

JOHN W. DOORLY

*The Pure Science
of the Bible*

Published by
THE JOHN W. DOORLY TRUST
ENGLAND

The Pure Science of the Bible

*The substance of a public Lecture
given by John W. Doorly, at Conway
Hall, Red Lion Square, London, W.C.1
in May 1947.*

Published by
THE JOHN W. DOORLY TRUST
ENGLAND

THE PURE SCIENCE OF THE BIBLE

*The substance of a public Lecture given by John W. Doorly
at Conway Hall, Red Lion Square, London, W.C.1 in May 1947.*

Scientific Symbols

I am unutterably convinced, after years and years of study, that there is in the Bible a perfect, absolute, and scientific symbolization of the ideas of God, whereby men can understand the system of divine ideas more definitely than they can understand the facts of mathematics, music, or any other human system. I am completely convinced of this fact, and I am therefore inviting you this afternoon, "Come, let us reason together," to see if this is so or if it is not so.

There is in the Bible a scientific revelation of God's nature through symbols of every kind and condition, not only through such things as the mustard seed, the sheep, the cattle, and "the secret place of the most High," not only through the light, the darkness, the sun, the moon, and the stars, and many other such symbols, but also through certain definite scientific symbols.

I am going to try and present to you a spiritually scientific thesis, showing that the Bible is the Book of books; that the Bible tells a timeless story, not a historical story, but a timeless story of those ideas of God which men used intelligently in the past and which we must use to-day. To-day we must learn and understand the nature of God, for thinking men and women know that if we do not grasp and use the divine nature in intelligent thought, in true revelation, and in pure Science, this era of ours will destroy itself.

At this point it would be well to consider the real meaning of the term "science," as it has been so casually used and only in relation to the physical universe.

The Oxford Dictionary defines "science," in part, as follows:—

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

Ideas that Reveal God

God is the infinite One and infinity cannot be grasped as a whole by anyone. If we could grasp the infinite as a whole, we should be greater than God. We cannot know the whole truth about mathematics, about music, or about any subject; nor even the whole truth about ourselves. How impossible, then, to know the whole truth about the infinite!

God, the Infinite, must therefore be known in the way that every subject is known—through the ideas that express it. We can know divine ideas through sentiment, through emotion, through faith, and they are wonderfully illustrated in the Bible in that way, but we can also know them exactly and scientifically. After all, Jesus did say, "Ye shall know the truth, and the truth shall make you free" (John 8: 32). One cannot imagine anything more scientific than the truth, and the truth cannot be a limited and objectified proposition. Truth is infinite in diversification, classification, individualization, and in all its categories.

So I am going to ask you to consider with me just how ideas reveal the Infinite, whom men call God.

The nature of this infinite is Life—or eternity; it is Truth—or consciousness; and it is Love—or perfection. That is the nature of the infinite, as most Christians will admit.

How, then, can we know the scientific fact about the ideas that reveal eternal Life, Truth, and Love, in the same way as we know the scientific fact about music, mathematics, engineering, or any other subject? Moreover, how can we apply those ideas that reveal God, to human affairs, to the myriad problems with which we are faced, and which can all be summarized in one word—materialism?

Let me remind you that mankind is gradually accepting the fact that the material universe and all that it means is but the outcome of hundreds of millions of years of mortal theories. Every advanced scientific thinker knows that the things around us in the material universe are the manifestations of mortal thought, of mortal theories piled one on top of the other during hundreds of millions of years. But the Scripture states specifically: "We look not at the things which are seen, but at the things which are not

seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Corinthians 4: 18).

Many thinkers are convinced that the true universe, God's universe, is composed of divine ideas, and that each one of those ideas is as perfect as God Himself is perfect, but that each one is identified and individualized; also that each idea has spiritual form, outline, colour, quality, quantity, and tangibility. When we understand these ideas in pure spiritual and scientific thought, when we grasp the Science governing them, then surely we shall be able to deliver ourselves from the "things which are seen,"—from the things of materiality. And remember that you and I live in a world to-day where materiality has assumed such proportions of substance, power, and force, that unless we learn to deal with materiality through the Mind of Christ, that is, through cultured spiritual thinking, then it will devastate humanity.

Great Thinkers Corroborate

I want to take just a moment to show you that there is really nothing extraordinary in this view that I am presenting to you. Here is a prayer, written in the year 1660, by Dr. Isaac Barrow, who was Professor of Theology and Mathematics at Cambridge. He was Sir Isaac Newton's professor, and his prayer is as follows:

God always acts Geometrically.

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

In 1860 that great thinker, Emerson, wrote in his essay "The Conduct of Life":—

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

There will be a new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery or

sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry.

In this age why should any intelligent human being be shocked if we state that the ideas of God, the ideas of Life, of Truth, of Love, of good, and of Spirit, can be definitely understood and symbolized through Science, and are not merely matters of sentiment and emotion? Are we to believe that the Bible is a book which simply tells you how to find God sentimentally and emotionally, or through faith alone? What of the promise, "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Hebrews 8: 11)?

There is another great thinker of our own age, Sir James Jeans, who states the absolute necessity of symbolizing the ideas of reality scientifically. In his book, "Physics and Philosophy," he writes:—

For fifty years, off and on, Leibniz was trying to devise a technical language and to construct a calculus for philosophy . . .

A calculus is a method of reckoning that operates by the use of symbols. Webster defines it as "a process of reasoning by the use of symbols." So Leibniz was trying to devise a calculus of philosophy. Sir James continues:—

He hoped to find that all the fundamental ideas of reasoning could be reduced to a very small number of primitive elements or 'root-notions,' each of which could then be designated by a universal character or symbol like the symbols of algebra . . .

That is exactly what happens in mathematics. It has root-notions symbolized by the ten digits, and they operate in a calculus of addition, subtraction, multiplication, and division. In music there are seven notes operating in a calculus of tone, rhythm, melody and harmony. So Jeans continues:—

If once this could be done, it ought to be possible to construct a calculus for the operation of these symbols . . . But his efforts failed, and more recent attempts of the same kind have been applicable at most to small regions of the whole province of thought. The result is that philosophy still struggles to express itself in the inadequate words of common speech.

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

Two facts are therefore self-evident. (i) That an intelligent and ordered system of symbolizing the ideas of God is essential; (ii) That such study and symbolism of spiritual ideas must constantly give place and, indeed, ascend to that divine sense of God which needs neither symbol nor system, but is the pure scientific reflection of divine Life, Truth, and Love by the real man, God's own likeness.

The Historical Aspect of the Bible

In asking you to consider the scientific aspect of the Scriptures, I am not therefore asking you to consider something which has not been presented before. I am convinced that the Bible is the story of the eternal "now" of God's ideas; also of how men understood and utilized this eternal "now," just as one utilizes the "nowness" of mathematics, the "nowness" of music, or of any science. Considered only historically, the Scriptures would really be of very little moment, and in any case the historical record is most inaccurate.

In talking about the Bible, let us consider the light in which it is now regarded. When I was a boy, if you had dared to question one fact in the Bible you would have been most unpopular! But to-day scientific historical research has proved that many of the incidents and dates recorded in the Bible are factually unreliable, and unless we are wise and deal with this problem intelligently, we are going to lose the co-operation and attention of the man-in-the-street.

