

THE DOMINION
OF
THE NEW COVENANT

By MAY RIMES HUTSON

Published by the Author

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THE AUTHOR

May Rimes Hutson (known to her family and friends as Peggy) has been a student of the Bible from her youth. The Bible characters were her friends. Her parents were deeply religious. Her mother taught her to look to the sacred Word of Scripture for guidance, instruction, and healing. At an early age she began memorizing verses from Scripture, and in times of trouble these passages would come to her, like angels, to strengthen and comfort her.

From early childhood she was plagued with physical problems, one after another. As she continued her search for the inspired Word of God, the physical problems dropped by the wayside, one by one, until she became mentally and physically strong and healthy, resulting in an abundant, fruitful life.

She began writing the unfoldment of her study while still a child. As she grew older, she began eagerly to research Bible characters. About thirty years ago this research began to take definite form, and the framework of a book began to emerge. Spiritual inspiration flowed from hours spent in prayer for guidance.

The idea of God's Covenant with man took hold in her consciousness and would not let her go. Her continued study of Scripture to confirm the ideas which unfolded was a divine adventure. As she continued to listen for the Word of God to guide her, the unfoldment became clearer. When the unfoldment was recorded, it named itself:

THE DOMINION OF THE NEW COVENANT.

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To my husband, John H. Hutson, Jr., gratitude and love for his understanding and encouragement during the many years of research and writing of this book.

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FOREWORD

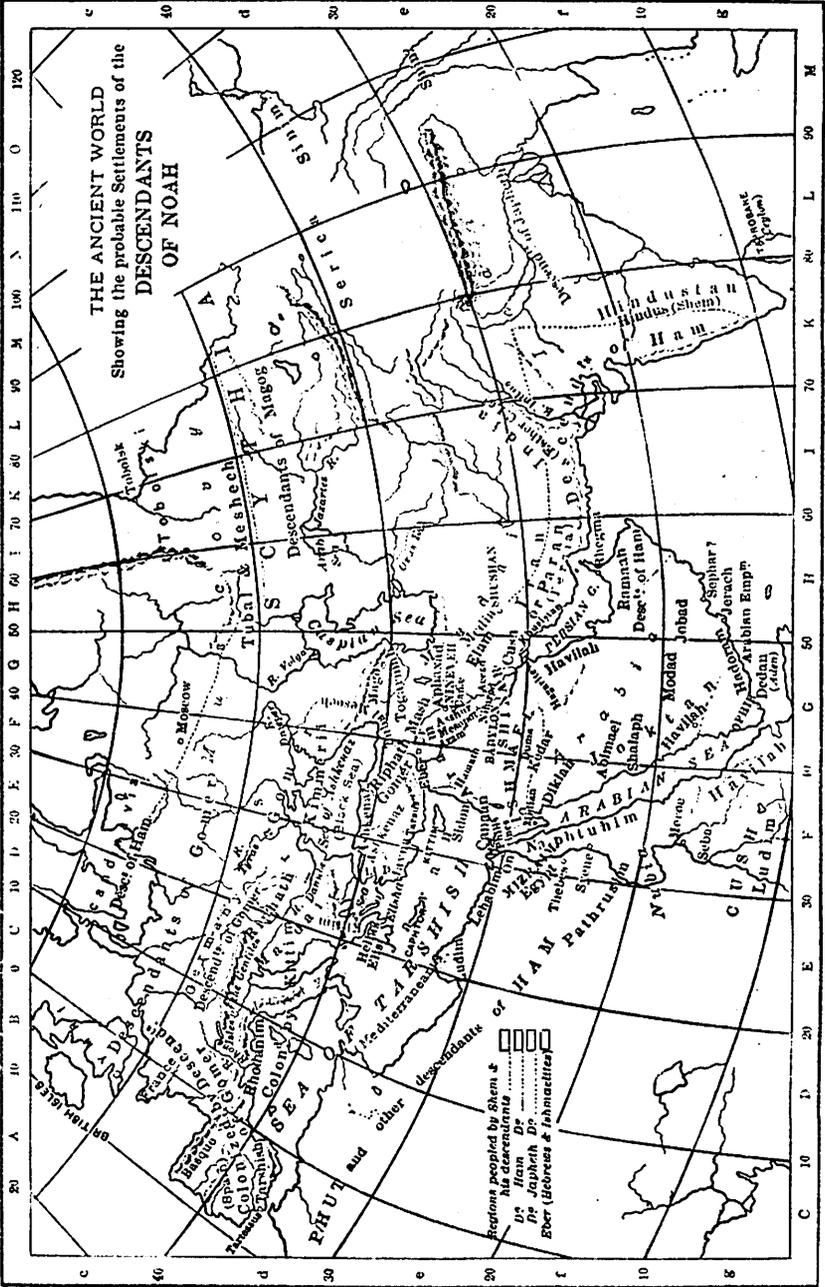
This book is a commentary on the Bible, amplified and reamplified by a search for the heavenly sense of the Word. It is also a re-telling of the Bible stories.

Scripture is full of mysteries, a storehouse of heavenly things. Every word has its secrets. Every sentence sounds a chord in the grand symphony of the music of God.

To discover these heavenly mysteries has been the object of the author.

May this volume encourage the reader to embark on a divine adventure, to see and to discover for himself the spiritual import, or heavenly sense, of the Scriptures.

MAP 1



THE DOMINION OF THE NEW COVENANT

VOLUME I

THE BOOK OF GENESIS

And God said, Let us make man in our image, after our likeness: and let them have dominion.— Gen.1:26.

Christ Jesus, who is the faithful witness . . .
Hath made us unto our God kings and priests: and we shall reign on the earth.— Rev.1:3; 5:10.

Hold that fast which thou hast, that no man take thy crown.— Rev.3:11.

Thou shalt also be a crown of glory
in the hand of the Lord, and a
royal diadem in the hand of thy God.
(Isa.62:3.)

INTRODUCTION

THY KINGDOM COME

(Matt.6:10)

A golden thread runs through the Bible which we may find woven into the fabric of our lives, if we look for it. It is the ascendancy of good over evil, of love over hate, of Spirit over matter, of life over death, of spiritual power supreme over the aggressiveness of evil and over the inertia of matter.

The Bible is the most ancient and the most modern of books, for it contains the knowledge of the ages. It is logical, consistent, and prescient. It is indeed an exact and scientific classification of spiritual truth. Spiritually discerned, the Bible includes the science of being, the science of life. Within its pages may be found the answer to every problem, the cure for every ill.

The first chapter of Genesis and the first three verses of the second chapter reveal the majesty of God and His creation. The record of creation begins with the words:

In the beginning God created the heaven and the earth.— Gen.1:1.

As the record unfolds we discover God's kingdom come on earth as it is in heaven. In this holy record we also discover the origin of man and his dominion in God's kingdom:

And God said, Let us make man in our image, after our likeness: and let them have dominion . . .

And God blessed them, . . .

And God saw everything that he had made, and, behold, it was very good.— Gen.1:26,28,31.

In this brief history of creation we discover a scientific relationship between God and man — creation like the Creator — a relationship which establishes man as the very image of God, who is Spirit. The likeness of Spirit must be like God, Spirit, mental or spiritual, characterized by and constituted entirely of the qualities, substance, and elements of Spirit. This spiritual man is given

dominion over all the earth. In proportion to our understanding of the relationship of God and man and in the degree that we express the qualities of Spirit in our lives we are Godlike — like God, or Spirit—and we have dominion on earth and are able to demonstrate spiritual authority over a finite, material concept of all things.

In the Bible we find the record of many righteous men and women who lived so close to God they were able to prove their God-given dominion in their earthly experience. The power of the spiritual, scientific relationship of God and man was demonstrated in marked degree in the lives of prophets and apostles. This holy relationship came to fulfillment in the life of Christ Jesus. The Master Christian demonstrated his oneness with his Father-God so completely that a new era was inaugurated which has been rightly called *The Christian Era*.

For nearly two thousand years Christ's Christianity has been gaining acceptance throughout the world. Christ Jesus' teachings and his triumph over matter are based on the spiritual fact that God, Spirit, is the only Creator of the universe and the only Father of man, and that everything God made is in His likeness, is Godlike — like God — and therefore is spiritual and perfect and eternal.

The idea of one divine Cause or Principle of all being is dawning in the minds of men and is gaining the acceptance of thinkers all over the world. Mankind is beginning to acknowledge that a divine order exists throughout the universe. Scientific vision is beginning to penetrate the veil of materialism and to discern the divine order right where disorder and lawlessness appear to the unscientific thought. Ears attuned to the grand symphony of the universe are beginning to hear and to interpret aright the signs of the times — signs that bear witness to a spiritual revolution in our midst. A great overturning of thought is taking place which has opened the portals of a new era in which spiritual law — the law of the universe — is being recognized and acknowledged as the basic law governing every detail of our lives. Individuals are beginning to demand a reason for the hope that is within them. And the answer is unfolding on the horizon of enlightened scientific thought.

It has been truly said that the twentieth century is the era of scientific unfoldment. Mankind is pressing toward scientific truth

in all things. No longer do we accept theories until they are satisfactorily demonstrated as scientific truths. No longer is mankind satisfied with haphazard methods. Know-how is vitally important, whether one is bringing up a family, cooking a meal, cultivating a garden, working a mathematical problem, managing an office, studying the stars, experimenting with atomic energy, making discoveries of nuclear force, or flying to the moon. Scientific systems are displacing old trial-and-error methods. We are all becoming scientists in some degree, whether we realize it or not.

That individual is a scientist who adheres to scientific aims and methods and agrees in precept and example with definite rules and principles. Mathematicians, astronomers, chemists, engineers, and the like have made great strides in establishing their claims to being scientists because they have been faithful in accepting only those theories that have been thoroughly proven and that have stood the test of scientific demonstration. Many theories, in their day called scientific, have become obsolete because they could not stand the test of proof. Soothsayers, prognosticators, necromancers, spiritualists, astrologers, theosophists, witches and wizards, and others who depend on occult thinking and reasoning are not true scientists because their theories are not scientific. Their systems are predicated on conflicting theories of combined good and evil, spirit and matter, right and wrong, and are therefore kingdoms divided against themselves, which cannot stand the test of science.

The Bible has stood every test made upon it. It has outlived the dark ages. It has outwitted intellectual and ecclesiastical bigotry. It has outshone the darkness of ignorance, materialism, and unbelief. It has overcome the barrier of languages, so that everyone who so desires may hear the Word of God in his own tongue. The Bible has survived because it is the truth. Its truth is scientifically demonstrable. And because it is the truth, it will live forever.

Christ Jesus was the greatest scientist the world has ever known. He based all his words and works on the understanding that God is the only Creator, the only origin, and that man is the Son of God. He condemned words without works, precepts without practice. He gave exact and scientific proof that God made man in His own image and likeness. He proved that anything that is unlike God is no part of God's likeness, and

therefore could and should be removed from man's experience. And he proved this practically by restoring health to the sick, harmony to the discordant, sight to the blind, hearing to the deaf, feet to the lame. To the insane man, he gave spiritual poise and mental balance. He stilled the tempest, walked on the water, and raised the dead. He cast out evil, regardless of its name or nature, and he did so with scientific certainty. That which did not conform with the divine image and likeness was powerless to Christ Jesus. It was nothing more than a mistake, which could be instantly corrected by the application of the law of God — that divine law, or spiritual force, which holds man forever in the likeness of his Maker.

The science that Christ Jesus gave to the world was not a pseudoscience or theory without proof. Nor was it a form of mysticism which could not be understood. His science was Christian. It was and is the Spirit of Truth, which he said would lead mankind into all truth. (See John 16:13.) The principle of this science is Love — warm, tender, compassionate, divine Love. Jesus scientifically demonstrated the truth of his teachings by his works — works that have been called miracles, because the science involved in his work has not been understood.

Christ Jesus was not only the Master Christian, he was also the Master Scientist. His work was based on a definite demonstrable principle, and he prophesied that those who followed him — those who followed the same rules he followed — would do, not only the works that he did, but even greater works. (See John 14:12.) He proved by his demonstrations over matter and its conditions that the world in which he lived was spiritual or mental — God's kingdom come on earth as it is in heaven. And he sought to lift mankind out of a material concept of themselves and of their world into the scientific understanding of the spiritual nature of man and the universe. This kind of thinking was revolutionary in his day. It is still revolutionary, for it challenges the thinking of mankind, causing them to change their concepts of themselves and of their world. Many pioneers in the field of science have changed their concepts of the world in which they lived as they gained new and fresher ideas. In the place where the unenlightened, unscientific senses see confusion and limitation, the scientific thinker beholds law and order.

It is difficult for us to believe that there was a time when people

thought that the earth was flat. And yet as late as the fifteenth century A.D. few navigators were brave enough to venture far from the shores of the old world, because they believed that somewhere out in the ocean the earth ceased to be, and if they ventured too far beyond the horizon they would fall off into nothingness. Columbus believed that the earth was round, and he proved it. He looked beyond the evidence of the finite physical senses. His thinking was scientific and intelligent. With courage and persistence, he pursued his course. Not only did he prove his theory to be true. He discovered a new world! He pushed back the barriers of ignorance and paved the way for all mankind to find freedom from the restrictions of an old world bound by tradition, ignorance, and superstition.

Where did the flatness of the earth go when Columbus demonstrated that it was round? It didn't have to go anywhere, because it never existed as a reality. But mankind's erroneous concepts had to be changed to conform with what had always been true, even though it had just been discovered.

For centuries people believed that the earth was a stationary body and that the whole stellar universe revolved about it. Astronomy was not an exact science. The superstitions of astrologists and the theories of scholastics overlaid the laws which govern the movements of the celestial bodies. Copernicus, an astronomer, was a young man when Columbus made his voyage to the new world. He must have been greatly impressed and encouraged by the findings of this brave old navigator. Copernicus, like Columbus, disregarded the beliefs of the centuries and based all his conclusions on mathematically demonstrable evidence which contradicted the evidence of the physical senses. He first advanced the theory that the sun is the center of our universe, and that the earth and other planets revolve around the sun. He mapped out the universe, bringing to astronomy a sense of order which it had not known before.

Where did the disorder go when Copernicus recognized a universal order, controlled by law? It didn't have to go anywhere, for it never was true. But the minds of men had to change in order to accept this new concept of the universe.

Almost a hundred years later another great pioneer in the field of astronomy built upon the theories of Copernicus and amplified them. Galileo was one of the founders of experimental science. By

experiment he demonstrated the truth of his theories, including the undeniable fact that the earth and the planets revolve around the sun.

Where did the immovability of the earth go when Galileo discovered that it moved? Did the earth have to start revolving after men learned that it was not a stationary body? No, it had always moved. But thought had to change before this discovery could be accepted. In order to arrive at scientific conclusions human reason was compelled to disregard the evidence of the material senses that the sun revolves around the earth and to accept the scientific fact that the earth revolves around the sun.

Discoveries in the field of science have given us a new concept of the universe. But science hasn't changed anything. It has revealed what has always been, and it has given us this knowledge in a form we can understand. Astronomy was firmly established as a science by Copernicus and Galileo, because they disregarded the evidence of the senses, peered through the mist of antiquated theories, and discovered the truth. Through these scientific discoveries a new sense of the universe has come to us which has opened the door for further explorations and discoveries.

From the beginning of what men call time, explorations to determine the nature of the universe have been made, predicated mainly on the belief that matter is the only substance. Mankind has firmly believed that the world was material and that if there was a spiritual universe, it could only be found after death, on another plane of existence. This belief has been entertained throughout the ages, notwithstanding the fact that the Bible tells us plainly that God, Spirit, created all like Himself. The law of cause and effect is explicit: effect must be like its cause.

In the twentieth century, modern physicists have projected the theory that the substance of the universe is not material but mental, and that matter, previously thought to be solid and substantial, is but a phenomenon of thought. Two British astronomers, Sir James Jeans and Sir Arthur Stanley Eddington, have done much in the field of scientific exploration to determine the true nature of the universe. Sir Eddington, particularly known for his studies of stellar motion and composition, is quoted as saying: "The nature of all reality is spiritual, not material, not a dualism of matter and spirit." In his book *Guide to Modern Thought* (p.94), C.E.M.Joad wrote of Sir Jeans and Sir Eddington:

Their considered view is that physics suggests that the reality of things is mental or spiritual, and that so-called material phenomena are the effects of the way in which this spiritual reality appears to us.

This summation of their findings serves as an introduction to Joad's own statement (p. 95):

The present state of physical knowledge seems to prominent scientists to point to conclusions directly contrary to those of the old materialism, and to favour a spiritual interpretation of the universe as strongly as the science of fifty years ago was thought to favour a materialistic interpretation.

Charles F. Steinmetz, known to the scientific world as an electrical wizard, predicted:

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

Sir Isaac Newton once said: "To the mathematician the universe is a great thought." Not thought based on material evidence which observes the universe as a chaos, composed of matter and blind force; but scientific thought which perceives the universe as a cosmos, a perfect whole, formed by intelligence and governed by divine law.

The ideas of modern physicists concerning the mental nature of the universe is explored by Lincoln Barnett in his book, *The Universe and Dr. Einstein* (p.19):

Philosophers and scientists are arriving at the startling conclusion that since every object is simply the sum of its qualities, and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols, shaped by the senses of men.

Science is becoming metaphysically conscious. The scientists of the twentieth century are beginning to realize that the ultimate goal of science is to discover God. Dr. William North Rice, pro-

fessor of geology, is quoted as saying: "Science is discovering the infinite truth of the opening stanza of the hymn of creation, 'In the beginning God. . . .'"

Twentieth century physicists are fast approaching the spiritual dimensions of metaphysics, the realm of thought unobstructed by the unreliable reasoning and evidence of the circumscribed dimensions of physics. They are exploring the spiritual realm of thought and are arriving at new premises. How long will it be before they realize that because God is Spirit, He could not create anything unlike Himself? How long will it be before they realize that the universe is spiritual now?

Science has proved that the flatness of the earth, the disorder of the universe, and the immovability of our earthly sphere are nothing more than optical illusions, the effects of ignorance. And now science is dissolving the mist of materialism in the minds of men, proving that the materiality of the universe is also an optical illusion, nothing more than unsubstantial testimony of the material senses — those senses which identify all things materially.

Columbus, Copernicus, and Galileo, utilizing their understanding of science, looked beyond the evidence of the material senses to discover facts about the universe that were invisible to the material senses. Those who seek to understand the spirituality of the universe must also look beyond the evidence of the material senses to discover the spiritual nature of all things.

Like Columbus, Copernicus, and Galileo, the modern physicists are discovering new facts about the world that are changing the concepts people formerly held concerning the substance, order, and movements of the universe. But these facts are not really new; they have always existed. As yet, the twentieth century scientists do not seem to realize that the *new world* which is appearing to them is the universe of Spirit. But they freely admit that the so-called material phenomena that the eye beholds is not the solid substance they once thought it to be. Some are favoring a spiritual interpretation of the universe. While others are content to acknowledge that the phenomena which appear to be material are mental.

One of America's most respected authorities in the field of chemistry and atomic energy, Dr. Donald Hatch Andrews, declared that there is a tremendous revolution going on in the field

of science. In a lecture entitled *Faith For The Space Age*, delivered at Johns Hopkins University in Baltimore, Maryland, Dr. Andrews said:

A hundred years ago science was opposed to religion. Today science is affirming religion. . . . In the beginning God said, "Let there be light, and there was light." Today, as yet, we see only the intimations of this great cosmic story, but there are intimations which point beyond a material universe. . . . In this new age in which we now begin to live, it is clear that it is in these deepest terms of spiritual truth which we must do our thinking. We have left the stone age behind us; we have left the steel age behind us. As men of wisdom in the forefront of our time, we must leave our materialism behind us and think in terms of the supreme spiritual truth which has been revealed to us by our Lord.

These new concepts of the universe have not changed the universe. It is the same universe many still consider to be wholly material. The *new world* which is appearing on the horizon of advancing thought is the same universe which spiritually minded men and women in every age have glimpsed in their own individual experiences. It is the same universe described in the first chapter of Genesis, which God, Spirit, saw to be *very good* and wholly like Himself.

In an article entitled *The New World At Hand*, Dr. Gerald Kennedy wrote:

Some centuries ago a young man (Jesus) saw a new world and described it. Men were afraid of it and distrustful of what it would do to their society. . . . But in the years that followed, they approached this world fearfully and timidly here and there, until its truth began to shine in the darkness of their minds. And today as we face our new world, we begin to see that his revolutionary view is the only one that can work. Thus we have come to see that the new world demands three things: *a new map, a new climate, and a new dimension*, which only Christ can provide. . . . When will the new world come with its new map, its new climate, and its new dimension? I do not know. But it will come because its nature is written into the very heart of the universe, and every great catastrophe tears aside the camouflage and we see it waiting for us to possess it. But whether it comes tomorrow or not for centuries, it can come for you and me at any moment. When a man says that he will enter it and live by the new map,

work in the new climate, and take the perspective of the new dimension, behold, the new world has arrived! And each man's entrance into it hastens its universal coming for his brethren. (*The Chaplain, Magazine, Nov. 1944.*)

Whether we see our world "through a glass darkly" (I Cor.13:12) or through the lens of spiritual vision, our views of the universe cannot change the universe. It remains as spiritual as "when the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

Columbus' discovery changed material concepts concerning the *form* of the earth. Copernicus' discovery changed thought concerning the *order* of the universe. Galileo's discoveries lifted human reasoning to a scientific basis concerning the *movements* of the planets. And now science is changing the world's concepts concerning the *substance* of the universe. Twentieth century religion has reached the conclusion that the universe is mental or spiritual now, and that the phenomena called matter are mental concepts of spiritual reality. At last modern thinking is catching up with the truth concerning the spiritual nature of the universe and man as revealed in the first chapter of Genesis.

One might ask, however, does not this material world have to be destroyed before the spiritual universe can appear to us? Did a flat earth have to be destroyed before a round one could appear? Did a disordered, chaotic universe have to disappear before the order and harmony of the celestial bodies could be established? Did someone have to start the earth revolving when it was discovered that it rotated? Does a material world have to be destroyed in order that its spiritual nature becomes apparent? The answer to all these questions is the same: an unqualified *NO!* All that has to be changed or destroyed is within human consciousness. The only place that matter exists is in the mortal, material concepts of creation in the minds of men. The spiritual nature of the universe will be discovered in the minds of men as they give up their material theories and utilize their scientific senses, as they dare to look beyond the veil of matter into the spiritual reality of being.

The Apostle Paul saw that the reason men did not behold the spiritual nature of the universe was because they were materially minded. He sought diligently to show the people of his day, and of ours, the way to learn the spiritual facts of the universe. He wrote:

As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.— I Cor.2:9-14.

The Apostle's message is amplified in a new translation of his words:

The unspiritual man simply cannot accept the matters which the Spirit deals with — for they just don't make sense to him, for, after all, you must be spiritual to see spiritual things. The spiritual man, on the other hand, has an insight into the meaning of everything, though his insight may baffle the man of the world. This is because the former is sharing in God's wisdom. . . . nonetheless we who are spiritual have the very thoughts of Christ.— I Cor.2:14-16 (JBP).

Throughout the ages spiritually minded men and women have caught glimpses of the spiritual nature of the universe, and in the degree that they have done so, their lives have been in harmony with the spiritual facts of being. So powerful is this truth that even a little understanding of it is sufficient to overcome many of the limitations of believing that one is living in a gross material world.

As men give up their false notions of a material basis of all things, they will see this new spiritual concept of the universe. They will see that the sphere of the earth which Columbus discovered is the symbol of eternity. They will see the movements of the universe which Galileo saw as indicative of the movement of

every thought and every action in complete conformity with divine law, moving within the harmony of God's spiritual infinitude. They will see in the spirituality of the universe, which a few great spiritual leaders have seen and which modern physicists are now beginning to see, the substance which is not material, but is "the evidence of things not seen" (Heb.11:1).

The history of the universe and all that it contains has been written largely by materially minded men who saw the images of their own concepts and recorded them. The early Babylonian records of creation and of the days before the flood are filled with grotesque and mythological features typical of Babylonish thinking. But history as recorded in the Bible is a revelation of the spiritual nature of the universe, of man, and of all things. This fact is underlined by a learned and devout Episcopalian minister, the Rev. C. D. Scofield. Early in the twentieth century he wrote in the introduction to *The Scofield Reference Bible* (p.2):

Of necessity, therefore, the first task of inspiration would be to supplant the often absurd and childish tradition [the Babylonian records] with a revelation of the true history, and such a history we find in words of matchless grandeur, and in an order which, rightly understood, is absolutely scientific. In the Pentateuch [the first five books of the Bible,] we have a true and logical introduction to the entire Bible, and, in type, an epitome of the divine revelation. . . . This order is undeniably the order of the experience of the people of God in all ages.

The Bible is always abreast of the times and is completely applicable to modern conditions because the thinking of the ages is reflected in its pages.

In the Bible are records of many scientifically minded men and women who demonstrated the power of the knowledge of the spiritual facts of existence to regenerate and transform their human lives. Through their experiences we may discover how the understanding of the spiritual nature of the universe can free us, as it freed them, from bondage to a limited material concept of our world.

In the Scriptural record we may also read of those who cultivated the occultism of the carnal mind, and with its alleged power sought to dominate, subdue, or undermine the free thought and action of the people of God. Here we may see the results of the pseudoscientific influence on those who did not resist it — an in-

fluence which caused individuals to drift with the tide of popular thought and to yield to the common consent. The experiences of these people are given to us in such a way that they act as a mirror in which we may see the pattern of divine unfoldment emerging, a pattern revealing the triumph of the spiritually minded scientific thinkers over the unspiritual, unscientific beliefs of the ages.

Scientific thinking is Godlike thinking. Science is true knowing, and true knowing is knowledge of truth. In the degree that material beliefs are given up and the knowledge of God fills the minds of men, the spiritual nature of the universe and man will become apparent.

The prophet Isaiah foresaw the day when "the earth shall be full of the knowledge of God as the waters cover the sea" (Isa. 11:9). The twentieth century is the time for the fulfillment of this prophecy. And scientific thinking in every direction will finally arrive at the truth that all reality is in God and His creation, and that all is Spirit and spiritual, now!

The enlightened scientific concepts of twentieth century scientists concerning the Creator and creation were vividly impressed upon the minds of the peoples of all nations of the world on Christmas Eve in 1968 when, from outer space, was heard the Bible record of creation, beamed to earth by the astronauts in Apollo X as they circled the moon. Who will ever forget the feeling of ineffable awe which swept over the earth that holy night as those young scientists paused in their historic flight to glorify God as the Creator of the universe! As their spacecraft sped on in its flight approximately 240,000 miles from the earth, the world literally stood still in reverence as these celestial navigators read from the first chapter of their Chart of Life:

In the beginning God created the heaven and the earth.

And the earth was without form, and void: and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters called he Seas: And God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And the evening and the morning were the third day.— Gen.1:1-13.

On Sunday, July 20, 1969, seven months after the flight of Apollo X, the astronauts in Apollo XI landed their spacecraft on the moon. The first words spoken as the commander set foot on the surface of the moon —

One Small Step For Man!
One Giant Step For Mankind!

acknowledged an accomplishment which transcended the physical aspects of their stupendous achievement. As the first space explorers from our earth to set foot on any part of the vast universe other than our sphere, they might well have felt a sense of personal exhilaration and pride in their accomplishment. Instead, when they returned to their spacecraft after their historic walk on the surface of the moon, they reverently glorified God as the Creator of the world. And earth was blessed to hear from them this simple acknowledgment:

When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.

What is man, that thou art mindful of him?—

Ps.8:3,4.

