principle as definitely as they understand mathematics and music, and far more definitely, because it is the Science of infinity.

COMPARATIVE DIAGRAM OF THE KINGS

(as recorded in the Second Book of Kings)

For diagram dealing with the First Book of Kings see Verbatim Report No. 51

SOUTHERN KINGDOM (JUDAH)	NORTHERN KINGDOM (ISRAEL)	B.C.
Ahaziah		842
Athaliah	Jehu	841
Joash		835
	Jehoahaz	814
	Joash	797
Amaziah		795
Azariah (Uzziah)		789
	Jeroboam II	782
	Zachariah	743
	Shallum	743
	Menahem	743
Jotham		739
	Pekahiah	736
Ahaz	Pekah	735
	Hoshea	730
	Fall of Samaria	721
	<i>(end of Kingdom of Israel)</i>	
Hezekiah		720(?)
Manasseh		692
Amon		638
Josiah		637
Jehoahaz		608
Jehoiakim		607
Jehoiachin		597
Zedekiah		596
Fall of Jerusalem		586
<i>(end of Kingdom of Judah)</i>		

(This list was compiled from the Clarendon Bible)

TALK NO. 56

(March 1st, 1949)

II KINGS—IV

Chapters 12: 1—19: 37

Every now and then it is good to stop and ask ourselves what the fundamental thing is that we are doing. The fundamental thing we are doing is reflecting God. Reflecting God is reflecting Mind, and therefore it means intelligent thinking; it is reflecting Spirit, and therefore it means substantial thinking; it is reflecting Soul, and therefore it means definite thinking, thinking identified with Principle; it is reflecting Principle, and therefore it means thinking which is of the nature of Science; it is reflecting Life, and therefore it means eternal thinking; it is reflecting Truth, and therefore it means conscious thinking; and it is reflecting Love, and therefore it means thinking which is holy and complete. That is what we are doing all the time—reflecting God. There is nothing but God. There is only one infinite Being, which includes everything, but that one Being is infinite—it isn't to be regarded as if it were one human person. It is infinite in diversification, classification, and individualization, and it includes within itself everything that is true.

Our Aim Is to Understand the Infinite One

If you had been in the Christian Science movement the years which I have, and had seen this idea of the Christ as Science develop, as I have, you would realize that its development is the inevitable outcome of Mrs. Eddy's demonstration. Mrs. Eddy saw this idea and she established it, and the idea has gradually asserted itself. In the early days the Christian Scientists were a very earnest religious body who were trying to live the fact that good is infinite, and they were doing some very good healing, but they had hardly any sense of real Science. Mrs. Eddy saw the danger of this, and so she sent workers out into the field to show the Christian Science movement that God is Principle, and that Principle is only to be understood through its idea. That was all that thought could accept at that time, and yet

resistance to this progressive idea was intense. But the idea went on developing. The next big step was that certain thinkers in the movement began to appreciate the fact that Being is one. It had been shown that Principle is understood through its idea, and then it was naturally realized that Principle and its idea is one.

So the realization that Being is one began to permeate thought, until finally the time came when many began to perceive that the One is infinite and is expressed in infinite Science. In the earlier days it had been seen that Being is one, but nobody could describe that One intelligently. The movement hadn't begun to appreciate what Mrs. Eddy meant by Mind, Spirit, Soul, Principle, Life, Truth, and Love; remember that it was only in 1907 that the answer to the question "What is God?" was revealed to Mrs. Eddy herself in this divine order. Well, gradually the realization came that the infinite One is expressed as an infinite calculus of divine ideas, that there is a perfect divine system of metaphysics whereby those ideas can be understood, reflected, and demonstrated. That is the way in which the Christ-idea as Science has developed.

Today we know that Being is one, and we also recognize that a nebulous sense of the infinite One is of no value whatever. Just as there is one mathematics and one music, but you have to understand every detail of them, so there is one infinite, and you must understand the infinite infinitely. You can't include Deity as one in your thinking; if you could, you would be greater than God. Mrs. Eddy says, "Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections" (S. & H. 517: 22-24). You and I are engaged today in knowing the infinite One through the infinite calculus of ideas which expresses it. As you know those ideas, you *are* them; and as you really become them, your thought changes from the objective standpoint of seeking God to the subjective state of finding God, which is pure reflection. So our great object is to understand and utilize that system of divine metaphysics which Mrs. Eddy discovered in the Bible and which permeates the Bible. All the illustrations in the Bible are designed to make the categories of metaphysics subjective and perfectly natural to us, so that they become what might be called true reflection.

Our one aim, therefore, is to gain a sense of God. But what does Mrs. Eddy say that God is? She says, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10). The curse of religion has been vagueness. The beauty and holiness of Science is definiteness. In Science every detail is fixed and permanent in divine Principle, yet the details are infinite in every way. What the writers of the Scriptures were doing throughout was showing the nature of God in its sevenfold aspect, which

elucidates the one God. The one God is Principle. The essential nature of that Principle is Life, Truth, and Love. The way it reveals itself is through Soul, whereby it translates its ideal to the point of idea, through Spirit, which gives infinite order (diversification, classification, and individualization), and through Mind, which makes every idea infinitely manifest.

The Focus Changes from the Word to the Christ

As we go on through the Bible, a most interesting fact is forcing itself upon us. You remember how often in the Scriptures the writers use a symbol such as "three and a half days," "half a week," or "1260 days," to indicate thought which understands something about God as Mind, as Spirit, as Soul, and which begins to gain a sense of Principle, but goes no further. The sense of Principle at that point is primarily from the aspect of Soul, and so the symbol is "three and a half." But the time comes when thought looks from Principle towards Life, and so reaches an understanding of Principle, Life, Truth, and Love, which is the "three and a half" considered from the other side. All through the Scriptures that symbol is used to typify a turning-point in thought, which must be faced and passed or nothing is really accomplished. It is that turning-point which is illustrated at the period which we are now coming to in the Scriptural record. When the Hebrew prophets went down into captivity in Babylon, they began to advance beyond the "three and a half" of Mind, Spirit, Soul, and a sense of Principle from the viewpoint of Soul. At that point thought began to rise from the Word sense, which is seeking, to the Christ sense, which is finding.

In the Pentateuch and all the way through to the end of I Kings, we have seen that the Word order is predominant. The same is true of the earliest of the pre-exilic prophets, such as Hosea and Micah, whose writings present 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, just as in the days of creation. At the beginning of the period of Principle, when thought becomes more identified with Principle, though the accent is still on Soul-sense and everything is still in the Word order, each synonymous term for God is presented in a sevenfold aspect. Now in II Kings we are seeing the Christ order coming into full view; we are watching the translation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. We shall see that the story of II Kings climaxes with the captivity in Babylon. In this fourth thousand-year period of the Bible, I don't feel that the accent on the Christ order becomes really pronounced until the time of the captivity in Babylon. At that point

Principle is looked at from Life, rather than from Soul. The fourth thousand-year period climaxed with the birth of Jesus; the fatherhood of God was made manifest, and Jesus came as the individual idea of the Christ. He demonstrated Life in the fifth thousand-year period of Bible history, and he also demonstrated Truth and Love.

Now, in considering II Kings, let's remember that it is the most wonderful illustration of scientific translation. As we go along, you will see that the false sense of kingship and organized religion, the latter represented by the Temple, was being translated out of itself. As prophets like Isaiah and Jeremiah bring out so clearly, side by side with the operation of Principle manifesting itself as its own ideal and translating that ideal down to the point of idea, there is always the picture of the desolation of evil, which is just the translation of the false mortal sense out of itself. Mrs. Eddy says, "In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin" (S. & H. 540: 11-16). The great prophets saw that Assyria and Babylon were instruments of Principle, not because those nations understood spiritual reality, but because Principle was able to use them to bring about the destruction of error. You remember that Mrs. Eddy says, "Truth has but one reply to all error . . . 'Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return' " (S. & H. 545: 27-30). What was really happening was that before the operation of divine Principle, Life, Truth, and Love, error was being brought to the surface and so destroyed.

Don't let's ever become so immersed in details of the Bible story that they mean more to us than the whole picture. Let's bear in mind the big picture, as it unfolds from the beginning of the Bible; let's see how the tones of the first chapter and the first three verses of the second chapter of Genesis are illustrated through the false record of creation, through the stories of Noah, Abraham, Isaac, Jacob, Joseph, Moses, and so forth, until at the point we have now reached we begin to see that we have been seeking through the Word and that now we are finding the Christ. The Christ is operating fully in this Second Book of Kings.

The Story of Translation in II Kings

How does this story of II Kings begin? It begins with the tone of Principle, in which the idea of translation is at once established. Translation is first illustrated through the symbol of the three companies of fifty, then through the symbols of Beth-el, Jericho, and

Jordan, and so on down to the annihilation of the condition symbolized by Moab. Principle is forever translating itself, and if Principle didn't translate itself, it wouldn't be Love; because it is of the nature of Love, it translates itself. So the fact that God is divine Principle, Love, means that it must translate itself, and that is what we see in the Christ order. We see Principle translating its own ideal of itself as Life, Truth, and Love, through Soul, Spirit, and Mind, down to the point of infinite manifestation or infinite idea. Mrs. Eddy carries that translation even further—to the point of idea as "the immediate object of understanding" (S. & H. 115: 17-18), and that understanding comes to you and to me as spiritual thinking, which forces the human mind to give up its belief in mortality.

The tone of Principle in II Kings is followed by the tone of Life, which gives the sense which Jesus gave when he said, "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." In that tone of Life in II Kings the widow's oil is multiplied, a son is born to the Shunammite woman, and throughout there is a sense of the "pure river of water of life"—which the Christ always brings. It was that feeling of abundant inspiration which at the time of Jesus came to John the Baptist, to the shepherds, and to Jesus' mother. It comes to everyone who is receptive.

Then the tone of Truth in II Kings illustrates the power of Truth to heal and destroy; you remember how the Shunammite's estate was restored to her and how Jehu brought about the destruction of Ahab's house and of Baal worship. Now we are seeing in the tone of Love how Love mothers its own idea and worships only at "the shrine of Love" (S. & H. 595: 8-9), whilst religion robs its own shrine to save itself. In the tone of Soul we come to the fall of Samaria. The Northern Kingdom was taken into captivity, but by that very event the idea of monotheism was made free. Monotheism had been a purely Jewish asset. The Jews believed that nobody could know God but themselves. They thought that Jahweh was God only in Palestine. So when the Northern Kingdom was taken into captivity the freeing of monotheism began; the idea spread, and thus the freedom of Soul was manifested.

Then the tone of Spirit illustrates how the infinite order of Spirit forever develops itself, and destroys the fleshly sense. The Book of Deuteronomy, which completely alters Israelitish religious history, is found in the Temple. Finally, in the tone of Mind, translation is climaxed. Jerusalem and the Temple are sacked and burned, and then during the Babylonian captivity the Priestly document is written. At that point the allness of Mind and Mind's idea is made manifest. So the whole story of II Kings gives a perfect sense of translation.

Every one of the illustrations in that whole story is to show us how to use Christ. What is Christ? Christ, according to Mrs. Eddy's teaching and the Bible, is divine Principle, forever translating itself as Life, Truth, and Love. Principle says, "I am Life, I am Truth, I am Love. I am the infinite Person, the one infinite relationship of fatherhood, sonship, and motherhood." As Soul, Principle translates itself from ideal to idea, and that translation is subjective, it is from Principle. As Spirit, it diversifies, classifies, and individualizes its ideas; if the infinite had two ideas alike in any way, it would have ceased to be the infinite, because it would have duplicated. Every one of God's ideas is different in every way—that constitutes infinity. Even in human experience you can't find two human beings or two flowers alike; it just doesn't happen, and how much less could it do so in infinity. Finally, as Mind, Principle manifests itself as infinite ideas. That translation is forever going on. The whole of II Kings is a perfect illustration of the appearing in human history of the Christ-idea, of how it began to develop in its fulness.

The Temple Translated

It is very interesting to see how Mrs. Eddy's definition of "Temple" is exemplified in this story of II Kings. Mrs. Eddy defines "Temple," in part, as "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (S. & H. 595: 7-9). Nobody has ever demonstrated true body except Jesus. When Jesus came, he said, "Destroy this temple, and in three days I will raise it up," and what he demonstrated at that period was the passing away of the mortal sense of body, symbolized by the temple, and the appearing of the true sense of body, which later became the right idea of church. Now think of that in connection with II Kings. What happens? First of all you see Principle translating itself, and then you see Life, the "pure river of water of life," corresponding to "the idea of Life, substance, and intelligence." Then you see the power of Truth to heal and destroy, illustrating in that age "the superstructure of Truth." Then you see Love, and you remember the illustration of how Love mothered its own idea in the story of Joash being saved from death by being hidden by Jehosheba. Love worships only at "the shrine of Love;" in the climax of the tone of Love we shall see how the king of Judah saw a pagan shrine at Damascus and had it copied at Jerusalem, robbing the Temple in order to set up a house of Baal-worship. All the way through now you will notice the constant pillaging of the Temple; time after time it was robbed to buy off prospective invaders.