The other night I had a plumber repairing a pipe for me. I said to him, "I ought to be away at a lecture." He enquired, "What kind of lecture are you going to?" I replied, "I am going to a lecture on the Bible." His answer was, "You don't believe that stuff, do you?" So I asked him what was wrong with the Bible, and he said that to-day it is known that about thirty-five per cent. of it is historically untrue. I replied, "Let us admit that, but suppose these incidents that are recorded were never meant to be historical? Suppose Adam, Noah, and similar characters were merely well-known symbols used by spiritually-minded men to teach grand lessons and to show how we can understand and utilize the ideas of the infinite; also suppose we can use those symbols to-day to work our way out of materiality, what about it then?" He said, "Of course, I have never thought about it in that way." Unless we go to our present-day world, and especially to the young people, with an intelligent sense of the Bible, we shall never interest them in it.

The history of the Bible is supposed to have started in the year 4004 B.C. At that time, according to past theological thought,

the material universe was supposed to have been created by God. To-day everybody knows that the material universe has existed for millions of years. The Bible certainly starts with what are called the seven days of creation or revelation, but these days are an absolutely scientific statement of the ordered way in which spiritual thought unfolds, and will always unfold, to men.

These seven days, unfolding the nature of God in an ordered way, use the symbols of the light and the darkness, the waters above and the waters beneath, the dry land, the sun, the moon, and the stars, and so on, but these symbols were all used to illustrate the development of scientific and spiritual facts, as I hope to prove to you.

As I have said before, the history of the Bible was supposed to have begun in 4004 B.C., but let us remember that not one single word of it was written until about the year 900 B.C. This means that for nearly 3,000 years some of the Bible was repeated as folklore and saga.

The Old and the New Testaments are one story, except that in the New Testament we have the appearing of the Christ-idea in its fulness, whereas the Old Testament leads thought up to the Christ-idea. The New Testament is, therefore, a perfect continuation of the Old Testament and it is one ordered story of spiritual reality and its development.

There are four great documents on which the story of the Old Testament is based. About the year 900 B.C. the great prophetic era started, and at that time the inspired prophets of Israel began to record the historical development of the Christ-idea and its infinite availability to men. First, they wrote what is known as the Jahweh document, about 850 B.C. Then, about 750 B.C., they wrote what is known as the Elohistic document, and then, about 600 B.C., the Deuteronomic document. Each new document, of course, utilized the material recorded in the others. About 550 B.C., when the Israelites were in captivity in Babylon, the prophets began what is known as the Priestly document, and much of this is generally attributed to Ezekiel. It is this Priestly document, written between 550 B.C. and 300 B.C., that introduced the symbolism of the seven days of creation, which is as definite and as ordered as the seven notes of music. These seven days and their spiritual import pervade the Scriptures from start to finish. The wonderful story of the Scriptures is told largely in the true tones of these seven days of creation, and this story is climaxed in the book of Revelation in a four-dimensional calculus of inspired thought called the city foursquare, just as the seven notes of music

climax in tone, rhythm, melody, and harmony, or as the ten numbers in mathematics climax in addition, subtraction, multiplication, and division.

One of the well-known Commentaries on the Bible indicates that the days of creation in Genesis are the warp and woof of the Scriptures. They are also described as the "seed-plot" of the Bible. We may ask ourselves why this ordered development of thought called the seven days of creation or revelation was placed at the beginning of the Bible? Surely, divine wisdom placed it there, because the days of creation are the fundamental "root-notions" of reality.

When the Priestly document began to be written, the Israelites were in captivity in Babylon. Undoubtedly they drew upon the previous Biblical documents for their information, and put into this particular record their own spiritual and metaphysical interpretation.

In considering the Bible, let us not forget that although its history was supposed to begin in 4004 B.C., this is a wholly empirical date, of which there is no authentic record whatever. As a matter of fact, there is no actual historical record of anything in the Bible until the time of Moses, about 1250 B.C.

The Spiritual Significance of Scriptural Numbers

It is evident that there had always been in the thoughts of men certain definite symbols to interpret essential thought. These symbols had existed long before the time of the Hebrew race, and indeed, even before the time of the Chaldeans. For instance, the best authorities on the Bible agree that the Scriptural writers used certain so-called holy numbers to symbolize definitely the ideas of God. Of these, it is commonly agreed that the most important are one, three, four, seven, ten, and twelve. These numbers are used throughout the Scriptures to indicate the ideas of God in a specific way, and there are many references in the Bible which prove this fact.

It has not been generally recognized, however, that not only do these few numbers individually indicate great spiritual facts, but that collectively they form a perfect system of symbolizing divine ideas.

At this point, let me say that I am not a numerologist, nor do I believe in numerology. Numerology considers that every number in the Bible means something symbolically. Everyone knows there are numbers in the Bible which are inaccurate and of no significance, therefore I should like to make it quite clear that I am not a numerologist, and that I do not believe in numerology.

On the other hand, Bible Commentaries generally agree on these few important numbers which are used as symbols—one, three, four, seven, ten, and twelve. How did these symbols originate? Evidently they existed long before the early days of the Hebrew nation and, indeed, even before the Chaldeans. Men had always used them.

The Infinite One

The symbol “one” had always indicated to men something of the nature of the great First Cause. In his book, “The Bible Comes Alive,” Sir Charles Marston indicates that the more archæological discoveries they make, the more they become convinced that mankind had always been monotheistic, and that polytheism was merely a lapse. Men had always acknowledged in some degree the great First Cause, the symbol of which was “one.” Even if they had a thousand deities, they always recognized one supreme Deity. “Hear, O Israel: The Lord our God is one Lord” (Deuteronomy 6 : 4).

Throughout the Scriptures the symbol “one” indicates the infinitude of Being, and in this one infinite “we live, and move, and have our being” (Acts 17 : 28). There can be nothing outside of God. There could not be an infinite called “God” and a finite proposition outside that infinite called “man,” since Deity must for ever include within itself its own ideas or its own universe. The number “one” is therefore used throughout the Bible to indicate the nature of infinitude.

The Threefold Nature of God

The number “three” as a symbol was originally derived from the sun, the moon, and the stars. It is evident that in the days of the Chaldeans, and even before their time, the system of the heavens was regarded as permanent and to be relied upon. On earth things changed and were unreliable, but men felt that they could depend on the system of the heavens. It is also evident that although the Israelitish prophets in Babylon accepted these time-honoured symbols, they also lifted them in thought out of the realm of astrology, put them into the realm of spiritual thought and idea, and symbolized them in terms of mathematics. A close study of the Bible will show that even in the early beginnings of the Hebrew people such mathematical symbols were known and used to a great extent.

In the established Church the symbol “three,” originating from the sun, the moon, and the stars, is used to represent the Father, the Son, and the Holy Ghost, and is called the Trinity.

The threefold essential nature of God is Life, Truth, and Love, and undoubtedly these are the values we are all seeking to-day—more life, more truth, more love. Life, Truth, and Love convey to us a scientific sense of the nature of God and the scientific sense of God must be more individual, and more truly personal, than the merely emotional sense. A scientific sense of God is something which can always be relied upon, and which is common to all men. Such a sense can be understood and demonstrated and it is truly tangible to spiritual thought.