These heroic but humble men subordinated themselves and their work to the majestic work of the Creator. In so doing, they fulfilled the blessing in the same Psalm which answers the question, "What is man?" — an answer which they did not quote in words, but in deeds — an answer which many on earth echoed for them:

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.— Ps.8:6.

Twentieth century scientists and twentieth century religionists have clasped hands in acknowledging God as the Creator of the universe including man.

PART I

THE TWO COVENANTS

Chapter I

TWO CONCEPTS OF CREATION

Tradition divides the Bible into the Old and New Testaments. But within this division the student of the Bible can detect another division — that is a more spiritual one — the division between the Old and New Covenants. For the line of demarcation between the Old and New Covenants is spiritual understanding, distinguishing between the spiritual and material records of creation and separating man made in God's likeness from Adam and his dream.

At times the distinction between the two Covenants is clear cut, as in the two records of creation in the first and second chapters of Genesis. At other times the two Covenants appear so closely conjoined that it is difficult to discern the fine line that separates the spiritual from the material record.

The word *covenant* means testament, compact, contract, or agreement. But the two covenants revealed in the Bible bear little resemblance to covenants, contracts, and agreements between individuals. The New Covenant is the holy bond of union between God and all that He has made. In this Covenant we discover perfect agreement between God and man made in His likeness — an agreement which gives man the dominion of heaven on earth. Man's responsibility in this holy contract, or agreement, is to be Godlike, to give God his whole allegiance, to express the divine nature, and to be covenanted to the things of Spirit. The Old Covenant is a mortal bond of union between a finite deity who loves and hates, a God who creates man, not in His own image and likeness, but of the dust of the ground. This man, a mortal, is in agreement, not with infinite Spirit, but with all that is finite, mortal, and material — an agreement which makes him subservient to mortality, to the things of the flesh, bound to matter and its limitations, and having no dominion at all.

In the New Covenant, man and all creation are at one, coincident with God and His infinite goodness. In the Old Covenant, man and all creation seem bound to a material, sensuous concept

of existence — totally in tune with the finite. We are free to choose between these two Covenants.

Throughout the Old Testament, the Old Covenant seems to be predominant, although the New Covenant shines brightly through the lives of many holy men and women. But in the New Testament, the New Covenant is clearly set forth and is understood to be the power of God with men. It clothes man with dignity and divinity, with might and majesty. And in it the Old Covenant of a material sense of existence is completely swallowed up in the spiritual understanding of the Covenant relationship of God with man, as exemplified by Christ Jesus. However, the New Covenant may be traced throughout the Old and the New Testaments, and the spiritual seer will find the New Covenant to be the true Covenant, the original agreement of God with man, and the only one which is binding on man.

The first chapter of Genesis and the first three verses of the second chapter give a full statement of the New Covenant. Here God reveals His nature as the Creator, *Elohim*, the Father and Mother of the universe, whose creation is very good. This Covenant, which reveals the universe and man to be in perfect agreement with the Creator, begins with the declaration:

In the beginning God created the heaven and the earth.— Gen.1:1.

It rises to a dramatic climax in the words:

And God said, Let us make man in our image, after our likeness: and let them have dominion. . . .

And God saw everything that he had made, and, behold, it was very good.— Gen.1:26, 31.

This is the Covenant of Godlikeness, the spiritual agreement of God with man and the universe, in which God declares that man is His image and likeness and is therefore Godlike, spiritual. The natural and inevitable outcome of this agreement, or Covenant, is dominion — that dominion which gives man complete spiritual authority over the whole earth and over a material concept of existence through the understanding that God, Spirit, the divine Mind, is the only power and that good is therefore the only reality. This contract nullifies any code that would bind man to anything

unlike God, good, and protects him so long as he keeps its conditions intact by walking in the way of righteousness.

This holy record is not an account of material evolution, nor is it a statement of an act of creating something out of nothing. Rather it is an attestation of that which is and always has been, a testament of the divine nature of God revealed in His creation. This is God's record of His own majesty, infinitude, and perfection, without beginning or end. It is a declaration of His own wisdom and might. It is the revelation of the beauty of holiness. It is a legal instrument of divine power, the Will of God, in which the nature, essence, and wholeness of Deity are set forth and shown to be the heritage of man, God's beloved image and likeness. It is the appearing of spiritual reality — the new concept of heaven and earth, coming down from God, or reduced to human apprehension.

The second and third chapters of Genesis give a full statement of the Old Covenant. At first reading, this second account of creation may seem to be a repetition, continuation, or elaboration of the first record. However, it is none of these things. It is, rather, a testament of mortality, the story of the Adam dream. The record of this dream-like creation though involved, is graphic. It begins with the words:

But there went up a mist from the earth, and watered the whole face of the ground.— Gen.2:6.

Here a veil of mystery seems to overshadow God's creation, and a mortal misconception of what God says is recorded. Instead of a covenant of a good God with man, His beloved image and likeness, whom He blessed and to whom He gave dominion over all the earth, this is a covenant of a mortal man with a finite material concept of God and His creation. It is a covenant which attributes mortal, material characteristics to God and binds man with his own limited human misconceptions.

As in the New Covenant, there is also a dramatic climax in the Old Covenant. But this climax is an unhappy one: evil, typified by a talking serpent, talks man and woman out of their birthright of spiritual dominion by suggesting that they adulterate the pure knowledge of God's goodness with the knowledge of evil. With animal subtlety the serpent persuades them to acknowledge the

possibility that God is changeable, that He knows both good *and* evil, and that He is withholding something desirable from them. They are pictured as accepting the bait, typified by fruit from the tree of knowledge of good and evil, and as falling to the level of the serpent's suggestions. Their spiritual views of God, of themselves, and of creation were thereby dimmed by double mindedness, by belief in two opposing powers, or forces, and their dominion was proportionately weakened.

This second account of creation is not a picture of the heaven and earth and man which God created. It is a contrasting account in which there is no heaven, no Spirit of God, no light, no spiritual understanding, no dominion — an account which depicts the universally accepted material beliefs about creation in which evil triumphs over good, and man is deprived of his divine heritage and dominion.

In the first record of creation, we see the glory and magnitude of the kingdom of heaven in man. In the second account, man has no spiritual authority and no kingdom. In the first record God blesses man and gives him dominion over all the earth. In the second account the Lord God curses man and casts him out.

Throughout the Bible these two Covenants, or Testaments, are illustrated in the lives of men and nations. Herein we see how individuals have sought the dominion of the New Covenant and found the kingdom of heaven within themselves; or how they have been confused by the mist, and, wandering in the byways of the Old Covenant, have found themselves confounded by the false knowledge that both good and evil are real and powerful and mystified by the illusion that matter, instead of Spirit, is the substance of the universe.

These two Testaments, or Covenants, appear side by side in the Bible and in our lives. Through the subtlety of the serpent they appear so closely interwoven into the fabric of individual experience that it is often difficult to distinguish between them. At times we seem to be covenanted, or bound, to a fleshly, mortal sense of life, and our lot appears to be bondage, disappointment, limitation, fear, and failure. At other times the mist of materialism lifts, and we see more clearly our relationship with God, with Spirit, which gives us dominion on earth and enables us to demonstrate our spiritual authority over a finite material sense of existence.

Today the Bible, with its two Covenants, challenges us thus: *Here* is the revelation of the beauty and order of the universe of Spirit in which man has dominion (Gen.1:1-31; 2:1-3); and *Here* is a projection of materiality wherein man is subject to evil and bound with mortal, material limitations, frustrations, fears, and failures (Gen.2:4-25; 3:1-24). These are the two Covenants. We may ratify and witness to only one of them. We cannot be a party to both. Therefore,

Choose you this day
whom ye will serve.
(Josh.24:15.)

Chapter II

THE NEW COVENANT

In the beginning God created
the heaven and the earth.
(Gen. 1:1)

The New Covenant is the Testament in which God reveals His divine nature in every created thing. And He reveals it in such a way that we behold the beauty, vitality, grandeur, law, order, harmony, holiness, immortality, and infinitude of the divine nature in everything in the universe.

The New Covenant is the Covenant of Godlikeness: Creation like the Creator! The divine likeness inherent in all that God has made! This Covenant is a holy record of spiritual evolution in which we discover, through spiritual revelation, creation emerging from the Infinite, the visible coming forth from the invisible. We discover new dimensions which transcend time and space. A new chart and compass come to light to guide us into a new world, the world of existing reality — a world in which there is no evil, a world in which all is good. In this history of creation we learn that our universe has evolved and continues to evolve through principles unseen by the physical senses.

As the wonders of the New Covenant continue to unfold in us, our thought is lifted into a new dimension, a spiritual dimension, in which we see the veil of materialism dissolving and spiritual reality breaking through. And we perceive things as they really are, as God made them. In this Covenant we discover our spiritual nobility as the sons and daughters of God and learn that the kingdom of heaven, the dominion of Spirit, is indeed within us, as Christ Jesus declared — within our present comprehension. (See Luke 17:20,21.)

In the first chapter of Genesis we discover that our Covenant with God is divided into seven periods of unfoldment called *seven days*. These days are really periods of discovery. This fact is underscored by Prof. Theodore H. Robinson in his commentary on Genesis in *The Abingdon Bible Commentary* (pp.219-220):

It is impossible to read this narrative (Gen.1:1-31, 2:1-3) without being struck by its dignity and lofty tone. Throughout a definite and progressive order is observed. The theology is advanced; God needs no physical means or material agency; His Word suffices. The whole narrative is an expression of the supreme truth that God is the author of the universe, expressed in a form suited to a people of high intelligence, developed culture, and lofty religious thinking.

The first six periods of this holy Covenant are stamped with the divine seal of approval: "And God saw that it was good." They are sealed with the irrevocable Word of the divine *Esse*, "And it was so!"

The Hebrew *'amar*, translated *said*, and the Greek *logos*, translated *word*, have the same meaning. Thus we see that *what God says is His Word*. St. John perceived the true meaning and the power of God's Word and recorded his understanding of the *Logos* at the beginning of the Gospel which bears his name:

When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was. The Word, then, was with God at the beginning, and through him all things came to be; no single thing was created without him. All that came to be was alive with his life, and that life was the light of men.— John 1:1-4 (NEB).

This Word of might proclaims divine decrees, mandates, which embody their own law of enforcement: "Let there be light, . . . Let there be a firmament, . . . Let the dry land appear, . . . Let there be lights in the firmament of heaven, . . . Let the waters bring forth, . . . Let the earth bring forth, . . . Let us make man." Then follows the inevitable fulfillment of the divine decrees: "And it was so!" It is! It always has been! It always will be! And it will continue to appear as the Word of God brings it forth!

From this we draw the inescapable conclusion that what God says, His Word, is law — the law which ushers into human presence the spiritual realities which God has made and gives form to them. This Word is not dependent on any material process to produce or bring forth its own phenomena. God's Word suffices. The Psalmist proclaimed the same confirmation of the power of God's creative mandate:

By the word of the Lord were the heavens made;
and all the host of them by the breath of his
mouth.— Ps.33:6.

Referring again to the divine decree, "Let there be." There does not appear to be a Hebrew word translated *let* in the story of creation. This word is used in English translations to indicate an imperative sense. "Let there be" is not a command to make something out of nothing, but a demand that we *let* that which already *is* appear in consciousness. That which is always has been, is now, and always will be. But it must be brought to light — seen, comprehended, understood.

God saw everything that He had made to be good, even very good. Not good merely in a modifying sense, but *good itself* — good which embodies and expresses all that is Godlike. That which is good possesses divine qualities and activities, promotes success, unfolds well-being, and is genuine, perfect, lacking no necessary element. That which is good embodies and expresses the divine completeness. In God's world, in which all is good, all good is possible of attainment. In this world there are no boundaries or limits, no lack, no discord, no imperfection, no incompleteness. In God's good world there are no baffling obstructions to unfoldment, no fear, no discouragement, no disintegration. In this world of existing reality — the real world — everything partakes of the nature of the Creator.

In the record of the seven days of creation, we discover seven periods of ascending thought in which the nature of Deity is revealed — a self-revelation of Creator in creation. This revelation is not mysterious or hidden. It is plainly visible to those who see, not only with the eye, but also with the mind. The Apostle Paul endeavored to drive this point home in a letter to the Roman Christians in the first century A.D. He wrote:

All that may be known of God by men lies plain before their eyes; indeed God himself has disclosed it to them. His invisible attributes, that is to say his everlasting power and deity, have been visible, ever since the world began, to the eye of reason, in the things he has made.— Rom.1:20 (NEB).

Let us turn to the Bible and read our Covenant with God, the New Covenant of Godlikeness. As we read with the mind and not

just with the eye, we discover a new world. We discover not only our oneness with God but also our affinity with everyone and everything in God's world. We discover heavenly mysteries formerly hidden in the words of the Bible. And we discover that our reading of the Scriptures is a divine adventure.

In the opening sentence of our Bible we discover a fundamental truth on which everything which follows is founded:

In the beginning God created the heaven and the earth.— Gen.1:1.

The idea of time is not implied in the word *beginning*: That which *is* always has been, whether or not it has been known or seen. There never was a time when anything that is true was untrue, never a time when anything that is real was unreal. The phrase, "In the beginning," as used in this text, indicates what is of first importance, the basis of what is to be revealed. And what is to be revealed? A note in *The Scofield Reference Bible* (p.3), answers this question:

With Genesis begins that progressive self-revelation of God which culminates in Christ.

The unfoldment of the "progressive self-revelation of God" requires us to understand the nature of God. The name by which the Supreme Being first reveals His nature is *Elohim*. This Hebrew name for Deity defines the nature of God as the all-inclusive Creator, the Father and Mother of the universe, the All-in-all God whose creation is very good. The name *Elohim*, translated *God* in *The King James Version of the Bible*, is a uni-plural noun. This holy name, though rendered in the plural, does not imply more than one God; rather, it defines the All-inclusive One in its inherent threefold nature.

The New Covenant reveals the threefold nature of the Infinite in a divinely unique way. Three aspects of the divine nature which reveal the fundamental character of *Elohim* are presented: a creative aspect, a self-revealing aspect, and an interpretive aspect. These three are one. Dr. Scofield declares that this three-in-one nature of the all-harmonious, all-inclusive divine Being, known in all Christendom as *The Trinity*, is latent in the name *Elohim* — the Trinitarian name for the Supreme Being — a name

which reveals the divine nature of God, the divine nature of man, the divine nature of the Spirit of God, or the Holy Ghost — and their relationship to each other. The threefold nature of the creative Principle of the universe, embodied in the name *Elohim*, reveals the pattern of unfoldment through which the nature of God and of His spiritual creation is brought to light, and the way through which the Covenant of God with man is established in human consciousness.

The Hebrew word *bara* — to create — does not imply an original creative act. According to *Dr. Scofield*, the sense is: caused to appear; made visible. *Bara* also carries the meaning: revealing order where chaos appeared to be. This word is used exclusively to indicate divine activity. In this light we understand that the foundation of all things is that God, *Elohim*, the Father and Mother of the universe, caused to appear, or made visible, the heaven and the earth and revealed the flawless order of His universe.

Heaven and earth! How are these realms defined in metaphysics? The Hebrew word *shamah*, or *shamayim*, translated *heaven* or *heavens*, means to be lofty, elevated. But this definition does not define a realm in time and space. The mystical sense of heaven as a kingdom located somewhere in the sky is yielding to the enlightened understanding of heaven as a divine state of mind. An exalted spiritual consciousness in which God is enthroned is heaven.

Throughout the ages heaven has been sought as though it were afar off, a kind of celestial terrestrial realm. Yet, nearly two thousand years ago the Master Christian, Christ Jesus, revealed the scientific fact that heaven, the kingdom of God, is very close to each one of us. He declared;

The kingdom of God cometh not with observation:
Neither shall they say, Lo here! or lo, there! for,
behold, the kingdom of God is within you.—

Luke 17:20,21.

This heavenly kingdom or dominion, this realm of supernal harmony where God reigns, is not a country we gain by dying. It is a state of mind we gain by living — living in obedience to the divine precepts, thus fulfilling our part of our Covenant with God. This heavenly, harmonious realm is within each individual con-

sciousness, as the Master declared. But if we are to find it, we must explore this infinite realm of *inner space* as diligently and as scientifically as our scientists are exploring *outer space*. The *within* determines the *without*. From the focal point of individual spiritual consciousness the light of heaven floods the earth and our earthly experience.

The Hebrew word *'erets*, translated *earth*, means to be firm. Earth is not the material substance it appears to be, as modern physicists are discovering. Nor is it the outcome of material evolution. In its metaphysical sense, earth typifies firmness or stability of consciousness in which the wonders of the kingdom of heaven appear. In the very beginning of the appearing of the spiritual realities of creation, earth is revealed as the sphere of operation of heavenly harmony — a concept which twentieth century thinkers are beginning to ponder.

Darkness and the mist of obscurity have seemed to envelop our sphere throughout the ages. So material has it appeared to be that mankind have spent many centuries seeking to learn how the earth evolved, how it came to be. One theory has given way to another, and this will continue so long as individuals base their search on the belief that matter is substance. To the spiritually scientific explorer the creations of matter are like apparitions rising from a mist which have no substance, no actual reality. As we look through the mist of materialism and behold earth as the sphere of heaven, we discover its divine origin, substance, spiritual evolution, and scientific order.

The discoveries of modern physicists concerning the mental nature of what is called matter-substance might well be the voice crying in the wilderness of antiquated theories, pleading to be delivered from the limitations of material concepts of creation.

The time of times is near when the thinkers of the world will accept the simple truth voiced in the first verse in the Bible: "In the beginning God created the heaven and the earth." In other words, first and of primal importance to understand, *Elohim* — the all-inclusive Creator, the Father and Mother of all — created heaven, the kingdom of God, and made visible the sphere of operation of this heavenly domain and its supernal order and called it *Earth*. But this creation extends far beyond the sphere we call our earth. God, *Elohim* created, or caused to appear, the whole universe! And God, *Elohim*, continues to make visible the things of Spirit

which the human senses cannot comprehend or behold. We are fast approaching that wondrous day of spiritual enlightenment when all mankind will join in the refrain of the inspired writer of the Book of Hebrews:

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.—

Heb.11:3.

A new translation of these loved familiar words gives fresh inspiration to its message:

By faith we perceive that the universe was fashioned by the word of God, so that the visible came forth from the invisible.— Heb.11:3 (NEB).

God, who is infinite Spirit or Mind, could not create or bring forth out of His own divine nature and essence anything unlike Himself. Since heaven and earth are the emanation of the divine self-containment, they must be God-like — like God. How then can we escape the logical conclusion that both heaven and earth are spiritual! And that what we behold as creation and its phenomena “are the effects of the way in which this spiritual reality appears to us!” (See p. 8.)

The heaven and earth described in the first chapter of Genesis is the same heaven and earth which Isaiah and St. John saw and called “the new heaven and new earth” (Isa.65:17; Rev.21:1). The promise is that when we see heaven and earth in their spiritual nature, revealed in the New Covenant, the former limited, material concept of creation will pass away and not be remembered nor come into mind.

When we view earth through the lens of the material senses, we see earth as matter. When we look through the lens of the spiritual senses, we see earth as spiritual. Let us look at our earth and our whole universe through the windows of heaven and see it as the sphere of operation of heavenly harmony, as the prophet and the revelator saw it. The concept of both heaven *and* earth as spiritual is the first lesson we must learn in gaining an understanding of our Covenant with God. This was the first lesson God demanded that Moses learn when, on Mount Horeb, he saw a bush “which

burned with fire, but the bush was not consumed." The patriarch discerned in this phenomenon a marvelous thing: the substance of the bush was Spirit, not matter; hence it was indestructible, even by fire! In recognition of Moses' spiritual observation God declared: "The place whereon thou standest is holy ground." (See Ex.3:1-5.) The understanding of this fundamental truth — that the substance of the universe is spiritual — is holy ground, and gives us dominion wherever we are.

After the lesson of the burning bush, where God revealed to Moses the basic truth on which all spiritual education and unfoldment are founded, God commanded him to take seventy of the elders of Israel with him to the top of Mount Horeb, known as *The Mountain of God*, to teach them the same fundamental lesson. We read:

And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.— Ex.24:10.

This vision of earth as "the body of heaven" is holy ground, comparable to St. John's vision of the new heaven and new earth — a citadel of spiritual consciousness wherein we have dominion:

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie.— Rev.21:10,11,27.

The very beginning of our spiritual unfoldment is the realization that the heaven and earth which *Elohim* caused to appear are a unit, one compound spiritual idea — harmony and its sphere of operation. Nothing that defiles or works abomination of any kind can enter this city, or citadel of spiritual consciousness. Most of our troubles will be solved when we begin at the beginning, as the holy record in Genesis does, and realize that our universe and all that is therein is wholly spiritual, now!

It is not easy to give up commonly accepted theories and traditional beliefs. The vast majority of people reject the idea of the spiritual nature of creation as nebulous, incomprehensible. The relationship of heaven and earth seems obscure; heaven seems afar off; earth and one's earthly experiences seem to be devoid of heavenly harmony; darkness and ignorance seem to be upon the face of the deep things of God. The second verse in the Bible records this confused state of thought:

And the earth was without form and void; and
darkness was upon the face of the deep.— Gen.1:2.

Who or what said that? Certainly not the Word of God! A finite material sense, unable to comprehend the spiritual infinitude of creation, seems to have injected its chaotic view of creation into the holy record. But there was no reference to chaos in the original record of creation. The passage, "And the earth was without form and void; and darkness was upon the face of the deep," was added by a later compiler to conform with Babylonian records of chaos and disorder of the universe. (See *IB*. Vol.I Exeg.p.467.) But since this Babylonian record found its way into the holy record of creation and has been generally accepted as part of the original record, it must be considered and disproved. It is, after all, only a finite concept of the infinite, an attempt of the carnal mind to attribute chaos, discord, void, and darkness to God and His creation.

When viewed through the lens of the material senses, the earth and our earthly experiences seem to be without form, without meaning, and void of heavenly harmony; and darkness, or unenlightenment, seem to be upon the face of the deep things of God. Peering through the keyhole of self and blinded by its own limitations, a finite sense sees only the manifestation of its own imperfection. It cannot comprehend the wonders of God's spiritual universe, for this sense abides in a room of mirrors instead of windows, and sees only the images of its own limited concepts.

The second verse in our Bible appears to be recording a finite material sense, voiced by mortals generally: "I don't see any spiritual creation. I don't see any harmony. All I see is disorder and one big void. Heaven hasn't any substance; besides, it's afar off, if it exists at all. And earth! Well what's in earth but toil and

trouble, fears and frustrations, chance and change? Nothing has any form, any meaning. Besides, it's so dark I can't see anything."

How many times have we viewed creation in this way? A finite personal sense always tries to make us believe that the harmony of heaven is afar off and that our life on earth is without meaning and void of heavenly harmony.

Although the finite sense heard in this lament seems quite positive, the irresistible spiritual force of the Infinite, which is the power of divine unfoldment, sprang into action and dispelled the finite sense with its dark images of thought. The same verse which records the confused view of creation records also the declaration of power which illumines the darkened sense and brings to light the grandeur and order of God's creation. Hear the Word of might which made visible the things of Spirit, which are invisible to the material senses — even that divine Word which launched the worlds in their orbits:

The Spirit of God moved upon the face of the
waters.— Gen.1:2.

"The Spirit of God," from the Hebrew *ruwach* and the Greek *pneuma*, meaning wind, spirit, breath, vital principle, mind, is "the breath of the Almighty," which gives inspiration and life to all. (See Job.33:4.) Christ Jesus called this mighty power *the Holy Spirit, the Holy Ghost, the Comforter, and the Spirit of Truth*, which he said would teach us all things and lead us into all truth. (See John 14:16,17,26.)

In *The Abingdon Bible Commentary* (p.176), we read:

The doctrine of the Holy Spirit goes back to the wind (*ruach* = spirit) that blew across Semitic deserts, the phenomenal energy that animated Hebrew leaders.

The Spirit of God is the activating, irresistible divine energy, or force of good, which is always in full operation, constituting and controlling every effect from the flight of a sparrow to the rolling of worlds, from the cry of a new-born babe to the exultation of the new-born of Spirit. As we come into sympathy with this mighty power, we feel its influence in our lives. As thought becomes attuned to the Spirit of God instead of to the spirit of the world, we find that we are in tune with the Infinite.

At times this divine energy comes softly, like the dawn, bringing a sense of joy, strength, and spiritual inspiration, which lifts human consciousness to behold a higher sense of man's divine nature and infinite possibilities, of his relationship with God, and of his mission on earth. When Jesus was baptized of John, the appearing of the Spirit of God was gentle but dynamic. The power of the Holy Ghost opened the doors of his understanding, revealing to him his spiritual identity as the Son of God. Matthew records this appearing thus:

And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—

Matt.3:16,17.

At other times this divine power appears as a mighty irresistible force. There is a vivid description of such an appearing in the second chapter of *The Acts of the Apostles* in the New Testament, or New Covenant. The record states that on the Day of Pentecost there were gathered together a multitude from many nations of differing tongues who had come to hear Christ Jesus' disciples preach and teach the Gospel of Christianity. A language barrier might have kept these seekers of spiritual enlightenment from understanding what the disciples said. But something happened! *God poured out His Spirit upon them!* And this irresistible breath of the Almighty swept through the house, filling the minds of the people with the Spirit of God in that holy action we know as *The descent of the Holy Ghost*. The record declares:

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . .

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.— Acts 2:2-4.6.

In one mighty breath the Spirit of God, the Holy Ghost, the Omniscience of *Elohim*, swept aside the language barrier and lifted the thoughts of those devout men and women into a spiritual dimension where they all heard and comprehended the language of Spirit. The effect of this action of the Spirit of God was that the message of the Christ, voiced by the Apostles, was heard by each man and woman present *in his own language*.

St. Paul's words explain this omniscient, transforming power of the Holy Spirit thus:

If they turned to the Lord the veil would disappear.
For the Lord to whom they could turn is the Spirit,
and wherever the Spirit of the Lord is, men's souls
are set free.— 11 Cor.3:16,17 (JBP).

Today, as then, when we turn to the Lord, to the omniscient divine Mind, to learn what we need to know, instead of struggling vainly to learn the things of Spirit through the finite, mortal, or carnal, mind, the veil, or mist of obscurity that would hide our oneness with our infinite divine Mind, will disappear. And the Spirit of God will sweep away all barriers to natural normal communication between God and man, between men and nations, between man and every living thing in the whole world. The Spirit of God reveals in us a divine intelligence which enables each one to see his own activity fitting naturally into his brother's work. For where the Spirit of God is, men's souls, or senses, are set free from the confining and confusing limitations of finite materialistic thinking — free to explore the infinite realm of the omniscient divine Mind. Then the world will no longer appear to be a gigantic jig-saw puzzle, but all interests will be seen to be united in one all-inclusive divine plan.

In like manner, the Spirit of God moves upon the waters, or elements of thought, of those seeking to learn the true nature and origin of the universe. This mighty spiritual power literally rends the veil, dissolves the mist of the old materialism, and reveals the spiritual facts of creation. A material sense of evolution, which confines the evolving, or unrolling of the scroll of creation to material processes, is ruled out in the degree that consciousness accepts a scientific understanding, or spiritual sense, whereby to arrive at the real nature and cause of all creation.

As the vision of God's universe becomes clearer, seekers for truth will be able to discern the spiritual identity of all that God has made, and they will see, as did the Revelator, a new heaven and a new earth, a new spiritual concept of heaven and earth, coming down from God, from infinite, omniscient Mind, being reduced to human apprehension. (See Rev.21:1,2.)

The Spirit of God is the Word of *Elohim* which embodies its own law, enforces its own decrees, unfolds creation in accordance with the divine plan, and ushers into human presence the divine idea of all that God has made.