So on the one hand there was the picture of the plundering of the

human Temple and the utter material devastation of the captivity, whereby everything—the nation, Jerusalem, the Temple—was gone, and on the other hand the material losses meant that the Hebrews had nothing left except their own spiritual thinking, and the outcome of that was the writing in Babylon of that Priestly document, with its record of the days of creation, which aided in leading Mrs. Eddy to the discovery of Science and impelled her to climax her textbook with “Genesis” and “The Apocalypse.” In the Priestly document was presented the true idea of “Temple” as “the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love.” Mrs. Eddy took that true Temple sense which Genesis presents, and translated it even higher into “church,” the “structure of Truth and Love; whatever rests upon and proceeds from divine Principle” (S. & H. 583: 12–13). Jesus began that translation when he resurrected his own body, and Mrs. Eddy completed it. Up to the time of Jesus the whole emphasis was on translation. After the time of Jesus the sense of Christianity began to be accentuated.

The Chronology of the Prophetic Books

I want to give you an idea of what we are going to do next in our study of the Bible. After II Kings I propose to take with you the prophets. In connection with this, you will find that little book by Goodspeed called “The Story of the Bible” most interesting. He considers the prophetic books in the order in which they were written.

As you know, we are now considering the period of Elijah and Elisha, when prophecy really began to be established. Elijah came about 875 B.C. and Elisha about 850, though that is only conjectural, and Elisha’s mission covered the reign of Jehu, which we have just read about. The earliest of the writing prophets were Amos and Hosea, who prophesied in Israel during the reign of Jeroboam II, between about 760 and 730 B.C., and they were followed by Micah and Isaiah, whose prophecies covered the years 740 to 690 B.C. in Judah. After these, the chronological sequence of composition is roughly Jeremiah, Zephaniah, Nahum, and Habakkuk, down to the exile in Babylon; Ezekiel during the exile; and Haggai, Zechariah, Malachi, Joel, Jonah, Nehemiah, and Daniel after the exile down to about the third and second centuries B.C.

The Incomplete Restoration of the Temple: Love as Soul (1)

We are still considering the whole tone of Love, which we have summarized in this way: Love mothers its own idea and worships only at “the shrine of Love,” whilst religion robs its own shrine to save itself. You will see how that is brought out very clearly.

You remember that in the tone of Love as Mind we saw that the motherhood of Love always protects and parents its own idea, although it also annihilates error. Jehosheba, the wife of the high priest, hid Joash, who afterwards became king, from Athaliah, who was putting to death all the royal house. Then Love as Spirit gave the sense of how the divine motherhood always re-establishes the divine order, and meets the human need. Now we come to the tone of *Love as Soul*, which illustrates that Love sacrifices all for the true identity of its object, whilst greed and fear always rob one of spiritual sense.

“In the seventh year of Jehu Jehoash began to reign”—he is sometimes called Joash and sometimes, as here, Jehoash. Joash was now king in Judah and Jehu in Israel;—“and forty years reigned he in Jerusalem . . . And Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him.” Joash, you remember, began to reign when he was seven years old. “But the high places were not taken away: the people still sacrificed and burnt incense in the high places” (II Kings 12: 1–3). All the way through you find this emphasis on the sin of retaining the “high places,” and remember that the climax of this tone of Love has to do with the opposite of “the shrine of Love.”

The story goes on to relate how Joash ordered the priests to raise money for the repair of “the breaches of the house of the Lord.” This was done, but it required further orders from the king before the work was finally put in hand, and even then “there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord.” Moreover, the “trespass money and sin money was not brought into the house of the Lord: it was the priests’ ” (II Kings 12: 12, 13, 16). There was no willingness to accept the fact that Love sacrifices all for the true identity of its object, and the result was that greed and apathy destroyed spiritual sense. Joash had a sense of human good, but he didn’t watch, and so the attempt to restore the Temple through the priests was somewhat unsuccessful! It is always impossible to restore “the shrine of Love” through human means. The greed and apathy in mortal thought undermine the attempt to do so.

Jerusalem Ransomed by Despoiling the Temple: Love as Soul (2)

“Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedi-

cated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem" (II Kings 12: 17, 18). The Temple is robbed time and time again, as we shall see. We have seen how Joash tried to repair the Temple, how he tried to bring out through Love as Soul the true identity of the Temple, but he was trying to do it on a material basis through the priests, and now we see how he tried to save the situation by sending to Hazael all the "hallowed things" and gold of the Temple.

Joash eventually fell a victim to conspiracy. "For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead" (II Kings 12: 21). If these incidents didn't have a spiritual meaning, if they weren't illustrating the divine plan of the first chapter of Genesis, if they weren't according to a divine order, what would be the point of studying them? They would just be insignificant little stories. But when you see what is their real purpose, then their value is beyond words. Here, for example, the writers are showing that it is impossible to define, to identify, "the shrine of Love" in a human or material way. Joash's attempt to "repair the breaches of the house of the Lord" through the priests was undermined by greed and apathy, and finally he himself was assassinated.

As we become conscious of and familiar with the divine tones, they operate in our own experience—through the Word, the Christ, Christianity, and Science. They are infinite in power and operation, and they are eternally going on. As we entertain divine ideas, they use us; we don't have to use them. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him."

Elisha Prophecies Deliverance from Syria: Love as Principle (1)

Now we come to the tone of *Love as Principle*, which we have summarized: Love as Principle demands complete obedience and demonstration, and interprets the divine plan.

Much of what comes now I am not going to read, because it is in the main a record of the disobedience and failure of the different kings and their consequent annihilation. Jehoahaz followed Jehu as king in Israel. His reign was a wicked one, but despite this, when oppressed by Assyria "Jehoahaz besought the Lord, and . . . the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians" (II Kings 13: 4, 5). Verse 9 records his death and the

accession of Joash (not the previous king of Judah), who was followed by Jeroboam II. Verse 14 goes on: "Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof." Now remember how we summarized this tone: Love as Principle demands complete obedience and demonstration, and interprets the divine plan. "And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow"—a symbol of the seven days of creation. Joash was told to put his hand upon the bow—to grasp the sevenfold aspect of God's nature. "And he put his hand upon it: and Elisha put his hands upon the king's hands" (II Kings 13: 14-16).

"And he said, Open the window eastward"—towards the Christ. "And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria:"—the sevenfold aspect of God is always the "arrow of the Lord's deliverance," and it is also the "arrow of deliverance from Syria," from disease, sin, poverty, and so on; it is deliverance both divinely and humanly:—"for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows. And he took them" (II Kings 13: 17, 18). Take the arrows of your bow. Your bow is always the days of creation, which give you your first glimpse of the synonymous terms for God. It is the "bow of promise," the bow which is used as a symbol all through the Bible. The arrows symbolize the ideas which the seven days of creation bring to you, and they are both the arrows "of the Lord's deliverance," and those "of deliverance from Syria," from all materiality.

"And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice" (II Kings 13: 18, 19). The king had stopped halfway, as so many of us do. If you go no further than Mind, Spirit, and Soul in your approach to God, you are ignoring the fact that Mrs. Eddy says, "God is what the Scriptures declare Him to be,—Life, Truth, Love" (S. & H. 330: 19-20). You cannot fully understand God until you have gone beyond Mind, Spirit, and Soul to Principle, Life, Truth, Love. Mind, Spirit, and Soul are synonymous terms which show you how God translates His own ideal down to the point of idea and also show you how thought rises in an ascending understanding of the divine nature. You never stop using Mind, Spirit, and Soul, but you must go on to touch divine

Principle, Life, Truth, and Love. The fact is that you can't know something about Mind without knowing something about Spirit, Soul, Principle, Life, Truth, and Love as well. You can't know anything about any of the synonymous terms for God without knowing something about all of them. When you think about Mind or Spirit or Soul, you are considering them all from that one aspect. You can't touch any one of them without touching all of them, because Being is infinite. The least idea in mathematics reflects the whole of mathematics in a degree, and so whatever you know about reality is but a reflection of the whole. When you begin, your sense of the synonymous terms for God is a matter of words and human symbols, but gradually they become mental and spiritual tones to you. The symbols must always be rising.

The Dead Man Revived by Touching Elisha's Bones: Love as Principle (2)

"And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet" (II Kings 13: 20, 21). When people talk about the "bones of the situation," they mean the substance of the situation. Here we see a lovely symbol of how the idea of manhood which Elisha brought, and which seemed to have been buried in Israel, was able to resurrect the fading concept of the divine idea, when thought touched the bones or substance of Elisha's vision. Although there was an attempt to bury the sense of the Christ-idea which Elisha gave to Israel, yet the bones, the substance, of that idea remained to revive and resurrect seeking thought. In reality it could no more be buried than what we know today could be buried.

"But Hazael king of Syria oppressed Israel all the days of Jehoahaz. And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet." That covenant with Abraham, Isaac, and Jacob was the Word—the "bones," the substance, of the divine nature. "So Hazael king of Syria died; and Ben-hadad his son reigned in his stead. Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel" (II Kings 13: 22–25). Sometimes we beat error "three times"—we work through

Mind, Spirit, and Soul. We say with Mind, "Let there be light," with Spirit, "Let there be development and order," and with Soul, "Let there be identity," and then we even touch Principle, though at first only from the aspect of Soul. But our work will never last unless we go further and touch divine Principle, Life, Truth, and Love, because that is what we really demonstrate. The way of reaching and demonstrating the essential nature of God is through Mind, Spirit, and Soul, but demonstration itself is the demonstration of divine Principle, Life, Truth, and Love.

Remember how we epitomized the tone of Love as Principle: Love as Principle demands complete obedience and demonstration, and interprets the divine plan.

Amaziah Shows Mercy: Love as Life (1)

Now we come to the tone of *Love as Life*, which illustrates how Love fulfils the mercy of Life, but also humbles the pride of life. Remember the fifth Beatitude: "Blessed are the merciful: for they shall obtain mercy." The writers here give two illustrations, one of mercy and then one of the humbling of pride.

Amaziah (son of the Joash who had been king in Judah and who had been murdered by his servants) was now reigning in Judah. "And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father"—in those days a king usually took good care to slaughter all possible opposition as soon as he came to power. "But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin" (II Kings 14: 5, 6). There was an illustration of mercy. This act of mercy was so unusual as to be considered worthy of recording, and of course it illustrates Love as Life beautifully.

Amaziah's Pride Humbled: Love as Life (2)

The next incident illustrates the humbling of pride. "Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face"—which meant, "Come and let's have a fight." He had just slain ten thousand men of Edom, and was evidently flushed with victory. "And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that

was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up:"—the pride of life:—"glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?" (II Kings 14: 8–10). Amaziah, however, refused to listen. So Jehoash came out and defeated him, broke down the wall of Jerusalem, and plundered the Temple. The Temple was always being plundered in this period.

Next follows an account of the reign of Jeroboam II in Israel. The writers record that, despite his evil ways, he "restored the coast of Israel . . . according to the word of the Lord God of Israel . . . For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And the Lord said not that he would blot out the name of Israel"—their individuality—"from under heaven: but he saved them by the hand of Jeroboam the son of Joash" (II Kings 14: 25–27).

That ends the tone of Love as Life, which we summarized: Love fulfils the mercy of Life, but also humbles the pride of life.

Assassination and Intrigue Run Riot: Love as Truth

So we come to *Love as Truth*, which illustrates how Love fulfils only its own design as man, and punishes the false sense of manhood. Here the writers give brief accounts of the abortive reigns of eight kings—Azariah, Jotham, and Ahaz in Judah, and Zachariah, Shal-lum, Menahem, Pekahiah, and Pekah in Israel. Pekah was followed by Hoshea, who was the last king of the Northern Kingdom. I am not going to take the text in detail, but if you study it, you will see clearly how all the assassinations, intrigues, false worship, and so on bring out this sense of the fulfilment of true manhood and the devastation of false manhood. In this story of translation in II Kings we are now seeing the utter devastation of the Israelitish nation, with its false system of government and religion. But the spiritual idea was rising at the same time, as it inevitably must do.

This tone of Love as Truth ends at the beginning of Chapter 16 with an account of how Ahaz, who followed Jotham as king in Judah, enlisted the support of the king of Assyria against Pekah, king of Israel, and his ally Rezin, king of Syria. He plundered the Temple yet again in order to do so. In the seventh chapter of Isaiah, it is interesting that the prophet is told to tell Ahaz, "fear not, neither be fainthearted for the two tails of these smoking firebrands." He "took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to

the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin" (II Kings 16: 8, 9).

In the pathetic story of the destruction one after the other of these different kings, you see how Love annihilates with the sword of Truth. One king after another disappears in a vain attempt to work out the problem on a material basis, through such means as plundering the Temple in order to buy off adversaries, instead of using the divine fact of Love as Truth. The climax of the false sense of manhood, as symbolized by the kings, is just devastated by Love operating as Truth.

The Altar Removed from the Temple: Love as Love

Now we come to the climax of this tone of Love. As we have seen, in Principle the emphasis was on translation; in Life it was on the water of Life; in Truth it was on the healing and destroying power of Truth; and now in Love it is on the Temple, the false sense of "the shrine of Love." We have epitomized *Love as Love* like this: Love worships only at "the shrine of Love," whilst mortals worship at the shrine of paganism.

"And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof" (II Kings 16: 10). Remember that a most important thing in the Temple was the altar—a symbol of "the shrine of Love." The story goes on to record that Urijah built the pagan altar, and established false worship, in accordance with the orders of the king. Ahaz, however, not content with this, "brought also the brasen altar, which was before the Lord . . . and put it on the north side of the altar." He also "cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones. And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria" (II Kings 16: 14, 17, 18).