When Jesus declared, "I knew that thou hearest me always" (John 11 : 42), he was as certain of this divine fact as we are of mathematical fact, of engineering fact, or of musical fact. Why? Because he was using divine Science. He was using Truth. He was not using chance and mere belief. He was demonstrating divine law, order, and system and all that pertains to these. We sing a well-known hymn that says, "In beauty, grandeur, order, . . ." but if there is no order there is no beauty and no grandeur.

So there is throughout the Scriptures the frequent and specific use of the symbol "three." Sometimes it is used to indicate the Father, the Son, and the Holy Ghost; sometimes to indicate God, His Christ, and the working of the Christ-idea—this is illustrated in the fourth day of creation by the symbols of the sun, the moon, and the stars.

"Three" is also used in another very important way in the Bible. If you had in your business or your home a condition that was wrong, there would be three distinct ways in which you would deal with it. Firstly, you would begin to analyze that condition, and thus let the light of intelligence in. Secondly, you would bring the wrong to the surface; you would uncover it. Thirdly, you would correct it, and the error of the situation would disappear; it would be annihilated. These three processes have frequently been described as three degrees of thought—the physical, the moral, and the spiritual—and we find them illustrated in the Bible through such characters as Cain, Abel, and Seth, also Ham, Shem, and Japheth.

In this threefold process of analysis, uncovering, and annihilation, the Scriptures first show us how to analyze materiality, and thus arrive at the conclusion that all evil is merely the physical. As we rise in thought and strive to overcome the physical or the material, we arrive at the moral, the second stage. When we utilize the moral, thought ascends to reality, and we then understand the spiritual, and so realize that the spiritual is the only. Thus there are three distinct processes in the mental journey from the material to the spiritual: (1) analysis—the physical; (2) uncover-

ing—the moral; and (3) the annihilation of the false, revealing the spiritual.

Is not the trouble in our world to-day due to the fact that the forces of materiality—of doubt, of fear, of hate, of mysticism and disaster—are controlling men, and we do not know how to deal with them? We do not know how to analyze and uncover them in order to destroy them, because we do not understand the Science of spiritual being.

If men will understand the ideas of God in pure Science, that Science which the Bible teaches and the Science which Jesus demonstrated in overcoming sin, disease, and death—the Science which will lead men into all righteousness—and if they will recognize that true religion is Science and true Science is religion, then men will learn the practical and Christlike way out of the mortal sense of things. They will learn how to use the ideas of God intelligently and scientifically, and so prove the unreality of the mortal through analysis, uncovering, and annihilation.

I know this is true, as I have proved it for forty-four years, time and time again, and I have seen many others prove it. It is scientific, because it is fundamental and understandable and it proves itself.

So we have considered the number “one,” symbolizing the infinite, and also the number “three,” symbolizing the essential nature of the infinite as Life, Truth, and Love.

The Four Divine Processes

Now we come to the symbol “four.” To the Babylonians, and even before their time, this symbol “four” indicated the four points of the compass—the north, the east, the south, and the west. A close study of the Bible reveals that there are four distinct processes of inspired thought, and these processes are now known as the Word of God, the Christ, Christianity, and Science.

The Word is the ordered way in which we begin to approach the understanding of God. “In the beginning was the Word . . .” (John 1 : 1). How do we begin in mathematics? We begin with one, two, three, four, five, six, seven, eight, nine, ten. As we begin in this ordered way, what happens? We start to understand the plan or ideal of mathematics. In the same way, when considering the ideas of God, as we understand the ordered development of the days of creation, the Word of God, we begin to grasp somewhat of the divine ideal or Christ. So the Word may be described as the spiritual process of “seeking,” and the Christ as “finding.” Next we come to Christianity, which illustrates the process of “using,” for in Christianity we use and demonstrate the Christ-idea

in its every detail. Finally, we arrive at the fact of Science, where we learn of the ideas of eternal "being."

So we find throughout the Scriptures four distinct processes now called the Word, the Christ, Christianity, and Science, by means of which we can understand and prove the ideas of reality. These four divine processes permeate the Bible, and they are climaxed in Revelation as the "city which lieth foursquare."

As mortals, we are always busy trying to do things, whereas God has done all things well, but we must first know what God has done. Because God is divine Mind, there is no activity and no power but in knowing. There is no life, but in knowing; there is no being, but in knowing,—knowing spiritually and scientifically.

The "Seven" of Perfection

Next we have the supremely important Scriptural number "seven," which symbol was undoubtedly derived from the seven great planets, as known at that time, after which our days of the week, Sunday, Monday, and so on, are named. The Bible begins with seven days of creation or ordered revelation. As we understand these days and their divine order, they become to us numerals of cultured, spiritual thought, just as the seven notes in music become numerals of musical thought.

"Seven" was the supremely important number with the Hebrews, and it permeates the Bible. It meant to them perfection and completeness. As thought ascends through the understanding of the days of creation, this ordered sense of revelation broadens and broadens, deepens and deepens, until the numerals of infinity lead us to the point where we can grasp, through inspired thought, the perfect, sevenfold nature of the one God. This does not mean, however, that God is seven beings. God is always one Being. I am not three beings because I am called "John Williams Doorly." Likewise God is only one Being. As used in relation to God, the number "seven" is simply a symbol indicating completeness and perfection. In the days of creation we have seven ordered periods of revelation, but when used to symbolize the nature of Deity the number "seven" is just one symbol, indicating perfection.

The Application to the Human

Now we come to the number "ten" as a symbol, originally derived from the ten fingers, with which we touch and handle things, and therefore "ten" symbolized the application of Truth to the human. Thus the process of the seven days of creation as applied to the human problem through analysis, uncovering, and annihilation is illustrated by the number "ten," and this is the deep significance of the Ten Commandments.

Government and Proof

The number "twelve" undoubtedly originated from the twelve signs of the Zodiac and indicated government and proof. Its use is illustrated in the Bible by the twelve sons of Jacob, by the twelve Apostles, and by the twelve gates of the city foursquare in Revelation. "On the east three gates; on the north three gates; on the south three gates; and on the west three gates" (Revelation 21 : 13). There were also twelve stones in the breastplate of the high priest, and indeed the number "twelve" is used many times as a symbol throughout the Scriptures. Proof and demonstration indicate multiplication of the divine idea of Life, Truth, and Love, as understood and demonstrated through the infinite calculus of the Word, the Christ, Christianity, and Science.

So we have these definite and inspired symbols: the "One"—infinity; the "three"—the essential nature of the infinite as Life, Truth, and Love; the "four"—the divine calculus of the Word, the Christ, Christianity, and Science; the "seven"—the seven days of creation expanding, as thought develops, into numerals of consciousness, and finally symbolizing the perfection of the sevenfold nature of God; the "ten"—the application to the human, or the seven applied through analysis, uncovering, and annihilation; and the "twelve"—symbolizing proof and pure spiritual demonstration.

The Bible introduces these few numbers as the symbols of one perfect system by which we can begin to understand the ideas of God and to calculate their relationships. As we understand this divine system, we can use it to-day as it was used a million years ago, and as it will be used a million years from now.