Chapter III

SEVEN PERIODS OF UNFOLDMENT

THE FIRST DAY

(Gen 1:1-5)

Let There Be Light!

Immediately following the mighty declaration of power — “And the Spirit of God moved upon the face of the waters” — which dispelled the darkened finite sense that could not see or comprehend the deep things of Spirit, we read:

And God said, Let there be light, and there was light.— Gen.1:3.

Spiritually interpreted these words mean: *There be light*, or there *is* light, because there always *was* light. The command is really a demand that we *let*, allow, permit the light to shine in our minds and hearts, for there is light, there was light, and there always will be light. *Let it shine!* Where? In our human consciousness, to illumine and enlighten us, that we may behold the appearing of the spiritual realities of God’s creation.

Where did the darkness go when the light appeared? It didn’t have to go anywhere, for it never existed as an entity. The Hebrew word *choshek*, translated *darkness*, comes from a root meaning withholding light; figuratively: misery, destruction, sorrow, ignorance, wickedness, night, obscurity. All that the word darkness implies is negative, without actual power or presence. It possesses no positive force that can withhold or withstand light.

The light which appeared at God’s command was not from the sun, for in the order of spiritual unfoldment — or the disclosing of the spiritual realities — the sun had not yet appeared. This light is the divine radiance of God’s own presence, the glory of God shining out from the Infinite, which enlightens the whole world. It is Godlikeness. It is the Christ, the divine manifestation of God.

This powerful light, or Christ, is like a laser beam. It pierces the darkness of materialism, penetrates the inner recesses of con-

sciousness, goes through obstructions, and accomplishes a twofold purpose: it obliterates darkness, or darkened material concepts and fills consciousness — yea, fills the whole earth with its holy light, with the divine nature, the Godlikeness which radiated in every thought and act of Christ Jesus. When the Light, or Christ, appears, darkness and chaos disappear.

Speaking of the Christ, the idea of divine Sonship, which he so gloriously exemplified, Jesus said:

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.— John 8:12.

Christ Jesus *let* the divine light shine in him so radiantly that he has been called *the divine manifestation of God*. Further, he *let* the power and the presence of divinity shine in him so completely that those who came into his presence were healed of all their diseases. He *let* the infinitude of supply shine through him and fed the multitudes with a few loaves and fishes. He *let* God's Word speak through him, so that even the winds and the waves obeyed him. And in wonder the people exclaimed: "He taught as one having authority, and not as the scribes" (Matt.7:29).

In this Christ-light, this manifestation of Godlikeness, we begin to see what we call earth and our entire earthly experience in its relation to heaven, the harmony of being. If we are wise, we will *let* this divine light shine in us; then we will never walk in darkness or be in doubt of our way. As we continue to *let* the Christ-light shine in and through us, we will be in truth "children of light, children of the day, and not of the night, nor of darkness," as the Apostle declared (1 Thes.5:5). We will be like a city set on an hill, which glorifies God and lights the way for others. Then we will fulfill the Master's estimate of his followers when he said, "Ye are the light of the world" (Matt.5:14-16).

And God saw the light that it was good: and God divided the light from the darkness.— Gen.1:4.

"God saw the light that it was good" — Godlike — like Himself, a perfect reflection of His thought, possessing divine qualities and activities. *Elohim* drew a line of demarcation between the light, the illumination of the spiritual senses, and the darkness, or ignorance of the material senses, thus making a clear distinction

between the spiritual reality and the material conception of creation. And these two concepts are as different as day and night.

The Christ-light of spiritual illumination, possessing divine qualities, shines in the darkness of the human mind, and though the darkness, or ignorance of materialism, may not comprehend the light, it cannot put it out. The Apostle John confirmed this fact when he wrote of the Christ as the light which was from the beginning, declaring further:

The light shines on in the dark, and the darkness
has never mastered it.— John 1:5 (NEB).

The fact that the light continues to shine in the darkness and that the darkness has no power to put it out has a parallel in the physical universe. As early as 1935 the stratosphere balloon Explorer II with its crew penetrated the stratosphere and photographed the earth and the sun and made many scientific discoveries. From that great height above the atmosphere of our sphere, the sun resembled an aluminum disk, apparently giving out no light whatever. The pictures disclosed a phenomenon which further illustrates the Biblical record, namely: The outer darkness is very real, like blackest night. And there is a distinct line, plainly visible to the eye, showing the division between the troposphere and the stratosphere — a line which literally divides the light on the earth from outer darkness. The light of the sun shines through the darkness but does not appear as light until it reaches the earth's atmosphere, which reflects the solar rays. It is this reflection that we see and call light. But the light shines in and through the outer darkness, even though not visible to the physical senses, and the darkness cannot master it or put it out. (See *National Geographic*, May 1936, pp. 693-714, Special Supplement: "Scientific Results of the Stratosphere Flight," by Captain Albert W. Stevens.)

In the same way, the light of the Christ shines in the darkened mortal consciousness. It is always there, but it is unknown and unseen until there is something to reflect it. And that something is called receptivity — a marvelous reflector of spiritual light. If one's consciousness seems to be darkened, lacking spiritual illumination, a humble prayer for receptivity will enliven the senses, making them active in reflecting light.

And God called the light Day, and the darkness he called Night.— Gen.1:5.

This Day is not a period of time; it is the unfolding of light, or spiritual illumination, the radiance of Godlikeness, which the darkness, the night of materialism, cannot quench. The light which God called Day is the Christ. Therefore each day is the unfoldment of Light, "that progressive self-revelation of God which culminates in Christ." The appearing of light is the appearing in human consciousness of the Christ, the idea of divine Sonship, the revelation of the divine nature in man.

The darkness which God called *Night* is not a period of time. The Hebrew word *layil*, or *leyl*, translated *night*, is from a root meaning to fold back; properly, a twist away from the light; figuratively, adversity. A twist, or turning away, from the light! How descriptive of many of our night experiences. Thus we see that the darkness which God called Night is not an entity in itself; it is simply a mental attitude of turning away from the Light which God called Day.

The First Day of spiritual unfoldment reveals the threefold nature of *Elohim*; and gives us the first statement of the Trinity: God, *Elohim*; The Spirit of God, or the Holy Ghost; The Light, or the Christ. With this unfoldment in mind, we may paraphrase the First Day, or first period of the New Covenant record thus:

In the beginning, or of first importance, *Elohim*, God, reveals the creative aspect of His divine nature as Father-Mother, the all-inclusive Creator, and makes this compound nature visible in heaven and earth. In this revelation, we may see heavenly harmony and its sphere of operation to be one compound idea, reflecting the Fatherhood and Motherhood of God — heaven husbanding and the earth bringing forth what God has made.

The concept of earth wedded to the harmony of heaven seems incomprehensible to darkened material sense. So the tender, loving Father-Mother reveals His comforting, interpretive aspect as the science of creation, the Spirit of God, which dissipates the darkness of ignorance.

Then the light of the Christ, the idea of divine Sonship, the radiant reflection of the Fatherhood and Motherhood of God, shines forth. Thus the Infinite reveals its Christly aspect or nature to be the light of the world. God saw the light, the radiance of His in-

finitude, a perfect reflection of His own thought, to be good — perfect for the purpose for which it was brought forth — to manifest the compound nature of the Fatherhood and Motherhood of God in all the world.

God completely separates this glorious concept of divine Sonship from the dark, material concept thereof, and places it in a Holy Trinity. Here the love of the Father-Mother and the understanding of the science of creation, the Spirit of God, the Holy Ghost, or Comforter, holds this precious compound idea of divine Sonship safe from all mortal misconceptions.

Briefly stated, *Elohim*, the triune divine Principle of the universe, reveals His threefold nature thus:

The Creative aspect of the Trinity: God, Elohim, the Father and Mother of the universe, the Creator, the All-in-all God, whose creation is very good.

The Interpretive aspect of the Trinity: The Spirit of God, the Holy Ghost, or Comforter, the animating divine energy, force, or law which moves all in accord with the divine Principle of creation and reveals the indissoluble relationship between God and all that He has made.

The Self-revealing aspect of the Trinity: The Light, which is the Christ, the idea of divine Sonship, which enlightens the whole world with the Light of Life so that none should walk in darkness, in the ignorance of a mortal, material concept of themselves as the beloved sons and daughters of God.

This threefold understanding of the very essence of the divine nature is truly a holy city, a whole consciousness, a complete comprehension of what God is, as St. John discerned. The prophecy of the Revelator is that in this divine consciousness, in this understanding, or comprehension, of the divine nature, *There shall be no night*, no darkness, no turning away from the Light of the Christ, from the manifestation of the divine nature! The time for the fulfillment of this prophecy and promise is *now*. So powerful is this all-inclusive threefold nature of the Infinite that even a glimpse of it lifts us above the sod and leads us to a fuller realization of our true being as the expression of our Father-Mother God, embodying the masculine and feminine qualities of our divine Parent.

The Trinitarian concept of God may be traced throughout the Bible. It came to communion in the life of Christ Jesus, in whom the threefold nature of Deity, the divine completeness, was individualized. This threefold nature of the Infinite, which constitutes the divine completeness, was established as the basis of all Christian teaching, preaching, and healing by the Master Christian.

Through the power of the Holy Ghost, the mighty Spirit of God which ushered him into the world, the Master knew God as his Father and was thus able to identify himself as the Son of God. (See Luke 1:26-35; Matt. 3:16,17.) This was the science of the miracles he performed. He considered the understanding of the Trinity of such importance in our demonstration of spiritual dominion on earth, that he commanded his disciples in all ages:

Go ye therefore, and teach all nations, baptizing
them in the name of the Father, and of the Son, and
of the Holy Ghost.— Matt.28:19.

The Master's command is that we baptize, or completely submerge, individuals and nations in the name or nature of the Father and of the Son and of the Holy Ghost. Of course we cannot submerge everyone in an individual baptism of water. But through prayer we can clothe them in the divine nature, in the wholeness, or divine completeness, of the God-head.

The Trinity reveals God's triune divine nature. And through the New Covenant of Godlikeness, we learn that man and the universe, created in God's own likeness, embody and express this threefold nature of the Infinite. This great spiritual fact appears to be hidden in the mist of materialism which seems to cover the earth. But there is a remedy: The power of the Trinity gathers all mankind and all creation into the New Covenant relationship with God. Through the power of the Holy Ghost, the Spirit of God, the mists of a mortal, material existence are swept away. The light of the Christ dawns in the hearts of all men. And sooner or later, all will learn to know God as the only Father-Mother and to know themselves as the sons and daughters of God. In this way the Trinity will be individualized in each one of us as it was in Christ Jesus, and all will be baptized spiritually in the divine nature — in the name, or nature, of the Father and of the Son and of the Holy

Spirit. We have the Scriptural promise that this knowledge of God shall fill the earth as the waters cover the sea, embracing all mankind in the glory of God. (See Isa.11:9; Hab. 2:14.)

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men everywhere to repent [have a new mind].— Acts 17:29,30.

Be careful that nobody spoils your faith through intellectualism or high-sounding nonsense. Such stuff is at best founded on men's ideas of the nature of the world and disregards Christ!— Col.2:8 (JBP).

For it is in Christ that the complete being of the Godhead dwells embodied, and in him you have been brought to completion. Every power and authority in the universe is subject to him as Head.—

Col. 2:9-10 (NEB).

Through the revelation and understanding of the Trinity, the three-in-one of the divine nature, the Covenant of Godlikeness begins to take form in consciousness, the kingdom of heaven begins to unfold in us, and the manifestation of the spiritual realities of God's creation begins to appear.

And the evening and the morning
were the first day.

(Gen.1:5.)

The question has often been asked: Why does the unfolding of each day begin with the evening instead of the morning? *Evening* and *morning* refer to the successive appearing of ideas, at first faint, then dawning into the morning light, and unfolding to the full effulgence of the risen day in the full-orbed light of spiritual understanding. Evening and morning also indicate gradations of light and shade, tones of thought, which become apparent as the Supreme Artist depicts the scenes of spiritual reality on the screen of unfolding thought. The *evening* referred to in Genesis does not indicate a sense of darkness, ignorance, doubt, or obscurity, but rather a humble awareness of what we need — a period in which to digest and assimilate the unfoldment of each day, and a quiet peaceful sense which is ready to accept the dawn of new progressive ideas, typified by the morning.

The evening of God's day is a time of preparation, a time of communing with God, of listening for divine directions. It is a time of quiet contemplation, of spiritual preparedness for the morning of the new day. Often in the quiet night watches the activities of the day begin to unfold in consciousness. The evening of God's day is a time to identify ourselves with Spirit, away from the demands of a mortal's day. It is a time for gathering new energy. It is in truth, a time of preparation for the divine adventure of new unfoldment. Always remember: the evening *begins* the new day! It is helpful to think of the evening as the beginning instead of the ending of a day. It takes away a sense of fatigue at the end of a day and enables us to gather fresh energy as the evening unfolds.

Through periods of orderly unfoldment all that is necessary to express the complete nature of God comes to light. The forms of creation are called the firmament, the sea, the dry land, the grass, herb, and the fruit tree yielding fruit after its kind, whose seed is in itself; the sun, moon, and stars, the moving creatures which the waters bring forth, the living creatures which the earth brings forth, the winged fowl to fly above the earth in the open firmament of heaven (Gen.1:6-25). However, these things symbolize spiritual ideas of creation and their living identities and point to divine reality which the material senses cannot comprehend.

We cannot understand or behold the heaven and earth of God's creating through the five physical senses, for these senses testify only to their own nature, which is fallible and limited. So let us not try to take these troublesome unreliable senses with us up the Mount of Revelation of what God has made, for they are deceptive. We cannot depend upon these senses and their evidence to tell us the truth concerning the motion or the shape of the earth. They do not testify aright concerning the substance of the universe. Nor can they tell us of the nature of anything God has made, for God's creation is wholly spiritual. They cannot comprehend what is Godlike, or like God. They have no concept of any dimension of thought outside the material dimensions of prevailing belief. They have not penetrated the infinitude of the kingdom of heaven within to learn the science of the things of Spirit. Nor have they followed the admonition of St. James, given nearly two thousand years ago, to look into "the mirror of God's perfect law" and see therein what God's law reveals of transcendent reality (Jas.1:25, JBP).

If we wish to discover the truths of God's universe, we must look into the mirror of God's law and remember what we discern therein. Then we will find the evidence of the universe of Spirit, beyond time and space, unseen to the material senses, but clearly visible to scientific discernment. In this perfect law we will also see a perfect plan of unfoldment and a perfect purpose for everyone and everything in the whole universe. Mortals may see this plan and purpose as material evolution and the predestination of good and evil. But in the mirror of God's perfect law, we see God's perfect plan and perfect purpose coming to light — a plan and purpose in which "all things work together for good" (Rom.8:28).

When searching for scientific truths our astronomers, mathematicians, and modern physicists look beyond the evidence of the material senses and employ their scientific senses to investigate and explore their particular spheres. Those who search for spiritual truths must employ their spiritual senses when investigating and exploring spiritual spheres. The prophet Isaiah revealed the secret of his spiritual vision when he said:

Lift up your eyes to the heavens, and look upon the earth beneath.— Isa.51:6.

Let us, like the prophet, lift up our eyes, our spiritual vision, to the heaven of spiritual reality, and through this divine lens, let us look upon the earth beneath and behold its spiritual nature. Then, like the prophet, we will declare "the end from the beginning" (Isa.46:10) instead of presumptuously beginning with the end and endeavoring to make cause agree with effect. To discover the nature of the universe, begin at the beginning, with the fact that God made heaven and earth and all that they contain in His own image, after His own likeness, and reach the conclusion that the universe is Godlike, spiritual. Premise and conclusion must be in perfect accord.

The First Day, or first period of unfoldment, is our starting point in all things and is of first importance for us to comprehend. It is the beginning of the revelation of the unfoldment of the divine nature in us and in our whole universe. As we acknowledge God as the only Father and Mother, the only Creator of the universe, we feel the divine energy of this primal truth as a mighty spiritual force — the Spirit of God moving on the elements of con-

sciousness, banishing the darkness of materialism, silencing the clamor of personal sense, and opening the door of the kingdom of heaven, revealing the Christ, the light of the world. The radiance of this first period of unfoldment of the divine nature reveals a world of marvelous light, in whose light shall we see light.

This is what the New Covenant is all about: All creation covenanted to God in a sacred bond of unity, all bearing the seal of Divinity, all expressing the glories of the kingdom of heaven revealed and released in man.

THE SECOND DAY

(Gen. 1:6-8)

Let There Be A Firmament!

As the second period of our Covenant with God begins to unfold we see the firmament, which God called Heaven, brooding over the earth, cherishing its sphere of operation. We also discover the way by which the harmony of Heaven is maintained on earth. The compelling force of the Spirit of God, moving on the face of the waters, stirs the elements of thought and brings to light in human consciousness a priceless divine attribute: a discerning and discriminating insight by which we may comprehend the deep things of God, learn the spiritual nature of all things, and distinguish between the materialistic beliefs of creation and the exalted, spiritual concepts of what God has made.

Hear the mighty declaration of power of the Word of God which releases the well-springs of understanding deep within us and leads us into the second period of advancing thought.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.— Gen. 1:6,7.

The waters under the firmament are often referred to as troubled, erratic, having no certain course, subject to dangerous storms and unruly currents. They are typical of thoughts that are

unsettled, emotional, responding easily to lawless, rebellious forces. The waters above the firmament, known in literature as *the heavenly sea*, are called by St. John in Revelation (4:6), "the sea of glass," or the glassy sea, clear as crystal, in which are seen, as in a mirror, wonderful reflections, images of divine reality. According to the Psalmist, these waters above the heavens praise God continually (Ps. 148:4). They show forth God's laws, revealing mighty spiritual forces and deep currents of thought.

The listening ear may hear the Word of *Elohim* demanding: *Let* there be a firmament of spiritual understanding, a discerning and discriminating insight, in the midst of the waters, in the elements of your consciousness, to make a clear distinction between thoughts under heaven — thoughts floundering in the currents of materialism — and thoughts above the heaven — divine ideas emanating from the currents of Spirit. *Let*, or allow, the firmament of heaven challenge the thoughts you entertain; *Let* heavenly insight divide and classify them. And accept the divine decree that separates spiritual from material meditations and reflections.

The word *divide* means to separate or distinguish as by a line of demarcation, as fact is separated from fiction, reality is set apart from illusion, and substance is distinguished from simulation. The firmament of spiritual understanding which God called Heaven discriminates by setting apart the good from the evil, the pure from the impure, the substantial from the unsubstantial, the spiritual from the material. Spiritual discrimination sees through the mist of material obscurity and human theories and discerns divine reality instead of mistaken concepts of the corporeal senses.

The firmament of spiritual understanding established in the midst of the waters, in the elements of human consciousness, brings to light the spiritual nature of the universe which God created, or caused to appear, and enables us to behold this holy realm of Spirit right where a material sense sees only preconceived conceptions — images of its own misinterpretations and miscalculations of what God has made.

Some modern physicists, viewing the universe through their scientifically trained senses, are reaching conclusions that startle the materialistic observer and confirm the revelations of the spiritual astronomer. They draw a definite line of demarcation between the testimony of the material senses and the evidence of

their scientific senses, declaring: "Since every object is simply the sum of its qualities and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols, shaped by the senses of men." (See p.8.)

The firmament of spiritual understanding draws a definite line of demarcation between Spirit and matter and shows clearly that Spirit, God, is the reality and matter the unreality; Spirit is absolutely true or self-existent while matter is derivative, or dependent upon physical sense testimony; Spirit is that which is ultimate while matter is merely what is apparent. Or, as the modern physicists declare: "The reality of things is mental or spiritual, and so-called material phenomena are the effects of the way in which this spiritual reality appears to us." (See p.8.)

And God called the firmament Heaven.— Gen.1:8.

In our individual experiences, even while the firmament is separating us from the limitations and discords of material concepts, it is uniting us with eternal harmony, wedding us to spirituality. It is revealing to us the harmonious nature of all that the eye beholds, thus linking us to spiritual reality.

Something of the office of the firmament may be observed in the vast region called the sky. The stars and planets are separated from one another by the firmament. But this separation does not place barriers between the celestial bodies; it is the separation of distinctiveness. This separateness holds each of these bodies in its own individual orbit while moving each in harmony with all the others. Here it may be seen that although the firmament separates the heavenly bodies, it nevertheless unites them in a bond of union through the law of harmony — the law which mortals perceive faintly in forces of adhesion, cohesion, gravitation, and attraction. These forces, when viewed through the lens of spiritual understanding, are seen to be basic laws of universal oneness and unity through which the harmonious relationship of everything God has made is revealed and maintained.

In this second period of unfoldment God, *Elohim*, the only Creator, is revealed as the source of all wisdom and intelligence. In other words, the firmament of spiritual understanding, which

God has placed in the midst of the elements of our thought, enables us to comprehend the deep things of God and to wisely and intelligently draw a line of demarcation, or make a distinction, between what is genuine and what is counterfeit, what is real and what is unreal, what is true and what is merely apparent, between what is substance and what is shadow. Understanding, wisdom, and intelligence belong to God, the divine Mind. These attributes or properties of divine Mind do not originate in or proceed from a human brain, nor are they limited by the finite senses of the carnal mind. They originate in and proceed from the Infinite, the Mind which is God. Hence they are ever-present, all-powerful, omniscient, and ever-active in each one of us. The Spirit of God overrules any finite sense that would limit intelligence or spiritual understanding or infinite wisdom to the lower elements of the carnal mind, of which the waters under the firmament are typical.

... And it was so.—Gen.1:7.

It is! It always was so and always will be so! The divine *Esse* has spoken:

That which hath been is now; and that which is to be hath already been; and God requireth that which is past.— Eccl.3:15.

In the Book of Job we read:

There is a spirit in man: and the inspiration of the Almighty giveth them understanding.—Job 32:8.

Inspiration, a quality of God, belongs to all His children. It is the activity of the Christ at work in us. The word *inspiration* is closely associated with the Holy Ghost, the Spirit of God. The Hebrew word *neshamah*, translated *inspiration*, means vital breath, divinely breathed in. With this divine inspiration comes spiritual understanding as gently, naturally, spontaneously as breathing in the breath of the Almighty.

In our second period of unfoldment we begin to see divine reality with eyes inspired by Christly understanding; while fading from sight are the cruel outlines of mortal discords and material inadequacies. Inspiration impels! It acts! It cuts through the slow,

tedious ways of mortal planning and brings out new ways of accomplishing good. Inspiration quickly grasps the answers to problems. When the light of inspiration touches thought, ideas begin to fall into place. The path of progress is clearly defined. The way is plain. Truly, the inspiration of the Almighty, the All-might of *Elohim*, gives us understanding to comprehend the deep things of God.

Our second day, or second period of unfolding Light, follows the pattern of the Trinity:

God, *Elohim*, is the source of all wisdom and intelligence.

The Word of God, the ever active Spirit of *Elohim*, places this divine understanding in the very heart of human consciousness, to divide or distinguish between thoughts from heaven and earthly beliefs. At the same time the firmament of spiritual understanding unites creation in one all-harmonious plan, even while maintaining the separateness of identity.

As the second period of unfolding Light, the appearing of the Christ to human consciousness, becomes clearer, we see the firmament of Heaven overshadowing the human with the divine, as the heavens brood over the earth, embracing mankind and all creation in whatever state or stage of development they may be.

The firmament of spiritual understanding first makes the separation between what is good and what is evil, between Spirit and matter, and then reveals our at-one-ment with heaven and its harmony, links us with spiritual reality, and brings to our human comprehension that state of divine consciousness which our Master called *the kingdom of heaven*, in which we find the reign of harmony — all things working together for good.

And the evening and the morning
were the second day.
(Gen.1:8.)

The light of revelation of the first period and the dawn of spiritual understanding of the second period lead us into the third period of unfoldment of our Covenant with God, in which the specific comes forth from the general, identity emerges from the Infinite, and forms of spiritual creation begin to appear on the horizon of expanding thought.

THE THIRD DAY

(Gen.1:9-13)

Let the Dry Land Appear!

As the third period unfolds the power of the Word, the ever-active Spirit of God, continues to move upon the face of the waters, or elements of thought, gathering together the infinite ideas of creation into channels of expression. In this period we begin to comprehend the individuality of the Infinite. Through the power of the Holy Ghost ideas spring forth from the infinite elements of divine Mind and etch themselves in consciousness. The Word of God describes this action:

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.— Gen.1:9,10.

Again the divine *Esse* declares: It is so! It is good! What is unfolding comes to light because it *is* so! It *is* actual! Therefore it *is* forever appearing. And it is always good. This action includes all the divine attributes. Everything about it is good — perfect for the divine purpose for which it was brought forth.

The waters typify the vast elements of the infinite Mind. But to the human mind they appear to be incomprehensible, even dangerous — a seething sea of impossibilities — instead of the infinite elements of divine Mind awaiting discovery, unfoldment, and development within our individual consciousness.

As a teacher reduces the vastness of a subject into specific ideas, beginning with the lesser and advancing to the greater, so the Creator, the loving Father-Mother, gathers the infinite elements of spiritual reality into a focal point of ideas, and the dry land, typical of the specific formations of the Infinite, appears, or comes to light.

Every idea of infinite Mind has its identity, that which identifies the idea to human consciousness; as in mathematics the idea of the number seven is identified by the figure 7. The value of the figure 7 is in the idea of the number seven, so that when you see the figure you think of its value. But they are one in your consciousness. As we grow in spiritual understanding of this period of

unfoldment, we learn a vitally important lesson in spiritual creation, namely, that ideas and their identities cannot be separated. They are one. Thus when an idea appears in consciousness, we should expect to see its identity, or that which identifies the idea to us humanly. In other words, we should expect to see the dry land appear!

In our individual experiences the significance of the creative mandate, "Let the dry land appear," is that we *let*, or allow, the Spirit of God bring forth in our consciousness, out of the infinite elements of divine Mind, the specific ideas we need every moment in forms we can see, comprehend, and utilize. In this way we find all our needs cared for. The source, Spirit, being infinite, the supply is spiritual and infinite, yet appears in forms which meet the human need. This truth is law.

The law of ever-appearing creation is illustrated in many places in our Bible. Notable among them is the record of the pot of oil that failed not. A God-fearing widow in Israel appealed to the prophet Elisha to save her sons from being taken bondmen in payment of her debts. Instead of offering to help her obtain money to pay her creditors, the prophet asked her:

Tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil.

Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

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.— II Kings 4:2-4.

The woman was obedient. Every empty vessel was filled with the precious oil, and yet the oil continued to flow. The oil was the evidence of Spirit's abundant supply of inexhaustible good. The source being infinite, the supply flowed from that infinitude, abundantly meeting her human need.

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 4:7.

This evidence of the ever-flowing oil, illustrating the ever-appearing of whatever meets the human need, is not just a beautiful story of a happening thousands of years ago. It is illustrative of an ever-operative law, active today and forever. And when we come into harmony with its holy power, when we comprehend the dynamic force of the demand that we *Let the dry land appear*, we *let* the ideas of God unfold in consciousness and evidence themselves in our experience.

In the third period of unfoldment of what God has made, the individuality of the Infinite begins to take form, and the nature of creation is specifically defined. The Great Artist depicts His thoughts on the canvas of earth and of our earthly experiences in form, color, light, and shade, in quality and quantity. But as with the figure 7 and the idea seven, the reality, life, substance, individuality, and immortality of all things remain as ideas in the Mind of the Artist, in the Soul of the Creator. They are therefore not limited, bound, or restricted by the forms which express them. The Great Artist expresses His own divine nature, His substance and wholeness, His wisdom, beauty, and immortality in everything He creates, or causes to appear. His Word proclaims the eternity of every individual expression of life through the idea of *the seed within itself*. We hear this law voiced thus:

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.— Gen.1:11,12.