A Summary of the Whole Tone of Love in II Kings

Just take this whole tone of Love and see the development of it. In *Love as Mind* we saw that the motherhood of Love always protects and parents its own idea, although it also annihilates error; Jehosheba

hid Joash, who afterwards became king, from Athaliah, who was killing all the seed royal. *Love as Spirit* showed how the divine motherhood always re-establishes the divine order, and meets the human need; Athaliah was slain, and Joash was established as king. *Love as Soul* showed how Love sacrifices all for the true identity of its object, whilst greed and apathy always rob one of spiritual sense; Joash tried to restore the Temple, but the Temple was robbed in an attempt to save Jerusalem. *Love as Principle* was that which demands complete obedience and demonstration, and interprets the divine plan. The prophet Elisha showed the king that there was no way of safety but through the bow and arrow shot eastwards—towards the Christ; he interpreted the divine plan. In *Love as Life* we saw how Love fulfils the mercy of Life, but also humbles the pride of life; Amaziah slew the murderers of his father, but spared their children, thus re-establishing the law of Moses which enacted that “every man shall be put to death for his own sin,” but afterwards his false pride was humbled. In *Love as Truth* we saw how Love fulfils only its own design as man, and punishes the false sense of manhood. In that tone, king after king was just wiped out. Finally, *Love as Love* illustrated that Love worships only at “the shrine of Love,” whilst mortals worship at the shrine of paganism.

Remember, it is Love which *annihilates* error. We have just been seeing how the false kingship and false religion were desolated, how everything unlike Love was wiped out, but nevertheless the plan of Love was later to appear in the Priestly document. The plan of Love is the complete and fulfilled sense of the synonymous terms for God; the days of creation are our first humble sense of these synonymous terms, and as our sense of those days broadens and rises, they are then seen as the synonymous terms, and lead us to the plan of Love. It was that divine plan, the motherhood and womanhood of Science, which governed Mrs. Eddy’s thought. It was Love which enabled her to climax her revelation with these synonymous terms for God—nothing else could possibly have done it. Nothing could give that sense of Science but divine Principle, Love. In this story of II Kings we are seeing how that divine plan inevitably annihilates anything which is not in accord with it, until translation is fulfilled.

A Summary of the Christ Translation

Let’s now consider in more detail the office of the Christ in Christian Science, where it appears as the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583: 10–11). It begins with the tone of *Principle*, which always translates itself. Principle says, “I am the infinite One, I interpret

myself, I demonstrate myself, I am basic, I am fundamental, I operate as infinite Science and infinite system." The minute it comes to your thought that Principle translates itself, the Christ order begins to appear to you. The scientific translation of immortal Mind begins with Principle, and immediately that translation starts in your thinking, in my thinking, or in human history, inevitably the scientific translation of mortal mind takes place simultaneously and irresistibly. As Principle declares itself in your thought or in my thought or in general human thought, what happens? Thought begins to become basic, demonstrable, fundamental, scientific, and systematic, and so all that is unlike that begins to disappear.

As this Christ order begins to take effect in your thought, it leads you next to the tone of *Life*. Principle is always saying, "I am Life." Principle is always translating itself to itself; Principle is forever saying of itself to itself, "I am Life, Truth, Love." As Principle says, "I am Life," you and I catch the tone of that, in some small measure. What is this Life of which we see a faint glimpse? The mission of Jesus illustrated it as it has never been illustrated in the world's history, before or since. He demonstrated Christ at the point of Life—inspiration, resurrection, divine fatherhood, multiplication, and so on. The writers of II Kings illustrate that tone of Life wonderfully, and if you consider the text carefully, you will see what a perfect illustration they give of the "pure river of water of life."

When Principle has said, "I am Life, I am Father," the divine sonship appears as *Truth*. Principle is always saying, "I am Truth, I am Son." Mrs. Eddy calls that Son the Messiah or Christ, which is always operative. In Christian Science it is the "divine manifestation of God, which comes to the flesh to destroy incarnate error." The writers of II Kings show the power of Truth to heal, and also to destroy error. Now, what is that Truth or Christ which comes to you? It is the form of the Son of God, it is manhood, it is the great Physician, the great Surgeon, the great Redeemer, the great Restorer. It is that which we call consciousness. What consciousness? All the consciousness there is, because there is only one consciousness, one infinite consciousness. So Truth gives you the sense of the Christ as one consciousness, as the standard of Truth, as the manifestation of Truth.

Then your thought is led to the tone of *Love* in this translation. You begin to see what Love is—that it encompasses, fulfils, mothers, and glorifies its own idea, that it is always salvation to its own idea. As you begin to glimpse that, your thought rises to see that divine motherhood is that which must translate itself. That is true of motherhood even in human experience.

So you first see Principle translating itself to itself. Then that

begins to operate as the “pure river of water of life,” which leads you to see Truth, or the Christ, the Son of God, and then you begin to see divine motherhood. Remember, the highest definition in Mrs. Eddy’s Glossary is her definition of “Mother,” which reads: “God; divine and eternal Principle; Life, Truth, and Love” (S. & H. 592: 16–17). You reach the true sense of motherhood as you understand “divine and eternal Principle; Life, Truth, and Love,” and as you gain that sense of motherhood you see that it *must* translate itself, that it can’t help translating itself. As you and I reach a true and definite sense of God, and remember that it is Love which “imparts the clearest idea of Deity” (S. & H. 517: 13–14), we are not satisfied to lock up that sense. We feel an irresistible desire to translate it to each other and to all mankind. Love is that which always glorifies itself, fulfils itself, and meets every human need. There is nothing that Love can’t do. It is complete fulfilment, perfection, protection, ascension.

Then you come to the tone of *Soul*, and you begin to see that Soul identifies this Christ translation. Soul translates Principle’s own ideal of itself down to the point of idea. God’s ideal is one and infinite, and is known as a whole only to God. No one idea of God can know the divine ideal as a whole, so that ideal must be translated through Soul to the point of definite idea if you are to behold it in any aspect. Through Soul you identify yourself with that forever translation of the Christ-idea. There is only one identity, and therefore everything is identified with that translation through Soul. Soul is also that which exterminates sin, and exchanges the mortal sense of body for the true sense, which is incorporeal.

Next, you come to the tone of *Spirit* in this translation. When you have the sense that divine Principle, Life, Truth, and Love, translates itself through Soul to the point of idea, then you see that this idea must be ordered, or there would be chaos. “Spirit diversifies, classifies, and individualizes all thoughts” (S. & H. 513: 17–18). Spirit makes every idea different, it puts every idea into a class, and it individualizes it—that is, gives each idea a different office. In this tone of Spirit you begin to see that “infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms” (S. & H. 503: 15–17). As this scientific translation of the Christ forever goes on from divine Principle, it shows that “Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness” (S. & H. 332: 9–11).

Finally, your thought arrives at *Mind*, and you see that all that represents infinity is idea—the manifestation of Mind. Mrs. Eddy says, “All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal

manifestations of the infinite divine Principle, Love.” A few lines down, she goes on to say, “Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience,—that is, all power, all presence, all Science. Hence all is in reality the manifestation of Mind” (S. & H. 275: 14–17, 20–24). She says, “all is in reality the manifestation of Mind,” because she didn’t want to make it sound as if there were two separate things, Mind and manifestation; she wanted to bring out the fact that Mind includes manifestation.

And so divine Principle, Love, has translated its own ideal through Soul and Spirit down to the point of Mind. Then what happens? You say, “Why, I am Mind made manifest; I am the manifestation of Mind,” because you realize that every idea is Mind made manifest, and Mind creates only ideas. Then you say, “Well, if I’m an idea of Mind, what does that mean? It means that I am an idea of wisdom, intelligence, power, law, action, creative ability, an idea that always lives in the parent Mind. I have never known any other parent. I am just an idea of that one Mind.” That truth begins to operate to annihilate mesmerism, hypnotism, theosophy, spiritualism, mortal thought-transference, mental despotism, eastern necromancy, and any belief of minds many. It begins at once to annihilate all that opposes Mind.

On page 115 of “Science and Health” Mrs. Eddy takes the scientific translation of immortal Mind right down to the point of understanding. After giving the order “Divine Principle, Life, Truth, Love, Soul, Spirit, Mind,” she then defines “man” as “God’s spiritual idea, individual, perfect, eternal.” Then she gives Webster’s definition of “idea” as “An image in Mind; the immediate object of understanding” (S. & H. 115: 13–18). So that scientific translation comes right down to the point of understanding, the understanding of the sevenfold aspect of God’s nature, and that is the point at which it comes to us. Then we begin to use the sevenfold aspect of God to analyze, uncover, and annihilate error, a process which the Bible symbolizes by the number “ten.” So the scientific translation of immortal Mind, bringing about the scientific translation of mortal mind through three degrees, leads to an appreciation of that very important symbol “ten,” which is so wonderfully illustrated in the ten Commandments, and which appears, with its multiples, time and time again throughout the Scriptures. Mrs. Eddy says of the third degree of the scientific translation of mortal mind that in it “mortal mind disappears, and man as God’s image appears” (S. & H. 116: 4–5). That appearing of God’s man is going on in some measure in all of us all the time.

So let's begin to be perfectly familiar with this order of the Christ, this wonderful translation of divine Principle.

INTERVAL

Israel Taken into Captivity: Soul as Mind

Now we come to the whole tone of Soul, and translation continues on its course. We have epitomized the tone of *Soul as Mind* in this way: Sin claims to take away all sense of identity with God. There you see the opposite of divine translation. Soul not only translates, but it also identifies the forever translation of the Christ as you and me and all God's ideas.

The main picture which we are watching unfold is very similar to the story that Jeremiah told—the story of the destruction of Jerusalem and of the captivity in Babylon. Jeremiah realized that all the sin and false worship would have to be destroyed, and he apparently considered Nebuchadnezzar as God's agent in this destruction. Jeremiah showed how the operation of Soul would destroy all that had to be destroyed, but would also translate all that was worth saving into the realm of idea. The fact of Soul, the fact of the scientific translation of divine Principle, Life, Truth, Love, as infinite ideas, infinite manifestation, forces its opposite to be uncovered and destroyed. That true sense of the translation of Soul shows sin to be unidentified with God and so brings about its destruction. The attempt to identify sin with God is the opposite of true translation, and the right idea of translation inevitably uncovers that.

"In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years . . . Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria,"—the capital of the Northern Kingdom,—“and besieged it three years. In the ninth year of Hoshea”—that is considered to be 722 B.C.—“the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes” (II Kings 17: 1, 3–6).

“For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt,

from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the Lord their God . . . And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: for they served idols, whereof the Lord had said unto them, Ye shall not do this thing" (II Kings 17: 7-12). Sin claimed to have destroyed the identity of the children of Israel with God, and so they were taken away into captivity. Soul establishes identity with God; sin takes it away.

In that story of the fall of Samaria and the carrying of Israel into captivity there is the most striking illustration of Soul as Mind, of the law of divine identity operating. How glad we should be when we begin to understand the office of Soul in this Christ order, and we begin to understand the law of Soul, the law of identity, the rule of Soul, and we begin to see that that law of Soul as Mind operates to destroy everything in us which is lawless. But, remember, that translation of Soul can't operate unless we understand it. Nothing can enter our consciousness and expose all that is hiding identity with God, except that which is of the nature of Truth. All the time we are seeing the scientific translation of immortal Mind and the scientific translation of mortal mind operating side by side. That's why Mrs. Eddy puts them together. Divine Principle, Life, Truth, and Love—God's infinite ideal of Himself, the Person of God, the one infinite relationship—translates itself at the point of Soul. Here we are seeing Soul as Mind, Soul as law, which uncovers and desolates lawlessness for us and for everybody else, and thank God it does. Remember how we summarized this tone of Soul as Mind: Sin claims to take away all sense of identity with God, and that is the opposite of divine translation.

As the Christ translation comes to you at the point of Soul, and the divine ideal begins to be translated to you, you say to yourself, "This translation is me"—you identify yourself with scientific translation, with the one infinite identity. Principle translating its own ideal as infinite idea is the reality of you and me and all mankind. All that is ever going on in connection with you is what God knows about you, and what God knows about you is "the same yesterday, and to day, and for ever." Of course, it is of the nature of development, because it is infinite, but the fundamental fact is that you are forever identified with God.

Israel Rejected for Her Sins: Soul as Spirit

Then the tone changes to *Soul as Spirit*, which we have summarized in this way: Materialism and the harlotry of Baal-worship separate from God, and so there is no ordered identity. At this point in scientific translation you begin to see the order, the purity, the substance, and the reality of that translation.

The writers here describe the sins of Israel and Judah which caused them to be separated from their God. They refused to listen to all the exhortations and warnings of the prophets; "they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord to provoke him to anger . . . And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight" (II Kings 17: 16, 17, 20). Because Soul is Spirit, it separates that which is unlike God, that which is unidentified with God. But if you and I are in earnest, Soul as Spirit comes to us as ordered translation, as the purity, the substance, and the reality of translation. At the point of Soul as Spirit in this divine translation, everything that is unlike Spirit is rejected. As that translation comes to you and to me, it not only brings a sense of ordered identity, of the substance of identity, of the purity and reality of identity, but it also becomes the sword of Spirit, separating us from all that is unlike Spirit, and thank God it does. We summarized this tone as follows, you remember: Materialism and the harlotry of Baal-worship separate from God, and so there is no ordered identity.