Let us remember, however, that beyond and above this ordered process of learning and using the ideas of any subject there is its deep culture, which is subjective and is really the impress of the subject itself upon the thinker. In the study and attainment of divinity this advanced spiritual understanding and deep spiritual culture is known as "the descent of the Holy Ghost."

The subjective sense of God, when God Himself is heard, because mortal sense is silent and thought has risen to the divine, is the pinnacle of all spiritual desire and purpose. It must, therefore, always be remembered that spiritual research through system and symbol is for the sole purpose of leading thought to a wholly subjective realization of the one divine Mind, God, the divine Principle, Life, Truth and Love.

Jesus understood and used only that which had been from everlasting to everlasting, namely, spiritual ideas, forever operating as a divine calculus and revealing the infinite.

The First Day of Creation

In connection with this vast subject I want to consider with you one symbol particularly, and this is the seven days of creation and how they can be used. You will remember that in the Biblical record, the days of creation begin by stating that darkness was upon the face of the deep and God said, "Let there be light." Exactly what does that mean? Surely it means that ignorance was upon the face of the deep things of God. They were obscure, but the fact that God eternally *is*, became manifest, and the light shone.

Now, what does this symbol of the coming of the light indicate? Surely it indicates beginning, creation, action, thought, wisdom, intelligence, power; it indicates a definite tone, "Let there be light,"—let there be action, thought, power, wisdom, intelligence, law, creation, beginning. The breaking of the light is always true creation or revelation.

Let us consider a few statements in the Bible to show how this symbol of the light is used.

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Exodus 20: 2). Egypt meant darkness. Suppose that verse had read: "I am the light which has brought thee out of darkness and ignorance,—I am the wisdom, the intelligence, the power, the law, the action, the beginning, or the origin." What would have been the difference? Simply a difference in terminology, that is all, but it is exactly the same sentiment.

Moses undoubtedly understood the days of creation, the ordered revelation of God's nature, and he used his understanding of these days. All great Scriptural thinkers have done this. They have understood the ideas of God, which are perfectly symbolized. If one understands the ordered operation of ideas in mathematics or music, one can use them, and they grow and grow in quality and tone. Moses understood and used the ideas of God in this definite way, to deliver the Israelites from ignorance—darkness.

Again, the Bible says, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah 9: 2). What does this mean? It must mean that from everlasting to everlasting God is infinite wisdom, intelligence, power, action, law. It illustrates the first day of creation, and if to-day we understand and use that day of creation, the people that walk in darkness will see a great light.

Consider again, "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from

heaven" (Acts 9: 3). God is intelligence, power, wisdom, law, action. Once in a while some thinker has grasped this great fact. Paul grasped it, and "there shined round about him a light from heaven." That light, which the world can experience to-day, is not a physical thing. It is the spiritual consciousness of intelligence, law, wisdom, Science, and so on.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (I John 1: 5). This is the spiritual fact which is fundamental to the first day of creation, when darkness, ignorance, was upon the face of the deep and God said, "Let there be light."

There are hundreds of instances in the Bible recording how this spiritual tone was scientifically and systematically understood through exact spiritual thinking and was demonstrated with power.

At this point let us remember that the Hebrews believed that in seven thousand years all materiality would be destroyed, and consequently it would take seven thousand years to develop the spiritual idea. This is made particularly clear in Hastings' Bible Dictionary. It was considered that the development of each aspect of the spiritual idea—each day of creation—would require a period of one thousand years of Scriptural record. So it was said that "One day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3: 8). This belief of thousand-year periods in Bible history fulfilled itself until Jesus came. He declared, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4: 35). There had already been four thousand years in the Scriptural record—four months—but Jesus said, "Look on the fields; for they are white already to harvest," because he was not dealing with time, but with ever-present Science. He understood and was practising reality, the eternal "now" that all men must eventually understand and practise, the "now" of Life, Truth, of Love, the "now" of infinity, of the Word, the Christ, Christianity, and Science.

What would be the value in mathematics, for instance, if we argued that it would take a certain amount of time to develop any one aspect? No value whatever, but the truth is that mathematics is a complete and ever-available system. So Jesus declared to them, ". . . look on the fields; for they are white already to harvest."

The First Thousand Years in the Bible

Let us consider the first thousand years in the Scriptural record, illustrating "Let there be light"—creation, intelligence, and so on. What happened in that thousand years? Adam, the symbol

of mortal man, believed that he was a creator. The light of intelligence in that first thousand years of the Bible translated this false sense, this darkness, first, out of the physical—Cain; second, out of the moral—Abel; and third, through the spiritual—Seth; and then Enoch walked with God.

The ideas of wisdom, power, action, beginning, and so on, which characterize the first day of creation, might all be summarized in the one term *intelligence* to indicate that particular aspect of God's nature. Just so the ideas indicated by the second day of creation—"Let there be a firmament"—might all be summarized by the term *substance*; the ideas of the third day—"Let the dry land appear"—by the term *identity*; the ideas of the fourth day, symbolized by the stellar system, as *One*; the ideas of the fifth day, symbolized by the fish of the sea and the birds of the air, as *eternity*; the ideas of the sixth day, symbolized by man, as *consciousness*; and the ideas of the seventh day, symbolized by the statement that "God rested," as *perfection*.

Why is it that men believe that if you entertain a mathematical idea, that idea will be power in the realm of mathematics, it will do something; if you entertain an idea in the realm of engineering, it will do something; but if you entertain one of God's thoughts, an idea in the realm of spiritual things, most men believe it will do little or nothing? Why? Because we have been educated to believe that God is a mystical being, and that you must approach Him mystically. In order to appreciate the things of God fully, we have first got to replace these thousands of years of false education claiming that the only way we can approach God is mystically, superstitiously, or sentimentally.

So the first thousand years of the Bible tell the story of the first day of creation, "Let there be light," or of the nature of God as *intelligence*. Immediately you understand the ideas of the first day, you can begin to demonstrate the nature of God as the divine *intelligence*. You have then got something that will bring you out of the darkness, something that operates infinitely. Adam was a symbol of man as a material creator, that is all. Cain was a symbol of the physical, and the physical destroyed the moral—Abel—because the moral is only an advanced stage, but it is not the spiritual. Out of Seth, the spiritual, came the line of the Saviour. Finally Enoch walked with God. So there was the analysis, the uncovering, and the annihilation of a false basis of creation.

The Second Day of Creation

Now let us consider the second day: Let there be a firmament to separate the waters above the firmament from the waters beneath

the firmament. Remember, to the people of that period the universe was flat. There was the earth, and above the earth there was a firmament, and above the firmament there was water. Underneath the firmament was Sheol, where one slept with one's fathers after death. Below Sheol there were more waters. So there were waters above the firmament and waters beneath the firmament. This was their concept of the universe when the prophets used as a symbol, Let there be a firmament to separate the waters above from the waters beneath. What does this separation mean? It means purity, order, understanding, reality, good, revealing the nature of God as the only *substance*. This is the spiritual import of the second day.

So let us consider in the Bible record the illustration and use of the second day, the day of purity, order, understanding, reality, good, substance.