God needed no process by which to bring forth the forms of spiritual creation. His Word was sufficient. It was so! The divine *Esse*, the *I AM*, said so! *Because it is, it must appear!*

He spake, and it was done; he commanded, and it stood fast.— Ps.33:9.

Reflecting the tenderness of the Fatherhood and Motherhood of *Elohim*, heaven husbands and the earth brings forth the grass, the herb, the fruit tree, whose seed is in itself, after their kind. The

seed within itself signifies the forever appearing of God's ideas and their living identities in obedience to the law of unfoldment of the Third Day, in which the immortal nature of the spiritual realities of eternal Life and of the forms which express them is revealed.

In this unfolding we discover the secret of the multiplication of the loaves and fishes, of the never failing pot of oil. And in the degree that we comprehend the law of this unfolding, we discover our own never ending, never diminishing resources. We are able to see our visible supply emerging from the invisible infinite source, "coming down from God out of heaven" (Rev.21:2), completely independent of matter and its conditions.

The promise of this period of unfoldment is portentous: all forms of God's creation which the earth brings forth continue to reproduce themselves after their kind, maintaining their eternal identity, or individuality, not because of any life or intelligence of their own, but because they reflect the creative power of eternal divine Life itself. As our vision is spiritualized we see the visible forms of Life which the earth brings forth as wholly spiritual and link their beauty, majesty, grandeur, infinitude, and immortality with God, Spirit, and not with matter.

As darkness gives place to light, as ignorance yields to intelligence, as infancy grows to maturity, so does a material sense of creation yield to the spiritual facts of being. As in the cycles of light the seasons come and go, the sun appears and disappears, so in the cycles of life the evidence of life is seen advancing and receding. But just as the science of astronomy reveals the fact that light does not come and go, so does the Science of Life reveal the fact that life does not come and go, even though we lose sight of it. The life of Christ Jesus shows clearly, through the Resurrection, that life and individuality go on, even though they may be invisible to the human senses.

In this period may be glimpsed something of the metaphorical significance of "the tree of life . . . which yieldeth her fruit every month," and of the law of ever-appearing creation which governs its ever-recurring fruitage (Rev.22:2).

In the degree that we comprehend this law, it becomes to us the law of life which continues to unfold in individual consciousness until all ideas are resurrected from matter to their spiritual identification. As the comprehension of this law grows in us, we begin

to understand the law governing the seed within itself — every idea emanating from the divine Mind and perpetually renewing and reproducing itself from its infinite, divine source. The law of this Third Day discloses the transcendent truth that all of God's ideas are ever present; and where an idea is, the law of ever-appearing creation brings forth the form which expresses it. Everything God has made responds to the law of eternal divine Life.

In this third period of unfoldment of our Covenant with God, we feel the power of spiritual attraction lifting human consciousness above a material concept of creation to the spiritual. As we ascend higher and higher in the understanding of the spiritual nature of everything God has made, we emerge from the finite into the infinite consciousness of life and, in a measure, see all things as God sees them: wholly spiritual and God-like, reflecting the intelligence, power, substance, activity, and life of the Creator.

In the third period of unfolding Light, which God called Day, the pattern of the Trinity continues to reveal the Triune divine nature:

God, *Elohim*, our Father-Mother, or Origin, is seen to be the creator of everything that grows. At God's command the visible emerges from the invisible, and the individuality of the Infinite begins to take form.

The Spirit of God, the Holy Ghost, reveals this scientific truth and causes to appear, or brings to light, the dry land, which God called Earth, in which is the seed of every living thing, reflecting the Fatherhood and Motherhood of *Elohim*. Heaven husbands and the Earth brings forth divine realities seen as the grass, herb, and the fruit tree yielding fruit, whose seed is in itself, typical of every idea needed to feed, clothe, and house man — to nourish mind and body.

Every living thing, whose seed is in itself, typical of ever-appearing creation, partakes of the nature of God, eternal Life, and thus expresses the nature of the Christ, the full manifestation of all that God has made. Thus we see that from the beginning the Christ is our Saviour — the saving ever-appearing idea of all that exists.

Thus the Covenant of God with man continues to unfold its threefold divine nature.

In this period we begin to comprehend the true scientific concept of earth as wholly spiritual, reflecting the creative power of

the divine Principle of Life and reproducing to human view the spiritual forms of creation.

And God saw that it was good.— Gen.1:12.

The secret of “the seed within itself” and the law of ever-appearing creation is revealed in the evening and the morning of the Third Day of spiritual creation. In this period of unfoldment of our Covenant with God, the all-good substance of creation is discovered, even “the substance of things hoped for, the evidence of things not seen” (Heb. 11:1) — the substance which may be used, but not used up, because its source is infinite.

In the Light of this Day we begin to see, to comprehend in some measure, the power of the divine mandate, “Let the dry land appear!” We begin to feel the forces of the Spirit of God at work — spiritual forces which cause the ideas of divine good to appear — to emerge from the infinite elements of the divine Mind and become visible to human consciousness.

In the degree that the understanding of this divine law unfolds in us, we will be able to exert the power of the creative *let* and declare with divine authority: *Let* the specific ideas of divine good and their living identities that we need every moment *appear*, become visible! Then the divine *Esse* will declare in us: *It was so, and therefore it is so!*

And the evening and the morning
were the third day.
(Gen.1:13.)

THE FOURTH DAY

(Gen.1:14-19)

Let There Be Lights in
The Firmament of Heaven!

The first three periods of unfoldment of our seven-fold Covenant with God bring us naturally to the keynote of revelation — to the Fourth Day, or fourth period of unfoldment of the wonders of spiritual creation. In this period the Spirit of God takes us higher in the revelation of our Covenant relationship with God. Symbolically, we see the heaven, the firmament of spiritual

understanding, spreading above the earth like a great tent, hovering over and husbanding its sphere of operation and blessing all that is therein.

Lights appear in the firmament of heaven: specific reflections of the Christ-light are revealed, which give spiritual enlightenment on earth. These spiritual luminaries, of which the heavenly lights are typical, magnify the threefold nature of the infinite to human sight so that the divine nature becomes more apparent in all creation. In their light we see more clearly the wonders of spiritual creation — wonders which are invisible to the material senses but which are clearly visible to scientific thought through spiritual understanding. In their light the identities of spiritual creation become visible. In their light the spiritual significance of all that God has made may be seen and understood. Hear the Word of God, the creative *Logos*, the science (*episteme*) of God, which elevates thought to behold this divine unfoldment:

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.— Gen.1:14,15.

These lights in the firmament of spiritual understanding which give light upon the earth are illuminations of divine intelligence that do indeed “divide the day from the night.” They enable us to draw a line of demarcation between the enlightened spiritual concept of creation and the darkened unenlightened material concept thereof. These lights, like powerful laser beams, pierce the veil of matter and material concepts and reveal divine reality — the wholly mental nature of all creation. And again the divine *Esse* affirms: “It was so!” *It is!*

The light of intelligence reveals the spiritual significance of God’s signs, seasons, days, and years, which are not measured by calendars but by divine events. The light of intelligence also reveals the vital fact that man and his activity and supply are not governed or limited by a finite, material sense of time, seasons, and cycles. In the light of his own divine nature, Christ Jesus saw beyond the material sense of the seasons and of seasonal fruitage

to the infinite timeless *now*. Hence he was conscious of the ever-presence of all that God has made. He urged his followers, then and now, to lift their perceptive faculties into a spiritual dimension and thereby see what he saw. To those who thought and lived within material dimensions and thereby saw only material concepts of creation and its fruitage, he said:

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.— John 4:35.

Are we *letting* the lights of heaven, in the firmament of spiritual understanding, help us to apprehend the ideas of Spirit, which material forms symbolize? Or are we believing only the evidence of the material senses? All that we behold in the natural universe is a hieroglyph of Deity, a picture of some spiritual idea which God has made, a visible symbol of an invisible reality. Recall the summation of the views of modern physicists concerning the mental or spiritual nature of the universe:

Their considered view is that physics suggests that the reality of things is mental or spiritual, and that so-called material phenomena are the effect of the way in which this spiritual reality appears to us. . . . Philosophers and scientists are arriving at the startling conclusion that since every object is simply the sum of its qualities and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols, shaped by the senses of men. (See p.8.)

Twentieth century scientists, whether or not they realize it, are beginning to see creation in the lights of heaven, in the firmament of spiritual, scientific understanding. Their search for truth is leading them to discover the spiritual nature of the universe. And they are beginning to give their consent, in their own way, to the authenticity of the record of creation in the first chapter of Genesis.

As we discern all things in the heavenly lights, all creation will be illumined with spiritual light, and we will see through the dark outlines of matter to the divine reality, to the qualities which exist

only in the mind. The poet John Greenleaf Whittier expressed it thus: "The outward symbols disappear from him whose inward sight is clear."

In the degree that we rise into the freer, unrestricted spiritual dimension of thought, we behold the spiritual qualities, ideas, and elements of which the material forms are but symbols. We discover that we are now living in the spiritual universe, in that holy realm our Master called *the kingdom of heaven*.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

And God set them in the firmament of the heaven to give light upon the earth,

And to rule over the day and over the night, and to divide the light from the darkness.— Gen.1:16-18.

The Babylonians and other heathen nations worshipped the sun and moon and believed that the stars and planets influenced their lives. In fact, they believed that the heavenly bodies were gods, and they devised a pseudoscience in support of their beliefs. But in the divine record these lights are declared to be created for the service of man, fulfilling a divine purpose. The lights, or spiritual luminaries, hold and distribute the light created on the first day. They illumine the universe and thus make visible what already exists. Their material symbols do not influence or control the lives of men.

It is conceded by many that the two great lights symbolize the Christ and the Holy Spirit, or the Spirit of God — the two majestic luminaries through which God reveals His divine nature on earth. The demand of this period is that we *let* these lights rule over the night of materialism and over the day of intellectuality, until that holy day dawns in consciousness in which there is no night (Rev.21:25).

"He made the stars also." The children of God who are enlightened and empowered by the Christ and the Holy Spirit are themselves luminaries in the darkness of ignorance, fear, and materialism. They shine as stars in the night. As we *let* the divine lights shine in us, our individual lights, our lives, like the stars, radiate and glow and give light to others along the way, and so indeed "give light upon the earth."

Christ Jesus confirmed this fact when he said to his followers in all ages:

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.— Matt.5:14-16.

The sun, moon, and stars, even when viewed through the lens of the material senses, serve a divine purpose in giving light upon the earth. How wonderful to see these useful symbols of divine light in their true nature, fulfilling their divine purpose: enlightening mankind and leading them day by day out of the darkness of materialism into the full radiance of spiritual enlightenment, into God's holy Day.

One of the demands of the fourth period of unfoldment is that we understand the divine nature of our heavenly lights and that we do not give power to the symbols which represent them. Christ Jesus condemned those who interpreted the things of God materially and looked to the sky for signs of the times. (See Matt.16:1-3.) If we look to the divine lights "for signs, and for seasons, and for days, and years," as Christ Jesus did, instead of to the sun, moon, and stars, as did the Babylonian thinkers, we will see the signs of heaven in the signs of the times and profit from our spiritual observations.

It is vital to our spiritual unfoldment that we understand this simple but profound truth: the spiritual ideas which the sun, moon, and stars represent, and not their useful symbols, perform the divine functions of ruling over the day and over the night — over every phase of our lives — and of dividing the light from the darkness, making a distinct separation between scientific understanding and superstitious traditional opinions and beliefs.

The spiritual lights which give identity and form to the sun, moon, and stars illumine our consciousness and our world with the knowledge of the glory of God. The Christ and the Holy Spirit, the Spirit of God, enlighten and illumine the universe. This unfoldment of light goes on until there is no darkness at all, no density of

ignorance, materialism, or unenlightenment, and we see all things glorified in the divine light, aglow with the radiance of primordial divinity.

The Trinity continues to reveal its threefold nature in this fourth period of unfoldment of our Covenant with God — a period which sounds the keynote of divine revelation, a period which enlightens the whole world with spiritual light. In this holy Light, which God called Day, we see all creation as God sees it — spiritual, perfect, Godlike. The *Logos*, the divine Word, illumines the universe with the light of the divine nature in a divinely natural way:

God, *Elohim*, is seen to be the Source of all light — of all enlightenment — all understanding, all intelligence, all knowledge.

The sun, symbolic of the irresistible radiance of the Spirit of God, is typical of the never-diminishing power of the Holy Spirit, enlightening human consciousness spiritually, vivifying the earth, and making visible to inspired thought what already exists.

The moon, symbolic of the reflected light of *Elohim*, is typical of the Christ, coming to earth in the darkness of ignorance, spiritual unenlightenment, and mortal fear, to comfort and light up the dark places of earthly experience and to distribute the light of the sun, even when earthly thought turns away from the greater light. The stars, symbolic of the light radiated in the lives of spiritual thinkers, reflecting, or giving out, the meridian light of divine Mind, symbolized by the sun, give light upon the earth when neither sun nor moon appears, and thus help to enlighten the darkness of mortal thought.

And God saw that it was good.— Gen.1:18.

The divine lights which God placed in the firmament of heaven to give light upon the earth and to rule over the day and over the night are *good*. They embody and reflect the divine nature; they are perfect for the purpose for which they were brought forth; and they do accomplish their divine purpose of making visible the things of Spirit which already exist and of enlightening and beautifying the earth.

As we view all creation — people, places, things, cause, and effect — in the heavenly lights which the sun, moon, and stars represent, their spiritual identity shines forth and we see them in

their divine nature as Godlike, as beautiful, intelligent, active, good, as expressing the glory of God — the glory which belongs to all and which is inherent in all creation.

And the evening and the morning
were the fourth day.
(Gen.1:19.)

THE FIFTH DAY

(Gen.1:20-23)

Let the Waters Bring Forth!

As we enter the fifth period of unfoldment of God's Covenant with man, we feel an acceleration of the action of the Spirit of God in the divine mandate:

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.— Gen.1:20.

In Bible literature, the appearance of the moving creatures that have life signals a revolutionary forward movement of spiritual progress, an acceleration of unfoldment, a quickening of spiritual apprehension, the approach of a climax of holy action and fulfillment. The divine mandate demands that we *let* the waters, the vast elements of divine Mind, bring forth *abundantly* the moving, ever-active ideas of the divine Mind in our consciousness, and *let* them have full rein. The divine impulsion which activates the moving creatures impels us forward and lifts our thoughts to soar as the fowl that fly above the earth in the open firmament, in the heaven of spiritual understanding, thus elevating us above finite, stultifying, unprogressive material concepts of ourselves, of the earth, and of our earthly experience.

The divine impulsion of the fifth period of unfoldment of the divine nature in man and the universe gives spiritual momentum to our every thought and act. This divine impulsion counteracts negative forces of inertia, stagnation, restriction, frustration, immobility — stalemates of every kind — forces that would attempt to interrupt or slow down or bring to a halt the mighty movement

of the omni-action of divine Good, of which the moving creatures that have life are symbolic.

The divine impulsion illustrated in this fifth period neutralizes the drag or inertia of materialism. In aeronautics the drag is defined as total resistance to forward and upward motion. The pull of gravity plus the weight of the airplane constitute the drag. In order that an airplane may fly, the forward thrust must be great enough to neutralize the drag. An airplane is airborne when it has cast off its earth weights. As we *let*, or allow, the divine impulsion, typified by the moving creatures that have life, move us ever forward in spiritual understanding and accomplishment, we will cast off our earth weights and be lifted above the drag of materialism on wings of spiritual inspiration and aspiration, typified by the fowl that fly in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind.— Gen.1:21.

The whales and other living, moving creatures which the waters bring forth are symbolic of grand and noble ideas that are ever present and ever active in the elements of divine Mind. These grand and noble ideas move with unrestricted power and grace in individual consciousness as we are receptive to them, and as we *let* the waters, the divine elements, bring them forth abundantly in thought and action.

The fifth period of unfoldment of our Covenant with God and of the threefold nature of the Infinite teems with action. Everything moves! Everything progresses! Everything unfolds! And everything is abundant, expressing the infinitude and omni-action of the divine source, of Life itself! Further, everything is majestic, stately, reflecting the divine royalty of the Creator.

The prophet Ezekiel, in his first vision, describes, metaphorically, the action of the moving creatures that have life:

And I looked, and, behold a whirlwind came out of the north.

Out of the midst thereof came the likeness of four living creatures; . . .

And their wings were stretched upward, . . .

And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

And their appearance and their work was as it were a wheel in the middle of a wheel.—

Ezek.1:4,5,11,12,16.

Wheels within wheels! A metaphorical figure which portrays, in some measure, the omni-action of Omnipotence. Many Bible commentators agree that the four dynamic creatures in Ezekiel's vision and those in St. John's Revelation (5:6-11) symbolize the Omnipotence, Omnipresence, Omniscience, and Omni-action of the Holy Spirit.

The power of the unfoldment of this period demands that we move with the moving creatures, respond to and become a part of the momentum of divine ideas as they unfold. As they go forward, we go forward on wings of spiritual inspiration, unrestricted by the finite limitations of corporeality and of earthward gravitation. The demand is that we do everything and go everywhere in the power of the Spirit of God with a certain sense of purpose and fulfillment, going straight toward our high goal, turning neither to the right nor to the left. This unfoldment of divine omni-action gives momentum, impetus, and power to the unfolding of the mighty ideas in consciousness and experience.

And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.— Gen.1:22.

This is the first time the word *blessed* appears in the Bible. As we go forward in the unfoldment of the divine nature in man and the universe, the idea of being blessed has tremendous significance for us. The Hebrew word *barak'el*, translated *blessing*, carries the meaning of prosperity, of going forward, and of being divinely favored. The Hebrew *barak*, to bless, has many different meanings: to grant divine or heavenly favor; to hallow or consecrate; to make holy; to make successful in spiritual happiness and temporal concerns; to magnify and increase; to praise or glorify. In numerous instances the thought of God's blessing is linked with expansion, increase, multiplication, fruitfulness, prosperity — as in the verse quoted above: "Be fruitful and multiply."

God's blessing takes off human shackles and sets us free to move as do the majestic moving creatures in the heavenly freedom of the divine nature. God's blessing enables us to be fruitful in good works: to multiply, or demonstrate, the infinitude of everything our thoughts rest upon.

Although all of God's creation reflects the creative aspect of the Creator, the spiritual significance of the blessedness of fruitfulness and multiplication means much more than the reproduction of the species. The command, "Be fruitful and multiply," is a divine demand that we develop each idea that comes to us in thought and experience; that we bring out the infinite nature of each idea into clear, full, explicit expressions; that we bring to light, or make visible, all the hidden or latent qualities of each idea. The command also demands that we *let* each idea and element of creation expand our thought so that we may comprehend the infinitude of everything God has made. For every idea that comes to us is infinite and its development is also infinite.

Nothing that God has made is static. Everything unfolds endlessly — *ad infinitum*. The only limitation of any idea or item of creation is our own finite conception of its infinite nature. We are fruitful and multiply when we remove the swaddling clothes from our minds and let our thoughts expand to encompass the infinitude of lesser and greater units of creation, of every item in our lives.

Christ Jesus illustrated the power of this fifth period of unfoldment when he multiplied the loaves and fishes. Before performing this miracle, however, the Master *blessed* the apparently meager supply and thereby *let* their infinitude become apparent. He fed more than 5,000 men, beside women and children, with five loaves and two small fishes, and then took up twelve baskets full of fragments that remained after all had eaten. (See Matt.14:14-21.)

Christ Jesus understood the law of blessedness revealed in this fifth period of unfoldment. His understanding of this law opened the windows of heaven, and the manifestation of abundance poured forth from the firmament of spiritual understanding which God called Heaven. Because he knew the spiritual nature of everything God had made, he saw no material limitation of any good. And so the infinitude of each individual item of supply was made visible and practical to the multitude.

The infinite nature of each idea expands in our consciousness

and experience in the degree that our thinking reflects the infinite elements of the divine Mind which the waters symbolize. How far are we willing to launch out into these infinite elements of Mind?

We may see, in some measure, the spiritual action of the unfoldment of ideas and their identities in the illustration of a pebble dropped in water. While no material illustration fully depicts divine facts, the action of waves going out from a center helps us to see the nature of spiritual unfoldment. As each new wave forms it accelerates the movement of the waves already expanding. This movement of concentric action continues to be controlled from its center, no matter how far and wide the circumference of the expansion extends. The law of physics governing this action, the law of concentricity, is a finite human concept of the infinite law of unfoldment, which is the law of blessedness.

The action of spiritual multiplication may also be seen faintly in the movement of sound and light waves sent out from a television broadcasting station. The radiation of sound and light expands in all directions. But no matter how far these waves advance, they maintain their original identity, or wave length. Because they continue to be impelled and controlled by their center, they remain obedient to their point of origin.

The infinite nature of this action is also seen in the fact that no matter how many television sets are tuned to the same program at the same time, there is no lack of sound and light, of form and color. Any one who wishes to tune to a certain channel does so without fear that by his action others might be deprived of some part of the program. Millions of television sets can be tuned to the same channel at the same time and, depending on the condition of the receiving set, each one will receive the full program with no part of it lacking. Furthermore, the broadcast does not stop when it reaches our receiving sets. Even while our set is receiving all it needs to reproduce sound and pictures, the sound and light waves continue on their course, unchanged and undepleted by use. These waves, continually replenished by their central source of power, are used without being used up. No matter how far and wide they expand, they continue to be obedient to their point of origin and hence continue to partake of the nature of their source.

This action is typical, although, of course, not an exact illustration of the multiplication of ideas and their identities, which unfold infinitely from their divine source. The movements of merely

material forces are often met by opposing forces which interfere with their natural unfoldment. But the movements of God's ideas and their identities, of which the movements of the great moving creatures of the fifth period of unfoldment are typical, always remain obedient to their divine source.

Like the majestic creatures in Ezekiel's vision which move in obedience to the irresistible power of the Spirit of God, the grand and powerful ideas of omni-action of the fifth period of unfoldment "turn not as they go, but whither the Spirit directs them, there they go." In obedience to the law of spiritual unfoldment, the movements of God's ideas and whatever identifies these ideas to us humanly, remain obedient to their point of origin: they turn not out of their directed course. They are therefore never deflected, never changed, never depleted, never weakened, never limited in quality or quantity, in substance or action.

Spiritual unfoldment, unlike material movement, expands or increases *ad infinitum* because its source — the omnipotent, omnipresent, omniscient, omni-active divine Mind — is infinite. As our thought accepts and comprehends this fact, we will see the outward manifestation of everything in God's universe emanating from Divinity and expressing the power and presence, the quality and quantity of the divine nature.

The infinite manifestation of divine ideas and their identities in our lives is limited only by the degree of our receptivity. The illusion of limitation, inaction, frustration, lack of purpose, lack of progress, lack of supply is broken by the understanding of the law of the fifth period of spiritual infoldment of our Covenant with God.

As we *let* the waters, the elements of divine Mind, bring forth abundantly in our consciousness the moving creatures that have life — the moving ideas of God that have vitality, power, infinity — they will bring forth, or reproduce, in us and in our experience their own characteristics of power and action, of substance and intelligence. And they will expand in infinite dimensions because impelled by the irresistible force of the Spirit of God. As we *let* this divine action take place in us, our lives will teem with the grandeur of spiritual progress and accomplishment. By the law of ever-appearing creation, all of God's ideas continually reproduce themselves in us as we *let*, or permit, them to guide and govern us. As we go forward willingly and joyfully in these

advancing spiritual footsteps of unfoldment, we gain momentum with every step and discover that progress is natural and effortless.

In the fifth period of unfoldment we may see something of the action of the threefold nature of the Trinity:

Elohim, our Father-Mother God, is the divine source of all movement.

This divine source reveals the law of the Spirit of God, which moves us in new dimensions of spiritual unfoldment.

The Christ brings to light, makes visible, the forms which symbolize the fruitful, abundant, dynamic, ever-active ideas of God.

As we focus thought on ideas instead of on the forms which express them and keep in mind the substance instead of the shadow of spiritual reality, we will see the outward manifestation of all things partaking of the nature of their spiritual origin in quality and quantity, unchanged by the things with which they come in contact and undiminished by use.

And God saw that it was good.— Gen.1:21.

The unfoldment of this holy day is good — Godlike! The omniscience of good, the infinite, unrestricted power of the Spirit of God — its grandeur, magnitude, power, and infinitude — is revealed therein. The secret of the divine impulsion which gives spiritual momentum to our every thought and act is discovered in “the evening and the morning” of the Fifth Day.

As we move with the moving creatures that have life, that have being, vitality, and expression, in the mighty waters, or infinite elements of the divine Mind, and ascend with the fowl, the spiritual aspirations, that fly, or ascend effortlessly in the open firmament of the heaven of spiritual understanding, we cast off our earth weights, the bonds of corporeality and materialism, and break through the barriers of limitation and mediocrity. These mighty ideas give majesty to our character, inspiration to our endeavors, force to our actions, success to our aspirations. They

impel accomplishment and lead on to fulfillment in the ever-expanding elements of infinite Mind.

And the evening and the morning
were the fifth day.
(Gen.1:23.)

THE SIXTH DAY

(Gen.1:24-31)

Let the Earth Bring Forth!
Let Us Make Man in Our Image!
Let Them Have Dominion!

The mighty irresistible movement of the Fifth Day, or fifth period of unfoldment, literally propels us into the sixth period of our Covenant with God, where the climax of creation awaits our discovery. As the Sixth Day dawns upon the horizon of our understanding, we hear the mighty voice of the Covenant proclaiming:

Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.— Gen.1:24.

There is a shade of difference between *the moving creature* of the fifth period and the *living creature* of the sixth period that is both interesting and thought-provoking. It is, in a sense, the difference between doing and being. The moving creatures symbolize the dynamic revolutionary elements of the divine Mind that impel all things forward in spiritual unfoldment and progress. The living creatures symbolize the qualities of the divine nature which give form and character to God's creation and typify not so much what we do as what we are. This period of unfoldment brings to light qualities of intelligence, nobility, usefulness, faithfulness, strength, beauty, grace, courage, humility, and gentleness — qualities we see expressed, in some measure, in the animals, the living creatures of the earth, all of whom manifest, in greater or lesser degree, the qualities of the Fatherhood and Motherhood of God.

The first demand of the sixth period is that we *let* the earth bring forth the living creature. *Let* specific ideas come forth in our experience from the infinite elements of Mind in living, active, practical, useful forms. These ideas and their identities are not theoretical, fragmentary, nebulous, or visionary. They are living identities which come forth at God's command and are manifested in our consciousness and experience. However, thoughts that go off on flights of fancy, day dreams that are not made practical, are not alive and are therefore not related to the living creatures of this period of our unfoldment. Every idea that unfolds or takes form in consciousness must bring forth the living creature after his kind — must have its visible counterpart or identity. Otherwise it is still-born and is not a living creature.

God said of this unfoldment, "It was so" — is alive, is evident, has being, identity, character, and is useful and productive. This is the law of unfoldment of our Covenant with God.

And God saw that it was good.— Gen.1:25.

Like every period of unfoldment, the unfoldment of the sixth period is good — Godlike. What greater benediction could any unfoldment have than to be accounted good — the very essence of God, the nature of Divinity.

But this is not all of the unfoldment of this period. This glorious Day has not yet reached its meridian. However, to comprehend the completeness of this holy Day, we must rise higher in spiritual understanding. We must *let* the unfoldment of this period lift us into more spiritual dimensions of thought and contemplation.