Never forget that the reason why the mud and slime and darkness which constituted the beginning of the material world have become the civilization which we know today is that the Christ translation is forever going on irresistibly. Before that Christ translation, in which divine Principle, Life, Truth, and Love, is forever translating itself, mud and slime and ignorance and darkness were bound to disappear, and the idea of Science which we have today was bound to appear. Because we understand something of the Christ-idea as Science, we aren't afraid of the terrific chemicalization which seems to be taking place in the world today; we see that the scientific translation of immortal Mind goes on side by side with that of mortal mind. When the error of materialism and of mortal personality is coming to the surface, the Christ-idea is developing by the side of that, and nothing can stop it from doing so. Today we, and many

thousands of others, are beginning to know the scientific way to God and the scientific way from God. There are more men and women in the world today who are beginning to know something of that scientific and spiritual way than there have ever been, and there is a great reaching out in the world to know God. So we have the same picture in the world today as there was in the prophetic age. Materialism is breaking up, destroying itself, and the Christ-idea is being brought to the birth, and those two things are happening side by side.

Lions in Samaria: Soul as Soul

At verse 24 we come to the tone of *Soul as Soul*, which we have epitomized in this way: Identity with God frees from materiality and gives the safety of Soul. False identity binds man.

"And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them" (II Kings 17: 24, 25). We have seen before that a lion is used in the Scriptures as a symbol of animal qualities. Today the "lions" of materialism are everywhere; greed, hate, division, murder, all seem to be rampant. You might say that the translation of the Christ-idea is sending "lions" among us, but what is really happening is that the basic error of the situation is being uncovered and destroyed. Mrs. Eddy says, "Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims" (S. & H. 223: 28-30). Whenever it seems that "the Lord hath wrought an evil," we ought to know that it is the operation of the Christ-idea which uncovers error in order to destroy it.

"Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land"—they had no sense of Soul as Soul, and so they couldn't identify God; they had a false sense of identity and therefore they had no safety. "Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land"—knowledge of God always enables man to identify himself with God, and so frees him from the "lions" of materialism. "Then one of the priests whom they

had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt" (II Kings 17: 26–29). They weren't really seeking God themselves, and so the attempt to teach them "how they should fear the Lord" was quite unsuccessful.

The next few verses continue the exposure of all the sins of the people—how they professed to "fear the Lord," but were all the time worshipping their own gods. They did not adhere to the commandments which God had given to the children of Israel; they did not keep the covenant which God had made with them, and which symbolizes the covenant between God and each one of us, the covenant that "Principle and its idea is one" (S. & H. 465: 17). "So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day" (II Kings 17: 41).

That ends the tone of Soul as Soul, which we epitomized in this way: Identity with Soul frees from materiality and gives the safety of Soul. False identity binds man. We saw there the attempt to gain freedom from the bondage of false identity through human means—for example, sending a priest to teach the people—but human means don't accomplish their object. There is only one way out, and that is through spiritual sense. Remember that Mrs. Eddy gives as the third degree or final stage of the scientific translation of mortal mind "Understanding," understanding of the tones of the seven days of creation—"Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116: 2–3).

Hezekiah "Clave to the Lord": Soul as Principle

Now we come to the tone of *Soul as Principle*, which shows that identification with Principle demonstrates safety. Hezekiah now began to reign over Judah, at the time of the fall of Samaria, and he "did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it" (II Kings 18: 3, 4)—that brazen serpent had been set up by Moses to teach the people that all evil is animal magnetism, but it had outgrown its usefulness as a symbol. "As we rise, the symbols disappear." Remember that Jeremiah says, "they shall say no more, The ark of the covenant of the Lord: neither shall

it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more" (Jer. 3: 16).

"He [Hezekiah] trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses" (II Kings 18: 5, 6). What a perfect sense of identity in that phrase, "he clave to the Lord."

"And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city" (II Kings 18: 7, 8).

The next four verses repeat the story of the fall of Samaria. There ends the tone of Soul as Principle, which we epitomized like this: Identification with Principle demonstrates safety. The opposite, false identification, brings the bondage of captivity.

Sennacherib Tries to Terrify the Jews into Submission: Soul as Life

And now we come to the tone of *Soul as Life*, which identifies the false pride of Assyria, and its inevitable destruction.

Sennacherib, the powerful king of Assyria, now turns his attention to the Southern Kingdom of Judah, and captures all the fenced cities. Hezekiah seeks to pacify him, and uses silver and gold from the Temple to buy him off. Nevertheless, the king of Assyria sends his armies to besiege Jerusalem, and tries to terrify the defenders. Rab-shakeh, one of his captains, calls out to them, "Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him" (II Kings 18: 19-21). Rab-shakeh then tries to persuade them to give pledges to the king of Assyria, and promises an immediate supply of two thousand horses if they will agree, adding as an insult, "if thou be able on thy part to set riders upon them." He is even insolent enough to suggest that the Lord told him to destroy Judah. He then promises the people all kinds of material benefits if they will desert Hezekiah and their God and make an agreement with the king of Assyria. He points out that no god has yet delivered any nation out of the hand

of the king of Assyria. "But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not" (II Kings 18: 36).

That tone of Soul as Life shows that Soul, translating the true individuality of being, uncovers the pride of life, and foretells its desolation. The true sense of individuality, or indivisibility from God, is the only thing that can save men from the "Assyrians." Our summary of this tone was that Soul as Life identifies the false pride of Assyria, and its inevitable destruction.

Isaiah Promises Deliverance: Soul as Truth

As you begin to realize the translation of divine Principle, Life, Truth, Love, and as you feel the touch of it at the point of Soul, it begins to operate as the law of Mind, the purity and order of Spirit, the identity and sinlessness of Soul, the Science and system of Principle, the exaltation, inspiration, resurrection, and multiplication of Life, and now we are going to see how it operates in the tone of *Soul as Truth*. We have epitomized this tone: Soul as Truth identifies the man of God as the way of deliverance. They turn to Isaiah, the *man* of God, for deliverance. Remember, it took the prophetic writers hundreds of years to balance these tones in their thinking and to illustrate them in this way. Without the underlying spiritual tones these incidents would be valueless; they would be nothing more than folk-lore.

When Hezekiah was told what Rab-shakeh had said, he "rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz" (II Kings 19: 1, 2). In this prophetic age the individuality of the prophets was constantly being asserted. As material sense disappeared "before the conscious facts of spiritual Truth" (S. & H. 593: 5), and the kings, the Temple, Jerusalem, the Israelitish nation, all came to destruction, the prophet, the individual, stood right out, and stood like a rock. Now, if we build on that basis of true individuality, we too shall be building on a rock. Every man ought to be a prophet. Every man ought to have the experience of seeing the "disappearance of material sense before the conscious facts of spiritual Truth," and he should never be satisfied until he does.

"And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king

of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left. So the servants of king Hezekiah came to Isaiah" (II Kings 19: 3-5). When we come to this point in the identifying process of Soul where we can identify translation as true manhood, as Truth, then we shall not be afraid, because we shall know that from everlasting to everlasting there is nothing true about us but God's idea, man.

"And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land." When the king of Assyria heard of Hezekiah's defiance, he sent a further message to him, boasting of his prowess against other nations, and warning him, "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria." Hezekiah, however, "prayed before the Lord, and said . . . Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God . . . Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only" (II Kings 19: 6, 7, 10, 15, 16, 19). His prayer was that the Christ translation might be made manifest as the infinite calculus of divine ideas, as true manhood.

Jehovah Answers Hezekiah's Prayer: Soul as Love

So we come to *Soul as Love*, which we have summarized: Sin is its own destroyer; this is the rule of Love. Soul as Love means translation fulfilled, translation glorified, translation given the name of motherhood.

"Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel" (II Kings 19: 20-22).

Isaiah's message from the Lord went on to analyze and expose the false pride of Sennacherib, which had caused him to make all kinds

of false boasts. The judgment on Sennacherib was, "therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest"—the opposite of translation. But the promise to Hezekiah was, "And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof" (II Kings 19: 28, 29). There are the three degrees again, wonderfully symbolized. In the first degree, the physical, nobody really knows anything about God, and everything is chaotic; the little sense which men have of God comes to them quite haphazardly. The second degree of the moral involves a little better state of affairs, but still thought is quite content to say "God is," and leave it at that. But in the third degree of understanding, thought can say, "sow ye, and reap, and plant vineyards, and eat the fruits thereof." When you have arrived at that third stage in the translation of mortal mind, you begin to think intelligently. "The time for thinkers has come" (S. & H. vii: 13), and at that point you think in an ordered way according to "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," and as you go on, those tones expand into a sense of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

"And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward"—the objective and the subjective aspects of reality. "For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return,"—the opposite of translation,—"and shall not come into this city, saith the Lord." The "city" which the Lord defends is the "city foursquare," the divine infinite calculus. "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword" (II Kings 19: 30–33, 35–37).

And so in that tone of Soul as Love we have seen the rule of Soul as motherhood, as protection, as perfection; we have seen the rule of Soul fulfilled in Love. The rule of Soul as Love is that sin is its own destroyer, and thank God it is.

A Summary of the Whole Tone of Soul in II Kings

Let's just summarize the whole tone of Soul. In *Soul as Mind* we saw how the law of translation rebukes all lawlessness. In *Soul as Spirit* the order and purity of translation exposed the hopelessness and impurity of disorder. In *Soul as Soul* appeared the sinlessness and identity of translation, destroying all sin. In *Soul as Principle* the Science and system of that translation began to be demonstrated in the annihilation of all that was not according to Principle. In *Soul as Life* the individuality and exaltation of translation analyzed the false pride of Assyria and foretold its inevitable destruction. In *Soul as Truth* the manhood of translation took form; the "man of God" was identified as the way of deliverance. Finally, in *Soul as Love* the fulfilment of translation was seen in the self-destruction of sin.

As I said to you at the beginning, our primary purpose is to learn how to use Mind, Spirit, Soul, Principle, Life, Truth, and Love as "incorporeal, divine, supreme, infinite." We have been seeing for a long time how those synonymous terms for God operate as "incorporeal," as the Word, and now we are beginning to see how they operate as "divine," as the Christ. It is not only necessary for us to know the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love, but we must also know intelligently how they combine; we have come to the point where we must definitely take this step of learning how they blend. As I stressed last week, Mrs. Eddy gives three basic orders of the synonymous terms for God in her textbook, and these three orders indicate a fourth. The Scriptural account which we are now considering in II Kings is showing us how to use the Christ order. For what purpose? To translate to our thought the spiritual idea, and at the same time to enable us to see the scientific translation of mortal mind out of matter into Mind, into idea. That is its twofold purpose.

TALK NO. 57

(*March 8th, 1949*)

II KINGS—V

Chapters 20: 1—25: 30

This evening we shall finish this wonderful story of II Kings, and it *is* wonderful. It is the beginning of the development of the Christ-idea. You know, we all must realize that the time has now come when we must progress from thinking in terms of days of creation or numerals of consciousness or even synonymous terms, and we must definitely begin to think in terms of the Word, the Christ, Christianity, and Science. We have been going through the Bible, and we have seen numberless illustrations of the Word of God, and now we are beginning to see the Christ illustrated in the same way.

The Structure of the Matrix

In considering this Bible story with you, I don't often say very much about the symbol we call the Matrix—the four orders on which the whole Bible is based—but I am sure that as the years go by we shall see more and more of its underlying Science. Up to now it has met all intelligent metaphysical demands made upon it, because it is perfectly balanced. Because the things of Science are balanced, nothing can ever touch them; they are flawless. This whole Matrix symbolizes the operation of *Christian Science*, and Christian Science is Christianity. The only Christianity there is is Christian Science. The only Word there is is the scientific Word of God, the only Christ there is is the scientific Christ, and the only Science there is is Science itself.

The overall tone of the Matrix is Principle, and the operation of it is really the process of Christianity. If you consider first the order of the Word, you will see that it gives the revelatory or creative sense of Mind. In Mrs. Eddy's writings the predominant tone of the Word is Mind. Then, in the order of the Christ, the accent is on translation, which we all know has to do with Soul. Next, in the order of Christianity, the accent is on reflection, which has the tone

of Spirit. So the sequence is Principle (which includes all terms), Mind (revelation), Soul (translation), Spirit (reflection). Finally, in the order of Science, the predominant tone is naturally Life, Truth, and Love.

And so that symbol of the Matrix embodies the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, and Love, which is the order Mrs. Eddy gives in her "Glossary" when defining the term "God." The Matrix portrays *Christian Science*, or Christianity; it illustrates the way in which Principle declares itself as Christianity.

As we go on, more and more I want to impress the four orders on your thought, and particularly at this point, because in considering II Kings we are just coming to the account of how the Deuteronomic Document was discovered in the Temple at Jerusalem. Up to now the only place in the Bible record where we have seen either the Christ order or that of Christianity has been in Deuteronomy, and of course the discovery of the Deuteronomic Document was a vital turning-point in the history of the Israelitish religion. It was discovered in about 621 B.C., and its influence lasted till about 500 B.C., when the Priestly Document came into prominence and the first chapter of Genesis, with its sense of the Word, the Christ, Christianity, and Science, began to change the trend of religious thought once more.

Remember all the time that what you and I are doing is considering illustrations in the Scriptures which will give us a clearer sense of God, of the "incorporeal [the Word], divine [the Christ], supreme [Christianity], infinite [Science] Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10). We are considering the way those synonymous terms combine and reflect each other infinitely, the way they manifest themselves as an infinite calculus of ideas forever operating. As Mrs. Eddy says, "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15-17).