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" (Exodus 14: 21).

Moses now understood and used the ideas of the second day, just as he had used the ideas of the first day to come out of Egypt, and we can use these ideas now if we understand them. If we understand the numerals of infinity, of reality, we can use these definite symbols just as they are used in the Bible, and just as specifically as we use symbols in mathematics or music. When we entertain divine ideas, they are dynamic, they are true substance. They represent power, presence, law, being, omnipotence, omniscience, omnipresence, and omni-action. Such ideas constitute the Mind of Christ, and when understood and utilized they still heal the sick, reform the sinner, raise the dead, and destroy sin of every kind. So when Moses understood and used the ideas of divine substance, the waters were divided.

Again, the Scriptures state, "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap" (Joshua 3: 13). Here is an illustration of true separation and true purity. What separated the waters? Surely the understanding of divine order.

In the New Testament we read, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6: 17). Come out from dualism, the belief in the reality of both matter and

Spirit, and begin to understand and use the ideas of God, the ideas of Life, of Truth, and of Love. God is the same yesterday, to-day, and forever. He is the infinite Cause. When are we going to stop trying to change the Infinite? When are we going to understand God through divine ideas, instead of trying to influence Him? It is evident that these great Scriptural characters understood and demonstrated the ideas of God. Jesus summarized the whole matter when he declared, "Ye shall know the truth, and the truth shall make you free" (John 8 : 32).

In the same vein the Scriptures state, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6 : 24), for there is only one *real substance*, infinite Spirit.

We must learn to separate, we must have a firmament; we must have spiritual *understanding*, divine order, purity, reality, and so on. This understanding constitutes the second day.

So the first day of enlightened thought declares, "Let there be light, let there be intelligence, law, wisdom, power," and so on. The second day declares, "Let there be a firmament, let there be order, let there be substance, understanding, purity," and so on.

The Second Thousand Years in the Bible

Now let us consider the second thousand years of the Bible, the period of Noah and his ark. It was Noah's firmament, or understanding of Spirit, God, as the only *substance*, which separated him from the waters of materiality. It was his sense of reality, of order, his knowledge of good only, that subdued the waters through the processes of analysis, uncovering, and annihilation, symbolized by his three sons, Ham, Shem, and Japheth. Noah was a type of righteous man who realized that the waters of materiality, material theories, would engulf mankind unless men understood spiritual reality. He therefore entered into the ark—the safety of spiritual understanding. You see, it is all symbolism. There never was a personal Noah. Noah was a symbol. You can be Noah, and I can be Noah. Each of us has to be a Noah, and we must each have an ark of spiritual understanding, an ark of divine order, of reality—every single one of us. You will remember that it is said of the three sons of Noah that "of them was the whole earth overspread" (Genesis 9 : 19). This indicates that the earth was overspread with that spiritual understanding which results in the analysis, uncovering, and annihilation of materiality. What infinite possibilities are open to us to-day if our earth is "overspread" in this way, because

we have an ark, because we have the understanding of divine substance and of spiritual good, because we are conscious of divine order, purity, development—all those qualities or ideas of God to which we give the term Spirit.

Remember, everything is a symbol. The infinite must be understood through the ideas which express it, and these ideas must be definitely symbolized, just as the ideas of every intelligent and scientific subject are definitely symbolized, or you could not learn, explain, and prove them.

Now, my friends, I am not telling you of something that we cannot prove. These facts can be explained and taught scientifically and systematically from the Bible, line upon line, "here a little, and there a little." Remember, Sir James Jeans urges that if we could only decide on a few "root-notions" we could symbolize them and put them into a calculus of thought. The "root-notions" are to be found in the Bible and they begin with the seven days of creation. As these "root-notions" develop in cultured spiritual thought, they become "root-ideas," numerals of consciousness, and so reveal the perfect nature and essence of God. All great thinkers have been seeking for such a Science, the Science of reality, and it is to be found in the Bible. Moreover, spiritual Science is humanity's only way out of materialism. We do not need to start another religion. The world is tired of so many religious organizations. To understand Science, the individual does not have to associate himself with any specific organization, nor does he have to accept what someone else tells him. He can study his Bible and find it there for himself individually. As mankind does this, we shall have a "church" which is infinite, universal, triumphant, a "church" of men and women who are determined to think, a body of fearless, individual, and sincere seekers after the things of Spirit. In these matters, if we do not want to think, we might just as well leave them alone. God is Mind, and the things of Mind must be of the nature of thought and idea.

To-day, many of the great scientific thinkers—physical scientists—in our world are agreeing that the world's concept of the material universe is erroneous, and that the only universe will be found to be that of ideas. Only a few weeks ago I heard such a statement made on the radio by an eminent physical scientist. The real universe must be a universe of spiritual ideas, God's ideas, forever operating in Science and in system. You can use these ideas, and I can use them, and every man can use them. Whenever you pass through the waters, these ideas of holiness, health, happiness, life, and being will be an ark to you; the understanding of them

will separate the waters, and you will then become conscious of the third day, the day when the dry land will appear, when the definiteness of spiritual understanding will reveal the changeless identity of the ideas of God

The Third Day of Creation

So let us consider the third day in Genesis: "Let the dry land appear"—let there be definiteness, naming, safety, spiritual understanding, resurrection. These attributes and qualities of God we epitomize by the term *identity*.

Now, let us see how this third day is illustrated throughout the Scriptures: "And the children of Israel went into the midst of the sea upon the dry ground" (Exodus 14 : 22). "Upon the dry ground." Moses understood the third day, he understood the identity, the definite nature, of spiritual ideas and he demonstrated that understanding.

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Genesis 32 : 28). If thought is vague and restless, unidentified because of the beliefs of sin, sickness, sorrow, or fear, and you begin to understand the right idea of true manhood in a positive, definite way, then the "dry land" appears, and you find the safety and joy of true *identity* in the understanding of God as infinite Soul. Thus you are utilizing the third day of creation.

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exodus 3 : 13, 14). There is your third day again, the sense of identity, of definiteness, of naming—the dry land. There is joy, bliss, and freedom in this understanding of God as Soul, because it reveals sinless identity. It brings satisfaction and safety. Do you see how individual the tones of these days are?

Again, you get the sense of true identification in the following incident: "Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master" (John 20 : 15, 16). Mary identified Jesus. She understood the nature of God as Soul. She identified him through inspired, spiritual sense, and not through the physical senses.

Again we read: "But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord" (John 21:4, 7). John likewise identified Jesus through spiritual sense.

The Third Thousand Years in the Bible

This same tone of definiteness and identification is illustrated in the third thousand years of the Bible. It was an outstanding period of identity, for Abram was re-named Abraham, Jacob was re-named Israel, and Moses perceived God in a definite way, and was able to identify Him as I AM THAT I AM. Throughout this period there certainly was the appearing of the dry land. Moses, in Egypt, exposed idolatry through the symbolism of the plagues, the physical, then established the Commandments, the moral, and finally envisaged the Promised Land, the spiritual.

The Fourth Day of Creation

Now we come to the fourth day in Genesis, which is symbolized in the Scriptural record by the two great lights, to rule over the day and over the night, and the stars. These were to be for signs and for seasons and for days and years.