God's creation unfolds on an ascending scale. Through periods of discovery and progress thought is exalted and prepared to comprehend more of the grandeur of the divine nature. The law of unfoldment demands that we broaden our viewpoint and rise higher in the comprehension of the spiritual realities of being with each period of unfoldment. There can be no resting on our laurels, no satisfaction with the *status quo*, no retirement in unfoldment. Unfoldment continues *ad infinitum* and demands that we move with its mighty impulsion.

We are now approaching the climax of creation, the highest unfoldment in the line of spiritual discovery of what God has made. But what is now appearing on the horizon of our understanding is

not a new creation. It is rather the gathering together in one all-embracing divine idea all that God has created — an idea which embodies all the glories of heaven and earth. This idea is God's own image and likeness!

Hear the divine mandate through which *Elohim*, our Father-Mother, the divine *Us*, brings forth this mighty idea of creation after the pattern of the Trinity. Listen prayerfully as the Word of God makes manifest in one body of consciousness all that has been revealed in the six days of creation, in the six periods of unfoldment of the New Covenant.

And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.— Gen.1:26,27.

The import of this momentous fact — that God created man, or made manifest, His own image and likeness — is so great and so vital for us to understand that it is repeated three times:

Let us make man in our image, after our likeness.

So God created man in his own image.

In the image of God created he him.

Note well the words: "Let *us* make man." The divine *Us* has been the Creator from the beginning. *Elohim*, the Hebrew name for God, is in the plural. However, this plurality does not refer to more than one God, but to the All-inclusive One. It reveals the infinite threefold nature of the Supreme Being in its creative aspect, its interpretive aspect, and its self-revealing aspect.

Every period of unfoldment has been after the pattern of the Trinity. And now the All-inclusive divine intelligence of the universe has individualized the Trinity and brought forth one all-inclusive idea to embody and give form to the threefold nature of the Infinite and to express the likeness of all that God has revealed of His own divine nature.

The likeness of God is not a mortal creature. The image of *Elohim* is not patterned after any physical likeness. Man, His im-

age, is wholly mental or spiritual. Like the universe which he epitomizes, man, the image and likeness of *Elohim*, the divine Father-Mother, is constituted of qualities which exist only in the Mind of the Creator and is a structure of consciousness, not a construction of matter. What we see and call man is simply "the effect of the way in which this spiritual reality appears to us." (See p. 8.) In other words, what we see and call man is our present concept of what God has made. The description of man in the first chapter of Genesis has nothing to do with mortality and physique. A translation from the Icelandic Bible reveals clearly the mental and spiritual nature of man:

And God said, Let us make man after our mind and our likeness; and God shaped man after His mind; after God's mind shaped He him; and He shaped them male and female.— Gen.1:26,27.

We belittle God when we substitute the symbol of man for the divine image and likeness and then attempt to reconcile the nature of Divinity with the nature of mortals. The mortal sense of man is a shroud, covering and hiding the divine likeness. Personality is a mask, or *persona*, through which a personal sense of existence would attempt to sound its name and nature and proclaim that it is God's image and likeness. In varying degrees mankind express the divine likeness as they forsake the mortal for the immortal and embody and express the divine qualities of Spirit, God.

The Apostle Paul declares that the desire to clothe the mortal with immortality, as one would put on a new garment over an old one, instead of completely putting off mortality and being clothed anew with immortality, hinders our spiritual growth. His words make this crystal clear:

We are oppressed because we do not want to have the old body stripped off. Rather our desire is to have the new body put on over it, so that our mortal part may be absorbed into life immortal.—

II Cor.5:4 (NEB).

Man is the generic name for All that God, the divine *Us*, has unfolded out of the infinitude of His own self-containment in the six periods of unfoldment. God said, "Let *Us* make man in our own image, after our likeness," Or, let *Us*, *Elohim*, the triune divine

Principle of the universe, cause to appear in one embodiment our perfect image, the likeness of all that has been created, or brought to light, of the divine nature. Everything in the universe, resolved into thought, is included in the generic term *man*.

The likeness of Spirit is not a material form, but a mental image, a composite of divine qualities which exist in the Mind of the Creator, God. The image of Spirit could not emanate from dust any more than an element of light could emerge from darkness. Our image in a mirror does not have to be created. It *appears* when we stand before a mirror. Just so, the divine likeness of God *appears* to us when we look in the perfect mirror of God's law. (See Jas.1:25, JBP.) In much the same way the true nature of the celestial universe appears to astronomers when they view it within the framework of their science of astronomy.

St. Paul gave us the key to this scientific view of man and the effect of this view upon our lives. He wrote first of the veil, which, like a dense fog of material sense, covers our faces and makes our minds insensitive to the divine likeness that we see in the mirror of God's law. However, he declares that when we turn to the Lord, who is the Spirit of the New Covenant, the veil is removed, or dissolved. The Apostle concludes his dissertation thus:

Because for us there is no veil over the face, we all reflect as in a mirror the splendor of the Lord; thus we are transfigured into His likeness, from splendor to splendor; such is the influence of the Lord who is Spirit.— II Cor.3:18 (NEB).

Gerald Warre Cornish, in his incomparable translation of Paul's Epistles, *Saint Paul From the Trenches* (pp.51,52), declares:

The veil represents the hardening of their hearts and the dimness of their eyes, whereby they cannot discern the spiritual sense of the Scriptures. . . . Like Moses, who in the divine presence removed the veil which he had worn in the presence of the people, so we behold the glory of the Lord; and, looking, are changed — changed from the perishable and mortal — into the image of His glory, the image that is to say of eternal Spirit.—

II Cor.3:13-18.

Just as earth is "the body of heaven," so is generic man the body of Spirit, the embodiment of the Infinite. (See Ex.24:10.) This body,

or embodiment, of Spirit is wholly spiritual, like the Creator, and cannot be defined or confined within the limits of matter and the material senses. All the qualities, elements, substance, intelligence, action, functions, faculties, and abilities of man are likewise spiritual; hence their immortality and indestructibility. Man, the body of the Infinite, is a body of consciousness — the consciousness of what God is — and can be comprehended only through the spiritual senses, those senses which sense the things of Spirit.

A material sense of body causes us to be body worshippers, to bow down to a matter body — as to a graven image — and beg its permission to exercise man's God-given dominion over all the earth. This is idolatry. Nearly two thousand years ago St. Paul expressed amazement at the tendency of mortals to classify body as material and limited. He asked:

What! Know ye not that your body is the temple of the Holy Ghost which is in you, which you have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's.— 1 Cor.6:19,20.

The New English Bible translation of this passage is even stronger:

Do you not know that your body is the shrine of the indwelling Holy Spirit, and the Spirit of God's gift to you? You do not belong to yourselves; you were bought at a price. Then honour God in your body.—

1 Cor.6:19,20 (NEB).

The Gerald Warre Cornish translation transcends human comment:

Your bodies are spiritual structures, the spirit that dwells in you is of God, and your bodies are correspondingly spiritual, as temples, rather than animal organisms; they owe allegiance not to the physical self, but to Him who redeemed them at a price. God Himself is to be glorified in your bodies. (*St. Paul From the Trenches, p.14.*)

The term *man* reflects the plural of majesty, the all-inclusiveness of the Infinite. Man is the full expression of all that

has been unfolding from the beginning and includes all ideas and their identities which have been coming to light in every period of unfoldment. Hence the plurality of the word *them* in the imperative mandate: "Let them have dominion" — dominion over the sea and all that is therein, dominion over the air and all that is therein, dominion over the earth and all that is therein.

What is dominion? Dominion implies control, command, authority, jurisdiction, ascendancy, supremacy, and sovereignty. He who has dominion is not subject to external rule or control. The word dominion, as used in the first chapter of Genesis, has nothing to do with domination — being lord over others. The meaning of the Hebrew word *radah*, translated *dominion*, means: to tread down, to crumble off, to subjugate; hence to have dominion. This word is used exclusively to denote man's God-given dominion over all the earth. This definition shows clearly that having dominion means overcoming evil, treading on the head of the serpent, literally grinding to powder anything that raises its head against the power of God. Having dominion is a full-time spiritual activity.

Having dominion over all the earth begins with having control over one's self. The wise man in Proverbs declared that he who rules his own spirit is greater than he who takes a city (Prov.16:32). When we exercise control over unlovely, materialistic, sinful qualities in ourselves we are able to express spiritual authority over them in the world.

When we understand that all creation has one God, one Father-Mother, we learn that everyone and everything includes the same inherent qualities we include, and we lose all enmity towards them. When we look for Godlike qualities in others — in man and beast — we help to bring out the divine nature which is inherent in all. When we remember that God created the trees, the grass, the herbs, the mountains and valleys, the air, water, and land, we understand their divine nature and are therefore at peace with our environment. As we learn our spiritual relationship with all creation, we discover the law of harmonious relationship with everyone and everything in the world.

God has given us His own divine nature which has ascendancy, authority, even sovereignty over the carnal qualities of animal nature. Hence the need of understanding the divine nature and of *letting* this Godlikeness unfold and develop in us. For it is the divine nature in each one of us that has dominion over all the

earth. In the degree that we express the divine nature, we hold the scepter of spiritual authority in our human experience.

“So God created man in his own image.” In this way God, the divine Father-Mother, brought forth His own image, His own likeness, to express His own divine nature, and crowned him with dominion.

“Male and female created he them” The image and likeness of the divine Father-Mother embodies and expresses the masculine and feminine qualities of *Elohim*. It is natural that men and women reflect the qualities of both their parents. It is natural that men and women embody and express the compound nature of *Elohim*, God, and thus manifest the divine completeness indicated in God’s holy name, Father-Mother. Each one of us must express the tender, gentle, intuitive, faithful, loving qualities of God’s Motherhood and the strong, powerful, courageous, mighty, intelligent qualities of God’s Fatherhood. Otherwise we are pitifully incomplete and bereft of the dominion that the divine completeness bestows.

Throughout every period of unfoldment the nature of God’s Fatherhood and Motherhood is revealed. Heaven husbands, and the earth brings forth all things in the likeness of *Elohim*. And the finished figure of creation which God called *man* — a generic name embodying the masculine and feminine qualities of the Creator — expresses the Fatherhood and Motherhood of *Elohim*. This perfect man images forth the majesty and dominion of the divine completeness — all the Godlike ideas revealed in the periods of unfoldment of spiritual creation, all the glorious wonders of heaven and earth.

The divine completeness will be expressed by individual men and women in proportion to their spiritual growth. In the degree that the periods of spiritual unfoldment of the divine nature come to their communion in us, we will grow to the stature of manhood exemplified by Christ Jesus, to full spiritual maturity, and have the dominion which Godlikeness possesses and expresses — the dominion of the perfect man.

As the holy record of man and his spiritual dominion continues, we discover a kind of summary of all that has been revealed of God’s creation and a renewal of the demand that man exercise his God-given dominion:

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.— Gen.1:28-30.

“And God blessed them” — male and female — with divine favor and consecrated them in His own likeness, to express the divine nature, to image forth the glorious majestic and tender qualities of the Fatherhood and Motherhood of God.

And God commanded:

“Be fruitful” — fruitful in good works.

“Multiply” — increase in spiritual power and in the understanding of the periods of spiritual unfoldment, that the earth may be replenished with this knowledge of God and His glorious creation, as the waters cover the sea.

“Subdue it” — overcome every suggestion that God’s creation is material and subject to mortality, to dust and decay; identify earth with heaven and its harmonies.

“Have dominion” — dominion over all — in every sphere, in every dimension, on every level, in all periods of unfoldment. Man is not subservient to anything on earth. His godliness is head over all.

Dominion! God’s first gift to man! This dominion includes not only dominion over the fish of the sea, the birds of the air, and over everything that creepeth upon the earth; but also dominion over the elements — ability to move freely and purposefully in all spheres of thought and action, in all periods of unfoldment; and to have dominion over opposing forces of the carnal mind that would generate mental and physical storms.

God commands man to exercise dominion over everything that lives and moves and has being — that he be master of the earth and of everything therein; that he be superior to his environment.

For man, God's image and likeness, created after the similitude of the divine Mind, is lord of all.

In the degree that we comprehend the divine nature and strive to express Godlikeness, we find that everything we have is blessed of God. The divine blessing removes limitations, dissolves finiteness, lifts us into spiritual dimensions of thought and action, and cherishes and protects us. And what God has blessed is blessed, is transformed with the divine likeness. And nothing can annul this divine blessing or reverse it.

And God saw everything he had made,
and, behold, it was very good.
(Gen.1:31.)

Throughout the holy record of creation God's approval of what He has brought forth out of His own divine nature has been heard, like a gentle benediction — "And God saw that it was good" — reiterating the fact that creation, in every period of unfoldment, is *good* — Godlike. Now in the sixth period we hear His full approval of the embodiment of all that He has imaged forth out of His own infinitude: Everything was and is *very good!*

God beheld His own divine nature — His perfection and completeness — expressed in and as His image and likeness, man, and saw that it was indeed very good — the epitome of Godlikeness. His threefold divine nature had been completely expressed in and as man. Truly, "In him dwelleth all the fulness of the Godhead bodily" (Col.2:9). In this perfect man God gave and continues to give a full and complete expression of Himself. And this divine perfection is ours in the degree that we express the divine nature.

The climax of creation
has been revealed!

It is essential to our spiritual progress that we see everything God made as God sees it — as *very good*. God never made evil. In fact, God does not even see evil. The Bible says so. (See Hab.1:13.) Further, *Elohim* could not impart anything unlike Himself. God, who is all-good, has no elements or qualities out of which to produce evil or imperfection. Hence the ungodlike qualities that cause enmity between man and man, between men and nations, between man and beast, between man and environment, have no identity

and are not native to God's spiritual creation. Nor are they native to the visible identities that have come forth at God's command. Neither are they native to mankind.

Because everything God made is good, what is not good was never really made. Therefore evil never came into actual being. It has no more identity or reality than a mistake in mathematics or a shadow on a wall. Evil's apparent presence, together with its assumed power and action, is like the outer darkness, which, though appearing to be real, has no substance. Divine good, like the light, shines on in the darkness of evil. And evil's apparent presence cannot displace, destroy, or master good, for good is the very substance of divine creation and *is* everywhere, whether or not we recognize it. The acknowledgment of ever-present good is the beginning of wisdom — the wisdom that comprehends the Infinite.

As we comprehend more and more of the goodness of God and *let* this divine good characterize our every thought and act, we will express the Godlikeness that loves everything God has made — the grass, the herb, and the fruit tree whose seed is in itself, the sun, moon, and stars, the living creatures, the sea, land, and air, and everything and everyone in the whole universe. And we will understand that they are good, all-good, because God made them so. Therefore we will find nothing but good in them. Further, we will love God supremely and our neighbor as ourselves, thus fulfilling the two great Commandments in the law of Love, which gathers all creation into a bond of union. (See Mark 12:28-34.)

In this holy relationship — the Covenant relationship of God and man — we discover what we really are, God's own image and likeness. As we learn that we are transformed into this divine likeness by the renewing of our mind, we will *let* God remold our minds from within and move us quickly toward the goal of true maturity. (See Rom.12:2, JBP.) And we will eagerly put off the old man, the old mortal nature, and all that is associated with a mortal sense of life, and put on the new man, the new divine nature of God's creating, the ever new spiritual concept of ourselves. (See Eph.1:22-24.)

The question is naturally asked: Why are we not demonstrating the dominion of our divinity? The answer is really quite simple: We are unaware of the divine power within us. Again — Why? Because we are asleep, dreaming the Adam dream of mortality

with its materialism, limitation, fear, inadequacy, insufficiency. Two thousand years ago the Apostle Paul reminded the people that they were children of the day, not of the night, and that "It is time to wake up to reality" (Rom.13:11, JBP). *The Living Bible's* translation of Paul's words underscores the need to rouse ourselves from this dream state: "Time is running out!" It's later than you think! It's high time to awake from the mortal dream to the immortal reality and learn that *now* are we the sons and daughters of God (1 John 3:1-3, JBP). Too long have we slept and dreamt as mortals, like infants unaware of their potential stature of manhood and womanhood. Hear the Apostle's commentary concerning this infantile unawareness of man's dominion:

The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

Even so we, when we were children, were in bondage under the elements of the world.

And because ye are sons, God hath sent forth the Spirit of his sons into your hearts, crying, Abba, Father.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.— Gal.4:1,3,6,7.

In the degree that we let the Spirit of God lead us in the footsteps of spiritual unfoldment revealed in the days of creation and express more of the qualities of the Fatherhood and Motherhood of God, we do indeed *wake up and grow up*. We forsake the mortal concept of ourselves and put on the new spiritual concept of man in God's likeness. As we express the qualities of the divine nature, our Christliness shines as the stars in the firmament of heaven, and the divine completeness finds expression in our individual manhood and womanhood. Thus we become better, finer, nobler, happier, more successful men and women. As we continue to grow in the understanding of the perfect man, we arrive at real maturity, spiritual maturity, "that measure of development which is meant by the fulness of Christ" (Eph.4:13, JBP).

We are helped onward and upward in our search for and discovery of the divine likeness in ourselves through the understanding of the Trinity, revealed in the New Covenant. In this Trinity we find the pattern of unfoldment in individual consciousness of all that God has imaged forth out of His own divine

nature. The pattern of unfoldment remains the same throughout all time as it was in the beginning.

Therefore:

It is essential that we acknowledge God, *Elohim*, as our Father-Mother — as the one Source, Origin, or Creator of all that exists.

It is essential that we acknowledge the Holy Ghost, the Spirit of God, as the Comforter, for “Ye shall receive power after that the Holy Ghost is come upon you” (Acts 1:8) — when we let the Spirit of God move upon the waters, or elements of our thought, and govern or influence all our thoughts and acts.

It is essential that we acknowledge the Christ, the Light of the world in whose light we see not only our own divine nature and completeness in God’s likeness, but also the divine nature and spiritual completeness of everyone and everything in the universe.

In the degree that we acknowledge the threefold nature of *Elohim*, our triune divine Principle, the power of the Trinity will be individualized in us as it was in Christ Jesus. And the Godlike qualities of the divine nature, *expressed*, will exercise spiritual authority, yea, divine sovereignty — the dominion of heaven on earth. Dominion! God’s first gift to man! Let us not have this dynamic divine power in vain. Let us exercise our divine sovereignty. And everyone and everything we touch with our divinely royal scepter and our Christlike compassion will be transformed with the divine likeness.

Let us never forget the keynote of the sixth period of unfoldment:

God created man in his own image, in the image of
God created he him; male and female created he
them.— Gen.1:27.

God, *Elohim*, our divine Father-Mother, created, or brought forth, His own image and likeness and called this finished figure of creation *man*. God’s likeness is not essentially male. Man is a compound name, embodying both the masculine and feminine qualities of the divine Father-Mother, as the holy record declares: “Male and female created He them.”

As we strive to express God, which the Covenant of Godlikeness demands, we are really endeavoring to show forth the majestic qualities of God's Fatherhood and the tender loving qualities of God's Motherhood. This endeavor is not really a struggle. It is a divine adventure, in which we discover and express our divine completeness. For when we express both the masculine and feminine qualities of *Elohim* we find that we are naturally expressing the divine authority, or spiritual sovereignty, of the Fatherhood and Motherhood of God. Then all sense of incompleteness, imbalance, limitation, and the like, are literally swallowed up in our spiritual maturity. We discover with joy that we are a *new* creature, and that a *new* life has already begun. (See II Cor.5:17, NEB.)

We are never alone in our divine adventure. The Spirit of God, the mighty force of the Infinite, is with us all the way, moving on the waters, or elements of our consciousness, remolding our minds from within — guiding, instructing, and guarding us. As we *let* the Spirit of God lead us in the footsteps of spiritual unfoldment revealed in the days of creation, we will reach the goal of our divine adventure — spiritual maturity, divine completeness. And the peace which passeth all understanding will be ours.

And the evening and the morning
were the sixth day.
(Gen.1:31.)

As we *let* the pattern of unfoldment revealed in the first chapter of our Bible be established in our consciousness, the evening and the morning of the sixth day will herald our ascension into the seventh period of spiritual understanding of the Sabbath Rest, the full comprehension and expression of the divine nature of everything God has made.

Thus the Spirit of God proclaims the Word of might which leads us into the seventh period of unfoldment, into the Sabbath Rest of fulfillment. The periods of spiritual unfoldment have come to their communion. The unfolding is complete. Heaven and earth — harmony and its sphere of operation — are fully expressed. And we may echo the words of wisdom recorded in the book of Ecclesiastes:

I know that whatever God does lasts forever; to add to it or subtract from it is impossible. And He has done it in such a way that man must feel awe in His presence.— Eccl.3:14 (NEB).

The holy record which begins, “In the beginning God created the heaven and the earth,” and ends, “Thus the heavens and the earth were finished,” has accomplished its divine purpose. The Word of God — What God said — has revealed, or brought to light, everything God has made. Here we have the unimpeachable record that *Elohim*, our Father-Mother — the divine *Us* — has fully wrought out the Infinite. Here too we find that everything created embodies the divine nature.

And God saw everything that he had made,
and, behold, it was very good.
(Gen.1:31.)

THE SEVENTH DAY

(Gen.2:1-3)

Thus the Heavens and the Earth
Were Finished, and All the Host of Them.
(Gen.2:1.)

Through six periods of unfoldment the grand realities of heaven and earth have come to light. Now they are finished. We have come full circle. Unfolding creation is not a straight line starting *here* and ending *there*. It is without beginning or end, a continuing unfoldment of that which is. The wise man understood the nature of unfolding infinity and inscribed this deposition:

Whatever has been already is, and whatever is to come has been already, and God summons each event back in turn.— Eccl.3:15 (NEB).

A fact is a fact — always has been, always will be — though millennia may pass before some facts are discovered, or come to light. In the wiseman’s words we perceive or discover a marvelous fact — a fact too transcendent for the material senses to grasp, a fact which can be comprehended only by our spiritual, scientific senses, namely, that every integral part of the whole is itself infinite, every individuality, every item, aspect, and facet of creation reflects the essence and wholeness of infinity.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.— Gen.2:2.

God rested! Yet God is never idle. God is Omni-action itself! What is this Sabbath Rest? The Seventh Day is not progression toward new unfoldment, but the development of what has already been revealed — a new concept of action. The Sabbath Rest is really fulfillment, in which the kingdom, the power, and the glory of the new heaven and new earth are fully developed in individual human consciousness. It is a time to *let* the Infinite have its way in us!

The activity of the Seventh Day may be likened in some measure to progress within the scale in music: elaboration by means of development wherein the harmonies of the scale are discovered, unfolded, developed, and expressed. Think of the harmonious masterpieces, the intricate compositions that have unfolded in music without going outside the scale, by simply developing what is already there. In the six periods of unfoldment we learn what is within the scale of the infinite harmonies of God's creation and discover the wonders of the kingdom of heaven within each one of us.

In the seventh period however, we rest — not in idleness — but in the satisfaction of knowing that all good already is, that the fulfillment of the wonder and glory of the kingdom within us is only awaiting discovery and development in our consciousness. Christ Jesus told us this (Luke 17:21). And the Spirit of God thus expressed activates this divine good in our experience.

Our Sabbath Day, or seventh period of unfoldment, has no labor in it. The expression of our infinite capacities — infinite health, strength, joy, supply, life, substance, compassion, and opportunity — is not laborious. In this holy period of development of divine good, there is no drag of materialism, no earthward gravitation, and no sense of unholiness, inadequacy, incompleteness, or frustration. All Sabbath activity is spiritual, though appearing humanly. Hence it is spontaneous, effortless, and joyful.

Our progress will be accelerated and the demonstrations of our infinite capacities will be natural and effortless as we turn from the contemplation of a finite material sense of our world and

realize that now we are living in the boundless realm of the infinite, in the spiritual universe revealed in the seven days of creation. Here in God's world all good is possible of attainment. Here we discover that "things impossible with men are possible with God" (Luke 18:27).

We should pause often for "station identification" to be sure we are on the beam. When we stay in tune with the Infinite, we will not wander into the by-ways of a finite material sense of ourselves, of our world, or of our daily experiences. When we walk in the Spirit, in the spiritual dimension of thought and experience, we naturally express the dominion, or spiritual authority, of the kingdom of heaven. When we consciously abide in the Sabbath holiness, we know that every place on which we stand is holy ground, where we are safe, free, fearless, unlimited, and at peace.

And God blessed the seventh day, and sanctified
(hallowed) it; because that in it he had rested from all
his work which God created and made.— Gen.2:3.

We feel this Sabbath blessing when we rest, or abide in the consciousness of the divine completeness indicated in God's finished work. *It is so!* Now! Good needs only to be brought to light, made manifest through the law of unfoldment, the law of ever-appearing creation — the law which causes the invisible spiritual verities of God's finished creation to become visible, tangibly present.

Apparently the observance of the Seventh Day as a Sabbath of rest unto the Lord sprang from God's command to keep this day holy. A careful and prayerful study of Moses' teachings concerning observance of the seventh or Sabbath Day as a day of rest, shows clearly his reason for such a demand. Each time he commanded his people to "Remember the sabbath day to keep it holy" (Ex.20:8), he told them *why* they should so do, as the fourth Commandment clearly states:

For in six days the Lord made heaven and earth,
the sea, and all that in them is, and rested the
seventh day: wherefore the Lord blessed the sabbath
day, and hallowed it.— Ex.20:11.

Keeping the Sabbath Day holy demands that we set aside a time for spiritual contemplation, a period for rest from material activities, a time to still the ever-flowing currents of mortal thought,

a time to meditate on the wonders of God's creation unfolding in the kingdom of heaven within each one of us, a time to remember that God, Spirit, infinite Mind, created heaven and earth and all that is therein, like Himself, and that all creation is therefore spiritual, now!

The command not to labor on the Sabbath Day is a perpetual reminder that the periods of spiritual unfoldment of the wonders of God's creation have come to their communion, that they are present in consciousness now, and that the visible and the invisible ideas of creation constitute one stupendous whole, whether or not we comprehend their glorious presence and power. The acknowledgment of this truth one day each week helps to free our thought from the limitations of finite material contemplations. It helps us to see through the mist of materialism to the divine realities of spiritual creation. Keeping the Sabbath a holy day establishes all our days in the same harmonious pattern of unfoldment. It has been truly said, "As goes your Sabbath, so goes your week."

Few of the Hebrews understood Moses' teachings, and as time went on the real meaning of Sabbath observance was lost sight of. The prophets and a few spiritually minded individuals comprehended the power and the glory of God's creation which the Fourth Commandment declares. But generally, Sabbath observance became a fetish, or it was not observed at all. The great prophet Isaiah reminded his people of the relationship between keeping the Sabbath a holy day and the dominion promised to the Godlike. He declared:

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.— Isa.58:13,14.

Through a wholly material concept of observance of the Sabbath Rest, the Jewish hierarchy condemned Jesus for healing the sick

on the Sabbath Day. With spiritual authority the Master replied to their accusations:

My Father worketh hitherto, and I work.—
John 5:17.

The Master did not consider that the work of healing was labor which defiled the Sabbath. It was as though, in healing on the Sabbath, *he saw everything God had made, and, behold, it was very good!* In a sense, all of Jesus' work took place in the Sabbath holiness of his consciousness of the perfection of God's universe and of all that is therein. To him, every day was a Sabbath, holy unto the Lord. Christ Jesus' spiritual vision of man's perfection and his inherent ability to express Godlikeness was so clear, so bright, it outshone the dark shadows of disease, and disease vanished in the light of his own spiritual illumination. There was no labor in this holy work.

At one time a ruler of the Jewish synagogue rebuked Jesus for healing a woman on the Sabbath Day — a woman who was "bowed together, and could in no wise lift up herself" (Luke 13:11). The record states that Jesus said simply:

Woman, thou art loosed from thine infirmity.
And he laid his hands on her, and immediately she
was made straight, and glorified God.—
Luke 13:12,13.