The Word Leads to the Christ

II Kings is the first full illustration we have had in the Bible of the development of the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, Mind. So let's just consider this order once more and see how it develops in thought. The Word of God is the revelatory sense. Principle reveals itself, it says, "Let there be light, let there be development, let there be definiteness," and it leads thought up to the realization of its own nature as divine Principle, Life, Truth, Love, which is the climax of revelation. The Word or revelatory

sense of Science is forever leading you to some understanding of divine Principle, Life, Truth, Love.

Then the question is: what are you now going to do with your vision of divine Principle, Life, Truth, Love? And there you begin to see that you don't have to do anything with it, it does something with you. The minute you understand Principle as Life, Truth, Love, which is the climax of the Word, you see that the Word of God is really divine Principle, Life, Truth, Love, forever revealing itself. It comes to you and to me as "Let there be light, let there be development, let there be definiteness," but what is really going on is that divine Principle, Life, Truth, Love, is forever revealing itself as its own infinite creation. If Principle had no creation it would be unexpressed, it would not be Principle, because Principle is that which demonstrates itself.

The Eternal Necessity of Translation

So you arrive at the Christ sequence. Thought has grasped in some measure this infinite revelation of divine Principle, Life, Truth, Love, through the understanding of Mind ("Let there be light, let there be intelligence, let there be wisdom"), through the understanding of Spirit ("Let there be purity"), and through the understanding of Soul ("Let there be spiritual understanding"). It has grasped some measure of the fact that divine Principle, Life, Truth, Love, is forever revealing itself not only *to* its own creation, but *as* its own creation.

Then, as you begin to touch the hem of that realization, at that point you become conscious of the fact that divine Principle, Life, Truth, Love, right from the start, has been forever interpreting and translating itself, forever declaring and manifesting itself, and that you have gained some sense of that through the Word. Principle is that which forever translates itself; it *must* translate itself. Principle has one infinite ideal of itself. It says, "I am the infinite One"—the infinite One of Life, Truth, and Love. That is the divine ideal which Mrs. Eddy describes as "God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter" (S. & H. 331: 30-31).

Now, that ideal as a whole is known only to Principle. Speaking of the full realization of Truth, Mrs. Eddy says, "Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite" (S. & H. 292: 4-6). If you and I could know the whole of the divine ideal, we would be the infinite, we would be God, but, as Mrs. Eddy says again, "Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections" (S. & H. 517: 22-24). She says also that God

is "indefinable as a whole" (S. & H. 213: 10). Consider mathematics, for example: no single idea, or combination of ideas, could express the whole of mathematics, it would be an utter impossibility. And so, if anybody tells you that anything expresses the whole of God except God's own ideal of Himself, it is sheer nonsense.

So Principle, because it is Love, must translate its own ideal of itself to itself. Aren't you forever translating to yourself your own ideal of yourself? Of course you are. If you weren't, you would stagnate. The forever translation of Principle is infinite progression, which Mrs. Eddy says "is concrete being" (Mis. 82: 20). That translation is made manifest as infinite ideas, or what we call creation. Unless the divine ideal was translated from ideal down to the point of idea, you and I couldn't understand it, we wouldn't exist, we wouldn't *be* at all. For creator to have a creation, cause to have an effect, Principle must translate itself to the point of infinite ideas.

It is at this point that the nature of God as Soul comes into the picture, because it is the function of Soul to translate from ideal to idea. You and I are experiencing that all the time. For instance, we are talking here of God's ideal of Himself. Well, our thought couldn't grasp God's ideal of Himself as a whole. The only way our thought can grasp God's ideal of Himself is in infinite detail, as idea. And so, because we know that God is Soul and because we know that Soul translates, we are right here and now using that aspect of God. We are using Soul in following this Christ order. If we didn't know that Soul translates, we couldn't be definite about it, but because we do know that, we can see that divine Principle is forever translating its own ideal of Life, Truth, and Love down to the point of idea.

Moreover, Principle is translating its ideal through Soul to the point of Spirit, to the point of infinite detail and infinite order, by which Spirit diversifies, classifies, and individualizes every idea. God has no two ideas alike in any way. You and I may sometimes question whether there is definite classification. But of course there must be. For instance, we believe that there are five physical senses and two human genders, but that is all nonsense. If God has senses, they are infinite. If God has gender and classification, and He must have, then they are infinite. And so every one of God's ideas has its own diversification, classification, and individualization, and there are no two ideas in the divine plan that are alike in any way, shape, or form. That is why every idea is essential to the whole plan of being. No one can get along without every single one of God's ideas, and each one of us has a place in the divine plan which no other idea could occupy, a place of supreme importance not only to ourselves but to every other idea. Without the perfection of your and my individual being the divine plan would have a flaw.

So in Spirit every idea is given birth (and order is birth), it is diversified, classified, and individualized, and this is eternally going on from everlasting to everlasting. To Principle this birth isn't the appearing of something new, it is the fact of infinity; but to you and me it is forever going on as the new birth.

Finally, every idea is fully manifested by the Mind which, as Mrs. Eddy says, "from all eternity knoweth His own ideas" (S. & H. 519: 2). In the Mind which is Principle everything is known from everlasting to everlasting. That knowing is divine activity, it is the activity of the Word, the Christ, Christianity, and Science, but in the order of the Christ it is specifically translation. It is the activity of Principle, forever translating to itself its own ideal of itself, translating it to the point of infinite individual spiritual ideas as Mind and at the point of Mind. That is why Mrs. Eddy gives that sequence of "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind" in her "Scientific Translation of Immortal Mind," following it with the definition of "man" as "God's spiritual idea, individual, perfect, eternal."

And so in this Christ translation you see how the one ideal of Principle is infinitely translated, infinitely ordered, and infinitely manifested. Soul translates Principle's own ideal of itself as Life, Truth, and Love down to the point of idea. Spirit gives order—diversification, classification, and individualization—to every one of those ideas. And finally Mind makes every one of those ideas manifest, manifest with power, with intelligence, with law, with action, with everything that constitutes true manhood.

Remember always that the infinite One *must* be infinitely expressed. Principle, from its own point of view, is always one, but it isn't one in the sense of one book or one lamp. That oneness must be expressed as infinite ideas. For example, suppose music had one ideal, but that ideal wasn't expressed by the ideas of music, then there wouldn't be any expression. There wouldn't be any Beethoven or Mozart. There would just be one principle of music, conscious of its own ideal, but that ideal wouldn't be expressed. Just so, the divine One isn't a humanly conceived one, and because it is infinite it doesn't remain at the point of one ideal, but it has infinite categories, infinite diversification, classification, and individualization. Unless that one ideal was translated, there would not be any creation. Divine Love would "be deprived of its manifestation, or object" (S. & H. 304: 10–11). You couldn't imagine the infinite without a creative faculty. If the infinite has creative faculty, the infinite must have creation, and that creation, as Mrs. Eddy and the Bible point out, is of the nature of idea, infinite ideas, all diversified, classified, and individualized.

So that is the Christ order in Christian Science. I am repeatedly

explaining this order to you as fully as I can for the simple reason that I want to show you how perfectly its development is illustrated in the story of II Kings. Remember, it took the prophetic writers hundreds of years to perfect the design of these books. II Kings was probably completed between 450 and 400 B.C.; it was written after the first chapter of Genesis was written in Babylon, and today it lives as a marvellous symbol of the translation of the Christ-idea.

At the end of the report of tonight's talk I am putting a complete summary of the whole story for you, to show you how perfectly it is developed. It is just like a great musical composition, and all these Bible stories are compositions of the most wonderful music the world has ever known. Mrs. Eddy heard this music and it led her to her discovery of Science, and if you and I hear it, it will lead us by the same road to the realization that "God, Spirit, is All-in-all" (S. & H. 275: 7).

The Two Simultaneous Translations

Now, Mrs. Eddy describes Christ as "the divine message from God to men speaking to the human consciousness" (S. & H. 332: 10-11), and also as the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). And so in her "Scientific Translation of Immortal Mind" she doesn't leave it at the point of man, but she brings it right down to the point of idea as "the immediate object of understanding." Immediately after that she gives the "Scientific Translation of Mortal Mind" through the three degrees of the physical, the moral, and the spiritual, which symbolize the analysis, uncovering, and annihilation of mortality. (See S. & H. 115: 12-116: 3.) You and I know that because Principle is forever translating its own ideal of itself to itself, that translation must come down to the point of idea, and that it must touch the human thought at the point of understanding. At that point it begins, through the days of creation, through "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," to analyze, uncover, and annihilate mortal thought. In that process we see an illustration of the symbol "ten," which always typifies the seven days of creation operating as analysis, uncovering, and annihilation of mortal mind. That "ten" and its many multiples is found throughout the Bible; it really appears fully for the first time in the mighty symbol of the ten Commandments.

And so, as we saw last week, side by side with the translation of the divine ideal going on irresistibly, we also see the destruction of error. Because of that, the darkness, ignorance, slime and chaos with which our world began has been continuously exposed as the naked-

ness of materiality, but at the same time the Christ-idea has been rising irresistibly. There is one thing we are all headed for, which we can't escape, and that is salvation. The divine plan for you is salvation, and you are bound to have it, whether you like it or not. If you will open your thought to it, to the heaven of divine Principle, Life, Truth, Love, you will have it quicker and more easily, but sooner or later you will have to have it anyway.

Remember, our object now is to gain a real understanding of the four orders, in Christian Science, in absolute Christian Science, and in divine Science, and now we are considering *Christian Science*, which is Christianity. As we saw just now, the symbol we call the Matrix is the story of Principle (it is all Principle); of Mind (the Word); of Soul (the Christ); of Spirit (Christianity); and of Life, Truth, Love (Science). Whenever you come to Science, the accent is always on Life, Truth, and Love. But remember this, that whilst we accept this picture objectively, that is, from the standpoint of approach, of seeking and finding, all that is ever going on in the absolute is the subjective fact of the one infinite, which is not humanly one, but which is forever translating itself as an infinitude of spiritual ideas in infinite Science.

The Inseparability of the Bible and "Science and Health"

We are beginning to see the value of the Bible, and the reason why it is inseparable from "Science and Health." If you and I just went on learning from "Science and Health" that Mind is wisdom, intelligence, action, what good would it be to us if we didn't see it practically illustrated, just as music and mathematics are illustrated by compositions and problems? The Bible gives us that illustration, and it is the most wonderful illustration the world has ever known, an illustration through myriad symbols of the things of reality. Moreover, it was those symbols of the things of reality, as illustrated in the Bible, which led Mrs. Eddy to her discovery of Science. So you can't separate the Bible and "Science and Health." They tell the same story. In mathematics you couldn't take the processes of addition and subtraction and throw them overboard just because they are the beginning of the story of mathematics. The Bible is the beginning of the story of Science, and without it you don't begin. The Christian Science textbook is the climax of the story, but you can't reach the climax unless you work up from the beginning, and so these two books cannot be considered apart in any way, shape, or form.

Remember that all of us are considering infinity, and we each of us have our concept of it, which we can all gain from the Bible and

the Christian Science textbook. But the individual concept is only one example of the infinite ways in which Principle expresses itself, and so don't let's think that we have the whole story or that anybody ever had the whole story. The greatest metaphysician who ever lived was Jesus of Nazareth, and even he said, "I will pray the Father, and he shall give you another Comforter . . . even the Spirit of truth" (John 14: 16, 17). And: "when he, the Spirit of truth, is come, he will guide you into all truth" (John 16: 13). Jesus couldn't reflect the whole of Truth, and neither could Mrs. Eddy. It will take every idea in infinity to reflect the whole of God. It is true that Jesus was the Wayshower and that Mrs. Eddy was the Discoverer and Founder of Christian Science, but it will take you and me and every idea to fulfil this picture, and we need to realize that and to accept our responsibility in the matter. It isn't good enough for us to realize that God translates Himself as Jesus, or as Mrs. Eddy. We must realize that God is translating Himself as the identity of each one of us, because until we arrive at that point, we haven't begun to touch the hem of Science.

A Summary of Principle, Life, Truth, Love, and Soul in II Kings

Now let's continue with the story. II Kings began with *Principle*, you remember, with a very clear sense of translation, and that was supremely illustrated in the translation of Elijah. Then in *Life* we saw the "pure river of water of life" illustrated by an abundance of inspiration in every direction. Then *Truth* began to show a sense of true manhood, and how the power of Truth operates both to heal and to destroy. *Love* showed how Love always mothers its own idea, and worships only at "the shrine of Love," whilst religion robs its own shrine in the attempt to save itself. Then in *Soul* came the captivity of Samaria. The Northern Kingdom was taken into captivity, but the idea of monotheism was thereby made free. We ended last time with the tone of Soul as Love, in which Sennacherib's army was turned away, nobody knew how, from Jerusalem. Soul as Love made definite the complete annihilation of Sennacherib through Judah's identity with God.

Hezekiah Sets His House in Order and Is Healed: Spirit as Mind

Now we come to the tone of *Spirit as Mind*, which illustrates how Hezekiah, king of Judah, is healed by recognizing that the divine order and righteousness demands the past as well as the future. It is a beautifully simple illustration of what we all do so often in our healing work.