This is an indication of system, spiritual power, government, interpretation, proof, and so on. Divine system at once postulates the nature of God as *One*.

The two great lights are a perfect symbol of God as the divine Principle, and of His idea or Christ. Also the manifold operations of Principle and its idea are symbolized as the stars.

Now what does the record say? These lights are to be for signs (symbols); for seasons (a fourfold calculus); for days (sevenfold numerals); and years (eternity). This is exactly what the prophetic age or the fourth thousand years of the Bible illustrated. In this age the prophetic writers gave us those wonderful signs or symbols—the seven days of creation. Moreover, they systematized in the Old Testament the complete working of the divine idea as revealed in the fourfold statement of the Jahweh document, the Elohistic document, the Deuteronomic document, and the Priestly document, just as in the New Testament the working of the divine idea was elucidated through the four Gospels. These "root-notions" of spiritual thought, when understood, are for all men in all ages—the spiritual truth they illustrate is for eternity.

Now let's see how this fourth day with two great lights and the stars—the divine system and its infinite operation—is illustrated in the Scriptures. Isaiah writes: "Moreover the light of the moon

shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isaiah 30 : 26).

Isaiah saw that the light of the idea would always be the reflection of its Principle and that the light of that Principle would be sevenfold. He also realized that this could be demonstrated as true salvation.

The same idea had been illustrated by Moses, who systematized to some extent the story of God and man in the Commandments: "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables" (Exodus 32 : 15, 16).

The story of the Commandments is the story of the divine supremacy and of man's duty to express the nature of God under all circumstances. In fact it is a systematized revelation of the two great lights—Principle and its idea—and the working of these lights in the day and in the night,—in the divine and in the human.

Again we read in John: "But Jesus answered them, My Father worketh hitherto, and I work . . . Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5 : 17, 19).

Jesus had no underived power. He and his Father were one. The ideas of mathematics operate with power because they are ever in and of the principle of mathematics. It is the same with the ideas of God. Jesus iterated and re-iterated the fact which Isaiah had stated, that the light of the moon would be as the light of the sun, and the light of the sun would be sevenfold, as the light of seven days. Surely this is the same sense as "The Son can do nothing of himself, but what he seeth the Father do" (Ibid). This definite system of inspired metaphysics was the certain way of salvation which Jesus said "I am not come to destroy, but to fulfil" (Matthew 5 : 17).

There are a great many references in the Bible which stress this sense of the unity of divine Principle and its idea, thus recognizing God, divine Principle, as *One* and *All*. Think what it would mean to this world of ours, struggling with problems of government on every hand, if men really understood the meaning of this fourth day of creation, this "root-notion" of infinite power, of divine system, government and so on.

The Fourth Thousand Years in the Bible

As I said to you, the prophetic age is a wonderful illustration of the fourth day of creation, in fact, there is no better illustration of this fourth day in the Bible than the great prophetic era. Don't forget that it was the prophets themselves in that period who introduced the story of these days and their ordered operation at the beginning of the Bible. They had climaxed the divine system in so far as it was understood at that time, and they stated it as a four-dimensional calculus operating through a sevenfold process of inspired thought, revealing the light of God and His Christ. This attempt to systematize divine thought and idea, and to bring it into accord with specific spiritual teaching, permeates their writings and makes the fourth period of the Scriptures a living illustration of the approaching Christ-idea.

Moreover, you remember how they stressed time and time again that there was no salvation except through the individual understanding and proof of God. The Jews believed that their organized beliefs would save them, but the prophets tried to show them that only as every individual made it his job to understand the divine Principle, would salvation come. That's what you and I need to do to-day. God will never be understood as the infinite *One*, however, until we grasp the full meaning and significance of divine system.

You can see too how the three degrees are brought out in this period, for the prophetic age analyzed the physical and the national; it established the responsibility of the individual, the moral; and foretold the Christ-idea, the spiritual.

The Fifth Day of Creation

Now we come to the fifth day of creation in Genesis where the waters bring forth abundantly the fish of the sea and the fowl of the air. It indicates multiplication, exaltation, immortality, and eternity. It is a wonderful symbol of that great period of spiritual enlightenment and demonstration when Jesus of Nazareth, whose mission ushered in the fifth thousand years of Bible history, proved to the full the *eternity* of Life which the prophets had foreseen and foretold.

This symbol of the waters bringing forth abundantly is a well-known symbol throughout the Scriptures, and you find it used in many ways. Isaiah writes: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11: 9). There is a wonderful sense of abundance and multiplication.

Isaiah also uses the tone of the fifth day of creation, the symbol of the birds of the air, when he writes: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40: 31).

Here we get the tone of exalted thought—the fifth day. We shall "wait upon the Lord" if we start to "think on these things," and ponder them. Then an idea will come to us, the waters—the elements of thought—will bring forth, and our thinking will be exalted, and we shall find our health, our happiness, and all that is worth-while multiplied.

Again Isaiah writes: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isaiah 31: 5). This gives an even more definite sense of this fifth day of creation, and its symbol of exalted thought and eternity.

Jesus exemplified this sense of the waters bringing forth abundantly when he said: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4: 14). Surely Jesus was using here the symbol of the fifth day with its tone of eternity and life.

Again he used it, when he said to the disciples: "Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes" (John 21: 6).

This may have been a human happening, but John, that inspired and beloved disciple, recorded this incident to indicate more than that—surely to show that they that "wait upon the Lord" or "cast their nets on the right side" experience abundance, multiplication, and so on.

Perhaps the best illustration of the symbol of this fifth day of creation or revelation is Jesus' statement of his mission, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10).

So you see how the same tones are illustrated in myriad ways throughout the Scriptures. These definite spiritual tones are there, and if any man wants them and seeks them, he cannot fail to find them.

The Fifth Thousand Years in the Bible

This fifth thousand years in the Bible in which Christ Jesus demonstrated perfectly the Christ-idea for mankind, gave the most marked proof of exaltation, abundance, and eternity that the world

has ever known. The prophets had foreseen and foretold this appearing of the practical, ever-operative Christ-idea to men, and Jesus demonstrated it in all its fulness. Abundant life, abundant health, abundant idealism, and an abundant sense of man's unity with God were all poured forth in that period for mankind's salvation as they never had been before. All this was characterized by Jesus himself as "the truth" and nothing could be more definite and scientific than his elucidation and proof of that Truth. Moreover, Jesus analyzed mortality as a liar and its lie. He laid down the mortal and established perfect human selfhood,—the truly moral,—and also demonstrated the abundance of Life and the highest exaltation,—the spiritual.

When will we understand and appreciate fully that Jesus was in no way interested in a merely spasmodic proof of man's unity with God, but in the universal demonstration which would enable all men to understand and to prove these same divine facts? He was the master Metaphysician because he understood and proved to perfection the divine system of metaphysics which permeates the Bible from cover to cover, the system which begins with the days of creation in the first chapter of Genesis and climaxes with the city foursquare in the book of Revelation.

The Sixth Day of Creation

And so we come to the sixth day of creation in Genesis, the sixth period of spiritual development in this inspired record.