Following the pattern in Genesis, when *God spake and it was done*, Jesus spoke with divine authority and perfection *appeared*. *His Word sufficed!* There was no process involved and no evidence that the Master labored in performing this healing. Yet, with a great show of indignation, the ruler of the synagogue said:

There are six days in which men ought to work: in
them therefore come and be healed, and not on the
sabbath day.— Luke 13:14.

Jesus' reply left no doubt as to his scorn for the ruler's outward show of piety:

Thou hypocrite, doth not each one of you on the
Sabbath loose his ox or his ass from the stall, and
lead him away to watering?

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?— Luke 13:15,16.

At another time, the Pharisees rebuked Jesus for permitting his disciples to pluck ears of corn on the Sabbath. The Master's reply was a lesson in metaphysics:

The Sabbath was made for man's sake; man was not made for the sake of the Sabbath.

That is why the Son of Man is master even of the Sabbath.— Mark 2:27,28 (JBP).

Christ Jesus rested in demonstrating his God-given dominion, or sovereignty, on earth. He rested in the scientific knowledge that all creation was patterned in the divine likeness. He rested in developing the theme of his life work: "The kingdom of God is within you" (Luke 17:21). He rested in the knowledge that God was his Father and our Father, our divine origin, or source. He rested, or abode steadfastly, in the realization that in him was fulfilled all the periods of spiritual unfoldment of the divine nature. He was ever conscious of the fact that "In him dwelleth all the fulness of the Godhead bodily" (Col.2:9) — that in him God gave a full and complete expression of Himself.

When we *let* the mind that was also in Christ Jesus govern us we will honor the Sabbath as he did and enter into his holy rest, into his tranquility, his holy activity, his divine authority — his dominion. Therefore,

Let this mind be in you which was also in Christ Jesus.— Phil.2:5.

And be renewed in the spirit of your mind.—
Eph.4:23.

In the degree that we abide in the divine Mind in which Christ Jesus rested and let our nature be transformed by the renewing of our mind, we will move quickly toward the goal of true spiritual maturity, "to that measure of development which is meant by the fulness of Christ" (Eph.4:13, JBP), and enter into the Sabbath Rest of fulfillment, perfection, and blessedness. The grand Symphony of the Infinite, the harmony of heaven, will sound throughout our

whole earthly experience as we commune with our divine Mind, seek the glories of the kingdom of heaven within us, and thereby let the scale of divine Life be more fully developed and expressed in our humanhood. Then we will feel the heavenly restfulness of our Sabbath Day.

What is it that seems to keep us from being conscious of our dominion and of the restful action of our Sabbath completeness? The answer is simple: We haven't finished our work. We haven't properly utilized the understanding already revealed to us. We have not kept pace with the unfoldment of the spiritual realities of creation that have come to light. We have failed to destroy the accumulation of human misconceptions that belittle God and His glorious creation. We have not forsaken material theories and finite assumptions which act as laws of limitation and restriction. In other words, we have not fully accepted God as the only Cause and Creator. We do not really believe with all our heart that God is All-in-all. Hence we continually break the great First Commandment:

Thou shalt have no other gods before me.—
Ex.20:3.

Or, as restated by Moses and by Christ Jesus:

Hear, O Israel: The Lord our God is one Lord;
And thou shalt love the Lord thy God with all thine
heart, and with all thy soul, and with all thy
might.— Deut.6:4,5; Mark 12:29,30.

Further, we have not used our Bible, our Chart of Life, as our guide-line in daily affairs. We have not adhered to the law of unfoldment, as revealed in the very first chapter of our Bible.

There is still much work for us to do. To enter into our Sabbath Rest we must be willing to have a new mind and think differently about ourselves and about our world. This willingness is humility, a powerful spiritual quality — the key which opens the door of consciousness and releases the wonders of the kingdom of heaven within us, so that they pour forth spontaneously in infinite forms of expression. Through humility the power of the Spirit of God acts as a mighty impetus to activate the God-given talents lying dormant within us.

Why is it so vitally important that we embody and express humility? Because in it there is no opposition to divine guidance and correction. In humility the Spirit of God has its way. To feel and express true humility requires much overcoming of a personal sense of self. The nature of a mortal does not yield readily to the divine nature. But yield it must. In the words of St. Paul, we must "compel every human thought to surrender in obedience to Christ" (11 Cor.10:5, NEB).

The Apostle understood all too well that overcoming a mortal sense of self requires a battle. He also knew that this battle must be fought with spiritual weapons, not with those used by men in material conflicts. He wrote:

The weapons we wield are not merely human but divinely potent to demolish strongholds; we demolish sophistries and all that rears its proud head against the knowledge of God. We compel every human thought to surrender in obedience to Christ.— II Cor.10:4,5 (NEB).

In the Book of Revelation the idea of overcoming everything unlike God, good, in individual consciousness and experience is linked with the dominion revealed in the sixth period of unfoldment — dominion given to man, the image and likeness of God. Hear a few of the prophecies that will surely come to pass as we overcome in ourselves what is unlike the divine nature:

He that overcometh, and keepeth my works unto the end, to him will I give power over the nations.—
Rev.2:26.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne [having complete dominion, the divine authority or sovereignty of the Father].— Rev.3:21.

He that overcometh shall inherit all things; and I will be his God and he shall by my son.— Rev.21:7.

We should welcome every challenge to overcome mortal, material concepts of ourselves and of our world and thereby claim our divine heritage, the heritage of the sons and daughters of

God — the dominion of the kingdom of heaven on earth. In the degree that we overcome the old materialism, the old material concepts of heaven and earth and man, they will fade from sight, and the new heaven and new earth and new man — the wholly new spiritual concept of everything God has made — will come to light in consciousness. And that which identifies the divine reality will appear in our experience.

The question is: Are we ready and willing to abide in the new heaven and new earth? Are we ready and willing to actually live in the seventh period of divine fulfillment? Are we ready and willing to be the new man who is at home in the spiritual dimension? Our Sabbath Rest, or divine restfulness, depends on our answers to these questions.

There is no power on earth that can keep us from rising higher and higher in the understanding of the unfoldment of the days of creation and of the power which goes with this understanding. In the degree that we make every day a Sabbath unto the Lord, a holy day in which we honour God, we will *rest*.

In this holy day, this seventh period of fulfillment, *there is no evening and no morning*. The unfoldment is complete. The seventh angel in Revelation confirms this in his proclamation: *There shall be time no longer!* Hear the Revelator's words:

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.— Rev.10:5,6.

The prophet Zechariah foresaw this timeless holy day, this seventh period of fulfillment of the glories of heaven and earth and man, when he wrote:

And it shall come to pass in that day, that the light shall not be clear, nor dark:

But it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light.— Zech.14:6,7.

St. John described the light of this holy day of fulfillment as the light, or spiritual enlightenment, of the holy city:

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: And the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.— Rev.21:23-25.

In the undiminished light of the Christ, which the darkness of ignorance and materialism has never been able to diminish or master, the new heaven and the new earth and the holy city are appearing on the horizon of universal comprehension. A mighty impetus is at work in human consciousness everywhere. The stirring in world thought confirms this. The Spirit of God, the irresistible force of *Elohim*, is demanding now, as in the beginning: *Let there be light!* And light is appearing. This holy light is penetrating the dark corners of the earth, and humanity is feeling and responding to the divine demand to come out of the darkness of ignorance and oppression and to rise above limiting concepts of itself and of its world.

The angel of Revelation, who foresaw the day when there would be no night of materialism, no ignorance or unenlightenment, saw "that the mystery of God," hidden in the periods of unfoldment would be finished, or fulfilled, in the Seventh Day — the period which is now unfolding on the horizon of enlightened thought. We read:

In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.— Rev.10:7.

This prophecy embodies its own fulfillment. In the seventh period of the Revelation of the Genesis of our Bible, the hidden purpose of God shall be fulfilled. What is this hidden purpose of God? The Revelator does not leave us in doubt:

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.— Rev.11:15.

The seventh angel of Revelation has sounded the mighty message which ushers in the millennium. Individual unfoldment has expanded, like radio waves going out from a central sending station, to encompass universal thought. With prophetic certainty the Revelator has disclosed what will surely come to pass on earth as the Revelation of the periods of unfoldment of the Genesis of our Bible come to fulfillment in the minds of men. All will come under the Dominion of the New Covenant — the Covenant of Godlikeness, the Covenant in which the universe and everything therein, including individual man, is covenanted to God, good, to Spirit and its holiness.

This unfoldment is gaining momentum every day. And e'er long, the kingdoms of this world — whether they be called the nations of the earth or whether they be identified as the mineral, vegetable, and animal kingdoms — all will become the kingdoms of our Lord and of His Christ. And all sovereignty will be vested in God's image and likeness. Everything in heaven and earth will express the divine nature and be obedient to the law of God, good.

The seventh angel, the angel of the seventh period of unfoldment, saw this millennial estate and revealed it to the beloved John as a present reality. And John's spiritual, scientific vision saw that "what is to be hath already been." The prophecy is already accomplished as scientific fact. Through our spiritual, scientific vision, we too may see it — and soon!

The upheaval going on in the world today is the resistance in the minds of men to the force of the Spirit of God as it exposes and denounces materialism on all levels. Cataclysmic events are even now exploding age old superstitions, penetrating the clouds of sense, dissolving the mist of the Old Covenant, and revealing glimpses of God's spiritual universe — His kingdom come! But right where destructive forces seem to be at work, the Spirit of God, the power of the Holy Ghost, is sweeping over the world, as it did on the Day of Pentecost. And sooner or later, all mankind will hear the message of the New Covenant in their own language — in words they can understand. (See Acts 2:1-6.)

The periods of spiritual unfoldment of God's creation and of the divine nature expressed in man and the whole universe are drawing to their communion in the minds of men. The spiritual enlightenment which is now flooding individual consciousness will shine on earth as the stars in the firmament of heaven, lighting the

way for all mankind to understand God, to behold the kingdom of heaven within themselves, and to see the glories of this kingdom, this heavenly dominion, manifested on earth. The time of times is near when earth will hear the voice of the Angel of divine Revelation proclaiming from the heaven of spiritual understanding the Word of God that will transform the whole world and all that is therein into a universe of marvelous light:

Behold, I make all things new.— Rev.21:5.

In the Sabbath Day of fulfillment of the days, or periods, of unfoldment of the wonders of God's spiritual universe, all things are seen in this fresh new light — the light of the Christ, which God called *Day* (Gen.1:5). We have the authority of Holy Writ:

If a man is in Christ, he becomes a new person altogether — the past is finished and gone, everything has become fresh and new.— II Cor.5:17 (JBP).

In the degree that we understand these things and express the Godlikeness that is our divine heritage, we will see the divine nature shining through all creation. In the undimmed light of the Christ, we will see everything as it was “in the beginning,” when “God saw everything that He had made, and, behold, it was very good” (Gen.1:31). And the millennial estate described by the prophet Isaiah will come to pass in our individual and collective experiences:

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

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.— Isa.11:6-9.

As we identify all creation spiritually, in its divine nature, not only will the lion lie down with the lamb, but moral courage will abide with tenderness, human might will abide with gentleness, intelligence will abide with patience, profundity with simplicity, meekness with nobility, brother will abide harmoniously with brother, and nation will not rise up against nation.

The millennial estate is the state of mind, or consciousness, in which we discover God's own likeness, the spiritual idea of everything and everyone. In this grand estate we find the perfect coordination and cooperation between everything in the great body of heaven called the universe and in the individual body of heavenly harmony called man. The great prophet foresaw the time when—

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing: . . . they shall see the glory of the Lord, and the excellency of our God.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. — Isa.35:1,2,5-10.

We have Biblical assurance that in this holy land, in this new concept of heaven and earth,

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.— Rev.21:4.

Behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind.— Isa.65:17.

We do not need to wait for all mankind to accept the new-old concept of God's universe. The new world is waiting for us to possess it. We can enter this holy realm, this Sabbath holiness, at any time. When we agree to think in the spiritual dimension, walk in the Spirit, and abide by the laws of heaven, we will find that we are living in the new earth, in the sphere of heavenly harmony, where we actually stand on holy ground. And our days will be as *the days of heaven upon the earth* (Deut.11:11-21).

In the Seventh Day, the day of fulfillment of the periods of unfoldment, the Trinity comes to its communion in individual and universal consciousness. In this holy Trinity we discover the nature of *Elohim*, the Trinitarian name for the Supreme Being, in its threefold nature, as —

God, the only Creator.

The Spirit of God, the mighty force of the Infinite.

The Son of God, the Christ, the Light of the world.

In this holy relationship of God, the Spirit of God, and the Son of God revealed in the Trinity, we discover a bond of union which unites all elements of God's creation. This bond of union is a spiritual compact, or Covenant, the New Covenant of Godlikeness: Creation like the Creator! In the New Covenant we discover the spiritual fact that God and His creation are in perfect agreement — the divine likeness inherent in every created thing. In this union we discover the harmony of heaven on earth — a veritable symphony of life wherein all things work together for good in one harmonious whole.

The Spirit of God, which leads us into every period of unfoldment of our Covenant with God, teaches us how to move with the momentum of divine unfoldment. As we rise to the zenith of unfoldment in our Sabbath Day, the Trinity will be individualized in

us as it was in Christ Jesus. And we will express the spiritual maturity and divine authority he expressed.

As the Spirit of God, the mighty force of the Infinite, continues to move on the elements of individual and universal consciousness, sweeping over the earth like a great river at flood tide and filling the minds of men with spiritual enlightenment, the prophecy will be fulfilled:

The earth shall be filled with the knowledge of the glory of God as the waters cover the sea. —Hab.2:14.

And God's kingdom will have come on earth as it is in heaven. Everything in God's universe will be seen in a new spiritual light. None will walk in darkness, in ignorance of their spiritual identity. But all will know themselves as the beloved sons and daughters of God, living in God's world, possessing and expressing the divine sovereignty of Godlikeness, *The Dominion of the New Covenant*.

Hold that fast which thou hast,
that no man take thy crown.
(Rev.3:11.)

Chapter IV

THE OLD COVENANT

There Went Up a Mist from the Earth.
(Gen.2:6.)

The Old Covenant is the record of a mortal, material concept of creation. In this record material views of God and man and of all creation are set forth graphically. Here we find creation depicted in the likeness of a Lord God, Jehovah — a finite sense of Deity — a manlike God who creates all things out of the dust of the ground, a God who loves and hates, whose creation is at enmity with the creator.

The record of the Old Covenant, which begins in the second chapter of Genesis, is a misconception of the New Covenant. We are not bound or covenanted to the Old Covenant's conditions unless we agree with them. As you read this second account of creation, which is really an allegory, note well how it differs from the holy record in the first chapter of Genesis.

It is not difficult to accept evidence presented by bibliographers that the second account of creation was not written by the same hand which inscribed the first record. Nor is it difficult to accept their conclusion that this second record had its origin in old Babylonian myths. However, the allegory which has been recorded serves to present a picture that resembles a mirror in which mortals may see themselves in varying degrees of unfoldment until they emerge into the light revealed in the first record and see themselves as God sees them.

The record of the New Covenant (Gen.1:1-31; 2:1-3) states conclusively that God had finished His work. Creation was complete, and God saw that it was very good. Then follow two verses in which a sense of duality comes into the record. The recorder states that the Lord God, *Yaweh*, Jehovah, did what God, *Elohim*, had already done:

These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens,

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. — Gen.2:4,5.

The double term *Lord God*, or *Jehovah God*, reveals a confused concept of the Supreme Being, a concept which attempts to bring God down to man instead of lifting man up to God. *Yaweh*, translated *Lord* in the *King James Version of the Bible*, comes from the primitive Arabic or Semitic and generally signified one Deity, limited and anthropomorphic, and belonging only to one tribe of people. The term also indicates a deity knowing both good and evil, who blesses or curses at will.

In this re-statement of creation, the understanding of God as *Elohim*, the triune divine Principle, seems lost, and the translation concerning Creator and creation is at variance with the original record. However, this passage is a confirmation that everything existed in the Mind of the Creator before it was seen, or brought to light — before it was imaged forth.

The translator of this account of creation does not appear to have been moved by the Spirit of God. There is no record of spiritual light, the light of the Christ, in which to view creation and discern its divine nature. No mention is made of sun, moon, or stars to give light upon the earth, nor of the firmament of understanding to divide the spiritual reality from that which simulates it. Further, there is no record of the grand moving creatures which, metaphorically, give action and momentum to spiritual unfoldment and progress. The translator seems not to have comprehended the creative mandate which causes plants, trees, and herbs to grow and be fruitful. He limited such growth to the tilling of the soil and to rainfall. But he does acknowledge that every plant and herb grew before there was either a man or rain upon the earth. This is a useful hint to us today. If we could discern the spiritual fact that everything grows because God commands it to do so, because growth is the irresistible nature of everything God created, or made visible, because the seed within itself contains, or includes, everything necessary to bring every idea and its

identity to fruition, there would be no drought, no parched ground, no arid thought, no dearth of ideas, no insufficiency, no poverty, no barrenness in all the earth.

We may conclude that the original record of creation became confused with the Babylonian records, wherein evil is pictured as real and powerful, not because either Creator or creation had changed, but because the people's concept of the Creator and of creation had changed. The worshipper of Jehovah could not conceive of plant growth without rain nor of cultivation until there was *a man to till the ground*. He knew not man having dominion over all the earth, possessing by reflection the creative *let* — the authority of *Elohim*.

And so begins a record of creation which had its origin in the minds of men instead of in the Mind which is God — a record which begins with mystification produced by dualism in thought and ends in frustration and death. But let us keep the record straight and identify all creation with *Elohim*, the divine Father-Mother, the origin of all things. Then we will see creation to be like the Creator. For according to the creative mandate — like produces like — everything that unfolds remains obedient to its point of origin and retains its original nature and character.

In the degree that we *let* the Spirit of God move on the face of the waters, on the elements of our consciousness, we are able to see through the mist of material theories that characterize all things materially. For the Spirit lifts thought above the mist of confusion, above conflicting theories, into the heaven, or firmament, of spiritual understanding, from which vantage point we see all things clearly.

A clear view of anything cannot be seen through a mist. The first words of the Old Covenant should alert us to the fact that what is to follow is not a clear view of creation, for we read:

But there went up a mist from the earth, and
watered the whole face of the ground.— Gen.2:6.

At the very beginning of this record of creation we are faced with obscurity — a veil or mist, a scrim, if you will, through which we are asked to behold unfolding creation. But the mist obscures the heavenly, divine view of what God has made. There is no light to illumine the scene, only darkness, chaos, and old night. Hence we do not see clearly what we are asked to behold. This mystic

veil, typical of a confused, dim sense of creation, like those recorded in Babylonian mythology, obscures the light of revelation. But whether we see our world through a glass darkly, or through the lens of spiritual vision, our views of the universe do not change God's creation.

It is difficult to see clearly through a mist. Lovely familiar scenes are obscured, distorted, and often unrecognizable. The mist may be likened to the lens of materialism through which we can see only material views of spiritual realities, in much the same way that if you look at a white object through a blue lens you see a blue object. But where is the blue object? Only in the blue lens. So it is with the mist in Genesis. The beauty, grandeur, order, and infinitude of God's creation cannot be seen. In place of harmony we find disorder, inharmony, incompleteness, and imperfection. The vastness of man's spiritual dominion, when seen through the mist, appears to have shrunk to the size of a garden called *Eden*.

The view of creation recorded in the Old Covenant is wholly material because it is seen through the lens of the material senses. *Our beliefs interpret what our eyes behold*. Recall, at the beginning of the unfoldment of spiritual creation, a finite sense attempted to inject into the record a material view of what God had made. But the Spirit of God swept away the mist and revealed the spiritual view of creation right where the material senses beheld a material view — darkness and chaos. In the Old Covenant there is no record of the Spirit of God, or the Holy Ghost, the interpreter of God's universe. And so the mist, or mystification, remains. And as we attempt to look through the recorder's mist, we see the same things he sees.

Both Moses and St. Paul called the mist of materialism a veil which obscured and distorted spiritual views of everything the eye or mind beholds. On Mount Horeb, known as *the Mountain of the Lord*, God revealed to Moses the spiritual nature of creation and gave to him the law of Commandments, to spiritualize the minds of his people. So wonderful was the spiritual view of creation that Moses' face shined with the holy light of divine revelation. He was literally transfigured spiritually, as was Jesus on the Mount of Transfiguration. When Moses' people saw his face shining with the holy light of spirituality they were afraid, as were Jesus' disciples. The radiance of the revelation of spiritual creation and of man's spiritual being was more than they could comprehend. So

Moses put a veil over his face while he talked with them, (See Ex.34:29-35; Mark 9:2-9.)

St. Paul declared that the veil which hid from Moses' followers the spiritual illumination that glorified him, was on the minds of the people of his day:

Their minds had been made insensitive, for the same veil is there to this very day when the lesson is read from the old covenant; and it is never lifted, because only in Christ is the old covenant abrogated. But to this very day, every time the Law of Moses is read, a veil lies over the minds of the hearers.—

II Cor.3:14,15 (NEB).

Gerald Warre Cornish's inspired translation of St. Paul's letter to the Corinthians (pp. 51-52) adds a new dimension to the Apostle's words:

The veil represents the hardening of their hearts and the dimness of their eyes, whereby they cannot discern the spiritual sense of the scriptures. When Moses is read in their synagogues, the veil is on their hearts still. For the real meaning of that ministry is a spiritual one.

Without the Christ-light to illumine us, the veil of materialism is still upon our hearts and minds when we read the Old Covenant. But as followers of the Christ we have no veil over our faces. No mist of materialism obscures our view of God's creation. And our faces should shine with the holy light emanating from our spiritually illumined consciousness.

We must *let* the Christ rend the veil of materialism. We must *let* the Spirit of God dissolve the mist of ignorance in our hearts and minds. Then we may read the Old Covenant *with open face* — with the veil removed, the mist dissolved — and see clearly the inspired Word of God where the uninspired material record appears.

Let's turn to the Bible and read the allegory of the Old Covenant.

Chapter V

THE FIRST FAMILY OF THE OLD COVENANT

ADAM AND EVE

The story of Adam and Eve is the beginning of the record of the Old Covenant of mortality, the story of a mortal concept of God, of man *not* made in God's image and likeness, and of creation at odds with the Creator. It is a story of mortals in tune with the finite, in agreement with all that is mortal and material. It is a story in which man is depicted as made from the dust of the ground, unable to rise above his origin, or source, and having no dominion at all. It is a story which illustrates the resistance of mortal man to the strict demands of the Covenant of Godlikeness, and in a sense it depicts the history of all mortals who make their covenant with the material senses and find themselves enslaved by their own finite mortal beliefs.

Adam and Eve have their beginning in a mist. Or, rather, we first see them through the mist of obscurity, or veil of materialism. Let's use our scientific vision and see through this misty view of man. Let's translate the material record with our spiritual senses. The record states:

But there went up a mist from the earth, and watered the whole face of the ground.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.— Gen.2:6-8.

This account is quite different from the majesty of the record of man created in the image and likeness of God, having dominion over all the earth. What has happened to God? What has happened to man? Where is the Covenant of Godlikeness?

Nothing has happened to God. Nothing has happened to man. This account is not the true record of creation. Instead, it is a mortal, material view of what God has made and of how He made it. In the first record it is God, *Elohim*, the Father and Mother of all, the All-inclusive Creator, who created man and the universe after His own likeness. In this second account it is a Lord God, Jehovah, or *Yaweh*, who is credited with creating man and the universe in his likeness. But what is this creator like?

Yaweh, or Lord God, was primitive man's nearest approach to knowing what God is. This concept of God was of an exalted anthropomorphic Deity who loves and hates, who blesses and curses, who begins creation with a mist instead of with light, with confusion instead of enlightenment — a Lord God whose creation is completely like himself, a mass of contradictions.

This manlike Deity is pictured as having formed man from the dust. The Hebrew *yatsar*, translated *formed* (Gen.2:7), and *bara*, translated *create* (Gen.1:1), are quite different. *Bara* — to create — does not imply an original creative act; the sense is: caused to appear; made visible (see p. 27). *Yatsar* — formed — carries the meaning: to mold into a form some substance, as a potter squeezes clay into shape. The substance squeezed into shape to form man is *dust*, a term used metaphorically to denote nothingness. Into this inert mass of nothingness, the Lord God breathed the breath of life. "And man became a living soul" — a body of sensation in matter. Fantastic! According to this account, man is nothing more than a puppet come to life. This was primitive man's concept of his beginning, his origin. How different from God's creation of man in His own likeness, imaged forth out of His own infinite selfcontainment, embodying and expressing the divine nature and character, wholly like Himself — Godlike, spiritual, perfect — shaped after the divine Mind.

According to the second account, Adam, made of the dust of the ground, was placed in a restricted area, a garden called Eden, where he saw materialized everything that God had made. There was nothing original in this garden; only a mortal view of what already existed. To the material senses Adam's garden was a veritable paradise. But the first description of this garden indicates to the perceptive viewer that its apparent beauty and goodness are illusory. Instead of the paradise it appears to be, it is a kingdom divided against itself, including opposing forces of good

and evil, typified by a tree of knowledge. It also included a serpent, or the tempter, as we soon discover. We read:

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.—

Gen.2:9.

This misty view is apparently a mortal concept of the third period of spiritual unfoldment, in which the earth, at God's command, brought forth everything needful to feed and care for man. And wonder of wonders — the tree of Life is glimpsed in the midst of the garden! However, the doubleminded senses misinterpret the appearing of this mighty symbol of divine Life. For beside the tree of Life, like a shadow seen through double vision, there appears on the retina of the recorder's view another tree, typical of the knowledge of good and evil.

The God whose creation is very good did not create anything typical of both good and evil. The dualistic belief that both good and evil, Spirit and matter, combine in Creator and creation produces conflicting concepts, the outcome of which is confusion and mystification. It is little wonder that those who hold such beliefs have not yet discovered the origin and spiritual nature of the universe, which God saw to be *very good*, like Himself.

Although the record states that there was no rain to water the ground, we discover a mighty river that performs this vital function — a river which, throughout the Bible, is type and shadow of the river of Life giving nourishment, refreshment, and prosperity to the earth and to all that is therein.

And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

And the gold of that land is good: there is bdellium and the onyx stone.

And the name of the second river is Gihon: the same is it that encompasseth the whole land of Ethiopia.

And the name of the third river is Hiddekel: that is
it which goeth toward the east of Assyria.
And the fourth river is Euphrates.— Gen.2:10-14.

Theories abound regarding these rivers. The Hiddekel is generally believed to be the Tigris. Pison is thought to be the Indus; Gihon to be the Nile. And, of course, the Euphrates is the river we know today by that name. However, some bibliographers associate the great river with the Persian Gulf, and the four rivers as heads flowing into it.

As this mighty river flows out from the boundaries of Eden, its foursquare nature is revealed — the omnipotence, omnipresence, omniscience, and omni-action of divine, infinite good — the substance of creation revealed in the periods of unfoldment in the original record of God's creation.

It is evident that Adam and/or the recorders glimpsed some meaning of this great river, or it would not have appeared in the record. But this apparently casual view of its foursquare nature did nothing to restore Adam's soul; his spiritual sense of what God had made. There is no indication that any idea of immortality or infinity developed in Adam's garden, his body of consciousness. One brief view of the tree of Life and one glimpse of the river of Life, and we hear no more of these mighty, majestic ideas of immortality, of eternal Life, and their glorious indentities in Adam's record.

The prophet Ezekiel saw the water of the great river of Life flowing out from the sanctuary of the house of God, not out from Eden. He saw the vision of the tree of Life growing beside the great river:

... And the waters came down from under from the
right side of the house, at the south side of the altar.
... at the bank of the river were very many trees on
the one side and on the other.