When Hezekiah asks for a sign that his healing will take place, Isaiah gives him the choice between the shadow of the sun going forward or backward. Hezekiah chooses backward, and it is so true that in every case of healing you must always go back. The truth you know must eradicate the false sense of the past, the present, and the future. If you didn't go back, you wouldn't heal the disease, because in the majority of cases the root of the trouble is past fear or sin. The healing of Hezekiah illustrates that perfectly. The order of Spirit as Mind demands healing and demands that that healing shall be unlimited in scope. It must touch the past, the present, and the future. "God requireth that which is past."

"In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live" (II Kings 20: 1). The house is always a symbol of thought, and the command was to set his thinking in order. What order? There is only one order, the one infinite order of Spirit. All order is in Spirit; whether it is the order of Soul or Spirit or Life, it is all foundationally in Spirit.

"Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight"—a sense of the purity of Spirit. "And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day"—the day of resurrection—"thou shalt go up unto the house of the Lord" (II Kings 20: 2-5). The fact was that he had set his thought in order. He had utilized the nature of Spirit.

"And I will add unto thy days fifteen years;"—the "three" of identity and the "five" of individuality:—"and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered" (II Kings 20: 6, 7). On the face of it that doesn't seem to have been a very spiritual remedy, but just think what the fig meant to the Hebrew. You remember that during the reign of Solomon the record was that "Judah and Israel dwelt safely, every man under his vine and under his fig tree" (I Kings 4: 25). The fig was the staple fruit crop throughout Palestine, and even today the failure of the fig and grape harvest would bring great distress. When Jesus passed by a fig tree which had just leaves and no fruit, he

cursed it. The fig was therefore a symbol of fruitfulness, and it evidently meant a great deal spiritually.

“And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?” (II Kings 20: 8, 9). The shadow was evidently the shadow of disease and fear. The question was: Did Hezekiah really desire to be healed of the past sin which had caused his disease, or did he only really want to get rid of the disease for the future?

“And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.” When you have to help a person who has been ill for a long time, in order to deal with that case the shadow has got to “go back ten degrees”—you must eradicate past sins and fears through analysis, uncovering, and annihilation. “And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz” (II Kings 20: 10, 11).

There you see illustrated wonderfully how that healing was done. Spirit gives order and Mind heals. The order of Spirit always involves healing. Hezekiah had to set his house, his thinking, in order, and out of that ordered sense there came a spiritual sense. He prayed, and then Isaiah told him that the healing would not only deal with the future, but that it would also go back and eradicate past mistakes. Mrs. Eddy makes it clear in her writings that you may be able to heal disease, and that is good, but that if you can heal the sin which caused a disease, then God has done it. She says, “Healing physical sickness is the smallest part of Christian Science . . . The emphatic purpose of Christian Science is the healing of sin” (Rud. 2: 23–27). Just to heal a person of a disease doesn’t avail much. It may be a satisfaction to the practitioner and to the patient, but that is all. So in your work the shadow must always go back ten degrees, and unless it does it isn’t real healing. That is what Hezekiah realized. If you can go back and heal the belief of life in matter, whether it be fear or sin, and heal it through analysis, uncovering, and annihilation, the shadow has gone back ten degrees and that is the real fundamental proof of Science. If you take almost every case of Jesus’ healing recorded in the New Testament and examine it closely, you will find that he invariably dealt with what Mrs. Eddy calls the “leading error or governing fear” (S. & H. 377: 21). He dealt with that which caused the condition, and so analyzed, uncovered, and annihilated it perfectly.

The Destruction of Jerusalem Foretold: Spirit as Spirit

Now we come to the tone of *Spirit as Spirit*, which we have summarized: Isaiah sees that Hezekiah's false sense of substance will inevitably perish.

There is only one thing you and I can ever gain that is worth while, and that is idea. The only health is the spiritual idea of health; the only holiness is the spiritual idea of holiness; the only happiness is the spiritual idea of happiness. You don't have to go down the street to get ideas; you only have to think right where you are. If you want what the world calls supply, the sooner you learn to find it in spiritual idea the better. It isn't in money; it never has been. A false sense of money is the widest way to hell. So Mrs. Eddy says, "God gives you His spiritual ideas, and in turn, they give you daily supplies" (Mis. 307: 1-2)—supplies of health, holiness, happiness, substance, whatever you need. Nothing you can ever gain is worth having but ideas—ideas of Mind, Spirit, Soul, Principle, Life, Truth, Love—and when you gain those ideas you have got to know how to use them. There isn't a yard of health or a bucketful of substance, because those things are just ideas, and ideas have no quantity. The only way you can use the synonymous terms is through the Word, the Christ, Christianity, and Science. That is the "city foursquare," through which you have to work out all your problems.

In this tone the writers record how Hezekiah imprudently showed "all the house of his precious things" to messengers from the king of Babylon, and "there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not" (II Kings 20: 13). Isaiah, however, uncovered this reliance on a false sense of material substance. His prophecy to Hezekiah was: "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?" (II Kings 20: 17-19). That wasn't selfishness. Hezekiah recognized to some extent, as Jesus recognized, the onliness of Spirit, and therefore the material fate of Jerusalem wasn't a tragedy to him. If Jesus had believed that there was a material universe from which men needed to be saved, that he alone had the answer, and yet he had gone away, he would not have been the Saviour, he would have been a "quitter." But Jesus came to the point where he saw that there was no material universe, that there was no truth in it whatever, and that is what is indicated here.

Now, you know what Spirit as Spirit is. It is the acme of substance, because it is substance that is real, substance that is good, substance that is ordered. It isn't vague, because in Science every detail is definite. Any sense you gain of God that is vague is not Science, it has nothing whatever to do with it. Only a sense of infinity that is ordered is Science, because if there was no order there would be chaos. The three words substance, order, and good, which express the nature of Spirit in the highest way, bring to us a wonderful sense. There is no substance or good without order, and that order is infinite. It isn't just one order, it is order in the very widest sense.

The Evil Reigns of Manasseh and Amon: Spirit as Soul

Now we come to the tone of *Spirit as Soul*, which we have summarized like this: Both Manasseh and Amon identified themselves with evil, graven images, spiritualism, etc., and so established counterfeit order—disorder.

It really is marvellous to see in this and the following tone how Christ, the “divine manifestation of God, which comes to the flesh to destroy incarnate error,” not only analyzes, uncovers, and annihilates error to the full, but also impels the appearing of the true idea. Here in this chapter we come to one of the worst plague-spots in the whole history of Judah. The reigns of Manasseh and of his son Amon were hideous beyond words, and yet immediately afterwards came the discovery in the Temple of the Deuteronomic Document, which changed the whole religious outlook of the Hebrews. It is now known that this was written during the reign of Manasseh, but it just couldn't be brought out at that time, because of the appalling persecution of anyone who thought spiritually. Spirit as Soul illustrates here how through Soul the order of good, the order of substance, destroys sin, because Soul is sinless. Manasseh's reign and that of his son symbolize the complete opposite of Spirit, but the operation of Spirit as Soul, the order of that which is sinless, was uncovering the whole condition, and immediately after came the finding of the Deuteronomic Document.

I will only read one verse of the twenty-first chapter, because it is just a catalogue of the hideous crimes of Manasseh and Amon. “Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord” (II Kings 21: 16). The whole chapter elaborates that. The sin of Manasseh was exposed, and it is used here as a symbol to show how the irresistible order of good inevitably brings sin to the surface, because of the operation of the Christ. The Christ translation

is not only the operation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind translating itself as man, as understanding, as the days of creation, and so on, but it also results in the translation of mortal mind whereby matter is translated out of itself into Mind.

The “Book of the Law” Found in the Temple: Spirit as Principle

Next we come to the tone of *Spirit as Principle*, which illustrates how the divine order of Principle interprets itself as the Deuteronomic Document found in the Temple. Spirit was translating itself irresistibly.

Now, what did the finding of this document mean? What did the writing of it mean? What is going on when you and I appreciate ideas? Those ideas are coming to the human consciousness, the divine message from God to men is “speaking to the human consciousness.” Principle is translating itself to itself as Life, Truth and Love, and that translation is going on through Soul, Spirit, and Mind, down to the point of idea and understanding. That is what is forever going on, and it is infinite, irresistible, irrepressible. We just have to open our thought to it, we have to culture it in “beauty, grandeur, order.” But if there is no order, there isn’t any beauty or grandeur. If you had no order in your home or in your business, you couldn’t have beauty or grandeur, and that is true in every sphere of life. Order is a universal necessity, and the basis of Spirit is order. So here Spirit as Principle was translating itself as the Deuteronomic Document. That is the symbol the writers use—the “book of the law” appearing in the Temple.

“Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem . . . And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.” Josiah was one of the best kings Judah ever had, but, as we shall see, he was destroyed by animal magnetism. The record then tells how Josiah undertook the repair of the Temple, and it was during this that the Deuteronomic Document was found. “And Hilkiyah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiyah gave the book to Shaphan, and he read it.” This was in 621 B.C. “And Shaphan the scribe shewed the king, saying, Hilkiyah the priest hath delivered me a book. And Shaphan read it before the king” (II Kings 22: 1, 2, 8, 10).

It is very interesting to note that even at that time it was a book that brought about the change. There is really very little that talking can do; it is a very limited activity. It is writing which is going to spread the Christ-idea. There may even be millions of people who

listen to a talk on the radio, but unless there is something to follow it up it doesn't accomplish much. The writers spoke of the Commandments as "written," and here it is the "book of the law" which was found. Writing, today as always, is what will succeed in touching the thought of mankind, and very soon there is going to be a flood of literature on this subject of the Science of reality, the Science of the Bible, the Science of Christianity. In fact, it has already begun, and nothing in all the world can stop it.

So you see how Spirit, the divine birth, the divine diversification, classification, and individualization, is forever developing the Christ-idea through divine order, through Principle translating its own ideal as idea, and this story is just a symbol of that.

Huldah Interprets to Josiah the Significance of Deuteronomy: Spirit as Life

Now we come to the tone of *Spirit as Life*, which we have epitomized: Woman realized the inevitable order of the Spirit of Life. Mrs. Eddy discovered Science at the point of "Life in and of Spirit" (Mis. 24: 17).

It is interesting that having discovered the book, Josiah sent to the prophetess Huldah to ask her what was to be done in connection with it. It was woman who gave the answer. That illustrates Spirit as Life, the order of Spirit made manifest in the "pure river of water of life." When Mrs. Eddy was going to write her book, her thought was at the same point, but with her the accent was on Life. She discovered Christian Science at the point of "Life in and of Spirit;" she first had the "pure river of water of life," and then she was able to order it, or reduce it to a system. That "pure river of water of life" symbolizes the abundance of fatherhood, the infinite provision of fatherhood, and she realized that it was "in and of Spirit," that it was substantial, real, always developing, and essentially ordered. You remember that she says of Jesus and his disciples that he was "always leading them into the divine order, under the sway of his own perfect understanding . . . When *he* was with them, a fishing-boat became a sanctuary . . . The grove became his class-room, and nature's haunts were the Messiah's university" (Ret. 91: 19-27). Jesus led them into the infinite order of Science—"Life in and of Spirit."

When the book had been read to him, Josiah sent to "enquire of the Lord" regarding Israel's failure to obey the teaching it contained. Huldah the prophetess, to whom he sent for advice, replied as follows: "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which

the king of Judah hath read:"—here, just as with Mrs. Eddy, the "book" was associated with the woman sense:—"because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched" (II Kings 22: 16, 17). The prophetess illustrated both aspects of the Christ. Here she was showing the translation of mortal mind, and now she went on to show the translation of immortal Mind.

"But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the Lord . . . I also have heard thee, saith the Lord. Behold therefore . . . thine eyes shall not see all the evil which I will bring upon this place" (II Kings 22: 18–20).

So there you see the ordered sense of Spirit as Life, which we have epitomized: Woman realized the inevitable order of the Spirit of Life. Mrs. Eddy discovered Science at the point of "Life in and of Spirit."

Josiah Reads Deuteronomy to the People: Spirit as Truth

Remember that up to the point of II Kings the Bible books are all in the Word order, with the exception of Deuteronomy, which includes the Word, the Christ, and the Christianity orders. We should bear in mind that the order in which we have taken the Bible books is not the order in which they were originally written. Good-speed's little book "The Story of the Bible" is very helpful in this respect, because it considers the books chronologically. The first book to be written was that of Amos in about 750 B.C., and the Deuteronomic Document was evidently written about 640 B.C., at a time when the Christ-idea was first breaking on human thought, so it wasn't one of the first books to be written by any means.

Now we come to the tone of *Spirit as Truth*, which we have epitomized like this: Josiah, as a type of true manhood, demands the acceptance of Deuteronomy and also the complete destruction of error, Baal-worship.

"And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord" (II Kings

23: 1, 2). That gives a wonderful sense of the inevitable birth of Truth, and the order of that birth.

"And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant" (II Kings 23: 3). Josiah was able to accept it and the Israelites were able to accept it, because the development of Truth is irresistible—there is nothing in reality to oppose it. One might say that the same was true, in a measure, of Josiah as Mrs. Eddy says was true of Jesus, that he was "always leading them into the divine order, under the sway of his own perfect understanding," but of course Jesus did that in a far greater degree than Josiah.

Then, in verses 4–15, there is a detailed description of how Josiah brought about the complete destruction of everything to do with Baal-worship. Josiah lifted up the spiritual idea for the people, and showed them the irresistible nature of Spirit as Truth—the birth, order, and development of Truth—and that it would destroy everything opposed to it.