Remember, we have had "Let there be light." That light of intelligence brought clarity of thought, a firmament, and out of that pure thinking the ideas of God became definite,—the dry land appeared. As soon as thought is definite about spiritual matters, it operates with power in a systematic way—we use our fourth day of creation. As we use definite spiritual ideas to govern our lives, they bring forth in turn more exalted and abundant inspiration, till we see what we really are and always have been—man in God's image and likeness. This is the sixth day—the day of man—where man has dominion over all things. Surely it was to prove the dominion of true manhood that Christ Jesus came. No man can have dominion except through spiritual mentality or *consciousness*, so in this sixth day we have a symbol of conscious Truth which Jesus foretold when he said "Ye shall know the truth" (John 8 : 32).

The sixth day gives us a sense of the ideal man, the form of the Son of God, true sonship, Christhood, true consciousness, health, dominion.

Here in Daniel is symbolized this sense of man in God's image and likeness, the form of the Son of God: "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Daniel 3 : 25).

In the New Testament we read: "And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" (Matthew 8 : 26, 27). What a proof of true manhood and all that the symbol of manhood means, a proof of true dominion!

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16 : 33). Jesus could say this because he was fully conscious of this sixth day of divine creation, where man is given dominion over the fish of the sea and the fowl of the air and over every creeping thing.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4 : 13). This climaxes the dominion of man. We can all be that man made in the image and likeness of God. We all are, in reality, that man. The command is "be ye therefore perfect," and the Bible shows us the way to a realization of that true *consciousness* which has dominion and is perfect even as the Father Himself is perfect.

The Sixth Thousand-Year Period

It is interesting that in the sixth thousand years from the beginning of the Scriptural record, which is our present era, man's dominion over the material universe has been accomplished in a way never dreamt of before. Art and science have been developed to a great extent, and thinking humanity is beginning to see that the physical universe is wholly the outcome of physical sense testimony, and that the only real universe is a universe of spiritual ideas. Moreover, in this scientific age men are at last facing the fact that these divine ideas which reveal God must be comprehended and proved both spiritually and scientifically. The Bible story, which was formerly considered to be a record of thousand-year periods, is now being appreciated in terms of eternity and nowness, as scientific things must ever be. Men are at last beginning to recognize that the kingdom of God, the reign of Truth, is ever at hand, and is always within us; also that there is only one reality, the

eternal "now" of spiritual ideas. The story of the Bible is not merely historical but is the divine way to lead men into Truth, and this is the supreme purpose of every symbol in the Bible.

You hear it stated constantly to-day that this is the age of man, and it seems that man in this scientific age is at last forced to analyze the physical as a temporal falsity. He is stressing the value of a higher and more spiritual morality, and is reaching out to the scientific as the truly spiritual.

The Seventh Day of Creation

And so we come to that wonderful symbol of the seventh day in Genesis where it says that God ended His work which He had made and rested on the seventh day.

What a symbol of divine completeness and perfection, fulfillment, glory, and motherhood! This tone of the seventh day permeates the record of the Scriptures in varying degrees.

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat" (Gen. 8: 4). Why do you think the ark rested in the seventh month? It was signifying that that phase of the Noah experience was completed; it was fulfilled and perfected.

"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isaiah 30: 15). We are always safe in Love when we see the completeness and perfection and loveliness of the ideas of God.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalms 17: 15). There is your seventh day again symbolizing man's eternal unity with God. Jesus himself epitomized this divine completeness in the climax of the Lord's Prayer: "For thine is the kingdom, and the power, and the glory, for ever. Amen" (Matthew 6: 13). And again: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 5).

Does this not illustrate the universal nature of the divine completeness and perfection?

As men realize that the values of reality, the values of spiritual fact and revelation, have nothing to do with time or with mortal experience, but are always ever-present and ever-available, and as men begin to understand that the complete story of the Bible symbolizes this fact in every detail, then they will inherit what the Scriptures term "the kingdom of heaven," which we understand

to-day to be the consciousness and demonstration of the spiritual and scientific system of divine reality. They will enter into the realization of that infinite calculus of ideas which is forever the expression of the divine Mind, God, operating throughout eternity.

Salvation, spiritually and scientifically, is at our door to-day. We have only to open that door by thinking, being willing to think, having the intelligence to think, to think spiritually and scientifically, and to think from an approximation of thought to the divine and inspired understanding of the one Cause whom men call God, the divine Principle—Life, Truth, and Love. There is no longer any reason for darkness to be upon the face of the deep—for humanity to be befooled and fettered by the ignorance and limitation of material theories. The light of the Christ-idea in its full appearing as both Science and Christianity has broken forth, and if men will only realize this fact and accept it, the problem of evil can now be intelligently analyzed, exposed, and annihilated through the divine metaphysics of the Bible.

The story I have told you will stand the test of investigation and the test of reason; it will also stand the test of holiness, the test of sincerity and of Science. This story measures up to the Bible in every detail, and its name is "Science." What could deliver mankind from the mesmerism of to-day but divine Science, spiritual Science? Men must acknowledge in our scientific age that there is a perfect Science of reality, in which the ideas of God forever operate in a divine infinite calculus. Moreover, they can understand this Science definitely and use it to deliver themselves from materiality of every kind.

Summary of the Days of Creation

Let us take a look at the sequence of the days of creation or revelation, which we have been considering:—

- (1) Let there be light.
- (2) Let there be a firmament to separate the waters above from the waters beneath.
- (3) Let the dry land appear.
- (4) Let there be two great lights to rule over the day and over the night for signs, seasons, days, and years. "He made the stars also."
- (5) Let the waters bring forth abundantly the fish of the sea and the fowl of the air.

(6) Let us make man in our image, after our likeness, and let him have dominion.

(7) And God rested.

In the first day there is light, intelligence—Mind. In the second day there is separation, purity and substance—Spirit. In the third day, definiteness and identity—Soul. In the fourth day spiritual power, system, and government are manifested, symbolizing the divine One—Principle. In the fifth day, multiplication, abundance and eternity—Life. In the sixth day the consciousness of Truth. And in the seventh day, revelation is complete and perfect—Love. God and man are forever united, “For in him we live, and move, and have our being” (Acts 17 : 28).

The Ordered Story of Moses and Jesus

There is just one more aspect I should like to touch upon, and that is to illustrate to you how this ordered development was demonstrated in the lives of both Moses and Jesus.

In the life of Moses the divinely ordered story of revelation ended with the fifth period of Life, but in the record of Jesus it was demonstrated and fulfilled perfectly and completely. Moses began by bringing light to the darkness of Egypt. If we regard the story of Moses going down into Egypt and witnessing God's hand in the unloosing of the most horrible plagues on the Egyptians as literally true, then it is paganistic. Moses went down into Egypt to deliver the Israelites, and he began by destroying for them their worship of the false gods of Egypt. He knew that he could not take them out of Egypt until they had ceased idol worship and turned to the one God. So he used the intelligence and the wisdom of Mind to show the Israelites the falsity of believing in the gods of Egypt. This process of elimination is described as the plagues. The same process is described in Revelation, where it is said, “And there came unto me one of the seven angels which had the seven vials full of the seven last plagues . . .” (Revelation 21 : 9)—the seven plagues of sin or material sense.