And it shall come to pass, that every thing that
liveth, which moveth, whithersoever the rivers shall
come, shall live: and there shall be a very great
multitude of fish, because these waters shall come
thither: for they shall be healed; and every thing shall
live whither the river cometh.— Ezek.47:1,7,9.

St. John, the Revelator, saw the same vision and recorded it thus:

And he shewed me a pure river of water of life, clear as crystal, proceeding out to the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.— Rev.22:1,2.

There is no record that Adam partook of the fruit of the tree of Life or moved with the momentum of the mighty river of Life. The tree of Life found no fertile soil, or receptivity, in Adam's garden or consciousness, in which to grow. And his finite sense permitted the great river of Life to pass him by.

Are we duly aware of the presence and power of the tree of Life and the river of Life in our garden, in our consciousness? Whosoever eateth of the fruit of this tree and drinketh of the water of this river shall live forever — shall have no consciousness of death, no sense of failure, frustration, incompleteness. He shall be successful in all that he turns his hand unto. Such an one shall indeed be —

... Like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.— Ps.1:3.

The record of Adam and the Old Covenant continues:

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.— Gen.2:15-17.

The actual location of Eden is unknown. Speculation places it in the general vicinity of the area now known as the Middle East. Armenia, Mesopotamia, and Babylonia have been considered as logical locations. Some bibliographers believe it might have been in the land of Egypt; however this location is questioned because the Bible states specifically that the Euphrates and the Tigris Rivers flowed through or out of Eden. In the unfoldment of the

Covenant, the physical location of Eden is not important. "Eden belongs less in the realm of geography than in the soul of man" (*Harper's Bible Dictionary*, p. 148). The vital question is: What does Eden stand for in the revelation of man's relationship with God?

In *Strong's Exhaustive Concordance of the Bible* we find this thought-provoking information: The Hebrew 'Eden is the masculine form of the feminine 'eden, meaning pleasure, delicate, delight. This word comes from a primitive root, 'adan, meaning to be soft or pleasant; figuratively, to live voluptuously, to delight self.

Eden does not, then, stand for a spiritually delightful place. Eden is typical, not only of a place where one's delight is for one's self alone, but is also typical of a material sense of body in which we believe the Lord God has placed us and in which we live. No matter in what exterior place we may abide, material evidence is conclusive that we live *in* a matter body. This was Adam's real Eden which he was to dress and keep.

Adam accepted into his garden, or body of consciousness, the spurious suggestion that the knowledge of both good and evil was necessary to his well-being; for later, when it was suggested that he eat of its fruit, he did so without question. And it is the fruit of this tree, rather than the wondrous fruit of the tree of Life, that appears to be so beguilingly attractive, alluring, fascinating, and enticing to the Adams and Eves of this world; even though the uncompromising divine judgment is that eating the fruit of this tree means certain death: *mortis*, mortality, finiteness, frustration, incompleteness, and failure.

Wisdom obtained from eating of the fruit of the tree of knowledge of good and evil is not wisdom at all. It is a misconception of the firmament of spiritual understanding as revealed in the second period of unfoldment of the Covenant of Godlikeness. This is the understanding which distinguishes between good and evil, the real and unreal, the spiritual and material, between what is actually true and what is merely apparent. The wise man does not need to partake of the fruit of this tree in order to know that such opposing and conflicting knowledge as good and evil is not good for food. It does not make one wise. Instead, it adulterates one's real knowledge and produces confusion continually.

The firmament of spiritual understanding within us discriminates between the real and unreal, between good and evil, accepts the good and rejects the evil. To partake of fruit typical of knowledge that both good and evil are real is to have within our "house," our body of consciousness, opposing forces that cause this structure to be subject to every wind and wave of doctrine. Such an unstable structure of thought is easily shaken. Because it is not founded on the rock of spiritual understanding, it falls. And great is the fall thereof (Matt.7:27).

The Old Covenant continues to present a view of God's creation seen through the mist:

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.— Gen.2:18-20.

The concept of Deity as Lord God, or Jehovah, possessing glorified material qualities and characteristics, beholds man as imperfect and incomplete. Our concept of man can rise no higher than our concept of God. Hence Adam, typical of mortal man in all ages, is pictured as imperfect and incomplete, like, yet unlike Jehovah. The record implies that Jehovah did not at first know just what Adam lacked, what kind of help would meet his need for fulfillment, what would bring to him a sense of his completeness.

We are told that out of the ground from which Adam was made the Lord God formed the beast of the field and brought them to Adam to see what he would call them. Being made of the same common dust, Adam and the beasts should have had something in common. But there is no record that Adam either shepherded them or found any kinship with them. Not a happy picture! But when one attempts to view anything through a mist, with no light or spiritual understanding to illumine thought, the mist, or veil, often acts as a kind of mirror in which we see our own

likeness — our own sense of things. We formulate a vision out of our own knowledge.

Our scientific senses should reject the opinion that Jehovah created what God, *Elohim*, has already made. The belief of creatures emerging from dust, like apparitions rising from a mist, is but a mortal, material concept of spiritual creation, in which the visible forms of creation emerged from the invisible spiritual realities, imaged forth out of divine Mind's own self-containment.

The beasts of the field described in the Old Covenant are not a new creation. They are a misconception of the living creatures of the sixth period of spiritual unfoldment which *Elohim* imaged forth. When seen through the mist, or when materially conceived, they appear to be wholly material. "Material phenomena are the effects of the way in which spiritual reality appears to us; their forms are shaped by the senses of men." (See p. 8.)

Jehovah did not reveal to Adam the divine nature of every living thing. Instead we are told that the Lord God asked Adam to give names, or natures, to the living creatures. How unnatural that man should be asked to tell God how to identify creation!

In the periods of unfoldment of the original record, the divine nature of everything in heaven and earth is revealed. The name, or nature, Adam gave to all things is with us still, unless we see through the mist of materialism and discern God's divine nature instead of the material nature described by Adam. Today, as then, whatever name or nature we give to every living thing, that is the name thereof — that is their nature as far as we are concerned. And we are at peace or at war with all things, depending on what name, or nature, we give to animate and inanimate forms of creation.

Let us rejoice that the name, or nature, which Adam bestowed upon every living thing is only a mortal concept of their divine nature. Through spiritual discernment we can see creation as God sees it — as very good. With the record of spiritual creation in the New Covenant as our point of reference, we can identify all living things as Godlike, and be at peace with them.

Adam is presented as the figure of man. But there is no evidence that Adam ever grew to real manhood, mentally or spiritually. His thinking, as pictured by historians, remains in embryo. There is no spiritual maturity in him. Why? Because no periods of spiritual unfoldment have taken place in his consciousness. Adam's *days* bear

little resemblance to the mighty periods of spiritual unfoldment of the New Covenant — periods which lift us higher and higher in spiritual understanding and in the comprehension of the divine nature of everything in God's universe.

As we continue to view Adam's record, note how the finite sense of the recorder contrasts with the infinitude of God's creation and makes graven images of spiritual realities. But let us not be taken in by what is presented to us. In the degree that we can understand that everything presented in the Old Covenant is but a misconception of God's creation, we will be able to see through the mist, or the myth of the material record, and behold spiritual reality. And we will feel the power and dominion that accompany this understanding.

There is nothing in what Adam saw that brought to him a sense of his own completeness. His material senses identified everything materially. Hence, all that he saw was a material concept of what God had made, and there is no satisfaction in finite material concepts and what they bring forth. The idea of man expressing the Fatherhood and Motherhood of God was beyond Adam's comprehension, beyond the scope of his understanding or demonstration. Like so many mortals, he refused to grow up — to grow to the full stature of spiritual manhood, to spiritual maturity. And like Peter Pan, Adam, typical of mortals generally, insisted on living in a make-believe world.

In an unsatisfied sense of incompleteness, Adam went to sleep and dreamed of a most fantastic way in which his completeness should come to him. He must have had some glimmer of the fact that his completeness, or wholeness, lay within himself, but he imaged it forth in a most peculiar way. Or, rather, the ancient materially-minded compilers, unable to comprehend the wonder and glory of spiritual creation, in which the visible emerged from the invisible reality, drew upon old Babylonian myths of creation and gave us this record:

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.— Gen.2:21-23.

The record states that the Lord God caused a deep sleep to fall upon Adam. Unbelievable! God doesn't put us to sleep. God wakes us up! But how convenient to have a mortal misconception of Deity on which we can blame anything we don't understand.

The *deep sleep* which fell upon Adam was not a natural sleep. The Hebrew word *tardemah*, here translated *deep*, is from *rawdama*, to stun, i.e., stupefy; a lethargy, or (by impl.) a trance. Adam's deep sleep was a mesmeric sense, a kind of self-hypnotic state which often comes upon mankind when they are confused by something they cannot explain. He was mesmerized by his inability to find his completeness, his sufficiency.

When one is asleep — the deep sleep of mesmeric influences — the most impossible things seem to happen. The amazing statement of how woman came to be is the product of the Adam dream. The story illustrates primitive man's belief that self-division is a process of multiplication, and is indicative of the Oriental concept of womanhood — her origin and her subordinate relation to man. The story also points to the general belief, even today, that woman is less than man, that God intended she be a second class citizen, always subject to the decrees of men. *Elohim* made no such decree. "Male and female created He them." Co-equal, to express the divine nature of the Fatherhood and Motherhood of God.

The similarity of the English words *man* and *woman* is also found in the Hebrew *ish* and *ishshah*. Here it is seen that in both the Hebrew and English languages the word for *woman* includes *man*. This is most thought-provoking. It is as though this compound name *Ish-shah* — *wo-man*, is trying to tell us something. Could it be that the power of the word, embodying the idea of the male and female of the sixth period of spiritual unfoldment, forced its way into the language and into the record? It is as though the finished figure of creation, expressing the Fatherhood and Motherhood of *Elohim*, God, would not remain hidden, even though an Oriental myth tried to obscure the majesty and might of God's image and likeness — the divine completeness. This is not to imply that Eve, the woman in Adam's dream, is a prototype of the

compound nature of *Elohim*, the divine Father-Mother. But that the figures of Adam and Eve are mortality's concept of the divine completeness.

The fact that the new concept of man is called *ish-shah - woman* — foreshadows the day when the compound nature of the Fatherhood and Motherhood of *Elohim* — the divine completeness — will be expressed by individual men and women everywhere. As we progress in the understanding and demonstration of the periods of unfoldment, we will grow in Godlikeness until we attain full spiritual maturity. But such growth does not appear to be a part of Adam's experience, not even in his dream.

Meanwhile Adam slept on. And then there appeared another impossible situation, a veritable nightmare — a talking serpent! This creature, presented as a figment of Adam's imagination, typifies the voice which at times seems to be within us suggesting fear, lack, incapacity, incompleteness — a limited finite sense of ourselves and the diabolical belief in a power apart from God. It is the siren voice of the Old Covenant seeking to ensnare the clear thinking of mankind. The serpent is also typical of the temptations of the world, suggestions of the alleged power of the carnal mind to adulterate the divine influence in man, suggestions of thought and action that are contrary to the laws of God and to the divine will. The serpent is typical of thought that rebels or revolts against authority, the mental reasoning which strives to override the Word of God and to silence the voice of conscience.

But the serpent has also been a symbol of wisdom. However, the implication is that —

Wisdom apart from obedience to God degenerates into cunning, and degrades and envenoms man's nature. Wisdom yielding to divine law is the source of healing, and so the serpent form became a symbol of health. But from the beginning, the serpent has been the emblem of the spirit of evil. (*Peloubet's Bible Dictionary*, p. 606).

The serpent as a symbol of wisdom is a travesty on the firmament of spiritual understanding, revealed in the second period of unfoldment in the New Covenant — understanding that opens the doors of consciousness that we may behold and understand the wonders of earth and heaven and man. How could a picture of a serpent coiled around a staff become the symbol of wisdom? It

emerged from the belief that knowledge of both good and evil are real and are necessary to man's health, education, and general welfare. Beware of such knowledge! Remember the serpent in the garden of Eden, coiled around the tree of knowledge of good and evil, tempting man and woman to eat of its forbidden fruit.

The serpent has come to symbolize Satan, the adversary, the accuser, devil, an evil influence — subtle, treacherous, malicious — having personified qualities that are dangerously fascinating, mesmeric, or magnetic. Too often mortals personify this evil influence. They conjure up a bizarre masculine figure differing slightly from the appearance of a man in having horns and hoofs and probably a tail, and in possessing unlimited subterranean powers. But the Revelator saw the nature of this evil as a great red dragon, subtly and openly pursuing its victims, tempting them to acknowledge and thus to become servants of a power apart from God.

The subtlety of the serpent suggests that there is always an animal quality in man to which it can speak — a quality that will yield to its influence and suggestions. The supposition is that there was such a kindred quality in Eve which caused her to listen and to yield to the serpent's suggestions. Hear the translator's record of the encounter between Eve and the serpent:

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.— Gen.3:1-5.

To be as gods, instead of being Godlike! That is the subtle enticement of the tempter — then and now! And mortal man and mortal woman take in the subtle deception and fall to the level of the serpent's lie!

The Lord God had commanded *the man* not to eat of the fruit of the tree of knowledge of both good and evil. The serpent, therefore, "more subtle than any beast of the field," did not approach Adam, but spoke to Eve. This should be a warning to each one of us that the tempter, seeking to demoralize our manhood — our strength, accomplishment, steadfastness of purpose, success — approaches us or tempts us through the gentle, tender, naive, submissive qualities of our womanhood, whether we be men or women.

The temptation in Genesis is not unlike the temptations which came to Jesus in the wilderness. However, Jesus rebuked the tempter with the Word of Scripture and refused to be drawn into an argument (Matt.4:1-11). Eve listened to the suggestion, subtly presented, that God knows both good and evil. Although the original record plainly states that "God saw everything that He had made, and, behold, it was very good."

Eve appeared to be fascinated by the serpent's suggestions. Some untamed desire caused her to respond to the tempter's mesmeric influence. The first effect of a mesmeric or hypnotic influence is to change the nature or character of an individual so that he does not think or act naturally, nor does he express his natural intelligence. This is clearly seen when a snake hypnotizes a bird. The bird apparently loses its power to fly and comes down to the serpent's level. It thus becomes an easy prey to the serpent. So with persons. Under hypnotic influence, a person is no longer himself. His thoughts and acts are controlled by the hypnotizer. Thus he yields to whatever suggestion the hypnotizer implants in his mind. And so it was with Eve:

When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.— Gen.3:6.

In *The Interpreter's Bible* we find this graphic word picture of Eve and the serpent's temptations:

The suggestion came sliding in like a serpent's subtlety: "Why not have everything? Why not know more about life? Why not try the taste of sin?" . . . Eve adopted the suggestion after a little

manipulation of her conscience. . . . The serpent that managed such adroit persuasion was not only in the Garden of Eden. It comes plausibly up to every one of us, presenting the idea that we can know better than God. (*IB*, Vol.I, Expos. p.504.)

The Biblical record declares plainly that disobedience to God brings a conscious and an unconscious sense of guilt and shame. We read:

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.— Gen.3:7.

Although the record implies that after partaking of the fruit of the tree of knowledge that both good and evil were real and desirable their eyes were opened, their first sense of themselves thereafter was one of nakedness. What was this nakedness of which they were ashamed? Webster's definition of the word *naked* includes this revealing comment: "To be naked is to be without qualities of power, worth, dignity; having no means of defense or protection." When Adam and Eve were aware of their nakedness, conscious of being without power, worth, or dignity, they were immediately aware of God's presence. Some may call this divine presence *conscience* which was a silent rebuke to them.

And they heard the voice of the Lord God walking in the garden in the cool of the day: And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.—

Gen.3:8.

The translator interprets this passage as though it were the Lord God who was walking in the garden in the cool of the day. But God is omnipresent Spirit and does not walk about as do mortals. Adam and Eve were walking in the cool of the day. Why this mention of the climate of the garden? During the brief moment of meekness, in which the man and woman recognized that they were naked — without power, worth, or dignity — they become conscious of a change in the weather, in the mental atmosphere. What was it?

The Hebrew word *ruwach*, translated *cool*, is the same word used in Genesis 1:2, in the New Covenant, which is translated *spirit* — the Spirit of God, the Holy Ghost, the power and presence

of *Elohim*, the interpretive aspect of the Trinity appearing to consciousness. The Spirit of God, which moved on the face of the waters in the first period of unfoldment, moved on the elements, or stirred the thoughts of Adam and his wife in the garden. And though briefly, changed their thinking and made them aware of the divine presence and power. For one brief moment they were ashamed when confronted with *conscience*. The Holy Ghost touched them, but their determined materialism was so great that the mighty Spirit of God did not bring about repentance and reformation in them. Otherwise this would have been a different story, with a different ending.

And the Lord God called unto Adam, and said unto him, Where art thou?— Gen.3:9.

A higher sense of God and man challenged Adam. But he did not rise to the challenge. The question, "Where art thou?" is one we should oft ask ourselves. Where are we in our thinking? What are we accepting as real and powerful? What are we doing? What are we accomplishing? Is our daily life a pattern of spiritual unfoldment in which the divine nature shines forth? Are we moving nearer and nearer to spiritual maturity? Adam's reply to this question was vague and evasive:

I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.— Gen.3:10.

Quickly came the rebuttal:

Who told thee that thou wast naked? — Gen. 3:11.

Who told you that you were bereft of power? Who robbed you of your spiritual dignity? The answer was obvious: actions speak louder than words. The Lord God knew the answer but demanded a confession:

Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?— Gen.3:11.

Adam, like so many mortals, when confronted with his shortcomings, attempted to put the blame on others. He intimated that the Lord was partly responsible for his disobedience, the woman completely so, but that he, Adam, was blameless:

The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.— Gen.3:12.

But the Lord God did not accept this excuse. Adam himself had been forbidden to eat of the fruit of the tree of knowledge of good and evil before the woman was created. The record declares plainly:

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that eatest thereof thou shalt surely die.— Gen.2:16,17.

Adam never admitted his guilt. And where there is no repentance and reformation, there is no forgiveness, no release from the penalties attached to wrong doing.

And the Lord God said unto the woman, What is this that thou hast done?— Gen.3:13.

The woman, seeing her error, acknowledged it and put the blame squarely where it belonged:

The serpent beguiled me, and I did eat.—
Gen.3:13.

In both Hebrew and English the word *beguile* means: to lead astray, to seduce, deceive utterly; to delude, or overreach, by artifice or craft; to practice tricks or deception or impose upon by false statements. In her acknowledgement the woman exposes the nature of the serpent as a beguiling, crafty, seductive, deceptive influence or suggestion within one's own range of thought. This influence or suggestion tempts one to seek wisdom, power, and pleasure in materiality, in a mixture of good and evil, a compound in which there is continual conflict — the conflict, or war, between Spirit and the flesh, against which St. Paul warns us.

The serpent is the symbol of evil in all its disguises, always attempting to overreach good with its beguiling suggestions — suggestions that we either take in or reject. We need not condemn ourselves when evil suggestions come to us. These suggestions come to everyone at one time or another. It is what we do with these suggestions that influences us and causes either guilt or in-

nocence on our part. In the allegory we may see the serpent as the symbol of revolt against God, the flesh forever warring against Spirit, which tempts mankind with subtlety and craftiness. But remember: the serpent is not an animal; the devil is not a person; evil is not a thing. This adversary of mankind is a beguiling immoral and malevolent influence which tempts us to agree with its suggestions that evil is as powerful as good, that evil is pleasant and desirable, that evil can result in good, and so on. And when we agree with this adversary, when we obey its suggestions, we become servants to sin and thereby lose our natural moral freedom.

The Lord God's denunciation of the serpent and its guile was swift. His words give us a pattern to follow in condemning the tempter and rejecting its suggestions:

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.— Gen.3:14.

Don't give this subtle, seductive, deceitful, godless figure of evil a leg to stand on. Let it crawl on its belly and thus be identified in its true nature. Feed it with dust — with nothingness! Don't take it into the bosom of your thinking and let it feed on you. Don't nourish its lies by believing or fearing or responding to them. The only food it needs is a listening ear. Above all, don't repeat any of its lies, for thus do you spread its influence, thus do you become the pawn of evil, thus do you become identified with its animalistic nature.

The Lord God continued His denunciation of the serpent. And note well: *There is no record that the serpent talked back to God.*

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.— Gen.3:15.

In this denunciation the Supreme Intelligence of the universe proclaims a law that there will always be antagonism and hostility between the serpent and the woman. The Word from on High is that woman will never be at peace with the serpent, with evil, nor become a partner in its subtle, evil ways. There will be continual

warfare between its seed and her seed until the head of the serpent is crushed — until sin is completely deprived of intelligence, influence, and power.

The representatives of evil, those who obey the grosser elements of human will, those who are servants to sin, are known as the seed of the serpent. The representatives of good, who know and do the will of God, Good, and who strive to overcome evil in all its forms, are known as the seed of the woman. In time to come the seed of the woman became known as the seed of Abraham, children of faith, regardless of their color, creed, race, or sex. The classification is symbolic and does not refer to blood descent. (See Gal.3:7,8,16.)

The enmity between the seed of the serpent and the seed of the woman, the warfare between evil and good, is vividly illustrated throughout the Bible. This enmity continued to increase in such violence that in the Book of Revelation the serpent is known as the Great Red Dragon. We read;

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.— Rev.12:17.

But we are assured that the heavenly host is always at hand to help the woman and her seed in the battle with evil in every guise (Rev.12:7-9). It is needful that we remember this, for the warfare between good and evil, Spirit and the flesh, the divine will and human will, continues in individual experience and in the world. Each one must fight and win this battle, as Christ Jesus did in his wilderness experience. And in the degree that we, as individuals, win the battle with evil in all its forms, we help to win the larger conflict in the world.

The commandment, “Be not overcome of evil, but overcome evil with good” (Rom.12:21), is no less binding upon us than are the Ten Commandments in the Hebrew Decalogue (Ex.20:1-17). To overcome evil is not only a divine demand. It is also a law of self-preservation. The promises of dominion to those who overcome evil are worthy of our earnest consideration. Two of these promises are of special interest to us in our study of the story of Adam and Eve.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.— Rev.2:7.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.— Rev.21:7.

The divine proclamation that the woman will crush the head of the serpent is a promise that divine intelligence will enable the representatives of good to penetrate all of evil's subtleties. And even though evil may strike at a weak point, or Achilles' heel, of those striving to overcome the subtle and open aggressions of this devilish enemy, it will not be able to destroy them. Divine intelligence will enable the seed of the woman to see through evil's subtlety and crush it. The promise is that the representatives of good will be able to refute and overcome every intelligence or power or plan to accomplish any deadly purpose or to influence them in any way.

Those who do not crush the head of the serpent but yield to the subtle suggestion that both good and evil are desirable to make one wise and dominant, pay a stiff penalty. In each case the punishment is commensurate with the wrong doing. To the woman the Lord God said:

I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.— Gen.3:16.

According to various Bible commentators, the woman's punishment is not that she shall bring forth children; that was to be an honor for the Oriental woman. The punishment is that child bearing shall be physically painful. However, this punishment is not really a law, for many simpleminded people in all ages, knowing nothing of such a curse, have brought forth children naturally and painlessly. The punishment further relegates woman to a secondary role in life, to being subordinate to her husband. But the promise is that woman will *crush* this suggestion when she awakes from the mesmerism of the Adam dream and discovers the nature of God as Father-Mother. In this discovery she will learn that womanhood, expressing the Motherhood of God, is not subordinate to anyone or anything in the world. Then she will no longer

be in subjection to the Adams of this world. She will be subject to God alone, her Creator. And there will be mutual love and respect in all relationships, each individuality expressing the dominion of Godlikeness in which is no domination.

And what of Adam? How is he to expiate his sin? The record is plain:

And unto Adam he (the Lord God) said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.— Gen.3:17-19.

The ground which the Lord God cursed was not a location in time and space. It was the state of mind in which Adam lived when he turned from God, accepted the spurious knowledge that both good and evil were real, powerful, and necessary to make him wise, and believed that this knowledge would make him as a god. In acknowledging that a mixture of good and evil was essential to his well being, Adam cut himself off from the blessing of God — the natural unfoldment of good.

The nature of our thinking determines the nature of our experiences. The Master Christian emphasizes this point in his Sermon on the Mount:

Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Wherefore by their fruits ye shall know them.—
Matt.7:17,18,20.

It should have been no surprise to Adam to find his experiences unfolding on the level of his mentality. Being at enmity with God, Adam was at enmity with God's creation. Conflicting forces based on the belief in both good and evil as real and powerful, caused *the*

ground — his environment — to be at enmity with him, so that it did not yield its natural fruitage. He blamed his misfortune on God. How easy it is to say that we are under a curse when things go wrong.

Being commanded to till the ground is no curse. Such activity has brought great pleasure and reward to hundreds of thousands of peoples throughout the millennia. *The Interpreter's Bible* (Vol. I, Expos., p.510) informs us that the command to till the soil carries the meaning of unremitting and frustrating pain or sorrow. And that "Adam's relationship with nature, like his relationship with God and his fellowmen, was in disorder."

In the original record of creation, God had blessed the earth for man's sake and given him freely of the fruitage thereof. Adam, failing to understand the spiritual nature of the earth in which everything was and is good, did not comprehend the law of ever-appearing creation, which caused the earth to bring forth abundantly everything necessary to meet man's needs. Hence he saw the ground to be at enmity with his efforts to cultivate it, and concluded that the ground was cursed.

What appears to be a curse is nothing more than the effect of refusing to acknowledge God as the Creator and source of all good and failing to comprehend the blessing that God's goodness bestows upon man. When we accept the forbidden knowledge that both good and evil are real and powerful, immediately conflicting forces begin to operate in our consciousness and experience — forces which tend to neutralize each other. And the inevitable result is lost paradise, chaos, and old night. Our work becomes hard labor, unremitting, frustrating, unrewarding. For the law was and is that every tree bringeth forth fruit after its own kind.

Until Adam and his wife had eaten of the forbidden fruit, she had been called only by the name *woman*. But now we read:

And Adam called his wife's name Eve; because she was the mother of all living.— Gen.3:20.

It would seem that Adam gave to his wife her name and her nature, as he had done to the animals, thus confirming his sense of her inferiority to himself. While the name *Eve*, from the Hebrew *Havvah*, means *life*, and Eve is the first woman of whom we have a

written record in our Bible, she is not the mother of all living. Her sons went out from the family fold and married wives who had been born, we know not how. But in the allegory of the Old Covenant, Eve, a product of the Adamic dream, symbolizes the beginning of a mortal sense of life and the reproduction of the species through woman. The reproduction of mortals through the male of the species did not last long. How long will it be before a more spiritual concept of man's origin reveals a higher pattern of unfoldment of the race of man?

The record of the Old Covenant continues:

Unto Adam also and to his wife did the Lord God
make coats of skins, and clothed them.— Gen.3:21.

Adam and Eve, the mortal material concept of the male and female of God's creating revealed in the record of the New Covenant, were not clothed in the beauty of holiness. We know not what kind of skins the Lord God made for them, but they are typical of the animal natures Adam and Eve expressed. Certainly this clothing is a far cry from the robe of righteousness which the prophet Isaiah describes as suitable clothing for the child of God (Isa.61:10). Nor does it even remotely resemble the seamless robe of spiritual perfection with which Christ Jesus was clothed (John 19:23).

And the Lord God said, Behold, the man is become
as one of us, to know good and evil: and now lest he
put forth his hand, and take also of the tree of life,
and eat, and live forever.

Therefore the Lord God sent him from the garden
of Eden, to till the ground from whence he was
taken.— Gen.3:22,23.