Josiah Destroys Jeroboam's Altar: Spirit as Love

Finally, in this whole tone of Spirit, we come to *Spirit as Love*, which we have summarized like this: Josiah desecrates every false altar and shrine in the fulfilment of eternal order. Josiah had completely destroyed the altar in Beth-el, which Jeroboam had set up, but the true altar, "the shrine of Love," is established for eternity.

"And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words" (II Kings 23: 16). You remember that in I Kings, Chapter 13, an unnamed prophet had prophesied against Jeroboam's altar that Josiah would be born of the house of David and would destroy it. That prophecy was now being fulfilled.

"Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria" (II Kings 23: 17, 18). Josiah saw that the

bones, the fundamentals, on which that prophecy was based, were eternal and therefore couldn't be destroyed.

"And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem" (II Kings 23: 19, 20). The writers bring out there that the one thing which Josiah left was that which symbolized "the shrine of Love."

That tone of Spirit as Love shows you that the basic fact of the true divine altar, "the shrine of Love," is eternal, and will inevitably destroy all false shrines through the eternal order of Love. Josiah had just destroyed all the false altars of Baal, and then he glimpsed the divine fact when he said, "What title is that that I see?" He realized that the title was a symbol of the eternal order of divine Love, and he said, in effect, "Leave it alone, it can't be destroyed, because it is eternal."

A Summary of the Whole Tone of Spirit in II Kings

It is a wonderful thing when you begin to understand the office of Spirit in the Christ translation. I would just like to run over the development of the whole tone of Spirit as we have seen it in II Kings. The order of Spirit was manifested all the way through, and that appeared first of all in *Spirit as Mind* as the healing power of Mind, having power over the past as well as over the future. Then in *Spirit as Spirit* it appeared as the substance of Spirit, which exposed Hezekiah's false sense of substance. In *Spirit as Soul* that divine order appeared as the sinlessness of Soul, and exposed the awful sins of Manasseh in every detail. Then in *Spirit as Principle* it operated as Principle translating itself through the Deuteronomic Document, which was found in the Temple. Next, in the tone of *Spirit as Life*, the order of Spirit was seen as the infinite progression of Life; the woman, Huldah the prophetess, realized the inevitable order of the Spirit of Life. Then in the tone of *Spirit as Truth* Josiah, representing manhood, read Deuteronomy to the people—he led them into the divine order—and he destroyed all false order. Finally, the divine order was fulfilled in the tone of *Spirit as Love* when it appeared to Josiah as Love's eternal order, demanding the destruction of every false altar and shrine, and the eternity of "the shrine of Love"—a perfect climax to the tone of Spirit.

The Seven Tones of the Passover

Before we consider in detail the whole tone of Mind, which concerns the Passover, I would just like to remind you of the institution of the Passover, which, you remember, occurred after the end of the plagues in Egypt, when the children of Israel were about to begin their journey to the Promised Land. The story is given in Chapter 12 of Exodus, where the Passover is developed through seven tones, which correspond exactly to the seven tones given here of Mind as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love.

(For a detailed description of the institution of the Passover, see Talks on the Science of the Bible, Volume III, Talk No. 25, pages 106-110.)

The Command to Keep the Passover: Mind as Mind

Now we come to the tone of *Mind as Mind*, which we have epitomized like this: The light of the seven days is the perpetual Passover from darkness to light. Josiah saw this.

“And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem” (II Kings 23: 21-23). Josiah knew the spiritual significance of the Passover, and that was what he commanded the people to observe. They kept it, and there never had been such a Passover before.

Remember, when the Passover was instituted, the children of Israel had just seen the end of the plagues and they were about to set out for the Promised Land. Through Soul the whole error and sin of the situation had been destroyed, and its true identity was about to appear. It is just at that point that the Passover always occurs. When in any situation Soul has burned the tares and is about to gather the wheat into the barn, at that point you have the Passover, and immediately Soul identifies your thought with divine Principle.

Always bear in mind that not only do you have the translation from divine Principle to the point of idea, but also from the physical to the spiritual, out of matter into Mind, through the tones of the days of creation. That is why Mrs. Eddy, in the “third degree” of the scientific translation of mortal mind, gives those tones as “wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.” She goes on to say, “In the third degree mortal mind disap-

pears, and man as God's image appears." The minute your thought touches Soul the spiritual becomes definite and identified to you; everything is identified with God, that is, it is seen to be of the same nature as God. The minute your thought has been identified with Principle in that way, then Principle begins to say, "I am Life, I am Truth, I am Love," and then the Passover from sense to Soul is complete.

The synonymous terms Mind, Spirit, and Soul may lead your thought up to divine Principle, Life, Truth, Love, bringing about the Passover, or they may translate divine Principle, Life, Truth, Love, to you, but in any case there is no demonstration until you understand something of divine Principle, Life, Truth, Love. So if we don't have that Passover, and don't gain a definite understanding of the nature of God as divine Principle, Life, Truth, Love, there will be no demonstration. Mind, Spirit, and Soul are essential to lead us up to God, to translate God, and to reflect God, and we shall never cease to use them, but the only thing which fundamentally and really heals is divine Principle, Life, Truth, Love. Christianity, which is demonstration and healing, shows you exactly how Principle demonstrates itself. The Christianity order, you remember, begins with Principle. Principle says: "Because I am Mind, all ideas are mine; because I am Soul, all ideas are forever identified with me; because I am Spirit, I give order to all my ideas, and I gather them into one infinite reflection, which is the reflection of Life, Truth, and Love." It is that reflection of Life, Truth, and Love which brings demonstration and healing.

INTERVAL

Remember, we are considering infinity. Anybody who thinks that he can ever understand the whole of infinity is mistaken. Mrs. Eddy says, "The light of spiritual understanding gives gleams of the infinite only, even as nebulae indicate the immensity of space" (S. & H. 509: 17-19). We have gleams of the infinite, and those gleams must be intelligent and ordered, but they partake of the nature of infinity, they are the infinite effect of an infinite cause. There is a well-known hymn which runs, "Day by day the manna fell," and so we mustn't be satisfied to remain at the same point.

Mrs. Eddy's discovery of Christian Science was a unique occurrence, and it will stand the test of time, but remember Mrs. Eddy's own words about her vision of Christian Science: "The writer's present feeble sense of Christian Science"—notice that she says Christian Science—"closes with St. John's Revelation as recorded

by the great apostle, for his vision is the acme of this Science as the Bible reveals it" (S. & H. 577: 28–31). Mrs. Eddy was always thinking, thinking, thinking, and her sense of Science was always progressing and developing. So, for goodness' sake, don't let's any one of us ever think we have "arrived" at the end of Truth, and that there isn't any further to go. At the present time we are, little by little, gaining gleams of the infinite, and those gleams are ordered. If there is no order there is no development, and so whatever we see must be ordered.

As you know, we have now come to the point of Mind, or manifestation, in this story of II Kings. The Christ order has brought divine Principle, Life, Truth, Love down to the point of idea, and that now brings about the translation of mortal mind through "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." Here those seven tones are illustrated through the story of the Passover. The minute any idea of the Christ comes to you, and ideas of the Christ are always coming to you, it spontaneously begins to analyze, uncover, and annihilate the errors of the carnal mind. That is the only Passover and it is forever going on. Your thought is forever passing out of matter, being translated through analysis, uncovering, and annihilation into the understanding of the reality of being at the point of Mind.

Judah Condemned to the Same Fate as Israel: Mind as Spirit

Now we come to the tone of *Mind as Spirit*, which we have summarized like this: The light and power of Mind always separates wisely according to divine order, and that destroys idolatry. The Passover goes on. Once that Passover has started it must go on, and so here we see Mind operating through the purity, order, and development of Spirit.

"Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord" (II Kings 23: 24). The writers have already taken several chapters to illustrate this, so why do they repeat it? Because they want to give the tone of ordered purity through the revelation of the seven days of creation.

"Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have

chosen, and the house of which I said, My name shall be there" (II Kings 23: 26, 27). Judah also was to be utterly destroyed.

Bear in mind that we are watching the destruction of the Jewish nation, the Temple, Jerusalem, everything except the vision of the Christ-idea, which was taken down into Babylon for exactly the same reason that Jesus was taken into Egypt.

Josiah Killed: Mind as Soul (1)

Then we come to the tone of *Mind as Soul*, which we have epitomized like this: Malicious animal magnetism destroys Josiah and claims to defeat the order of the Passover through the Pharaoh of Egypt; but the light of the Deuteronomic Document is safe.

The Passover originated when the children of Israel came out of Egypt. Here we are seeing how those with right spiritual vision went *on* down into Babylon, where a marvellous spiritual development took place. But we are also seeing how the remainder of them fled *back* to Egypt, and we are seeing the error of that attempt to go back uncovered down to the bone.

"In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre" (II Kings 23: 29, 30).

Josiah allied himself with the Assyrians against Pharaoh-nechoh, king of Egypt, and was killed in the battle which ensued. It was one of the greatest calamities which Judah suffered.

Jehoahaz Goes Back to Egypt: Mind as Soul (2)

The people then took Josiah's son, Jehoahaz, and made him king. "And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold"—that bondage is the exact opposite of the freedom which Soul-sense gives. "And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoikim, and took Jehoahaz away: and he came to Egypt, and died there" (II Kings 23: 33, 34). Jehoahaz went "back" to Egypt, and the belief of going back always involves death.

There you see the ordered development of the spiritual idea forcing to the surface the error of returning to Egypt. Also you see that animal magnetism, the opposite of Soul, destroyed Josiah. Evidently

Josiah was not fit for the further development of the spiritual idea; he was earnest and zealous, but he hadn't fitted himself through spiritual understanding or Soul-sense to take part in that development, and so he was destroyed.

The Lesson of Josiah's Destruction

Now remember, spiritual understanding is not merely thinking; it is thinking and acting. It is thinking identified, thinking which is so real and definite that it is *you*. When your thought has touched the nature of light, intelligence, and wisdom, of good, order, substance, and reality, then it comes to the point where it touches spiritual understanding, which is sinless incorporeality, or Soul-sense. Unless your thought is becoming more and more sinless, more and more identified with Principle, you aren't gaining spiritual understanding. So don't think that spiritual understanding is some vague abstraction. Spiritual understanding has within it the law of Mind, the order of Spirit, and the rule of Soul.

We are at the point of Mind in the translation of the Christ-idea, where the "divine manifestation of God" came "to the flesh to destroy incarnate error"—mortal mind was translated out of itself; at the same time the Christ-idea appeared. This great spiritual sense came with Deuteronomy, and because Josiah hadn't sufficient spiritual understanding, he couldn't stand the pace. Lack of spiritual understanding is often the reason why Truth sometimes seems to suffer defeat.

It isn't merely wanting to know God, but actually *knowing* God, that matters. In human history there have been millions of the finest men and women who longed to know God and to be good and to be spiritually-minded, but only one or two of them knew the Science of being. Why? Because their thought hadn't ascended through the desire of Mind and the order of Spirit to the identity of Soul, which identifies thought with divine Principle, Life, Truth, and Love. Longing to know God is good so far as it goes, but if it stops there, it will be defeated.

What we need is the cultivated spiritual understanding of the infinite. That understanding has nothing to do with vagueness and emotion; it is "the reality of all things brought to light" (S. & H. 505: 27-28), it is the Mind of Christ. Symbols like mathematics and music give a wonderful sense of order, but even they are only human concepts, and they look like child's play beside spiritual understanding, which shows us the order of infinity—the diversification, classification, and individualization of spiritual ideas within the infinite categories of the infinite.

So let's learn a lesson from Josiah. If you haven't spiritual understanding, you aren't identified with the Christ-idea, and as the Passover develops you will just drop out of the picture and go off on some wild-goose chase, because you will not have fitted yourself to take part in it.

Nebuchadnezzar Captures Jerusalem: Mind as Principle

Now we come to the conquest of Jerusalem by Nebuchadnezzar, king of Babylon. Remember, we are watching two concurrent translations—that of immortal Mind and that of mortal mind. The coming of the Christ is forcing the destruction of error. Jeremiah says, in effect, that Babylon was the agent of Principle in bringing about this destruction, but that doesn't mean that Babylon was of the nature of spiritual idea; it merely means that Principle used Babylon to help fulfil a spiritual purpose. Ezekiel says that God "will overturn, overturn, overturn . . . until he come whose right it is"—until the Christ-idea appears. So what we are seeing here is the operation of the Christ—"the divine message from God to men speaking to the human consciousness"—and how it led to the climax of the prophetic age when the "seed-plot" of the whole Bible was written. And I am more and more convinced that it was that "seed-plot" which led Mrs. Eddy to see the system of Christian Science, because it not only shows you the synonymous terms, but it also shows you the Word, the Christ, Christianity, and Science.

Now let's consider the tone of *Mind as Principle*, which we have epitomized like this: Babylon, as the agent of Principle, according to Jeremiah, conquers Egypt and captures Jerusalem, and Jehoiakim and many others are taken into captivity in Babylon.

Here the story is that Jehoiakim rebels, and so Nebuchadnezzar sends bands of fighting men against Judah "to destroy it, according to the word of the Lord" (II Kings 24: 2). The writers had no doubt whatever that this translation of mortal mind was happening because the Christ-idea was appearing.

Jehoiakim then dies, and his son Jehoiachin comes to the throne. The record goes on: "And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt" (II Kings 24: 7)—Egypt was inevitably defeated by Babylon.