Now let us consider Moses' experience:—

1st day. Moses brought light to Egyptian idolatry—darkness.

2nd day. Moses separated the waters of the Red Sea.

3rd day. The Children of Israel went through the Red Sea on dry land, and began the journey through the wilderness from sense to Soul.

4th day. Moses gave the Commandments—system and government. He began to systematize the ideas of God, so that they could be utilized with certainty and with power.

5th day. The Promised Land—the symbol of abundance and exalted hope.

At this point Moses' demonstration was finished, but Jesus fulfilled all things.

In Matthew's Gospel, you will find the record of Jesus' life stated in the order of revelation or the Word. First, there is the genealogy of Jesus, the creative sense, "Let there be light," when the light of this Christly messenger broke upon the darkness of human thought, revealing the nature of God as Mind. Second, Matthew records the baptism—separation, purity—illustrating the second day, the nature of God as Spirit. Third, Matthew records Jesus' temptations in the wilderness, where he proves his identity as the Son of God. "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread" (Matthew 4:3). Also, "If thou be the Son of God, cast thyself down . . ." (Matthew 4:6). Jesus identified himself as the Son of God, he proved the definiteness of spiritual understanding—the third day, revealing the nature of God as Soul. Matthew then records the Sermon on the Mount, which expounds the Principle of Jesus' teaching. If you understand the Science of the Bible, you will find that the Sermon on the Mount tells the perfect story, in ordered sequence, of the Word, the Christ, Christianity, and Science. It elucidates the divine infinite calculus of being through Science and system—the fourth day, revealing the nature of God as Principle.

The fifth day is illustrated by Jesus' mission of healing and salvation, revealing the nature of God as Life. He said, "I am come that they might have life, and that they might have it more abundantly."

In the tone of the sixth day of true manhood, Matthew records the transfiguration and the victory over death, man having dominion over all things. This reveals the nature of God as Truth.

The seventh day is the day of ascension, perfection, and fulfilment, revealing the nature of God as Love. Thus Jesus demonstrated and fulfilled the divine order, symbolized by the seven days of creation. He said, "I am not come to destroy, but to fulfil." And

he fulfilled the divine order, the days of creation; he fulfilled the Word, the Christ, Christianity, and Science; thus he fulfilled all things.

Mankind's Greatest Need Fulfilled

My friends, I can only indicate the divine story of the Bible to you in the short time available. I can only hope that it has brought to you a glimmer of the light. If it has, that light will become a firmament, and as the firmament appears in your thinking, it will become definite and it will have identity. As you become aware of that identity, you will experience the spiritual power of demonstration. Then your thought will bring forth abundantly health, happiness, and holiness, and there will be spiritual exaltation. As this happens, a sense of true manhood will come to you, the manhood which constitutes the Son of God in you and in all men. Eventually, you will arrive at that wonderful state of consciousness where you find that from everlasting to everlasting there is nothing but the operation of the infinite, that nothing is true but the infinite One, the only Being, that which is Life, and Truth, and Love.

Is not this what we are all seeking? We want Life abundantly. We want Truth. Our world needs Truth. We want that which is called Love, completeness, perfection, true relationship, unity with God. This is what we are seeking, and it can be attained both scientifically and systematically, but we must work to find it. We must be in earnest, we must think, watch and pray. The way is straight and narrow, because it is Science. In mathematics, it is a straight and narrow way. Two and two equals four is true, but it will not correct three and three equals seven.

If you examine every case of healing which Jesus effected, you will find that he used a perfect process of analysis, uncovering, and annihilation. Moreover, one of the incidents in the Bible that gives me the most confidence is that Jesus once gave a treatment which did not operate immediately. He treated the blind man, and when he asked him if he could see, the man replied he saw men as trees walking. Evidently Jesus had not fully realized, in pure Science, that specific spiritual idea which alone would correct the mistake. In the second treatment, however, the man was healed. This means that Science is the same for you and for me as it was for Jesus. If Beethoven tried to use that which was not according to the science of music, it would not work. When Jesus had not risen to the exact realization of the Truth that alone would correct that error, there was no healing. When the Messiah, the Master metaphysician, rose to his full understanding of the Science

of reality, the blind man saw and was healed.

And you, too, can be healed of all that is erroneous. We all need to be healed of our false faith in things material, and we can be healed only through an understanding of God as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love.

I am not a member of any religious organization, but I would say in justice and honesty that all that I have tried to say to you is summarized in one question and answer in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy:—

"Question.—What is God?"

Answer.—God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."

This understanding of God can be gained specifically from a study of the Bible and it can be demonstrated with certainty, because God is divine Principle. So "Let there be light," "Let there be a firmament," and "Let the dry land appear."

My friends, the things I have said to you are no vague theory. Throughout the world to-day there are many men and women who understand these things and are teaching them to others in a systematic and detailed way. Therefore all that I have said to you can be proved beyond a shadow of doubt, and I will be glad to give any of you who desire it further information on this subject.

Think for a moment what it would mean to our world of to-day, faced as it is with the most hideous problems of doubt, fear, division, and desolation, if we could understand and demonstrate specifically and scientifically the ideas of God, the ideas of reality, of being, power, divine presence, divine law and order, the ideas of unity and true spirituality. Would not this new light, this new birth, lead men out of the horrible miasma that material thinking and material living have produced?

I, for one, am convinced beyond a shadow of doubt that this is exactly what it would do, also that nothing can accomplish this ultimately but the divine ideal or Christ, that is, the pure expression of divine presence and power. It is for this purpose that the Christ-idea is revealed throughout the Scriptures, definitely, Christianly, and scientifically—to be understood and demonstrated.

Surely the knowledge of God must some day fill the earth as the waters cover the sea. Why not now?

Printed in England for the John W. Doorly Trust
by Thomas Lyster Ltd. Ormskirk, Lancs.

BOOKS by JOHN W. DOORLY

THE PURE SCIENCE OF CHRISTIAN SCIENCE

An outline of the structure of Christian Science (234 *pages*)

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 (227 *pages*)

TALKS ON THE SCIENCE OF THE BIBLE

- Vol. 1 The True and False Records of Creation (314 *pages*)
- Vol. 2 Noah, Abraham, Isaac, Jacob, Joseph (417 *pages*)
- Vol. 3 Moses (407 *pages*)
- Vol. 4 Joshua, Judges, Ruth (238 *pages*)
- Vol. 5 I and II Samuel (198 *pages*)
- Vol. 6 I and II Kings (317 *pages*)
- Vol. 7 Amos, Micah, Isaiah (551 *pages*)
- Vol. 8 Ezekiel (351 *pages*)
- Vol. 9. Daniel, Ezra, Nehemiah, Haggai, Zechariah, Malachi (445 *pages*)

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

TALKS AT OXFORD SUMMER SCHOOLS

- 1948 Vol. 1 Hosea and Jeremiah (256 *pages*)
- Vol. 2 Matthew and Revelation (253 *pages*)
- 1949 Vol. 1 Matthew and Mark (260 *pages*)
- Vol. 2 Luke and John (273 *pages*)

CHRISTIAN SCIENCE PRACTICE

A verbatim report of talks given in London in 1950 (347 *pages*)