The recorder implies that the Lord God knew both good and evil, and that Adam's knowledge of this duality caused him to be like Jehovah. But the word given previously was that partaking of the fruit of the tree of knowledge of good and evil brought upon Adam a curse of servitude and ultimate death. The implication in this verse is that having become as a god Adam might eat of the fruit of the tree of life and "live forever in his fallen condition" (*Companion Bible, p. 8*). The reason given for Adam's expulsion from the garden was "to keep the way of the tree of life."

A note in *The Interpreter's Bible* suggests that this verse (Gen.3:22) was not from the hand of the recorder of the Adam story in Genesis but was "borrowed" from "The Eden Saga," from Babylonian "myths." (See *IB*, Vol.I, Expos., p. 514.)

The concept of a Deity who knows, embodies, and sends forth such conflicting forces as good and evil places us in a precarious position. For *we are like our concept of God!* Eating of the forbidden fruit of the tree of the knowledge of both good and evil, believing that we can use both good and evil methods to accomplish any purpose, robs us of our understanding of the goodness of God. Further, we lose the consciousness, or the awareness, of God's spiritual universe, the kingdom of heaven at hand, in which all is *very good*. This was Adam's loss — a loss illustrated in the events which followed:

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.— Gen.3:24.

The door is shut! And "the way of the tree of life" is securely guarded, so that none may enter but those who have the right. In Hebrew literature the Cherubims are symbolic of the divine presence. The flaming sword is symbolic of divine power guarding and enlightening. "The way of the tree of life," the way of immortality, of spiritual life, cannot be entered by the Adams of yesteryear or the Adams of today until they repent, think differently, and reform, until they "put off the old man with his deeds and put on the new man" — until they leave the old materialistic way of life and are made new in mind and spirit. Then they will find "a door opened in heaven" (Rev.4:1), which leads not to Eden, but into heaven itself, God's kingdom, where all is good, as God declared it to be.

Meanwhile Adam and Eve stand outside their Eden. By partaking of the knowledge that both good and evil are real and powerful, the man and the woman adulterated their consciousness of good and its almighty power, and thereby produced, or brought forth in their experience, conflicting material conclusions in thought and experience. They found themselves afraid, ashamed, limited. Nothing within their thinking corresponded with Godlikeness. And so they lost what little dominion they had seemed to

have. But it was not God who cast them out. It was their material, carnal, sinful, disobedient thinking that robbed them of their Eden. And sooner or later this becomes the lot of all who eat of the forbidden fruit.

In this second record of creation we see man as a finite mortal — incomplete, lacking integrity and moral stamina, disobedient to God, eager to blame his shortcomings on someone else. And we are left with a sorry picture of man as a common weakling — unsatisfied, self-righteous, unhappy, homeless, and afraid — covenanted to and dominated by a material concept of God and man and of all creation. This is not the Godlike man made in Spirit's own image and likeness, in whom the divine nature unfolds. The mortal described in the second record is a caricature of man in quality, substance, character, completely unlike the man Spirit brought forth. Such a mortal material concept of man is not a model after which we should pattern our lives. Nor should we accept him as our ancestor. But in the degree that we accept a misconception of Creator and creation as true, we are bound by its limitations — we are held on the level of our beliefs.

The story of Adam and Eve might well be the story of any mortal who does not know and love God. Not knowing God aright, one is easily deceived by the serpentine suggestions, insinuations, and mesmeric influences which so misrepresent the truth that it is difficult to determine the difference between fable and fact. The record of Adam and Eve portrays the material inquisitiveness that leads mortals to investigate materiality, which is a veritable Pandora box. Having done so they find themselves swallowed up in the mist of confusion and materialism which goes up from earthy beliefs and from dusty, obsolete, unscientific thinking.

Because the mist of materialism seems to be so dense, the Adams of this world fail to comprehend the spiritual nature of creation, as recorded in the first chapter of Genesis, in which the earth brings forth at God's command. And so they find themselves in a land where they must till the ground out of which they believe they were taken. Consequently they experience hard labor, frustration, failure, and insecurity. They become subservient to a material concept of creation and find themselves at enmity with their environment. For one's experiences are leveled by one's beliefs.

Sooner or later each one must learn that what one sees as a

material kingdom, good or bad, is but an externalization of one's own thoughts. No matter where one goes, his experiences will be the same until his thought changes. It behooves each one of us to obey the Master's first recorded command: "Repent," have a new mind, think differently, "for the kingdom of heaven is at hand." God's spiritual universe is here now, waiting for us to go in and possess this holy land. (See Matt.4:17.)

The understanding of God is the beginning of all wisdom. Not knowing God aright, mortals cannot know themselves as God knows them. Adam's limited material concept of God, man, and the universe limited him in all directions and robbed him of his spiritual dominion. He was blind to the grandeur which belongs to man made in the image and likeness of God, for he did not know God, *Elohim*, the Father and Mother of all. Instead of being a Godlike man, Adam, desiring to be like a god, created for himself a man-like God. Instead of reflecting God's dominion over all the earth, he was bound by his own limitations.

This is the Old Covenant. Unfortunately, it is the covenant with which most of us bind ourselves. And it is this covenant which many mortals believe is represented in their lives. Those who attempt to pattern their lives after the Old Covenant find that they have no dominion at all — that life is one continuous struggle.

By contrast, in the New Covenant we find the comforting assurance that *Elohim*, God, not only created all to be like Himself, *very good*, but also that He maintains His own creation, including man. Man was not commanded to till the soil. Everything grew at God's command: "Let the earth bring forth!" And man was given the dominion, or spiritual authority, indicated in this creative mandate. When we more fully recognize that "The earth is the Lord's. and the fulness thereof" (Ps.24:1), we will see the earth bringing forth abundantly everything we need.

The fact that man is not made to till the ground is not a plea for idleness or for beggarly instincts to prevail in our lives. Nor is it an excuse to look to others to meet our human needs. We will till the soil, or work with our hands, until we understand the spiritual nature of the universe, recognize the holy land in our midst, and feel within ourselves the divine authority of the creative mandate: "Let there be!" *Let* everything God made *be*, or appear in whatever form we need it.

Until we, like Christ Jesus, can multiply the loaves and fishes by spiritual means and find our money in the fish's mouth, until we can find our health, happiness, and supply to be the outgrowth of our spirituality, of our own Godlikeness, we will be tillers of the soil in some measure. Meanwhile, in the degree that we work faithfully in the Father's vineyard, we will find our work in earth's vineyards less and less laborious. As we cultivate spiritual ideas they will bring forth fruit that will meet all our human needs.

Let us look away from Adam to Christ Jesus as our model and thus ascend in a degree above finiteness and mortality, above the mist of materialism, above the curse of a limited personal sense of things. Then we will behold all ideas and their identities coming forth at God's command, as in the New Covenant — the visible emerging from the invisible.

St. Paul used the figures of Adam and Christ Jesus to illustrate the Old and the New Covenants:

The first man (Adam) is of the earth, earthy: the second man (Jesus) is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.—

I Cor.15:47-49.

Because this message is so vitally important for us to understand, let us also hear the *Gerald Warre Cornish* translation of the Apostle's words, which transcends comment:

The absolute distinctness of species on earth is a lesson to us, whereby the mind grasps the significance of the great spiritual category of things wholly distinct from the earthy. These things possess spiritual bodies and have no connection with earthy bodies. The glory is distinct. This is the distinction implied by the Bible between Adam, "formed of the dust of the ground," who became "a living soul," and that other man who is wholly spiritual with a spiritual body, and is conditioned by Spirit only, who gave him his appropriate form. This man is of heaven, not of earth, a different order of being, in a different state of existence from that of Adam. Now we have known that former man, and we shall also know that distinct and separate man who is a spiritual being. We have borne that image which is the appearance of an earthy physical man, we shall also bear

that distinct heavenly stamp, the peculiar spiritual mode of being.— (*St. Paul from the Trenches*. pp 41-42.)

The Apostle declares further: "We are not sufficient of ourselves to bear the image of the heavenly." The Spirit of God written in us accomplishes this. Paul emphasizes this point:

Not that we are in any way confident of doing anything by our own resources — our ability comes from God. It is he who makes us competent administrators of the new agreement [New Covenant], concerned not with the letter but with the Spirit. The letter of the Law leads to the death of the soul; the Spirit alone can give it life.— II Cor.3:5,6 (JBP).

The true knowledge of God and of the Son of God — knowledge obtained not from the tree of knowledge of good and evil, but through revelation and through periods of divine unfoldment — annuls the conditions of the Old Covenant which bind us to mortality. And this true knowledge establishes the New Covenant of Godlikeness in our lives. The Old Covenant is done away in Christ.

Well might one ask: Inasmuch as Adam seems to typify everything that is mortal, sensual, and limiting, why does he have such an important place in the Bible? Adam is the first man whose record includes any knowledge of God. There is no evidence that Adam understood the nature of *Elohim*, but Adam was ashamed when rebuked by a higher concept of Deity than he had previously known. He is important to us because in his experience a dam of gross materialism was broken and the light of truth began to shine through. From this point of departure, the knowledge of God began to unfold in the minds of men.

The Psalmist sang:

I shall be satisfied, when I awake, with thy likeness.—
Ps.17:15.

And mankind will never be satisfied until they awake and discover their likeness to God. Adam was asleep to the grand realities of spiritual being. *There is no record that he ever woke up!* Even the shock of being forced out of Eden did not arouse him.

It is only as we awake from materialism, from the Adam dream, and discover our relationship with God that we can find freedom from the binding and blinding conditions of the Old Covenant. The

conditions of the New Covenant are simple but profound: Be Godlike, and thereby have dominion — divine authority on earth. Then will be given to us the *Key of David*, the key of love, which unlocks the Gate Beautiful leading into the Holy City, into the holy or whole consciousness of the complete spirituality of heaven and earth and man. Then will we behold and abide in the new heaven and new earth. Then will we no more grieve over lost Eden. No more will we see Paradise afar off. No more will we yearn in vain to partake of the tree of Life or to drink of the river of Life. For within this new concept of heaven and earth we find:

... a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.— Rev.22:1,2,14.

The first book in our Bible holds within its pages the prophecies of the last. Genesis is fulfilled in Revelation. Through the vision of St. John, the Christ speaks to all who love and worship God aright and who live by the rule of brotherly love:

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth;

I know thy works: behold, I have set before thee an open door, and no man can shut it: ...

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name [my new divine nature].— Rev.3:7,8,11,12.

With such a prophecy waiting to be fulfilled in our lives, how long are we going to remain a part of Adam's dream and sleep the sleep of spiritual immaturity? Let us awake from this mesmeric

dream, the *deep sleep* of the material senses, and behold the world of spiritual reality all around us! Let us heed the Apostle's call:

Awake thou that sleepest, and arise from the dead,
and Christ shall give thee light.— Eph.5:14.

After demanding that we take the offensive and overpower evil with good, the Apostle stresses the need of overcoming all errors within ourselves. He insists on obedience to law, both moral and civil. And concludes his admonition by declaring that all the commandments are summed up in one demand: "Thou shalt love thy neighbor as thyself." He then asks:

Why all this stress on behaviour? Because, as I think you have realized the present time is of the highest importance — it is time to wake up to reality. Every day brings God's salvation nearer than the day we took the first step of faith.

The night is nearly over, the day has almost dawned. Let us therefore fling away the things that men do in the dark, let us arm ourselves for the fight of the day! Let us live cleanly, as in the daylight, not in the delights of getting drunk or playing with sex, nor yet in quarrelling or jealousies. Let us be Christ's men from head to foot, and give no chances to the flesh to have its fling.— Rom.13:11-14 (JBP).

When we awake to the glorious fact that *now* are we the sons and daughters of God, *now* are we God's likeness and not the likeness of Adam, we will stop peering at ourselves and others through the mist, through the lens of the material, or personal senses. Then will we put off the old man, the old way of thinking of ourselves, and put on the new man, the Christ-man, the Christly character of godliness. Then will we lay aside the old mortal nature, be mentally and spiritually remade, regenerated, and put on the new nature of God's creating. Then will we behold and abide in the new heaven and new earth and live the new life in righteousness and true holiness, in which is no illusion, no dark shadows of Adam's dream. Then will we have right to the tree of Life and will enter in through the open door into the city — into the consciousness of the divine completeness indicated in the Trinity. Then will we partake of and express full spiritual maturi-

ty. Then will the threefold nature of the Infinite be individualized in us.

We will know God, *Elohim*, as our Father-Mother, the only Cause, Creator, or origin of all creation; and we will express the nature of the Fatherhood and Motherhood of God.

We will feel the Spirit of God moving in the elements of our thought, transforming and transfiguring our minds and bodies; and we will express the power and presence of the Spirit of God in all that we think, say, and do.

We will confidently acknowledge that now are we the sons and daughters of God; and we will embody and express the threefold nature of the Infinite in our daily lives, as Christ Jesus did. We shall also bear that distinct heavenly stamp, the peculiar spiritual mode of being.

Then will we express dominion over all the earth. For then will the conditions of the Old Covenant be nullified and the conditions of the New Covenant be fulfilled in us.

But what of Adam's progeny — a people whose history comprises the greater part of the Old Testament of our Bible? Let us consider their record, not so much as human history, but as a record of the conflict between good and evil, between the spiritual and material, between the real and unreal, between fable and fact, between phenomena and illusion — typical of the enmity or antagonism between the serpent and the woman.

The conflict between good and evil is illustrated dramatically in the history of Adam's two sons. This conflict is, in a sense, typical of the conflict in Adam's individual consciousness, and is typical of the conflict in each one of us.

The opposing views of creation are often so closely intertwined that it is difficult to distinguish the genuine from the counterfeit. But if we remember that God, Good, is All, we will understand that what appears to be evil and material is but a mortal concept of what actually is. Spiritual, scientific discernment penetrates the mists of materialism and beholds the unfoldment of God's perfect creation right where mortal, unscientific vision sees the Adam dream.

As we read the record of Adam's progeny, let us do so with eyes wide open, with no veils on our faces. And we will see, as do the

more advanced twentieth century scientists, that “the reality of things is mental or spiritual, and that so-called material phenomena [and patterns of human behaviour and experience] are the effects of the way in which this spiritual reality appears to us.” (See p. 8).

CAIN AND ABEL

The story of Cain and Abel, the two sons of Adam and Eve, is a story of the conflict between the Old (Cain) and the New (Abel) Covenants. In the lives of these two individuals we see clearly the warfare between good and evil, between righteousness and unrighteousness, between the testimony of the spiritual senses and the evidence of the material senses. This conflict, or warfare, is typical of the enmity between the seed of the woman and the seed of the serpent. The recorded history of these two brothers is brief, but the lessons we may learn from it are many.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

And she again bare his brother Abel.— Gen.4:1,2.

Cain is not typical of “a man from the Lord.” Eve had conceived this son in Adam’s own likeness, not “in the image and likeness of God.” Abel, not Cain, fits the description of *a man from the Lord*.

Cain and Abel are representative of the forces of degeneration and regeneration, of evil and good. Cain is typical of the sons of Adam in all generations. Abel is typical of the sons of God. Cain brings forth the fruit of the tree of knowledge of good and evil, with evil predominating over good. Abel shepherds the living creatures of God’s creating into green pastures of spiritual life and leads them into the fold of God’s love. Here we see the figures typical of the two covenants: man conceived in Adam’s likeness and man conceived after the likeness of God.

And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering;

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.— Gen.4:2-5.

The meaning of the names of Adam's two sons is important to us in understanding the allegory God has written in their history. Abel's name, from *Hebel*, meaning *breath, that which ascends*, indicates a more spiritual concept of man than does Cain's name, from *Kayin*, meaning *a spear*. Cain's name is also associated with *Kanah* meaning *gotten or acquired*, indicative of a dominant acquirer.

Abel, a keeper of sheep, was a shepherd. He is typical of the Christ, the Great Shepherd, who has oversight of God's creatures. *Josephus* tells us that Abel was a lover of righteousness and believed that God was present in all his actions. He excelled in virtue. Abel's name is synonymous with righteousness, and he brought forth in his life the first-fruits — the very best.

Cain, a tiller of the ground, was a *dominant acquirer*, intent on material gain. *Josephus* tells us that Cain was wholly intent upon getting. He first contrived to force the ground instead of being satisfied with what grew naturally, in obedience to the creative mandate, "Let the earth bring forth." This summation of Cain's character is not intended to be a condemnation of agriculturists. It is an allegorical statement indicating pride in presenting to God something he had made instead of seeking what God had created. According to tradition, Cain, as Adam's elder son, was the heir of what his father had and of what his father was. Cain was, in a sense, a projection of Adam. His concept of Deity, and consequently of himself, had risen no higher than had Adam's. In fact, his concept of God and man had degenerated. He fulfilled the prophecy that Adam and his progenitors should till the ground in sorrow, and that the ground would bring forth thorns and thistles — frustration, toil, and little reward — as though the ground were at enmity with the tiller.

That God had respect to the offering of either Cain or Abel is not a true interpretation of the ancient records. The character of the worshipper, not his offering, is judged. The impersonal law of the

New Covenant judges our lives! A good tree brings forth good fruit; and an evil tree brings forth evil fruit. Conversely,

A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

For every tree is known by its fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.— Luke 6:43-45.

“Cain was very wroth, and his countenance fell.” He was angry because his offering — his presentation of himself and of his work — did not measure up to what Abel was and what he accomplished. No mention is made of burnt offerings or sacrifices, although many individuals have placed that interpretation upon the offerings of the two brothers. What were these offerings? How were they made? St. Paul gives us the answer in his admonition to the Christians in Rome:

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies [your very selves] a living sacrifice, holy, acceptable unto God, which is your reasonable service.— Rom.12:1.

With this concept of sacrifice in mind, hear the words of the great Apostle in his Epistle to the Hebrews:

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, his goodness was attested, for his offerings had God's approval.—

Heb. 11:4 (NEB,KJV).

By him therefore let us offer the sacrifices of praise to God continually, that is, the fruit of our lips giving thanks to his name.

But to do good and to communicate forget not: for with such sacrifices God is well pleased.—

Heb.13:15,16.

The Lord questioned Cain concerning his attitude:

Why art thou wroth? and why is thy countenance fallen?

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.— Gen.4:6,7.

“If thou doest well.” Abel’s gift to God was that he had done well. He was faithful in expressing the goodness of God; he excelled in righteousness; and he saw the manifestation of God’s goodness everywhere. By reason of his own Godlikeness, “he saw everything God had made, and, behold, it was very good.” His Christliness was revealed in his shepherding of *the living creatures*, in loving and caring for God’s little ones. He naturally accepted the conditions of the Covenant of Godlikeness, and his dominion was truly God’s kingdom come. Abel’s success was evidence that he was cultivating the spiritual talents of righteousness, not tilling the barren soil of material pleasures, human ambition, and personal sense.

Being successful — doing well — means having an abundance of love, joy, grace, kindness, patience, endurance — all the Godlike virtues. Our supply is but the evidence that we have done well, that we have cultivated our spiritual talents and brought forth the fruits of righteousness in our lives.

“But if thou doest not well, sin lieth at the door.” When we do not do well, when our efforts are not successful, do we recognize that some error is in our efforts, that what is wrong lies within ourselves? And do we humbly pray that the sin or error which lieth at the door be revealed to us so that it may be corrected? Or are we rebellious and envious of another’s success? Do we, in self-righteousness, insist that circumstances are against us or that some person has gotten in our way? Do we strive willfully or sit idly, wondering why success does not come to us? When we are unsuccessful, when we do not do well, we need to look within our own door. We need to search our thinking to see what Adam-like qualities we are expressing, what un-Christlike methods we are using, what ungodliness we are harboring in our hearts. For it is what we are that brings forth fruit after its own kind. Our thoughts have a way of finding expression in our deeds. Our whole life is a projection of what we are thinking.

God's warning to Cain told him exactly what the error was and how to get rid of it:

If thou doest not well, sin is at the door, crouching in readiness to spring on thee, and make thee a prey, but you must resist its promptings. (*Dummelow's One Volume Commentary of the Holy Bible, p.11.*)

Sin's subtlety and cunning craftiness, like the serpent, seeks out our Achilles heel — any weak point through which we may yield to its suggestions, or any magnetic element that will respond to its promptings.

When sin desires to possess us, God's command is that we shall rule over sin. This is the same advice God gave to Eve: Crush the head of the serpent; take from sin its claim to intelligence and power. It cannot rule over us unless we are in sympathy with and respond to its suggestions. But there is no indication that Cain listened to or heeded the divine warning.

Fortunate and blessed indeed is he who hears the divine approbation:

Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. — Matt.25:21.

Is not this a restatement of the Covenant, or spiritual agreement, between God and man — the Covenant of Godlikeness which gives man dominion over all the earth!

Abel was a faithful shepherd who first of all shepherded his own thoughts and brought them into the fold of the Covenant of Godlikeness — the New Covenant. He led them into pastures of righteousness which were evergreen, beside still waters of the river of Life. Truly, he that ruleth his own spirit is greater than he that taketh a city. This is the beginning of our kingdom; our dominion must go forward from the focal point of our own thinking. Like Abel, we must be faithful in shepherding all our thoughts into the fold of righteousness, that each one of them may be covenanted with God. Sweeter words have not been spoken than the Master's commendation: *Thou hast been faithful!* There is no greater reward.

Let us turn again to Genesis for the conclusion of the story:

And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him.— Gen.4:8.

Cain did not heed the warning of the Lord to strive against sin. His envy of Abel's success was so deep-seated, his hatred so rife, he plotted to get rid of his brother, as though to destroy Abel's superiority that shamed his inferiority.

Envy is always a murderer. One who envies cannot see the riches of the kingdom of heaven within himself. He sees only the evidence of these riches in the well being of others. He is unwilling to develop the talents of righteousness which God gives to all, but he covets the reward of the righteous. He buries his talents in the earth and completely covers them with resentment, jealousy, covetousness, and greed. His whole attitude towards life is negative. Positive scientific ideas and methods are strangers to him. He does not bring forth fruit worthy of recognition and acceptance. Consequently, he does not hear the *Well done, thou good and faithful*, of the Lord.

Unlike Abel, Cain was not willing to sacrifice a mortal sense of existence so that his life might be an exemplification of godliness, in keeping with the Covenant, or spiritual agreement between God and man. Hence he could not reap the reward of righteousness. He covenanted himself to a material concept of existence, and this so dimmed his vision of the infinite goodness of God that he lost sight of the fact that God is the source of all good. His whole concept of substance was material, limited, circumscribed. Seeing his brother's success, his spiritual abundance, from a material standpoint, he erroneously concluded that by making war upon him he could wipe out the rebuke of his own lack of spiritual riches and that by appropriating his brother's gains he could pass them off as his own.

The beloved John wrote of this son of Adam:

Cain . . . was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.—

1 John 3:12.

In the Epistle which bears his name, St. James admonished:

Resist the devil, and he will flee from you.— Jas.4:7.

Had Cain resisted the evil impulses which came to him, he would have had an offering to bring before God that would have been acceptable. For he who overcomes evil within himself receives the same blessings as the righteous ones who turn naturally from the tempter's suggestions. The promise still stands:

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. — Rev.21:7.

But Cain had already yielded his thinking to the godless suggestion that materiality was attractive, important, necessary, and desirable. When he saw his brother Abel reach the place of well-being by seeking first the kingdom of God, or the dominion of Love within himself, and when he found that his own mortal striving after material things had not brought him the reward of success, it was more than he could bear. Envy and greed seemed to triumph. He killed his own brother! And when questioned by God concerning Abel, he arrogantly replied:

Am I my brother's keeper? — Gen.4:9.

There was no repentance in Cain's thought, no turning away from the envy and greed which had ultimated in the murder of his brother, so there was no possibility of his inheriting the blessing of God.

When prophesying the coming of the Messiah, who would teach of the kingdom of heaven, John the Baptist said that before one could know of the kingdom he must "bring forth fruits worthy of repentance" (Luke 3:8). The Greek word *metandia*, translated *repentance*, means: to think differently, to reverse one's decisions, compunction which includes reformation, to have a new mind. Cain's unrepentant sense was punished by divine justice. Not being willing to change his own thinking he had to suffer from its effects. The Lord said unto him:

But now art thou cursed from the earth, . . .
When thou tillest the ground, it shall not

henceforth yield unto thee her strength; a fugitive
and a vagabond shalt thou be in the earth.—

Gen.4:11,12.

The curse on Cain is the same curse which Adam brought upon himself, and is nothing more than failure to see the blessing which God's goodness bestows on man. God did not curse Cain or Adam. The Lord said that Cain was cursed. But this was only a statement of the evidence apparent in Cain's actions. It was not a divine pronouncement or decree. God is incapable of cursing any one or any thing, for God is good.

Cain's thinking was so circumscribed by his own limited mortal concept of existence that he could not possibly conceive of the magnitude and glory of the kingdom of heaven being within himself. His material senses could not recognize the riches of the kingdom of heaven before his eyes. Cain never did repent. And the greatest punishment that can come to man is summed up in one short sentence in Holy Writ:

And Cain went out from the presence of the
Lord. — Gen.4:16.

Cain's thought could not come into the presence of the Lord, but Abel's had never left. Cain's mortal sense of existence could not comprehend the spiritual facts of being, while Abel's loving, spiritual nature brought him into a realization of the omnipresence of good. The valley of death was to Abel no vale of tears, but the valley of humility, of great overcoming, through which he could walk without fear, because he knew that God was with him. Abel's Covenant with God was intact. Although killed by his brother, he was never separated for a moment from his Father-Mother, God. For him there was no departure from the Father's house, from God's kingdom. It was Cain who went out from the presence of the Lord.

Although Cain had shown neither sorrow nor repentance for his sins, he did show fear when judgment was pronounced on him:

My punishment is greater than I can bear.—

Gen.4:13.

Thinking only of himself and with no thought of remorse for his cruel deed, Cain lamented:

Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.— Gen.4:14-16.

Jehovah did not impose an arbitrary penalty on Cain. He merely stated the inevitable effect of Cain's crime — a life of wandering. A definition of the word *wander* reveals the nature of Cain's thinking and consequently of his experience after the murder of Abel: without a fixed course, aimless journeying, shifting, rambling; to go astray morally; to dissipate in roving.

When Cain went out from the presence of the Lord he led a completely cultureless existence. He dwelt in *the land of Nod*, the meaning of which is *wandering*. This *land* is typical of a consciousness of instability, confusion, frustration, godlessness, and lack of direction. In years to come Cain must have gained some sense of stability — good or bad — for we are told that he built a fortified city and named it after his son Enoch (See Gen.4:17). However, this Enoch was quite unlike Enoch, "who walked with God" (Gen.5:24).

When Cain expressed fear that in his wanderings as a fugitive and a vagabond hostile strangers might kill him, the Lord God set a *mark* upon Cain — what it was we know not — a mark that people everywhere would recognize, a mark that would deter or prevent anyone from killing him. Death was not to be an easy way out for Cain. He must expiate his sins. (See *The Mark of the Beast*; Rev.13:11-18; 14:9-11; 15:1-3; 19:20; 20:4.)

The genealogy of Cain (Gen.4:17-24) indicates that his descendants were a bloodthirsty tribe, wrecking cruel vengeance on all who offended them. However, the record shows that in the sixth generation Cain's progeny made considerable progress in mechanical arts and inventions. They are credited with inventing the organ and harp and were artificers in brass and iron. But there is no record that Cain or any of his descendants learned to know or

to express God, good. *Josephus*' words describe Cain's character and influence: "He changed the world into cunning craftiness."

In the allegory of the unfolding of the two Covenants, Abel stands as the figure of the Son of God, while Cain stands forever as the figure of the evil one. We turn from Cain and for what he stands with loathing, while Abel lives in our hearts as the prefigurement of Christ, the ideal man, and as the first exemplar of the New Covenant.