"At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the

king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign" (II Kings 24: 10–12). Then it goes on to describe how Nebuchadnezzar carried away the best of everything from Jerusalem, and only the poorest of the people remained. That was the conquest of Jerusalem which occurred in 597 B.C. Finally, Nebuchadnezzar made Zedekiah king of Judah, but he soon rebelled.

There you have both sides of the picture. The greater and better part of the people, including Ezekiel, were taken down into Babylon, but the others fled into Egypt, taking Jeremiah with them. Those who went to Babylon wrote the days of creation, but the others had gone "back" to Egypt, and not much is known of what happened to them, but it is thought that Jeremiah was murdered.

The Second Deportation: Mind as Life

Now we come to the tone of *Mind as Life*, and we have epitomized it like this: Nebuchadnezzar captures Jerusalem again, and carries Zedekiah into captivity. He slays his sons. On the fifth day of the Passover in Egypt the command was to eat unleavened bread, but now it is stated: "there was no bread for the people of the land." They had no idea of what Life meant.

This was the conquest of 586 B.C. The tone begins with the description of how Nebuchadnezzar again besieged Jerusalem. Then it goes on, "And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land"—there was no understanding of the fifth day of creation. "And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden . . . and the king went the way toward the plain" (II Kings 25: 3, 4)—he went by what seemed to be the easy way.

The Chaldeans then pursued Zedekiah, captured him, scattered his army, killed his sons before his eyes, and carried him off to Babylon. Throughout this story, alongside the development of the idea, you are seeing the analysis, uncovering, and annihilation of the basic error of the situation.

The Conquest of the Jewish Nation: Mind as Truth

Next, we come to the tone of *Mind as Truth*, which we have summarized like this: The complete conquest of Jerusalem, the destruction of the city and of the Temple, also of the nation, is now fulfilled. Material manhood is subordinated to Mind and its manifestation.

In this tone, the story is of how Nebuzar-adan, captain of the guard of the king of Babylon, utterly destroys Jerusalem. The Bible story gives details of that destruction, and tells of the carrying away into Babylon. We won't read it because I want you to concentrate on the big picture and to gain a clear idea of that.

The coming of the Christ-idea had destroyed Jerusalem, the Temple, the false kingship, and now it destroyed the Jewish nation, opening the way for the culmination of the prophetic era in Babylon, when the days of creation—the “seed-plot” of Science—were written.

Verses 22–24 record how Nebuchadnezzar made Gedaliah ruler of the remnant of the Hebrews, and how Gedaliah tried to persuade the people to serve Nebuchadnezzar. The Christ-idea had now analyzed, uncovered, and annihilated error right down to the bone, but the idea went on, and was given birth to in Babylon—nothing could stop its development.

Destruction in Egypt, Exaltation in Babylon: Mind as Love

Lastly, in this Book of II Kings, we come to the tone of *Mind as Love*, which we have summarized like this: The remnant of Judah returns to Egypt, the claim of animal magnetism that the Passover—the days of creation—does not work; but Jehoiachin—“appointed of God”—is lifted up in Babylon, and the Priestly Document is established. The story now runs that Gedaliah was slain, and all the Jews and Chaldeans who were with him, and “all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees” (II Kings 25: 26). The same Passover which led the spiritual idea out of Egypt into the Promised Land led the error of this situation back into the darkness of Egypt—back to its native nothingness—where it was exterminated.

“And it came to pass . . . that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; and changed his prison garments: and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life” (II Kings 25: 27–30). He gained an ever-increasing understanding of the days of creation, of “wisdom, purity, spiritual understanding, spiritual power, love, health, holiness,” and it was “a daily rate for every day” because “day by day” the manna falls. Mrs. Eddy says of the days of creation: “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: 12-15).

The Way to "Practical, Operative Christian Science"

So II Kings finishes at the point of the days of creation, but as your thought ascends from there you begin to understand something of the synonymous terms for God. Then you begin to see how they combine, and you begin to understand the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Then you enter the "city of our God" and you understand the four cardinal points: the Word as Life, Truth, Love; the Christ as Truth, Life, Love; Christianity as Life and Love; Science as Truth and Love. As your thought rises still higher, you enter the "city four-square," where you find the one Life (the Word), the one Truth (Christ), the one Love (Christianity), and the one divine Principle, Love (divine Science).

Then, as you touch that symbol of the "city foursquare," your thought becomes subjective. At that point you leave the "city four-square" by the twelve gates, and you enter the "city of our God," where you grasp and use the four cardinal points, but subjectively. Then you come back to the wonderful picture of the Word, the Christ, Christianity, and Science as the four orders of the synonymous terms. Then you begin to understand the days of creation subjectively, and you begin to see how to apply Science to the human problem through analysis, uncovering, and annihilation, and you have become a real Christian Scientist. You are no longer "straining out gnats and swallowing camels" (S. & H. 202: 2), believing you are somewhere where you are not. You are demonstrating "practical, operative Christian Science" (Mis. 207: 5-6), and divine Love is not "deprived of its manifestation, or object."

That manifestation, or object, of divine Love can only be fulfilled in the world today through the system of Christian Science which Mrs. Eddy saw in the Bible and which she has reduced "to a form comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146: 31-1). And thank God we are at last beginning to touch the hem of that system and to see the order of it. If we Christian Scientists are fooled into letting our communication be only "Yea, yea" and not also "Nay, nay," then we are not followers of Mrs. Eddy. Mrs. Eddy has written a textbook on Christian Science, and Christian Science is the application of Science to humanity. If you disregard that application, you won't be a Christian Scientist, you will just become a mystic.

The age in which we live is the scientific age. We've got to meet

the problem of crime and materialism organized on a so-called scientific basis, and we certainly can't meet it with mysticism. We shall only meet it by understanding the infinite categories of the infinite Principle, and by using them to correct mistakes just as you would in mathematics or music. If you study Jesus' cases of healing you will see that he scientifically and systematically analyzed, uncovered, and annihilated the error in every case. Mrs. Eddy said, "With Science and Health for their textbook, I am astounded at the apathy of some students on the subject of sin and mental malpractice, and their culpable ignorance of the workings of these—and even the teacher's own deficiency in this department. I can account for this state of mind in the teacher only as the result of sin; otherwise, his own guilt as a mental malpractitioner, and fear of being found out" (Mis. 115: 2–10).

The need today is for "practical, operative Christian Science"—for an intelligent understanding of the Word, by which the light breaks on the darkness "upon the face of the deep"; of the Christ, whereby the translation of divine Principle, Life, Truth, and Love comes down to the flesh; of Christianity, by which you demonstrate dominion over sin, disease, and death; and of Science, in which you begin to gain a dawning sense of the realities of Life, Truth, and Love. If we have that understanding, mankind will pay attention to us, but if we just go off into daydreams about exalted things which we haven't begun to understand, mankind will look upon us as mystics and no one will pay the slightest attention to anything we say.

So we have seen in this Book of II Kings a wonderful story, which took the most inspired writers in the world about 300 years to write. It shows the appearing of the Christ-idea through divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, and how that translation enabled the Christ-idea to be manifested in the form of the first chapter of Genesis. At the same time it shows how that appearing completely overturned everything that stood in the way. "Though empires fall, 'the Lord shall reign forever'" (S. & H. vii: 20–21). And so it will be with you and me, and thank God it will. As you seek the Christ-idea and it comes to you, you begin to find that it is forever translating itself as your true selfhood and my true selfhood and the true selfhood of all men. Then, as you understand that and begin to listen, it will overturn everything in you pertaining to mortality, "until he come whose right it is"—until your true selfhood appears in the image and likeness of God.

That is the story of II Kings, and it is just like one of the greatest musical compositions. It is a marvellous illustration of the operation of the Christ.

A Summary of the Whole Story of II Kings

PRINCIPLE as Mind—Moab's rebellion the problem. Translation takes place through the symbol of the three companies of fifty men.

as Spirit—Ordered development through Beth-el, Jericho, Jordan.

as Soul—Elijah is translated.

as Principle—Elijah's mantle is interpreted to Elisha.

as Life—Elisha heals the waters of Jericho and faces the problem of age.

as Truth—Elisha exchanges lack for man's dominion, promising that the ditches shall be filled and the Moabites defeated.

as Love—Moab is completely eradicated, even the king's firstborn.

LIFE as Mind—Abundance of oil—inspiration—comes to the widow woman. The waters bring forth abundantly.

as Spirit—A son is born to the Shunammite in her old age.

as Soul—The son of the Shunammite is resurrected.

as Principle—The cleansing of Naaman.

as Life—Gehazi's false sense of abundance is uncovered and destroyed.

as Truth—Man's exaltation. The axe head swims. The prophet warns the king of the movement of the Syrians. The mountains seem to be full of horses and chariots of fire. Abundant mercy for the captives.

as Love—Abundance under all circumstances. The Syrians leave Samaria, abandoning all their supplies.

TRUTH as Mind—The light of manhood means restoration to the Shunammite woman and her son, but death to Ben-hadad.

as Spirit—The divine order of manhood, as manifested by David, forever goes on. King Joram is wounded by the Syrians, and goes back to Jezreel.

as Soul—Elisha identifies Jehu as God's agent, to use the sword of Truth.

as Principle—Jehu, as Truth's agent, is crowned, and begins the destruction of error.

as Life—Jehu, as Truth's agent, destroys Joram of Israel, Ahaziah of Judah, and Jezebel.

as Truth—Jehu, as Truth's agent, destroys completely the house of Ahab.

as Love—Jehu completely annihilates the worshippers of Baal. Truth thus uses him, but he can go no further, and so "in those days the Lord began to cut Israel short."

LOVE as Mind—Love, the parent Mind, uses Jehosheba to hide Joash in the Temple. Joash is made king.

- as Spirit*—Motherhood separates wisely. Athaliah is destroyed, and Joash established as king.
- as Soul*—Joash and his priests, with no mother-sense, rob and despoil the Temple. There is no salvation because no sense of Love.
- as Principle*—Israel and Judah are saved in spite of the disobedience of their kings. Elisha shows Joash of Israel how to smite the Syrians through the sevenfold nature of God and through the Christ, and how to do so five or six times.
- as Life*—Amaziah of Judah shows mercy to his enemies' children, fulfilling Moses' command, but Love humbles his pride when he seeks to conquer Israel.
- as Truth*—Love operating through the sword of Truth exposes the nakedness of kingship. There are many murders and suicides. Rezin of Syria and Pekah of Israel combine to attack Jerusalem but fail, and Ahaz, the king of Judah, calls upon the king of Assyria for aid and gives him the gold of the Temple.
- as Love*—Ahaz defiles the Temple with a strange altar. There is no sense of the "shrine of Love."
- SOUL as Mind*—The sin of Samaria brings about its conquest by the Assyrians.
- as Spirit*—The definite order of spiritual development takes the Israelites from Samaria to Assyria.
- as Soul*—The infinite identity of Soul demands a covenant between God and man that shall not be broken by sin or Baal-worship.
- as Principle*—Hezekiah, king of Judah, identifies himself with Principle, and is safe from Assyria and from the Philistines. Hoshea sins against Principle, and Israel is taken captive into Assyria.
- as Life*—Soul as Life identifies the false pride of Assyria, Sennacherib.
- as Truth*—Isaiah, identified as the man of God, foresees the inevitable defeat of Sennacherib and his host, and enables Hezekiah to identify Truth as the victor.
- as Love*—The complete annihilation of Sennacherib is made definite through Judah's identity with God.
- SPIRIT as Mind*—Hezekiah, king of Judah, is healed by recognizing that the divine order and righteousness demands the past as well as the future.
- as Spirit*—Isaiah sees that Hezekiah's false sense of substance will inevitably perish.
- as Soul*—Both Manasseh and Amon identify themselves with evil, graven images, spiritualism, etc., so establishing counterfeit order—disorder.

- as Principle*—The divine order of Principle interprets itself as the Deuteronomic Document found in the Temple.
- as Life*—Woman realizes the inevitable order of the Spirit of Life. Mrs. Eddy discovered Science at the point of “Life in and of Spirit.”
- as Truth*—Josiah, as manhood, demands the acceptance of the Deuteronomic Document and the complete destruction of error—Baal-worship.
- as Love*—Josiah desecrates every false altar and shrine in fulfillment of Love’s eternal order.
- MIND as Mind*—The light of the seven days is the perpetual Passover from darkness to light. Josiah sees this.
- as Spirit*—The light and power of Mind always separates wisely according to divine order, and that destroys idolatry. The Passover goes on.
- as Soul*—Malicious animal magnetism destroys Josiah and claims to defeat the order of the Passover through the Pharaoh of Egypt; but the light of the Deuteronomic Document is safe.
- as Principle*—Babylon, as the agent of Principle, according to Jeremiah, conquers Egypt and captures Jerusalem, and Jehoiakim and many others are taken into captivity in Babylon.
- as Life*—Nebuchadnezzar captures Jerusalem again and carries Zedekiah into captivity. He slays his sons. On the fifth day of the Passover in Egypt the command was to eat unleavened bread, but now “there was no bread for the people of the land.”
- as Truth*—The complete conquest of Jerusalem, the destruction of the city and of the Temple, also of the nation, is now fulfilled. Material manhood is subordinated to Mind and its manifestation.
- as Love*—The remnant of Judah returns to Egypt, the claim of animal magnetism that the Passover—the days of creation—does not work; but Jehoiachin—“appointed of God”—is lifted up in Babylon, and the Priestly Document is established.

