

(April 13th, 1948)

MOSES — III

The Plagues (2)

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

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

Mrs. Eddy Tells the Same Story

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

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

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

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

The Angel Clothed with a Cloud

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

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

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

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

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

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

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

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

The Right Foot and the Left Foot

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

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

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

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

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

"Go and Take the Little Book"

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

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

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

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

The Idiom Changes

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

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

The Ten Plagues Are Really Seven

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

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

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

As "ten" is a round number, and fairly common, the editor of the Pentateuch probably arranged to have Ten Plagues; but the later inspired writers were not interested in the number; "the Ten Plagues" is not a Scriptural phrase.

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

. . . there are strong grounds for believing that P's Lice is only another version of J's Flies, we might call them both Vermin; that J's Murrain is a variant of P's Boils and Blains, we might put Pestilence; and that the section of J at present connected with E's Darkness had nothing whatever to do originally with any such plague, there being no Darkness in J.

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

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

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

A Summary of the Seven Plagues

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

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

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

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

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

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

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

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

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

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

The Rod Becomes a Serpent

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

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

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

The First Plague: The Nile Turned to Blood

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

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

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

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

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

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

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

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

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

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

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

The Second Plague: The Plague of Frogs

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

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

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

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

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

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

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

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

The Third Plague: The Plague of Lice and Flies

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

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

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

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

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

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

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

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

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

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

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

Handle Evil or It Handles You

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

The Fourth Plague: The Murrain and the Boils

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

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

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

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

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

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

The Fifth Plague: The Plague of Hail

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

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

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

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

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

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

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

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

INTERVAL

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

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

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

The Sixth Plague: The Plague of Locusts and Darkness

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

“And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, . . . let my people go, that they may serve me” (Ex. 10: 3). We've got to say that to disease, sin, and to every error. We've got to speak “as one having authority.” The sixth plague was the plague of locusts and of darkness, the opposite of the light and dominion of Truth. In the sixth day man was given dominion over all things. The belief is that the locusts eat up everything. “Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: . . . and they shall fill thy houses,”—states of thought,—“. . . And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?” (Ex. 10: 4-7). Pharaoh's servants were being forced to the realization that they were beaten. “ And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord” (Ex. 10: 8, 9). As Pharaoh's stamina decreased, Moses increased his

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

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

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

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

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

The Seventh Plague: The Slaying of the Firstborn

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

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

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

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

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

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

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

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

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

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

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

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

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

The Seventh Plague: (4) An “Ordinance For Ever”—Principle

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

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

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

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

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

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

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

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

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

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

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

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

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

Our Privilege and Our Responsibility

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

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

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

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

The Fires of Soul

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

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

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